

SURAH
AL-AN'AM

6 - SURAH AL-AN'AM. (THE CATTLE). (INTRODUCTION)

NAME : In verses Nos. 136 to 145 that innovation of the idolaters has been refuted which they had adopted in relation to the cattle. This allusion gives the Surah its name.

TIME OF REVELATION: It is Maccan and from the theme it is surmised that it was revealed in the middle period of the prophet's era.

CENTRAL THEME: Refutation of polytheism, and removing the doubts of the disbelievers concerning the Unity of Allah, the Hereafter and the prophethood, and an invitation to them to accept faith.

In the previous three surahs, the arguments were directed to the people of the book, in this Surah the argument is directed to the polytheists.

ORDER OF THE VERSES: Verses Nos. 1 to 3 are a sort of preamble in which the correct recognition of the Creator of the universe has been given.

In verses Nos. 4 to 21, the rejectors of faith are criticised for their irresponsible utterances and their doubts are removed.

In verses Nos. 22 to 32, that condition of the people, who are polytheists, who reject His signs and who deny the life in the Hereafter, is mentioned in which they will find themselves when the Doomsday will occur and they will be standing in the presence of their Creator.

Verses Nos. 33 to 55 answer the objections of the rejectors of prophethood, and they are also warned of the adverse consequences of this denial. Moreover, the people of Faith are also given the glad tidings of their salvation and the immense favours and blessings from God.

In Verses Nos. 56 to 67, directions are given to declare displeasure and abhorrence of worshipping beings other than Allah, and the teaching of Oneness of Allah has been presented.

Verses Nos. 68 to 70 direct the believers to let alone the false argumentators.

Verses Nos. 71 to 73 are in refutation of polytheism and an assertion of the unity of Allah.

In Verses Nos. 74 to 83, that argument of prophet Ibrahim has been presented which he had

advanced before this countrymen in refutation of idolatory and in support of Truth.

Verses Nos. 84 to 90 relate the examples of the great prophet that they believed in the Oneness of Allah and that they had no concern whatsoever with idolatry and polytheism. Their path was the path of guidance.

In Verses Nos. 91 to 94, the objections against the revelation from Allah have been answered, and that situation has been presented which the rejectors of Faith will face at the time of their death and again on the Day of Resurrection.

Verses Nos. 95 to 108 invite attention to those signs which are scattered in the heavens and the earth and are also present in the human soul, from which the proof of Allah's being the only God without any partner is gathered, and every kind of given polytheism is refuted.

In Verses Nos. 109 to 115, the disbelievers have been reproached for their undue demands.

Verses Nos. 116 to 121 emphasize that in matters of religion man should not be influenced by the irresponsible talk of the people and that he should keep away from superstitions.

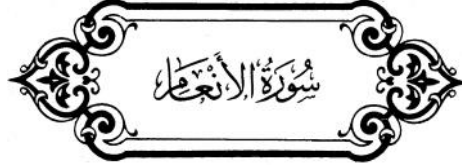
In Verse No. 122 to Verse No. 135, those who oppose the prophet have been warned of their fate.

In Verses Nos. 136 to 150, the polytheists are criticised for this waywardness of theirs that they have declared certain cattle haram out of sheer superstition, and that they offer the sacrifices of even their own children to propitiate their gods, and also keep a share for their idols in their farm produce and cattle.

Verses Nos. 151 to 158 state in outline what things have been really declared haram by Allah, and invite men to believe in Quran and to follow it.

Verses Nos. 159 to 165 mark the end of the Surah, in which it is declared that those who formed separate religions for themselves have absolutely no relation with Allah's religion, and everybody is responsible for his own acts.

6. SURAH AL-AN'AM
(THE CATTLE)
Verses: 165



(Translation of the Text)

In the name of Allah, Most
Gracious, Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Praise¹ be to Allah, who created the heavens and the earth,² and made the darkness and the light.³ Yet those, who reject Faith, hold (others) as equal with their Lord.⁴

أَحْمَدُ بِدَيْهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ
وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ①

2. He it is who created you from clay,⁵ and then decreed a fixed term⁶ (for life). And there is also a term fixed with Him.⁷ Yet you are the people who doubt.⁸

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلَكُمْ وَأَجَلٌ مُّسَمًّى
عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ②

3. And He is Allah in the heavens and on the earth.⁹ He knows your secrets and your open (acts), and He knows what you earn.¹⁰ (good or bad)

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يُعَلِّمُ سِرُّكُمْ وَجَهْرَكُمْ
وَيَعْلَمُ مَا تُكْسِبُونَ ③

4. Never did a single one of the signs of their Lord reach them, but they turned away from that.¹¹

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ④

5. So they denied the truth when it came to them;¹² but soon there shall come to them the tidings of what they used to mock at.¹³

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا
بِهِ يَسْتَهْزِئُونَ ⑤

6. Do not they see how many a community we destroyed before them, whom we had established on the earth more firmly than we have established you,¹⁴ and we sent down on them abundant showers from the sky, and made the rivers flow beneath them.¹⁵ Yet for their sins, we destroyed them, and raised in their wake other generations.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ
مَا لَمْ نُكِنِّ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا
الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَآهَلَكْنَاهُمْ يَدُنُنَا وَأَنْشَأْنَا
مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ⑥

(COMMENTARY)

1. The explanation of the Praise has been given in Note No.2 of Surah Fatiha.

2. That Allah is the Creator of the heavens and the earth is so obvious a reality that needs no proof. Not only the Jews and the Christians believed in this reality, but the polytheists of Arabia also did not deny it. So far as the divine books are concerned, the oldest of them all, Torah, begins with these words:

"In the beginning God created the heavens and the earth."

(Genesis 1:1)

Only the atheists have dared to deny this accepted truth, or those people who do not think wisely and have involved themselves in useless philosophical argumentation. This is the reason why in the Hindu religion the concept of the Creator of the universe is very much involved and complicated. In the Rig Veda no where it is mentioned that the world was created by an Exalted Being. The achievements of the various deities that have been mentioned refer only to their having given a particular form or shape to the world, they do not mention about their having brought the world into existence from non-existence:

"It has not been said anywhere in the Rig Veda that there was a creation of the world, the bringing into being of what was not existing, by some Superior power. The various gods are related to the formation of the world. But not one of them 'created' the world. They gave the world a form and a position."

-(The Quintessence of the Rig Veda, P.103).

However, in the Upanishad it is mentioned that in the beginning there was Atma, and it created the worlds:

"In the beginning all this was, verily, the Atman alone, there was nothing else living He created these worlds."

-(The Essence of Principal Upanishads by Swami Sivananda, P.136).

On the one side there are these involved and complicated statements. while on the other there is that clear, unambiguous and the most reasonable statement of the Quran about the Creator of the universe. which straightaway appeals to the heart !

3. This refutes the belief of the Zoroastrians that there are separate deities for the light and the darkness. They have named these separate gods as 'Yazdan' and 'Ahriman'. Yazdan is the god of light and goodness, while Ahriman is that of darkness and of evil. This concept led them to worship fire. The meaning of believing in the dualism of god is to accept that two antagonistic gods rule over this world. But had it been so, how the working of this world would have gone so harmoniously? In such a case this world would have become the battlefield of two hostile powers. Only this one argument is sufficient to clinch the issue against this false belief.

4. That is: When this is an undeniable fact that this whole universe has been created by Allah. then where does the question of anyone else's being a god, a devi or devta arise?

5. That is: Adam was created from clay, and the human race began from Adam.

6. Respite for action, which ends with death.

7. That is: That time which is fixed for raising up again all the humans from their graves, that is the Doomsday, or The Day of Resurrection.

8. That is: Man is unnecessarily in doubt about being revived after death. The Being that has created man from clay, how can that Being find it all difficult for resurrecting man after death? Why is it not possible for the Being who has fixed the time of the death of every human, which is unavoidable, to fix the time of the occurrence of the Doomsday? When man cannot avert the time of his death; then how can he avert the time of the Doomsday? As man is helpless in the matter of dying at the fixed hour, similarly he is helpless in the matter of being raised up again at the fixed hour.

9. The simple meaning of this verse is the same which a common reader understands and which is supported by the following verse also that is Allah is present everywhere and He can see everything. His power is operative in every part every nook and corner of the earth.

As regards the philosophy of dissolution ('Hulool'), that is the idea that the spirit of God has dissolved into everything or the concept of

'Hama Oust' (All is He) or whatever is, is God. then such a concept is totally polytheistic and is the result of imagining the Creator to be like His creation.

10. And the demand of His knowledge is that He should establish the Day of Judgement and should give every one what he has earned. The Being who knows all the good and bad deeds of every one of the humans, how is it that He would not settle the accounts of all?

11. Every verse of the Quran is a sign of Allah, because from it the path of Allah becomes clear, and because it is a talking miracle. But the people are so mindless that they disregard these signs.

12. In the beginning people paid no attention to the divine verses, but when through them the Truth was revealed to them clearly, they decided to refute it.

13. That is: They mock at the things which

the Quran invites people to believe in. But when the consequence of their action would come before them, they would realise what was the reality.

14. The address is to the community of Quraish. that is the idolaters of Makkah to shake them out of their pride. If they prided on their national power then they should know that before them many more powerful nations existed. whose might and power was acknowledged in their time; but when they belied the messengers of Allah and rebelled against Him, then Allah destroyed them. The same fate awaits the polytheists of Makkah. if they did not reform.

The chronicles of the communities which were destroyed because of their sins have been related in Surah A'raf.

15. That is: In addition to abundance of power these nations were granted by Allah abundance of provisions and food.

And (O prophet !) had We sent to you a book written on parchment so that they could touch it with their hands, the disbelievers would have been sure to say: "This is nothing but obvious magic." And they say: "why has not an angel been sent down to him?" Had we sent down an angel, the matter would have been settled at once, and no respite would have been granted them. (Al-Quran)

7. And (O prophet!) had We sent to you a book written on parchment so that they could touch it with their hands, the disbelievers would have been sure to say: "This is nothing but obvious magic."¹⁶

وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي قُرْطَابٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا
الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٤﴾

8. And they say: "why has not an angel been sent down to him?" Had we sent down an angel, the matter would have been settled at once, and no respite would have been granted them.¹⁷

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ الْقَضَى
الْمُرْتَمَّةَ لَافْتَضَرُّوا ﴿٥﴾

9. And had We sent down an angel as a messenger, we should have sent him as a man, and we should have certainly made obscure for them that which is already obscure for them.¹⁸

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا
يَلْبَسُونَ ﴿٦﴾

10. And (O prophet!) messengers before you were also mocked but the scoffers were overtaken by the thing that they mocked at.¹⁹

وَلَقَدْ اسْتَهْزَى بِرُسُلٍ مِّن قَبْلِكَ فَخَفَى
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧﴾

11. Say: "Travel in the land and see what was the fate of those who rejected Truth."²⁰

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظروا كيف كان عاقبة
الْمُكذِّبِينَ ﴿٨﴾

12. Ask them: "To whom belongs all that is in the heavens and the earth?" Say: "To Allah.²¹ He has prescribed mercy for Himself.²² He will gather you together on the Day of Judgement, there is no doubt about it.²³ Those, who have ruined their own souls, do not believe."²⁴

قُلْ لِمَن مَّا فِي السَّمَوَاتِ وَالْأَرْضِ
قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَكُمْ إِلَى يَوْمِ
الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ
لَا يُؤْمِنُونَ ﴿٩﴾

13. "And to Him belongs all that rests in the night and the day.²⁵ And He is the One who hears and knows all things."

وَلَهُ مَا سَكَنَ فِي الْبَيْتِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٠﴾

14. Say: "Shall I take as a benefactor any other being than Allah, the Maker of the heavens and the earth? And He is that feeds but is not fed."^{26,27} Say: "I am commanded to be the first to surrender to Him.²⁸ And (O prophet!) be not of the company of the polytheists"²⁹

قُلْ أَعْبُدُوا اللَّهَ وَاتَّخِذُوا لِيَّ قَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
يُطْعِمُ وَلَا يَطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ
أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١١﴾

16. Those, who have decided not to believe in truth, would not believe in it, whatever signs may be shown to them. If this Qur'an were to be sent down from the heaven in the form of an already written book, even then these obstinate people would not have accepted it as a book from Allah. and would have advanced some excuse for their disbelief. And if no excuse were possible for them to offer, they would have termed it as magic. Therefore, the objections of people of this kind should not be taken into consideration at all.

17. Another objection of the rejectors was this that: if this man is a prophet then why an angel does not come to him from heaven so that they should also see him, and that the angel should have declared that he is the prophet of Allah. This objection is answered in this way that if the angel would have been sent down as demanded by them, then they would not be given the respite the time for doing good deeds, as it is given now, but that it would be the time for giving the final judgement. because the respite for action is till there is time for giving the test. But when the angels begin to descend openly, then the Unseen would not remain unseen. Then the question of accepting faith would not arise as the matter would have become quite obvious. Therefore, the sending down of the angel is contrary to the divine plan under which Allah has decided to test the humans.

18. The other alternative to sending down an angel would have been to send him as the Messenger or prophet in the shape of man. In such a case also the same doubt and confusion would have arisen for them which they already had, that is they would have said he is a man, how can he be a Messenger of God.

19. That is: The punishment which they were mocking at had overtaken them.

20. That is: The nations or the communities to whom the prophets were sent and who had rejected their teachings were overtaken by the punishment from Allah and they were destroyed. The traces of their destruction can be seen in the ruins that still exist in the various parts of the earth, e.g. the ruins in the Valley of Qura of the Thamud. and also in those signs

which are imprinted in the pages of history, e.g. the fate of Firaun (Pharaoh) in Egypt (his dead body also exists today as a lesson for the world).

Qur'an exhorts people to travel through these historical places and to observe them, not with a view to seeking pleasure or gaining knowledge. but to learn a lesson.

Today man undertakes journey for various purposes, and not the purpose of learning a lesson !

21. That is: You should necessarily ask them this question: Who is the real owner of all that exists in the heavens and the earth? so that they may contemplate and may get to the reality. However, you may also let them hear your answer to this question that everything belongs to Allah and Allah only, so that the reality may be made clear to them.

22. That is: None has compelled Him to be merciful. He Himself has decided to treat His slaves mercifully.

23. To gather all together on the Day of Resurrection is the demand of His favours and blessings. Although the Doomsday will occur in the most terrifying manner and the rejectors of faith will receive the wrath of God, but this is only one aspect of the Day of Resurrection. Another aspect, which is more important and bears positive consequences, is that Allah will shower His limitless favours and blessings on His loyal slaves and these slaves will be recipients of these blessings for ever.

24. Those people who are not interested in deriving benefit from showers of blessings of Allah on the Day of Resurrection will eventually be deprived of the blessings, and the deprivation from the Divine blessings is the greatest deprivation, which amounts to everlasting ruin and condemnation.

25. He is the Master of Time and Space. The state of the night and the day is the same for Him. Nothing, in any condition whatsoever, is beyond His power.

26. Eating and drinking is the property and need of the creatures and not of the Creator Allah is the Creator and He has no need to eat or drink. Contrary to this, the idolaters believe that their idols or gods eat and drink. Accordingly

the polytheists of India believe that their gods live by drinking a special kind of drink, Soma, and it is also surprising that the idolaters present articles of , food, etc., before their idols.

27. That is: When Allah is the only Being who has brought into existence the heavens and the earth, and He alone provides food and drink to all and looks after their growth. and that He himself is not at all in the need of any food or drink, then where does the question of treating any one else as God arise? When it is He alone who meets the needs of all, and everyone is indebted to Him then what prudence is there in treating the needy as the provider?

28. prophet himself worships God first before inviting others to do that. 'He begins the work of his mission, as ordained by God, with his own self, that is he surrenders himself to-

tally to Allah that he will worship only Allah and he will obey whatever command will be given to him by Allah.

In this command of Allah and this example of the career of a prophet, there is a guidance for every truth loving person that in the matter of the religion of truth he should first of all fulfil his own responsibility concerning his own self, irrespective of the fact whether others fulfil their responsibilities or not, because he will have to answer for himself before God.

29. This makes the difference between a Muslim and a polytheist clear. A Muslim surrenders or submits himself totally to Allah or His cause. As against this an idolater or a polytheist does not submit himself to Allah. If he at all believes in god, then it is with some reservations, because his loyalty is divided among various gods.



Say: " If I disobeyed my Lord I fear, the torment of an awful day." He from whom such torment is averted on that day, had in truth His mercy on him. That is a clear triumph. "If Allah touch you with affliction, none can remove it but He; and if He touch you with good (fortune), He has power over all things." (Al--Quran)

15. Say: " If I disobeyed my Lord I fear, the torment of an awful day."³⁰

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. He from whom such torment is averted on that day, had in truth His mercy on him. That is a clear triumph.³¹

مَنْ يُصِرْ عَنَّا يَوْمَئِذٍ فَقَدْ رَحِمْنَا وَ ذَلِكَ
الْقَوْمُ الْمُبِينُ ﴿١٦﴾

17. "If Allah touch you with affliction, none can remove it but He; and if He touch you with good (fortune), He has power over all things."³²

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ
يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. "He is supreme over His slaves.³³ He is the Wise and the Aware."³⁴

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

19. Ask (them): "What thing is most weighty in testimony?" Say: " Allah is witness between you and me;³⁵ and this Quran has been revealed to me that I may thereby warn³⁶ you and whomsoever it may reach.³⁷ Do you bear witness that there are gods besides Allah?" Say: "Nay, I bear no such witness." Say: "He is the only One God.³⁸ Verily, I am innocent of that which you associate with Him."

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ
وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْتُكُمْ
لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا
هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

20. Those to whom We have given the Book recognize him as they recognize their own children.³⁹ (But) those who have lost themselves do not believe.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

21. And who can be more wrong-doer than he who invents a lie against Allah or denies His revelations⁴⁰? Verily, the wrong-doers never shall succeed.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ
لَأَیْقِلُ الظَّالِمُونَ ﴿٢١﴾

22. And on the day⁴¹ when we gather them all together, We shall say to those who ascribed partners (to Us): "Where are your partners whom you have been asserting?"

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ
شُرَكَائِكُمْ وَالَّذِينَ كُنْتُمْ تُزْعَمُونَ ﴿٢٢﴾

23. There will then be (left) no subterfuge for them but to say: "By Allah, our Lord, we were not polytheists."⁴²

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

24. See how they lie against themselves! And what they had invented will leave them in the lurch.⁴³

أَنْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ وَصَلَّ عَنْهُمْ
مَا كَانُوا يَفْعَلُونَ ﴿٢٤﴾

30. That is: The fear of the punishment of the Doomsday. Every slave of God should have this fear. Even a prophet is no exception.

31. That is: The real success is this that on the Day of Judgement a person should be spared the Divine punishment. If today the people do not realise this, then on the Day of Resurrection they will surely realise it.

32. It is within Allah's power to cause pleasure or grief. It is quite baseless and without any foundation to believe that any other being can cause pleasure or grief to the creatures. The titles like "Mushkil-Kusha" (Reliever of trouble), Ghaus (helper), etc., are hollow, and the ignorant people have coined them for others besides Allah in their ignorance, which has no relevance to reality.

33. His creatures or His slaves are totally under Allah's power and control. He can keep any of His slave in any condition He likes, and none has the power to obstruct Him from doing so.

34. The purpose of mentioning these attributes is to show that as Allah has these attributes, His being the Supreme God is as it should be. As for the gods of the idolaters, since they have none of these attributes, how can they be considered as gods and worthy of being worshipped?

35. It means that when Allah Himself is the Creator of the heavens and the earth, He can only tell us whether He had taken any partner in His godhood. Without His telling, the claim of the idolaters that God has taken such and such persons or idols as His partners is baseless. In the matter of godhood, the evidence of the Creator of the universe only can be considered as most reliable and decisive, and the prophet is presenting this very evidence, and His evidence, as is explained later on, is before them in the form of the holy Quran.

36. That is: Quran is Allah's word, therefore, its being Allah's evidence is clear, and its evidence is that there is no partner or associate in Allah's godhood. Quran has been revealed to warn those who ascribe partners to God that they will have to face heavy punishment for this crime.

37. That is: Quran is not merely for the people of Makkah or the Arabs only. It is for Arabs and Non-Arabs - for all. To whatever men and to whatever community or nation it reaches, to them the truth with its authentic proof has been communicated that the prophet of Islam has conveyed the message of Allah to them, and that they have been informed of the adverse consequences of polytheism, idolatry and rebellion against Allah.

38. The truth is that it is Allah only who is God, and He is the real, true and undebateable God. Besides Him there is no other god, and none other is worthy of worship.

39. As people have no hesitation or doubt in recognising their own children, similarly the people of the Divine Scriptures have no difficulty or doubt in recognising their prophet, since they well know what are the attributes of a prophet. They also know that this unlettered prophet (Peace be upon him) fits perfectly the prophecies made in the Divine Books (Torah and Injeel).

This verse alludes to the right-loving group among the people of the Book, and the purpose is to bring it home to the idolater that the prophet and Quran have not appeared in some vacuum, but that they have a solid foundation and they are connected with that series of Divine guidance which has been in existence from the earlier days.

40. This is an invitation to the rejectors of faith to ponder: If this accusation of theirs is correct that this man (prophet) has made a false claim of his prophethood, then he has ascribed a great falsehood to God, therefore, he is a great wrong-doer. But do you really think that this man is of such a type? Can a personality that is an epitome of truth invent such a great lie? Can false claims and invented untruths go with the purity and excellence of character? If the reply to all this is in the negative, then you should ponder over your own position. Are you not then proving yourselves to be the great wrong-doers by denying and rejecting the verses and signs of Allah?

Another aspect of the meaning of this verse is that a person who ascribes falsehood to God that He has associated such and such others in His godhood is the greatest wrong-doer. Similarly the person who belies the true signs of Allah is the greatest criminal and sinner.

41. That is on the day of Resurrection.

42. That is: Today these idolaters are not prepared to give up their gods, but tomorrow when they will find themselves in the Court of Allah, they will not be able to find any excuses for their polytheistic acts, and they will be so much frightened of the punishment for their idolatry and will be nervous that to show their innocence of polytheism, they will tell lies. But this lie of theirs would be thrown back to their faces.

43. All those whom they had made their gods would disappear, and none of their gods will come for their help.

25. And of them there are some who listen to you, but We have cast veils on their hearts so that they may not understand, and have made their ears hard of hearing ;⁴⁴ and even if they see every sign, they will not believe in them, so much so that when they come to you to argue, these disbelievers say: "This is nothing else but the fables of the ancients."⁴⁵

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمُ أَكِنَّةً
أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمَةَ آيَةٍ لَا يُؤْمِنُ
بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا
إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

26. And they forbid (others) from it and (themselves) avoid it. They ruin none but themselves, but they perceive it not.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ
إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

27. And if you could see them when they will be made to stand before the fire of Hell ! They will say: "Would that we were sent back ! Then we would not deny the revelations of our Lord and would be among the true believers."⁴⁶

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا لَئِنَّا نُرَدُّ وَلَا نَكَذِّبُ
بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

28. (This wishful thinking would not be the result of the truth not having been dawned on them), but (because) what they concealed before, will become manifest to them.⁴⁷ And if they were returned (to the world) they will repeat the same things which they were forbidden to do ⁴⁸ And indeed they are absolute liars.

بَلْ بَدَأَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

29. And they say: "There is nothing except our life on this earth, and never shall we be raised up again."⁴⁹

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

30. And if you could only see when they will be held before their Lord. He will ask: "Is not this the reality?"⁵⁰ They will say: "Yes, by our Lord !" He will say: "Then taste the punishment for rejecting faith."

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِأَلْحَقٍ
قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا
كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

31. Lost indeed are those who deny that they will meet Allah, until on a sudden the Hour⁵¹ is on them,⁵² and they will say: "Alas for us that we neglected it." And they will bear upon their backs their burdens.⁵³ Lo ! Vile is that which they will bear !

فَدَخِرَ الَّذِينَ كَفَرُوا لِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ
بَغْتَةً قَالُوا الْيَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ
أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلْسَاءٌ مَا يَزُرُونَ ﴿٣١﴾

44. Some people hear the talk of prophet, not for accepting the truth but for arguing with him. And it is a rule of Allah that a person who is not ready to listen to and grasp the words of truth with an open mind, he is not granted the guidance to accept the truth, and the veils of desires so cover his heart that however hard the missionary may try, the truth does not enter his (the listener's) heart. Since this result accrues according to a rule fixed by Allah, that is under the law of nature, Allah terms it as casting veils on their heart and making their ears hard of hearing.

For further explanation. see Note No.15. Surah Baqarah.

45. The history of the past nations and the events of the destruction of those who belied the prophets related in the Quran are absolutely based on truth. They have been related so that the people may take a lesson from them. and may know what are the real causes of the rise and fall of the nations. But the rejectors of the Quran used to mock and jeer at it and used to say that these are the fictitious tales of the ancient peoples. Even today's rejectors say the same thing that these are the tales of yore.

46. The distressing picture of the polytheists and the idolaters on the Day of Judgment has been shown in the form of words today so that those who are polytheists or idolaters should come to their senses and should reform their ways to avoid feeling sorry on the Day of Judgment.

47. That is: On the day of Judgment their grief and wish to go back to the world will not be on account of the fact that the reality had become manifest to them on that day and it was to clear to them in their worldly life. but because the evil purposes and the wrong motivations under the pressure of which they had not accepted the truth and which they had been concealing had come out in the open. No excuse was now left for them.

48. That is: If they are again sent to this world, where the environment will be the same as before, i.e. that of temptations and testing; and when they will again be put to test. they will adopt the same attitude and will act in the same way under their carnal desires in which they had acted ear-

lier.

49. The idolaters of Makkah did not believe in the life after death. They believed that Allah was the Creator of man, but they said that the life of man on this earth is first and the last, no other life' would be given to man after this. The idolaters of India are also in the footsteps of the idolaters of Makkah, the only difference being that Indians believe in re-birth, i.e. a man's taking re-birth in the form of an animal, a tree, etc. and that this re-birth occurs in this world only. This belief denies the belief of resurrection of man. There is no concept in this belief of the Day of Resurrection or of the people answering before God for what they did in this world, and of God's awarding reward and punishment according to men's deeds.

As for the modern men who are fed up with religion, they are so much immersed in their materialistic pursuits that they have no time to think for the life of the Hereafter. The amusements for this life have made them totally unserious and casual about the Hereafter. According to an Urdu poet : How a drinker can be interested in the promise of tomorrow's (Hereafter's) pleasures; he should drink the wine today, because that tomorrow will never come. etc. etc.

50. Those who are not prepared to accept the belief in the Day of Judgement in the light of the arguments, will accept it only when they are made to observe it. This opportunity to observe cannot be provided in this life. However, when the Day of Resurrection will occur they will surely observe it. and at that time they will also admit that the Day of Judgement is a reality. But the acceptance of this belief on that day will not save them from their punishment.

51. For the Day of Resurrection or the Dooms day, the word "As-Sa'ah' has been used in the Quran at various places, which means the fixed hour and appointed time.

52. The Day of Resurrection will be an occurrence that will occur suddenly. Even a few moments before this occurrence nobody will know that it will be occurring in a few moments.

53. Means burdens of sins.

32. And the life of this world is nothing but a pastime and a sport.⁵⁴ But the abode of the Hereafter is better for those who fear Allah. Will you then not understand?⁵⁵

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِّذِينَ
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

33. We know that their talk grieves you. But it is not you that they belie, it is the revelations of Allah that these evil-doers deny.⁵⁶

قَدْ نَعْلَمُ إِنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ
لَا يَكَذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

34. And before you, Messengers were denied, but they bore patiently their denial and persecution until Our help reached them. And there is none that can alter the words of Allah.⁵⁷ And you have already received the accounts of the prophets.⁵⁸

وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرٌ وَعَالِي مَا كَذَّبُوا
وَأُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا وَلَا مَبْدَالَ لِكَلِمَاتِ اللَّهِ
وَلَقَدْ جَاءَكَ مِنْ تَبَائِي الْمُرْسَلِينَ ﴿٣٤﴾

35. And if their aversion is hard to bear for you, then seek, if you can, a tunnel in the ground or a ladder to the sky so that you may bring to them a sign.⁵⁹ Had Allah willed, He could have brought them all together to the guidance. So do not be among the ignorant ones.⁶⁰

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ
نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ
لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

36. Only those can accept (truth) who hear.⁶¹ As to the dead, Allah will raise them up,⁶² then will they be turned to Him.⁶³

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ
إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

37. And they say: "Why has no sign come down to him from his Lord?"⁶⁴ Say: "Allah is certainly able to send down a sign." But most of them know not.⁶⁵

وَ قَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ
يُنزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

38. And there is no animal on the earth, nor a bird that flies with its wings, but are communities (species) like you.⁶⁶ Nothing have we omitted from the Book.⁶⁷ Then They are all gathered before their Lord.⁶⁸

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمُّ
أُمَّتِكُمْ مَا فَرَقْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ
إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

39. And those who deny our revelations are deaf and dumb, -in the midst of darkness.⁶⁹ Whom Allah wills misguides, and whom He wills guides to the right path.⁷⁰

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ
يُضِلَّهُ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

54. That is: If the Hereafter : is ignored, then the life of this world is reduced to a pastime or a sport. That is why the rejectors of the Hereafter have not been able to point out any serious purpose behind the creation of this world.

55. Denial of Hereafter is not wise. It is the result of not thinking intelligently.

56. Quraish knew the prophet (Sallalahu Alaihi Wasallam) to be truthful and trustworthy. But when he commenced his Dawah work, they began to belie him. In other words that main target of their denial was not the person of the prophet, but the revelations or verses of the Quran, which he was placing before them.

57. Refers to that Sunnah (tradition) of Allah, according to which Allah's help is provided. The promise which Allah has made to His Messengers and the people of faith will essentially be fulfilled, irrespective of the intensity of the opposition. But this help does not come before its time. Accordingly it has never happened that the call to accept the truth has been given and the missionaries have not had to pass through trials and tribulations before overcoming their opponents.

It is not possible to effect any change in the words of Allah, that His decrees, decisions and promises are immutable and sure of execution. There is no power on earth that can change them. Every decision of His is unchangeable.

58. That is: From the accounts of the prophets that have been related in the Quran, this tradition of Allah becomes clear that Allah's help to the followers 'of truth comes after their passing through the fires of trials and after manifestation of the truth. Therefore, the followers of truth should not grieve.

59. The idolaters were asking the prophet to perform such miracles as would unveil the unseen, for example, the angels should appear before them in their original form, etc. This verse is in reply to such a demand, in order to console the prophet, and also to show that the performance of a miracle is not within the power of the prophet and that only Allah helps the prophet to do so. And so far as the demand for the miracles made by the idolaters is concerned, if they are performed, then there will be no chance for men to think and use their intelligence. con-

science and will. Manifestation of such miracles is against the divine scheme of things.

Another aspect of this verse which comes to the fore is the point that when a prophet cannot perform any miracle without the help and consent of Allah, then how can any saint or sage perform any preternatural act without His aid and consent? Physical and natural laws are governed by Allah alone, and it is not possible for any man to perform any act which is outside or not governed by the natural laws, whether that man may be a prophet, or a saint. However, when Allah wills, a prophet is able to perform some miracle. And when He wills He provides support to a saint or a righteous man in some extraordinary way. Otherwise no saint or righteous man has power, in his own right, to perform any preternatural act. nor does a saint claim to be able to do so. For this very reason, as We see, none of the honourable companions of the prophet did ever claim to have performed a preternatural act.

60. That is: It is not the plan or will of Allah that all people should inevitably follow the right guidance, and no opportunity be given to them to test their intelligence and conscience. If such were the plan or the will of Allah, then no man could have deviated from the path of guidance. But His plan was that man should be given an opportunity to think for himself and to act in the light of his intelligence and conscience. Therefore, to arrange for the performance of a miracle after which the opportunity for the intelligence of man to think and for his conscience and will to act does not remain, is contrary to the scheme of things devised by Allah for this world. Those who do not try to reflect on this scheme of Allah indulge in unreasonable talking.

61. By hearing is meant the hearing which is done for the purpose of accepting the truth, that is the heart should be ready to accept the truth if what is heard is the truth, and that no personal likes or dislikes or desires would come in the way of accepting it.

62. Those persons are called dead who are not prepared to hear and understand what the prophet is saying. It is the result of their hearts being dead; and when a man's heart has died,

then where is his existence ! Such a man is nothing more than a dead body. When such persons will be raised up from the graves on the Day of Resurrection, then the truth will be seen by them.

63. That is : for appearing before the Lord for giving an account of their good and bad deeds in this world.

64. That is: a sign or a miracle which should be palpable and. which should tear the veil of the unseen and show to them that truly this man has been sent as a Messenger by Allah.

65. Not causing such a miracle to be performed is not on account of Allah's being unable to do so, but its reason is different which the people do not know. The reason is this that they are demanding to see such a miracle which, if arranged to be shown, would remove the difference between the seen and the unseen (ghaib).

As to the question : How other prophets were given palpable miracles by God? the answer is: First of all the idolaters of Makkah did not demand a palpable miracle of that kind but what they wanted was that such signs should be shown to them by which they should be able to observe the realities of the Unseen, e.g. seeing an angel in his original form, sending down a written book from the sky, prophet's climbing a ladder into the sky, falling of a piece of the sky on to the earth. etc. It is obvious that the miracles that were performed by the earlier prophets were not of this nature. Secondly the palpable miracles which the earlier prophets had performed were of two kinds: first were those which were performed without any demand being made for them, like the staff of prophet Moosa (Moses) turning into a python or snake, secondly those miracles which were performed on the demand of the infidels, like the miracle of the she-camel of prophet Saleh. So far as the first kind of miracles are concerned, the Last prophet (Sallallahu Alaihi Wasallam) has been given an everlasting miracle superior to all temporary miracles, and that is the holy Quran. For this reason a challenge is thrown to the polytheists of Makkah that if to them Quran is not a miracle, then they should bring a Quran authored by them like it. As for the second kind of miracle. it is a miracle as demanded by the infidels and when arrangement for the performance of such

a miracle is made, and then after that the infidels do not accept faith, then their respite for action comes to an end, and Allah's punishment overtakes them. Therefore, the Divine wisdom did not consider it fit to arrange to show the demanded miracle. so that the respite of the infidels of Makkah for action may not end. The subsequent events have shown that the non-arrangement of the performance of the miracle as demanded by the infidels of Makkah proved beneficial in their case. because gradually many people from amongst them realised the truth of the prophet's Dawah and they were fortunate to receive the right guidance and embraced Islam.

66. That is: They may be animals or birds, animals of the land or the sea, ants or butterflies, all are of different kinds (species) and as mankind has its own social environment and unity and there is a system behind its growth and development, similarly there is a social environment and unity for every kind of animal and there is also a system behind its growth and development. As an example the system of the ants' life and that of the honey bee can be seen, how they live in co-operation and co-ordinate their work with one another of their group, and in what a systematic way they follow the line that has been set for their way of life.

If man observes these different kinds of living beings carefully, he will see amazing signs pointing to the Creator of the universe, and these signs will lead him to those very realities towards which Quran and the prophet. are guiding.

67. That is: The Book of Destiny which Allah has prepared for His creatures contains all big and small things. There is nothing that has been left out from this book. It means that whatever is happening in this universe is according to a set plan, and behind this plan there is the active will and administration of a Being who has perfect knowledge.

68. The souls of all the living creatures are gathered to God after their death, because He is the Creator of all and to Him all have to return.

69. When the signs which Allah has placed in the universe for leading men to the reality are misinterpreted by man, and when he does not

follow the teachings of the prophet, then his condition becomes like that of a deaf and dumb person. He can neither hear truth, nor can he speak truth. Such a person wanders in the darkness of ignorance, though he may be proud of his learning.

70. Going astray or following the right path depends on the will of Allah. None can interfere

in this matter. This will of Allah is in accordance with His scheme of not compelling anyone to go astray or to follow the right path, but that the person who desires to have guidance gets it and the person who wants to go astray is allowed to do so. In other words a person's being on the right path or going astray is in accordance with Allah's law' of guidance. and misguidance.



40. Say: Did you reflect on this that if there come upon you the wrath of Allah or the Hour (Doomsday), would you then call (for help) any other than Allah? (Reply) if you are men of truth.

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ أَوَاتْتُمْ السَّاعَةَ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

41. Nay, (in adversity) Him alone you call, and if it pleases Him, He removes (the adversity) for which you had called Him, and you forget whatever partners you had ascribed for Him.⁷¹

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

42. And before you, We had sent (messengers) to many nations, and we afflicted the nations with distress and adversity so that they might humble themselves.⁷²

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَا مِنْهُم بِالْبِئْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

43. Why then, when the affliction from us came upon them, did they not feel humbled? But their hearts were hardened, and Satan made the (evil) acts that they were doing alluring to them.⁷³

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

44. So when they had forgotten the admonition given to them, we opened to them the gates of all (pleasurable) things, until they boasted of that which they were given; we suddenly seized them and they were in despair.⁷⁴

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِهَا أُوتُوا أَخَذْنَا مِنْهُمُ بَغْتَةً فَيَاذَاهُمْ مُبْسُونَ ﴿٤٤﴾

45. So of the people who did wrong the last remnant was cut off. And praise be to Allah, Lord of the worlds.⁷⁵

فَقُطِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

46. Say: "Did you (ever) contemplate, if Allah took away your hearing and your sight and set a seal upon your hearts,⁷⁶ who -a god other than Allah-could restore them to you? See how We explain the signs (in various ways),⁷⁷ yet they turn away."

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَبَصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نَصَرْتُ الْأَيْمَانَ ثُمَّ هُمْ يُصَدِّقُونَ ﴿٤٦﴾

47. Say: "Did you (ever) contemplate, if the punishment of Allah overtook you suddenly or openly, would any perish but the wrong doers?"⁷⁸

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾

71. It is that sign of monotheism which exists in man's own self. when a man is surrounded by extraordinary adversities or is confronted with extreme dangers, he remembers God at that time. and he forgets all false deities. Even the atheists remember God at such a critical moment. It is the proof of the fact that the evidence of God's existence exists in man's own inner self.

The polytheists of Makkah were idolaters, yet whenever they faced adverse circumstances, they called or remembered Allah.

With an allusion to this evidence, man is being invited to contemplate this possibility that if Allah's punishment comes or if the explosion of the Doomsday shakes the world, then whom man would call for help? If man just thinks about it, it would be sufficient to lead him to God.

72. The straitened circumstances and the physical suffering which nations are made to pass through are not without purpose. There is a divine scheme behind it, that such nations may be given a chance to reform themselves. Straitened circumstances and suffering shake man's conscience and turn him towards his Lord, and prepare his heart to bow down before Allah.

73. If the intensity of suffering also does not soften the hearts of the people of a nation, it means that their hearts have become so hard that no advice or admonition would influence them. The magic spell of Satan has become so active and effective for them, that their evil acts also appear to be good and alluring to them. They consider their sinful acts as their proud achievements, and in their eyes the value of acts and things undergo a see change.

74. When a nation does not learn its lesson from the intensity of adverse circumstances and interprets it as an accidental happening, and considers it as the usual happening of the time,

then Allah opens for them another chapter of trial. He provides them with every opportunity to enjoy life, so that a feeling of gratitude towards their Lord may develop in their hearts. But when they, instead of being grateful to their Lord indulge in conceit and pride, then their days are numbered and Allah's punishment then overtakes them. Then nothing is left for them except disappointment and despair.

These were the circumstances through which the nations of prophets had particularly to pass, so that the veracity of the prophets might be confirmed, However, other nations had also to pass through such circumstances so that they might come to their senses.

75. To destroy the rebel nations is quite in keeping with the demands of justice as well as it is in the interest of the world of humanity, for it signifies the defeat of disbelief and the clearance of the environment from the evil and polluted matter. Therefore, for the treatment meted out to such nations, Allah deserves our praises and thanks.

76. That is: If Allah deprived them of their faculties of understanding and taking the right decision.

77. That is: In the Quran the arguments for monotheism are being presented in different and varying ways and styles so that those who have an inclination to understand may be able to do so.

78. Here punishment means that punishment which visits those nations that deny and reject their prophets, after the well-argued proofs of their truth had been conveyed to them. Since this punishment is sent down to distinguish between truth and falsehood, only followers of falsehood are affected by it and people of faith are spared. Accordingly, the punishment which overtook the nations of Thamud and Aa'd, etc., struck the infidels only, and the people of faith were saved.



48. And we send the messengers only to give good news and to warn;⁷⁹ so those who believe and reform (their conduct), for them there shall be no fear nor shall they grieve.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ
وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٩﴾

49. And those who deny our revelations, the punishment shall afflict them for their misdeeds.⁸⁰

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا يَسْتَخِفُّونَهُمُ الْعَذَابُ بِمَا كَانُوا
يَفْسُقُونَ ﴿٨٠﴾

50. Say: "I do not tell you that I possess the treasures of Allah nor do I know what is unseen, nor do I claim that I am an angel. I follow only that which is revealed to me."⁸¹ Say: "Can the blind and the seeing be alike?" will you not then think?

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ
وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَنَا بَشَرٌ أَلَمَّا يُوحَىٰ إِلَيَّ قُلْ
هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٨١﴾

51. And hereby⁸² warn⁸³ those who fear that they will be brought before their Lord, beside whom they have no guardian or intercessor; So that they may become God-fearing.⁸⁴

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُبْعَثُوا إِلَىٰ رَبِّهِمْ لَيْسَ
لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٨٢﴾

52. And do not drive away those who call their Lord, morning and evening, seeking His pleasure.⁸⁵ You are not accountable for them in anything, nor are they accountable for you in anything; that you should drive them away and thus yourself become a wrongdoer.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ
الظَّالِمِينَ ﴿٨٣﴾

53. And thus have we made some of them a means of testing others, and that is why they say: "Are these the men from amongst us whom Allah has favoured?"⁸⁶ Does not Allah know best who are thankful?⁸⁷

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ
عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٨٤﴾

54. And (O prophet!) When those who believe in our signs come to you, say: "Peace be upon you. Your Lord has prescribed mercy for Himself. If any one of you commits evil through ignorance and then repents and mends his ways, verily, (he will find) Allah is Oft - Forgiving, Most Merciful."⁸⁸

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ
رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا إِبْهَاتًا
ثُمَّ تَابَ مِنْ بَعْدِهَا وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٨٥﴾

79. That is: The main purpose of sending down messengers is not to show them performing miracles but to present Dawah of faith, to give glad tidings of eternal bliss to those who would accept their call and to warn those who would reject it of eternal condemnation. Miracles are performed merely to clinch the argument, when Allah's wisdom and will so desire. Therefore, it is not correct to expect every prophet to perform miracles.

80. This is the thing about which the prophets had been warning their respective communities.

81. The disbelievers were demanding of the prophet (Sallal Lahu Alaihi Wasallam) to perform strange and preter-natural feats. In answer to this demand the prophet has been made to say that he had never claimed that he would show them preternatural feats as they were demanding, that he has presented only the message of truth before them, which Allah had sent down to him through an agency which was unseen by them, that they should examine this message by the touchstone of reasoning, that they wanted to judge the truth, not by their hearts, but as a manifestation of preter-natural feat, to show which was not within his powers, and that it was only within the powers of Allah to cause such feats to be shown. The prophet further said that he had only claimed to be a messenger of God, that he had not claimed that Allah's treasures were in his possession enabling him to use them as he liked, nor did he know the things which were hidden and unseen, and that he had also not claimed that he was not a man but an angel, his position was nothing more than this that he was given the office of a divine messenger, and one who is given the office of a messenger remains a human being, he does not develop in himself any qualities of godhood nor does he become an angel. The prophet continued to say that only that person can observe the truth of his message who has not blind-folded himself, for the reality, however bright it may be, can be seen only by a person whose eyes are open.

The open declaration by the prophet that he does not know what is hidden and unseen is such a clear statement which does not admit of any difference of opinion, but those who have a crooked mind have created differences even about

this straight and clear statement. Accordingly, they have made it a debateable issue among the Muslims as to whether the prophet had the knowledge of the Unseen or not. Those who indulge in excesses and innovations claim that the prophet had the knowledge of unseen things, inspite of the fact that this verse very clearly refutes this claim, and, in the whole Quran nowhere it is mentioned that the prophet was given the knowledge of the unseen. On the contrary it has been stated in clear terms that only Allah has the knowledge of the unseen, and that he imparts that knowledge of the unseen to His prophets which are connected with the duties of prophethood. On account of this consideration a prophet has this distinction compared to the generality of mankind that he knows those realities of the unseen which are not known by the general people, and receives that knowledge, receiving of which is not possible for any other human being. But all these things are connected with the revelation from God, and this distinction of the prophets concerning the knowledge of the unseen is not a matter of dispute, but unnecessarily a problem for dispute has been created. As the people of the Book had become a prey to disputation even after the receipt of the clear teachings, similarly Muslims also indulged in useless disputation concerning the knowledge of the unseen after the receipt of clear teachings.

82. The word "Wahi" (revelation) literally means to hint or to point. The covert means through which Allah sends his message to his messengers is called "Wahi" in Quranic terminology. Here this (hereby) refers to Quran.

83. Warning by means of Quran means that for purpose of warning the people and for propagating the message of religion, the teachings of Quran should be presented directly, because nothing is more effective than the words of Allah. And the convincing proof by reasoning can be given through the means of His own words. This command was given to prophet Muhammad (Sallal Lahu Alaihi wasallam) when the language of the people who were addressed by him was Arabic. For putting into practice this command in the present circumstances it is necessary that the believers in Quran should present the translation of Quran in the languages of their

addressees, particularly the translation of the verses dealing with warning, in which the people are warned to beware of the terrible fate awaiting those who disbelieve and transgress.

84. That is: Those who are careless of their fate in the next world and who are so insensitive that they are not prepared to hear the admonition of their warner with solemnity, should be left alone, and attention should be paid to those whose hearts are still alive and who are anxious about their salvation.

It should be noted that the fear of accountability before God is inherent in man's nature. It is another matter, however, if this fear is suppressed by the overwhelming carnal desires. The warnings given by Quran strengthen and activate this fear, as a result of which it helps man to lead a righteous life.

85. In Makkah there were quite a few people who had responded to the dawah of Quran, but who did not enjoy any high social position and who were poor. Some of them were even slaves, But they had a loving heart in their breasts for their Lord, which had gathered them round the prophet. These people used to attend the meetings of the prophet. The sardars of Quraish looked at them with disdain, and their pride did not allow them to attend the meetings of the prophet which were frequented by these lowly people, and in which the rich and the poor were considered equal. Therefore, it was their demand that the prophet should remove and drive away these

lowly people from his presence so that they (the Quraish) should be able to come. This demand of theirs is being , rejected forcefully, and the sincere people of faith are being appreciated and honoured even though they are poor and helpless.

86. That is: By providing guidance of faith to the poor and have-nots of the land we have put the wealthy and the haves to a test and have made them to think that if they use their intelligence they can also be appreciative of the wealth of faith, and if they still want to persist in their pride, then they may refuse to appreciate the value of faith. They are failing in this test, with the result that they do not approve of the poor people and mock at them and remark that God could not find better people than these to bestow his favours upon.

87. In the matter of receiving guidance of faith the main thing is not a man's worldly position but that sense of gratitude which a man has in his heart for his Lord. The Lord therefore, bestows His favours on his grateful slaves only by providing them with the wealth of faith, however poor they may be from the material point of view.

88. The infidels look down upon the poor people of faith with contempt and always try to disparage them. But Allah has given them in this verse such a heart warming message that it is sufficient to drive away all their sorrows. Allah has favoured them with such honour and elevation that the materialists cannot even imagine.



And he reigns Supreme over His slaves, and He sends forth guardians over you till death comes to one of you, when Our messengers (angels) seize his soul, and they never fail in this duty. Then are all restored to Allah, their true Master. Beware ! His is the Judgement, and He is most swift in taking account. (Al-Quran)

55. And thus do we explain our signs in detail, so that the path of the wicked may be laid bare.

وَكَذَلِكَ نَفَصِّلُ الْآيَاتِ لِّلْمُجْرِمِينَ ٥٥

56. Say: "I am forbidden to worship those - other than Allah-whom you invoke."⁸⁹ Say: "I will not follow your wishes;⁹⁰ if I did, I would stray from the path, and will not be of the company of the rightly guided."

قُلْ إِنِّي نُهَيْتُ أَن أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ قُلْ لَّا أَتَّبِعُهُمْ أَهْوَاءَ كُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ٥٦

57. Say: "I stand on a clear proof from my Lord,⁹¹ and you have denied it. What you are in haste is not in my power⁹², the decision rests with none but Allah. He declares the truth, and He is the Best of Deciders."

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِن الْحُكْمُ إِلَّا لِلَّهِ يَفْضُلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ٥٧

58. Say: "Had I power to hasten that for which you are clamouring, the dispute would have been decided between me and you. And Allah knows best who are evil-doers."⁹³

قُلْ لَوْ أَن عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفَضَيْتُ الْأَمْرَ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ٥٨

59. And with Him are the keys of the Unseen, none knows it but He.⁹⁴ He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge.⁹⁵ There is not a grain in the darkness of the earth,⁹⁶ nor anything wet or dry, but is recorded in a clear Book.⁹⁷

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرُوجِ وَالسَّمَاءِ وَرِزْقِ الْأَرْضِ وَالْأَنْبِيَاءِ فِي ظُلُمَاتِ الْأَرْضِ وَالرُّبِّ وَالْأَرْضِ وَالسَّمَاءِ وَالْأَنْبِيَاءِ فِي كِتَابٍ مُّبِينٍ ٥٩

60. And it is He who takes your souls⁹⁸ by night, and knows all that you have done by day. Then rouses you up, so that the allotted term may be completed.⁹⁹ Then to Him you all shall return, then He will show you what you have been doing.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٦٠

61. And he reigns Supreme over His slaves¹⁰⁰, and He sends forth guardians¹⁰¹ over you till death comes to one of you, when Our messengers (angels) seize his soul, and they never fail in this duty¹⁰².

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ٦١

62. Then are all restored to Allah, their true Master¹⁰³. Beware ! His is the Judgement¹⁰⁴, and He is most swift in taking account¹⁰⁵.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ٦٢

89. By invoking or calling means invoking for help, reciting the name, and praying for assistance. This invocation is synonymous with worshipping, and Allah alone deserves to be invoked for help. But the polytheists invoke their imaginary gods, leaving Allah. They recite their names, they call them for assistance in prayers and they read their names on rosaries.

90. Polytheism and idolatry have nothing to do with the Divine Guidance. These are the evil and false desires of man that have prompted him to present them in the name of religion and faith to misguide the simple slaves of God.

91. Means Quran, which is the absolute reasoned proof from Allah. The dawah of the prophet for accepting monotheism is based on this reasoned proof. It is such a reasonable thing which would be understood by every reasonable and justice loving person. It is the voice of the nature and the call of the internal self. As against this, the thing towards which the polytheists call the people is not based on any reasoning, but it is merely a quirk of their imagination and is based on their personal wish.

92. That is: the punishment, the doom.

93. Here evil-doers mean the Polytheists and idolaters. They have been called 'zalim' because they have suppressed their voice of nature by adopting the path of polytheism and denial, because they covered their intelligence with the veils of ignorance, and because they have become disloyal to their Lord. In this way by surrendering themselves to the impending bad consequences they have become the tyrants of their own selves.

94. That is: He is the Owner and Master of the hidden treasures of the Unseen, and He alone can open their gates. Everything, that appears into this' world from the Unseen world, does so under His command. And only He knows all the secrets of the universe and all the shrouded mysteries.

95. That is: Allah's knowledge covers everything. He not only knows the big things. but all the small and minute things also. He not only knows the main and principal problems and things but also their subsidiary and the minute

and intricate details.

96. Means the inner parts of the earth and their layers.

97. That is: Allah has the detailed record of all the events with their details and chronology in a clear form.

When the Being who possesses the chronological record of the entire world from the beginning till the last; how can He then not have the record of the human acts?

98. Here sleep has been likened to death, because in the state of sleep man becomes equally unmindful of the world as in death.

99. That is: The God who sends you sleep during the night knows all that you do during the day. And it is He alone who rouses you up from sleep after the passing away of the night. This process of sleeping and waking goes on, till your allotted term or time is up and you are carried away by death. In other words, you witness the drama of being raised up again after dying daily. Then, does it not make clear the truth about the life after death? And does this observation not prompt you to believe in the belief of being revived again after death?

100. That is: All the slaves are under His rule and power, and all the evil beings and Satans are under His control.

101. Means those angels whose duty it is to record the acts of all humans. For further explanation, please see Surah Infitar, Note No.10.

102. Man's death is in Allah's control. None, not even angels, can interfere in this. Angels merely take away the souls of humans by the command of God.

103. That is: After death man's career does not end; after death he goes into the presence of Allah.

104. That is: Be alert that after your death your fate is to be decided by Him only, and you should not be under this wrong impression that by attaching yourself to some one else you will be achieving salvation.

105. That is: Allah will not at all find it lengthy or delaying to take the account of billions and billions of humans.

63. Ask them: "Who delivers you from the darkness¹⁰⁶ of land and sea when you call out to Him humbly and in secret, saying: If He delivers us from these, we will truly be thankful?"

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَدْنَا مِنْ هَذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿٧٣﴾

64. Say: "Allah delivers you from that and from all afflictions, and yet you ascribe partners to Allah."¹⁰⁷

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿٧٤﴾

65. Say: "He has power to send punishment on you from above, or from beneath your feet, or to divide you into discordant factions making you taste the violence of one another¹⁰⁸." See how We explain our signs in different ways that they may understand¹⁰⁹.

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ
أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُنَاقِ بِعَضُكُمُ
بَأْسَ بَعْضٍ أَنْظُرْ كَيْفُ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٧٥﴾

66. Your people have rejected this¹¹⁰, although it is the very truth. Say: "I am not over you a keeper¹¹¹."

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِكَايِلٍ ﴿٧٦﴾

67. "There is a fixed time¹¹² for every prophecy to take place, and soon shall you know it."

لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٧٧﴾

68. And when you see people engaged in playful discourse about our revelations, withdraw from them till they engage themselves in other talk. And if Satan causes you to forget this, sit not, after the remembrance, with the evil-doers¹¹³.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيْبِكَ الشَّيْطَانُ فَلا تَقْعُدْ
بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٧٨﴾

69. Those who fear Allah are not accountable for anything for them, but there is need to remind so that they may also fear Allah¹¹⁴.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلكِنْ
ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٧٩﴾

70. Leave alone those that take their religion as a play and a pastime¹¹⁵, and are deceived by the life of this world¹¹⁶. Remind them hereby lest no person's soul be damned by his own earnings (sins); he will have beside Allah, no friend or intercessor; and if he offered every ransom, none will be accepted from him¹¹⁷. Such are those that are damned by their own sinful acts. For their drink they will get boiling water, and they will have to suffer painful punishment for the unbelief in which they persisted.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لُحُوبًا وَهُمْ أَعْوَابُ
الدُّنْيَا وَذَكَّرِ بهٖ أَنْ يُسَلَّ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا
مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا سَفِيْعَةٌ وَإِنْ تَعَدَّلَ كُلُّ عَدْلٍ
لَا يُؤْخَذُ مِنْهَا وَأُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ
شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٨٠﴾

106. By darkness is meant that darkness which assumes the shape of calamities, e.g. when there is blinding darkness, caused by the black clouds and stormy winds, or there are the ravages of hurricanes in the desert, or when the mountainous waves of the sea engulf man in their fathomless embrace.

107. That is: What was required was that utter deliverance from the afflictions and calamities, you should have shown gratitude to Allah, but instead you are thanking your false deities that were invented by you.

108. When those who disobey God see that even after indulging into evil and sinful acts, Allah's punishment does not overtake them, they feel assured that no punishment would come. Such people are being warned here that the bell signalling danger is ringing. But those who have purposely blocked their ears, cannot hear this ringing. But they should realise that it does not take very long for the punishment of God to overtake anybody. A sudden cyclone can destroy you in no time. A flash flood can wash you away with your ready crops in minutes. A slight shaking of the earthquake can turn your cities into ruins in the twinkling of an eye. And it is also not impossible that there may occur some disagreement and discord among you and you may fall a prey to infighting, or as a result of the enmity of the nations you may be made to taste the bitterness of the wrath of the other nations.

109. These realities which have been related in the verses of the Quran have been presented in different styles and from varying aspects, so that people may find it easy to understand.

110. That is: Quran.

111. The work that has been assigned to me is to propagate and convey to the people the message from God. I have not been made responsible for pressurising others to accept faith.

112. That is: The information which the Quran is giving you, e.g. punishment in the event of denying the prophet, the information about the Day of Resurrection, about the awaiting Hell-fire for the infidels, etc. A time is fixed for the occurrence of every one of these items of information or prophecy, and each one of it will

definitely occur at the appointed time.

113. This is an important direction in connection with dawah and recitation that has been given to people of faith. To participate or to sit in a meeting where the holy Qur'an or its verses are being made fun of or where playful and blasphemous discourse about Qur'an is being indulged into is against the honour of a faithful person. No sincere Muslim can tolerate sitting with such people who engage themselves in insulting his religion. With this direction, it is also being instructed that if you forget it, having been duped by Satan, then act on it and leave the meeting as soon as you remember it.

On the one hand is this emphatic direction for Muslims and on the other hand we find the present day's 'secularist Muslims' who invite non-Muslims to their meetings to make fun of the Islamic Shariah, and whenever they themselves get a chance they also attack their own religion, in order that they may appear to be sincere secularists.

A reference to the instruction given in this verse has been made in Verse No.140 of Surah Nisa.

114. That is: No responsibility has been placed on the people of the faith about the act of the rejectors of faith. They have only been made responsible for reminding them. Then why should they worry about undue tolerance? Their duty is merely to remind and advise whenever there is an opportunity to do so, and if they see that their addressee is acting in a slovenly manner and is insulting their religion, then they should get away from him and leave him to his own fate.

115. By religion here is meant Islam. It has been referred here in the general terms, referring to all peoples, because Allah had sent down Islam for the guidance of the entire humanity. Therefore, this religion is the religion of every single human individual. But these detractors have made it a matter of play and amusement, instead of making it a guiding star of their life.

people of such a mentality are found in every age. Today's 'modern' man also makes fun of the teachings of Islam and thinks that it is

progressive thinking.

116. That is: They are unable to appreciate the religion of Allah because they have been so much fascinated with the life of this world that they are not prepared to even conceive any other life higher in value than this life.

117. First of all he will have nothing' to offer as ransom on that day, but supposing that he

had the entire riches of the world with him, then he would have willingly given all those riches to be spared on that day from receiving his due punishment, although during his worldly life he had followed the wrong path in order to amass wealth, and had not cared for the adverse consequences in the world after death.

When night drew its shadow over him, he saw a star. He said; "This is my Lord." But when it set, he said: "I do not like those that set." Then when he saw the moon rising in splendour, he said: "This is my Lord." But when it set, he said: "If my Lord does not guide me, I shall surely be of those who go astray." (Al-Quran)

71. Say: "Are we to invoke others, beside Allah, that can do us neither good nor harm¹¹⁸, and turn upon our heels after receiving guidance from Allah, like the one whom the devils befooled in the wilderness, wandering bewildered¹¹⁹, his companions calling him to the right path, saying: 'Come to us'¹²⁰? Say: "The guidance of Allah is the only guidance¹²¹. And we have been commanded to surrender ourselves to the Lord of the worlds.¹²²

قُلْ أَدْعُوا مَنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ
أَعْقَابِنَا بَعْدَ إِذْ هَدَيْتَنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ
فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتَيْنَاهُ
قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأْمُرْنَا لِلسَّلَامِ رَبِّ الْعَالَمِينَ ﴿٤١﴾

72. "And to establish salat, and to fear Allah¹²³, and before Him you all shall be assembled."

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا اللَّهَ وَهُوَ الَّذِي إِلَيْهِ
تُحْشَرُونَ ﴿٤٢﴾

73. It is He who created the heavens and the earth in truth (with a purpose)¹²⁴. And on the day He will say: "Be", it shall be¹²⁵. His word is the truth¹²⁶. His shall be the kingdom on the day when the trumpet is sounded. He knows of the visible and the unseen. He is Wise and All-knowing.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ
يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ
فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٤٣﴾

74. And (recall) when Ibrahim said to his father, Azar,¹²⁷ "Do you take idols for gods? Verily I see you and your people in manifest error."¹²⁸

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِزْرَارَ اتَّخَذْتَ أَصْنَامًا لِلَّهِ ۗ إِنَّ
رَبَّكَ وَقَوْمَكَ فِي صُلْحٍ مُبِينٍ ﴿٤٤﴾

75. And in this way we showed Ibrahim the (order of the) kingdom of the heavens and the earth so that he might become a firm believer.¹²⁹

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ
مِنَ الْمُؤْمِنِينَ ﴿٤٥﴾

76. When night drew its shadow over him, he saw a star. He said; "This is my Lord." But when it set, he said: "I do not like those that set."

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكَوْكَبَ ۗ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ
قَالَ لَا أُحِبُّ الْإِفْلِينَ ﴿٤٦﴾

77. Then when he saw the moon rising in splendour, he said: "This is my Lord." But when it set, he said: "If my Lord does not guide me, I shall surely be of those who go astray."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِن
لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٤٧﴾

118. Means idols, which are pieces of stone or mounds of clay. What power have they to benefit or harm anybody! The concept of the devīs and devtas (deities) is merely imaginary. There is neither a devī of wealth that would enrich a man nor a goddess of adversity and sickness that would afflict some man with small pox, etc. This is mere superstition. These gods and goddesses have no existence at all.

119. The devil's misguiding man in the wilderness means the same thing as devil's causing man to forget his responsibilities, etc.

120. This is an example of those who wander aimlessly under the influence of Satan. This is the condition of the rejectors of Truth. Such people are so much bewildered that they are not willing to pay any attention to their companions who are calling them to the right path.

By this example it would appear that the people of faith are saying that the disbelievers themselves are wandering aimlessly and they want the faithful people to follow suit, while actually what was required was that the people who are astray should have joined the company of the people of faith and followed the right path.

121. The paths leading to God are not those which the people have devised according to the dictates of their wishes, or due to superstitions and imagination, or religious inventions, or philosophical interpretations, but the only path leading to God is the same that has been pointed out by Himself, and which is known as Islam.

122. And the reality of Islam is this that one should submit and surrender oneself entirely and without reservation to Allah.

123. The foremost manifestation of surrendering oneself to Allah is prayer (salat). So long as man does not establish salat, does not offer prayer, surrender to God has no meaning. And the practical proof of fearing Him can be given by man by following His Command of the Shariah.

124. That is: Allah has not created this universe without any purpose or aimlessly. It has a purpose and an objective, and that is the matter of reward and punishment, for which are required a new earth, a new heaven and a new order. This new order will emerge from the womb of this earth, and the Day of Resurrection is the name of this universal change.

125. That is: For Allah there will be no difficulty at all in causing to bring forth the Doomsday, the Day of Resurrection or the world of the Hereafter. As he brought into being this universe by merely saying "Be" in the same way he can cause the Doomsday to occur.

126. That is: His word will essentially prove to be truthful. Therefore, with regard to the Day of Resurrection His word will also prove truthful.

127. prophet Ibrahim lived in (circa) 2000 B.C. He lived in the city of 'Ur' in Iraq, on the bank of the river Euphrates.

Azar is the name of prophet Ibrahim's father. He was an idolater. In the Bible his name appears as 'Tareh'. It appears that this name was recorded by a mistake of some editor or translator, and Quran has expressly mentioned his name, probably to correct this mistake so that the correct parentage of prophet Ibrahim be recorded.

128. The community to which prophet Ibrahim belonged was of the idol worshippers. when he set to raise his voice against idolatry, he started his mission with his home. Accordingly in the beginning he pointed out the wrong beliefs of his father to him and invited him to accept the faith of monotheism. The words used here show that this dawah was presented without any reservations and with full courage of a faithful, in such a way that the unreasonableness and the falsehood of the polytheism and idolatry became quite obvious. Idolatry has been termed as manifest error, because common sense is not prepared to accept as god a thing which man himself has made.

129. Though prophet Ibrahim was. born in an idolatrous family and community, the falsehood of idolatry became manifest to him on account of his using his God-given intelligence. In the same way he came to believe firmly in the oneness of God by pondering over the system of working of the heavens and the earth, because this universal system testifies that here there is rule of only one and one Being, who has bound all the things of the universe in His Law. prophet Ibrahim did not follow blindly the practice of his forefathers in the matter of religion and belief in God, but he used his intelligence and tried to reach the right conclusion by observing the system of this universe. Therefore, Allah blessed him with insight

and guided him. At another place in the Quran it is stated:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ - (الانبياء-٥١)

“And verily We had bestowed guidance on Ibrahim aforetime,” (Al-Anbiya-5 1).

A prophet has normal, healthy nature, and prophet Ibrahim also enjoyed these gifts from God. He believed in Allah to be his Lord. He was never in doubt about this fact. However, by observing God's handiwork and complete order in nature, his concept of monotheism became more firm and his belief in God became absolute, Quran calls people to observe nature in the same manner.

whoever will ponder on the order and smooth working of the universal system and then think whether it has a creator or not, and whether it is ruled by one Being or more, will surely come to the inevitable conclusion that there is only one God, Creator of the entire universe.

Since the scientists and astronomers of the modern times do not observe the universe from this aspect, and their observation in this regard is not objective, and since their observation is tinged with prejudice and without giving due thought to God, they are deprived of attaining the rightguided conclusion, and they do not achieve the guidance and the belief leading to God.

**And we gave him Ishaq and Yaqub,
and guided all of them; and We had
guided Nooh earlier, and among his
progeny Dawood, Sulaiman, Ayub,
Yusuf, Moosa and Haroon. In this way
We reward the virtuous. (Al-Quran)**

78. Then when he saw the sun shining brightly, he said: "This is my Lord. This is the greatest. " But when it set, he said: "O my people ! I am free from all that you associate with Him."¹³⁰

فَلَمَّا رَأَى الشَّمْسُ بَارِزَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ
قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٤٨﴾

79. "I have turned my face towards Him, who created the heavens and the earth, in total submission, and I am not among those who ascribe partners to Allah."¹³¹

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ ﴿٤٩﴾

80. And his people disputed with him. He said: "Do you dispute with me concerning Allah when He has guided me.¹³² And I do not fear those whom you associate with Him, however, if my Lord wills¹³³ to do some harm (it is another matter). My Lord has , knowledge of all things.¹³⁴ Will you not be then reminded?

وَحَاجِبَهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا
وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٥٠﴾

81. " And how should I fear those whom you associate with Him, while you do not fear to ascribe partners to Allah, for which no sanction (authority) has been sent down to you?¹³⁵ Which of us two groups is more deserving¹³⁶ of peace (salvation)? Tell me, if you know.

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ
مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٥١﴾

82. "Those who believed and did not tarnish their faith by wrongdoing¹³⁷ - theirs is peace (salvation), and they are rightly guided."

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ
وَهُمْ مُّهْتَدُونَ ﴿٥٢﴾

83. And that was our argument with which We furnished Ibrahim against his people¹³⁸. We raise whom We will to an exalted rank¹³⁹. Verily, your Lord is Wise and All-Knowing¹⁴⁰.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ ط تَرْفَعُ دَرَجَاتٍ
مَنْ شَاءَ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٥٣﴾

84. And we gave him Ishaq and Yaqub¹⁴¹, and guided all of them¹⁴²; and We had guided Nooh earlier¹⁴³, and among his progeny¹⁴⁴ Dawood, Sulaiman, Ayub, Yusuf, Moosa and Haroon¹⁴⁵. In this way We reward the virtuous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا
مِنْ قَبْلُ وَمَنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ
وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٥٤﴾

130. For understanding this event it is necessary to keep the following points in view:

(A) prophet Ibrahim's community was star-worshipper. planet Venus, which was called 'Ashtra' " was the goddess of love and beauty. The moon was Nannar and was the god of prosperity. Sun (Shams) was according to them the greatest god. They had made a number of idols and named them after the various planets and stars. These idols represented the gods after which they were named. To propitiate these gods, they used to worship these idols. They treated these idols as their gods and offered presents before them. Thus they had manufactured their own gods.

(B) Since idolatry was connected with starworship, prophet Ibrahim proffered an argument which referred to the setting of all the heavenly gods, and with that the earthly gods were also compelled to set.

(C) This observation by prophet Ibrahim of the star, the moon and the sun might not have taken place in one day and night. It is likely that some time might have elapsed between the observation of the star and then the moon, and after some days the sun.

(D) The event narrated here was in the nature of a debate as is clear from a reference to the context. It would be therefore wrong to consider it as an evolution of the thinking of prophet Ibrahim, and to treat his observation about the star, the moon and the sun that they were his Lord and his proceeding step by step to the true Lord would be faulty. It is a pity that some commentators have also been victims of this misunderstanding. But as is explained by Allama Ibn Katheer, this event was in the nature of a debate between prophet Ibrahim and his community, and not his personal observation. prophet Ibrahim had uttered the words "This is my Lord" during the debate, which meant: "Is it really my Lord?" To declare the star, moon, etc. as the Lord was to express amazement and also to question the community whether these things are really worth treating as Lord.

From the context it will be seen that before this there is a mention of prophet Ibrahim's presenting dawah before his father, and immediately thereafter in Verse No.80 his disputation

with his community is mentioned. Then after his observing the moon, when he says "This is my Lord", he also says: "If my Lord does not guide me, I shall surely be of those who go astray." This only means that he considered Allah only as his real Lord, and for guidance one should turn to him only, otherwise nothing but misguidance would result. This remark reflects the monotheistic trend of prophet Ibrahim's mind. Therefore, subsequently his calling the sun as his Lord is to reverse the opponent's argument against him (the opponent). During the debate what a man states as a presumption is not necessarily his own statement or proposition, and here the context is proof enough that prophet Ibrahim had uttered these words to silence his opponents, in the same way in which he, on another occasion had attributed the act of breaking the idols to the larger idol while he himself had broken them.

(E) The summary of the arguments put forth by prophet Ibrahim against star-worshipping is that whether they are stars or planets, moon or sun, people are deceived by their brightness and consider them to be gods and goddesses and start worshipping them. But if people would consider their setting along with their rising, they would clearly see that none of them is a deity and that all of them are bound in a fixed and appointed system. They can neither rise before their scheduled time nor they can set before their allotted hour. And what kind of god is that who is bound by a law? This physical helplessness of theirs is a proof of the fact that a Being higher than them is ruling over them, by whose law they are bound and cannot shake themselves off it. Therefore, the only Being that is worthy of worship is that Higher Being who is a Creator of all these and who rules supreme over them, and not these heavenly bodies that are totally without any power or authority.

(F) The rejection of the planets and stars as deities by prophet Ibrahim is supported by the present day Science also, as science has in a very detailed manner placed before us the facts as to how these heavenly bodies are bound by the various solar systems, and that the planets whose brightness has misled men to treat them as deities are dependent on the sun for their light,

and that the sun is nothing else but a place where constant fire is burning and every now and then explosions take place. Can a being in whose belly explosions occur so often be a god? Similarly the surface of the moon has also been trampled by man's feet. Can the being who can be trampled by the feet of man be a god?

131. This is the proclamation of the Unity of God, in which there is a total repudiation of polytheism and an argument for oneness of Allah, who is the Creator of the heavens and the earth.

He alone is worthy of worship. Therefore, I have repudiated all the false gods and turned to Him and have made Him my objective. On account of their being so richly meaningful, these words have been prescribed for being recited at the beginning of every prayer (salat).

132. It shows that this event of disputation and debate took place after prophet Ibrahim was blessed with the honourable office of prophethood.

133. When people heard prophet Ibrahim talking against their deities, they frightened him with some impending calamity and with the threat of his being unlucky. In reply to this, prophet Ibrahim said that he was not afraid of their invented gods; to cause harm is within the powers of Allah only; he will be harmed only if Allah wills, otherwise there is nothing in these false gods.

134. For godhood expansive knowledge is required, and this attribute belongs to Allah only. Then what sense is there in making other being as god, instead of Allah? Are these idols aware of the condition of the people that they may benefit or harm any man?

135. That is: The books which Allah revealed to His prophets do not at all mention anything about Allah's making any person or thing as His partner. Similarly no argument or proof can be proffered in support of polytheism. Then without any authority or any argument, how have you given the rank of gods to others?

136. That is: ponder upon the point whether the danger of punishment is lurking for those who believe in God or for those who attribute others as Allah's partners without any proof or reason.

137. Here by 'zulm' or wrongdoing is meant

polytheism, as is mentioned in a hadith: when this verse was revealed the companions of the prophet felt very uneasy and said: "Who is amongst us that has not tarnished himself with wrongdoing?" Thereupon the prophet said that the meaning of this verse was not so, "You have not thought over what Luqman had said, he had said: polytheism is the greatest wrongdoing." - (Bukhari-Kitab Istitabatil Murtaddeen).

This verse explains that before Allah only that faith is acceptable which is free from polytheism of belief and action. There is a great warning in this for those Muslims who have contaminated their faith with polytheism. (Shirk.)

138. That 'is: This argument was put into prophet Ibrahim's mind by Allah so that he might put forth his case with sound reasoning before his people and convince them.

It shows that the event that was related above was the event of the debate between prophet Ibrahim and his community and not concerning his search for truth. Therefore to call the star as the Lord was to question the people about the absurdity of their belief that whether he should also accept the setting star as his god. After this clarification there is no need to fall back on the absurd stories, in which this event has been referred to as a happening of prophet Ibrahim's childhood. In This story an imaginary tale has been woven stating that the childhood of prophet Ibrahim was spent in a closed cave, and when for the first time he came out of the cave, he saw the star and considered it to be his god. what a pity that such bogus Israeli tales have found a place in the commentaries of the holy Quran.

139. That is: By giving him this argument, this understanding, this insight and this spirit to invite a polytheist nation to accept the belief of monotheism, we have exalted his rank very high, and in this way We raise high the ranks of those whom we please.

140. Refers to the fact that the exaltation of the ranks of His selected slaves is a manifestation of Allah's wisdom and knowledge.

141. Ishaq (Issac) is the son of prophet Ibrahim (Abraham), and yaqub (Jacob) is his grandson. Both of them were prophets. Yaqub (Jacob) was also called Israel, whose progeny was called Bani Israil.

142. That is: They were also given the guidance to believe in the oneness of Allah.

143. Prophet Nooh (Noah) had lived much earlier than prophet Ibrahim. By mentioning his name here the idea is to explain that the guidance for following monotheism (Tawheed) which was given to prophet Ibrahim and his descendants was given much earlier to prophet Nooh also. In other words, the religion sent down or revealed by Allah is one and the same, which came down in a continuous process from the

first prophet to the last. No other religion was revealed to any prophet, and Quran is the standard-bearer of that religion which alone is the common religion of all the true prophets.

144. That is: the progeny of Ibrahim.

145. These are the well known, great prophets of Bani Israil. prophets Dawood (David), Sulaiman (Solomon), Ayub (Job) Yusuf (Joseph), Moosa (Moses) and Haroon (Aaron) belong to that group of prophets who had achieved political power .

85. And Zakaria and Yahya and Eesa and¹⁴⁶ Ilyas also; all of them were righteous.¹⁴⁷

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

86. And Ismail and Alyasa¹⁴⁸, and Yunus and Loot¹⁴⁹. All these we exalted above the peoples of the world.

وَأِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

87. And We gave guidance to many of their forefathers, their children and their brothers, we chose¹⁵⁰ them and directed them to the straight path¹⁵¹.

وَمِنَ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

88. This is the guidance¹⁵² of Allah, He bestows it on whom He pleases of His slaves. Had they associated other gods with Allah, their labours would indeed have been in vain¹⁵³.

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

89. These are the men on whom we bestowed the Book, and the authority¹⁵⁴ and prophethood. Now if these people¹⁵⁵ reject them, (does not matter), We have entrusted this (blessed gift of religion) to such people as do not reject it.¹⁵⁶

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْبَةَ ؕ قَٰنَ يَكْفُرُ بِهَا هُمُؤْلَآءٌ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

90. These are they whom Allah guided. Follow then their guidance¹⁵⁷ (and) say: "I demand of you no reward for this¹⁵⁸. It is merely a reminder to all the peoples of the world".¹⁵⁹

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِ ؕ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩٠﴾

91. They have not appreciated Allah as He deserves to be appreciated, when they say: "Allah has not revealed anything to any man." Say: "Who then sent down the Book which Moosa brought¹⁶⁰ -a light and guidance for mankind? The Book which you make into separate parchments for show and conceal much of it; and (by which) you were taught what neither you nor your forefathers knew before." Say: "Allah (sent it down)." Then leave them playing in their vain discourse.¹⁶¹

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۖ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ لِيَجْعَلُوهُ قُرْآنًا مَّسْجُودًا وَسُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٩١﴾

146. These are also great prophets of Bani Israil, whose religion was also the religion of monotheism, that is Islam. The name of Ilyas appears as Elijah in Bible. He had taken exception to the polytheistic activities of the Israilites and insisted on their following the practice of monotheism. He is mentioned in the Bible:

"And at the time of the offering of the oblation, Eli'jah the prophet came near and said, O LORD, God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Answer me, O LORD, answer me, that this people may know that thou, O LORD, art God, and that thou hast turned their hearts back."

(1-King 18: 36, 37)

Zakaria (Zacharia), Yahya (John), Eesa (Jesus) and Ilyas (Elias) belong to that group of prophets who ruled over the hearts of people without attaining any political power."

147. That is: These were very respectable personalities, but none of them was a god, and all were virtuous slaves of Allah.

148. Alyasa is mentioned in the Bible as Elisha a Deputy of prophet Elias. (See 1-Kings 19:16)

149. prophet Loot (Lot) was not a descendent of prophet Ibrahim, but was his nephew, who had embraced his religion, and Allah had favoured him with prophethood. For this reason his name is mentioned here as a prophet belonging to the family of prophet Ibrahim.

150. That is: Chosen for presenting the dawah and serving the religion.

151. Means the religion of Islam.

152. Guidance of Allah means the religion of monotheism, that is Islam.

153. That is: If these exalted persons also had been guilty of committing polytheistic acts, then they would also have lost their exalted position and all their labours would have been in vain, because polytheism is an unforgivable crime. whoever commits this crime would be liable to get punished, and when exalted persons are not exempted, then how the smaller fry can hope to escape.

154. The word 'Hukm' used here means authority to take decision, and authority of giving commands of Shariah according to the divine guidance.

155. Means the people of Makkah.

156. It means that as we had favoured those prophets, mentioned above, with the Book, the authority and the prophethood, we have today favoured

prophet Muhammad (Sallal Lahu Alaihi Wasallam) with the same and this is a great blessing, through him, for the people of Makkah. However, if these people deny this, let them do so, they will deprive only themselves from the benefits of this blessing. we have granted this gift of religion to such persons as do not ignore and deprecate it. It is an allusion to those of the prophet's companions who had accepted his call and embraced Islam, and thus became the real appreciators of this gift.

157. That is Follow the religion which is the common religion of all the prophets of God. This religion is the religion of monotheism, that is Islam.

158. That is: I do not demand or expect any recompense or reward from you for this service which I am rendering to you and which is the greatest service to humanity. I am doing it for your own good only. If you accept it, it will be to your own advantage, and if you reject it, then you will harm yourself only.

159. That is: Quran is a Reminder and a good counsel for the entire humanity. Its 'message is general, for all and everlasting. It is neither reserved nor limited to any period, age or time, or meant only for any single nation or community.

160. It is an allusion to the Jews who had said this absurd thing referred to in these verses. Although they believed in the series of the prophets, and also believed in Moosa to be a prophet and the Torah to be a divine Scripture, they were not prepared to believe in the fact that any prophet could be from outside the family or progeny of prophet Moosa. For this reason, according to their traditional obstinacy, they refused to accept this reality that Allah had revealed His word to any human being. Taking an exception to this attitude of theirs, Quran has mentioned two points: first that the denier of the divine revelation is in reality the denier of the divine wisdom, because how can it be possible that God who looks after every need of man should not provide for his spiritual guidance; and secondly they make two contradictory statements on the one hand they deny totally that there was any revelation from God to any man, and on the other hand they believe that prophet Moosa was prophet of God and the Torah was a revealed book.

161. That is: After pointing out to them that Allah had revealed His word to prophet Moosa and He also revealed His message to this prophet today, you may leave them alone. Those who refuse to see reason, it is futile to argue with them.

92. And this is a Book that We have sent down¹⁶², blessed¹⁶³ and confirming what (Books) came before¹⁶⁴ it, and so that you may warn the (residents of) Ummul Qura¹⁶⁵ and those around her¹⁶⁶. Those who believe in the Hereafter also believe in this¹⁶⁷, and they are watchful about their prayers.¹⁶⁸

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكًا مُصَدِّقًا لَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ
أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ
وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

93. And who is more wicked than the one who attributes a lie¹⁶⁹ to Allah, or claims: "A revelation has come to me," when nothing has been revealed to him¹⁷⁰? or the man who says: "I will reveal the like of what Allah has revealed¹⁷¹"? Could you but see the wrongdoers when they suffer the pangs of death, the angels with outstretched hands, saying: "Deliver your souls; this day you shall be rewarded with a shameful punishment, for you used to say about Allah what is untrue and in your pride scorned His revelations¹⁷²."

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَقَالَ أُوْحِيَ إِلَيَّ
وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو
أَيْدِيهِمْ أَتَخْرَجُونَ أَنْفُسَكُمْ أَيُّهُمْ يُخْرَجُونَ عَذَابُ الْهُونِ بِمَا
كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ ﴿٩٣﴾

94. (Then Allah will say:) "And now you have come to Us, alone¹⁷³, as we had created you for the first time, and you have left behind what we had bestowed on you. Nor do we see with you your intercessors whom you considered to be Allah's partners¹⁷⁴ concerning your affairs. Your ties are, broken¹⁷⁵ and which you had presumed has failed you."

وَلَقَدْ جَعَلْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمُ
مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ الَّذِينَ
رَزَقْنَاكُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

95. Verily, it is Allah who splits the seed and the fruit-stone¹⁷⁶. He brings forth the living from the dead, and the dead from the living¹⁷⁷. That is Allah. Then, where are you being misled?

إِنَّ اللَّهَ فَلِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَأَلَيْ تُوْفَكُونَ ﴿٩٥﴾

96. He is the Cleaver (of darkness) bringing forth dawn¹⁷⁸. He made the night for the rest and the sun and the moon for reckoning¹⁷⁹. This is the planning of the Mighty and All-Knowing.¹⁸⁰

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

162. That is: This book is not a product of the human efforts, but it is revealed by the Ruler of the Universe, and on this account enjoys a unique distinction.

163. This book is the source of blessings and auspiciousness, from which the nations of the world will be receiving benefits, and from whose brilliance and illumination all the corners of human life will be illuminated.

164. Means the Torah.

165. Ummul Qura means the centre of dwellings and colonies, that is Makkah. It is called Ummul Qura because there is the House of Allah here, where universal gathering of Hajj takes place. On account of this distinction it has been made a religious and spiritual centre for the whole world.

166. That is: Convey the message of Quran first to the citizens of Makkah, then to the people dwelling in the surrounding areas, so that your sphere of dawah may be widened.

For the propagation of the prophet's message the city of Makkah has been selected because the voice that would be raised from the centre would resound in the mountains and the valleys of the world, and its echo will be heard in every nook and cranny of the earth.

167. That is: It is not possible that the man who believes in the Hereafter and has in his heart the fear of accounting before God may refuse to accept this Book as the Book revealed by Allah. If such a man studies a little of this Book, he will recognise that these are the words of Allah, and after this he would not feel any hesitation in embracing Islam.

Here the allusion is to those righteous persons of the people of the Book who believed in the Hereafter. About such people it is said that they would also believe in Quran.

168. That is : A person who really believes in the Hereafter is bound to reflect from his manner of living some signs of God-worship, and the first symbol of Godworship is offering prayers (salat).

169. To invent a religion or to give a religious colour to some invented thing is to invent a lie against or to attribute falsehood to Allah, and one who is guilty of this act is the greatest criminal. His crime is like the crime of a person who makes and gives currency to counterfeit coins. Since this

insolent act is committed against God, one who commits it commits the greatest crime.

170. It shows that the false claimants of prophethood are the greatest criminals, because they commit deception against both, God and His creatures.

171. When a man, in response to the call for accepting truth, adopts an attitude of opposition for the sake of opposition, then seriousness and solemnity leave him and he comes down to the level of making insensible statements. The statement of the opponents quoted in the verse is an example of this.

172. This is a reply to the absurd objections and foolish claims of the rejectors of Quran, that when they do not want to comprehend a thing through reasoning, let them not comprehend it. They will come to their senses when death will overtake them and the angels will be slapping their faces.

From the verse this thing also becomes clear that at the time of death those realities, in which the people are asked to believe, become manifest, and also that death is merely the name of the soul passing out of the body, and that the souls of the rejectors of faith undergo punishment during their stay in the world of 'Barzakh.'

173. That is: Allah will speak these words on the Day of Resurrection.

174. That is: In the world you had believed that your affairs were not being settled by what Allah decides but that those beings for whom you had regard also had a say in the matter. You thought that they had some importance in the eyes of God and that by pleasing them God will also be pleased. But where these partners invented by you have gone today, as none is present to help you?

175. That is: The tie, the relationship of love and regard that you had established with the false gods has been cut off.

176. The idea is to invite our attention to the wonders of God's creation, nature. who is that splits the seed and the fruit-stone and causes them to sprout, and then makes them to grow into green plants and huge trees? Is there any other being who has a say in these things or who can interfere in these matters? If not, then how can any other being have a say in the matter of

deciding your fate or causing you harm or benefit?

177. It is also the working of Allah's created nature that the living comes out of the dead and the dead comes forth from the living. Man observes this phenomenon every day. In the vegetable kingdom, the example can be seen in the fruit-stone developing into a tree and the tree giving out the fruit-stone. In the animal kingdom, we can see live bird coming out of the egg and the bird laying egg. Similarly from the matter, man and from man, the matter. A clear example in this connection will be the birth of a still-born child from the womb of a living mother.

178. In the foregoing verses there was the mention of the marvellous phenomena which were visible on the earth. In this verse are mentioned the marvellous phenomena that appear in the sky. The light of the dawn appears on the horizon after tearing the veil of the darkness of the

night and awakens man from his sleep of negligence, that he may begin his dawn of life with the acknowledgement of his Lord's marvellous creative powers.

179. The sun and the moon are the means of reckoning time. The fixation of the limits of day and night is done by the rising and setting of the sun. The dates are reckoned by the various shapes or the phases of the moon. From these then are calculated the months and years. How marvellous is this set up for reckoning of time and dates that the nature or the Divine power has created, and what a great need of humans is met by this set up!

180. That is: This order and this system in the heavens and the earth is neither haphazard nor is it influenced or affected by anybody else's godhood, but this is the planning of that Great Being Who is the Mightiest Being and whose knowledge is all grasping and all-covering.



And it is He that created for you the stars, so that you may be guided, thereby in the darkness of the land and the sea. We have explained in detail our signs for the people of knowledge. And it is He that created you from one soul ; then for everyone there is a place for dwelling and a depository. We have explained our signs in detail for the people of understanding. (Al-Quran)

97. And it is He that created for you the stars, so that you may be guided, thereby in the darkness of the land and the sea¹⁸¹. We have explained in detail our signs for the people of knowledge¹⁸².

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ
الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

98. And it is He that created you from one soul¹⁸³, then for everyone there is a place for dwelling and a depository¹⁸⁴. We have explained our signs in detail for the people of understanding¹⁸⁵.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا
وَمُسْتَوْدَعًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

99. And it is He who sent down water¹⁸⁶ from the sky. with it we bring forth¹⁸⁷ vegetation of every kind: from it we grow green foliage out of which we produce close-growing grains, and from blossoms of the palm trees. we bring forth clusters of dates low hanging, and gardens of grapes, olives and pomegranates, alike and unlike¹⁸⁸. Behold their fruits when they begin to bear fruit and ripen.¹⁸⁹ In these are signs for those who believe.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ
شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ
مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجِذِبٌ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ
وَالنَّامَاتِ مِثْلَهَا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا
أَشْرَبْتُمُوهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

100. And they have set up jinns as partners with Allah, though He has created them¹⁹⁰, and have, invented for Him sons and daughters without any knowledge¹⁹¹. He is Holy and above their imputations.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ
بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

101. He is the Originator¹⁹² of the heavens and the earth. How can there be a son for Him when He has no consort¹⁹³? And He created all things and has knowledge of all things.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ
صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

102. Only that is Allah, your Lord. There is no god but He, Creator of all things. So worship Him.¹⁹⁴ And He takes care of all things.¹⁹⁵

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ
عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

103. Sights can not grasp Him,¹⁹⁶ but He grasps all sights. He is Minute-Observer, the Aware.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ ﴿١٠٣﴾

181. Stars provide light to the travellers on land and in the sea. with their help direction is also ascertained. Before the induction of modern equipments as a result of scientific progress, people used to travel with the help of stars. Even today they are a source of guidance in navigation. In other words stars have been created by Allah to serve mankind, but man, in his foolishness, took his servants to be his masters and began to worship them.

182. That is: Those who use their common sense and intelligence and ponder upon these signs come to know the reality.

183. It has been explained in Notes Nos. 2 and 3 of Surah An-Nisa.

184. By place for dwelling is meant the world and by the resting place is meant the place where man is made to rest after death. It means that man dwells on the earth created by Allah and is buried in the same earth created by Allah. When man has to live from his cradle to his grave, in the kingdom of Allah only, then how is it that he dare defy Him and rebel against Him?

185. That is: Those who are sensible and think properly, they are able to reach the right conclusion—rightness of the belief in the Unity of Allah, and that is the dawah of the holy Quran.

186. That is: Since the water is seen to be coming from the sky, in the common parlance it is said that the water is coming from the sky. This meaning should not be taken literally.

187. In the first verse Allah has used the pronoun in the third person, and in the second verse the pronoun used is in the first person. This change in the person of the pronouns is made in accordance with the style of speaking and according to other aspects also. Here the change of pronouns has been made as the direction of the speech turns from the power of Allah to His Lordship.

188. That is: Alike in shapes but different in tastes.

189. The foods for man's sustenance provided by Allah have all kinds of grains and all varieties of fruits. If man contemplates over how these foods and their plants grow, bear fruit and ripen, he will see in every thing marvellous examples of creative powers of the Lord of the worlds. If his eyes are open and his conscience is awake, then

his mind would turn from this creativity to the Creator, and he will be blessed with the right recognition of the Creator of the Universe.

Today the knowledge of botanical science has illuminated the world of botany to such an extent that countless marvels of creativity in nature are known to man. Since the study of this science is being done with a prejudiced mind, without trying to think whether there is a Creator of these things, they have no interest in trying to recognise such a Creator. Therefore, in the great store of knowledge, this reality remains hidden, and the beauty of the Creator and the hand of the Craftsman cannot be seen by these researchers and scientists in the craftsmanship of the things in nature and they are deprived of getting at the reality that really matters.

190. Superstitious people believe that the jinns can bring calamities on them, can influence their destinies, and can make them suffer from diseases. etc. The idolaters of Arabia also believed in these superstitions. To avert these supposed calamities they used to worship them, and to offer presents to them. The idolaters of India are not far behind the idolaters of Arabia of the past. Nay, they are much ahead of them. They have the concept of jinns as ghosts and rakshasas. To be safe from their damaging influences. they worship them. offer presents to them and shout their glories.

Quran declares all these things as absurd and meaningless, and expresses this reality about the jinns that they are the creatures, created by Allah, therefore, treating them as equal to the Creator is most absurd and unreasonable act. Jinns are as helpless as humans. They have no powers to inflict harm or give benefit. They can neither make any one sick nor can they influence anybody's destiny, Therefore, to fear them and to worship them is wrong and foolish.

191. The polytheists of Makkah regarded the angels to be the daughters, of Allah. The Christians consider prophet Eesa (Jesus) to be the son of God. There is no reasonable and sound argument for such a belief. people have invented these concepts in their ignorance.

192. That is: One who brings into existence some thing from non-existence and without having any sample or example before him.

193. Neither the idolaters of Makkah nor the people of the Book believed that God has any consort. Yet they ascribed children for Him, as if they felt that it would not be appropriate to ascribe a wife for God. and that it is a lowly concept that does not suit the greatness of God. But this feeling left them when they ascribed children to God... This contradiction of their mentality is shown here.

This was the concept of God of the Arab idolaters. But the concept of the idolaters of India is much more strange. The gods that they have invented have been given a number of wives. In this way they have made every effort to bring god to the level of man. The fact is that when man indulges in polytheism, he not only depreciates the value of god. but he also renders proof of his own foolishness.

194. The substance of this argument is this: When Allah is your Creator and the Creator of all things, then He alone is the Lord of all. When no other being is the creator, how can any other being be the Lord? And how can any other being be considered worthy of worship? Therefore, the correct line of thinking for man is that he should

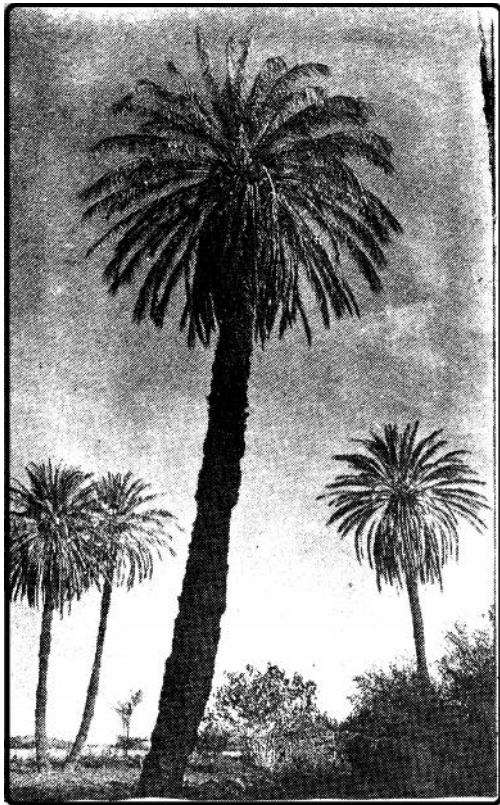
consider Allah to be his Lord and God, and the correct line of conduct for him is to worship Him alone.

195. Allah takes care of everything and looks after everything, therefore, everybody should have faith and hope in Him.

196. That is: You cannot see God with your eyes, but He is seeing you clearly. Therefore, let no one think that because God is not visible, He is non-existent. The fact of the matter 'is that the human eyes are not capable of seeing God. The human sight is unable. to see so many things in the material world, e.g. soul, which is always present in the body but is not visible to man, the air, the electric current, which can be felt but cannot be seen. The universe that exists beyond the skies cannot be seen with the human eyes. Then how these weak and imperfect eyes can see the Lord and Creator of the universe? Therefore, any attempt to see God with the physical eyes is futile, however hard man may try. However, by observing the creations in the cosmos, man can come to recognise God, and if man opens. the vision of his heart, he can see the glimpses of His beauty in every flower and in every tree.



Date- Palm Trees Laden with bunches of dates.



104. Eye-opening proofs have come to you from your Lord. So whoever sees, it is for his own good, and whoever becomes blind, it will be to his own disadvantage. And I am not a keeper over you.¹⁹⁷

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٣﴾

105. And thus do we explain the revelations in different ways so that they may say: "You have (correctly) taught," and so that we may clearly state the matter to those who know.¹⁹⁸

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٤﴾

106. Follow what has been revealed to you from your Lord. There is no god, but He. And avoid the polytheists.¹⁹⁹

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٥﴾

107. And had Allah wished, they would not have associated partners with Him.²⁰⁰ And We have not made you to watch over them, nor are you responsible for them.²⁰¹

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٦﴾

108. And revile not those whom they invoke besides Allah, lest they spitefully revile Allah, in their ignorance.²⁰² Thus have We made alluring to each community its own acts.²⁰³ Then they have to return to their Lord, and then He will let them know what they had been doing.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِلْإِنْسَانِ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٧﴾

109. And they swear solemnly by Allah that if a sign²⁰⁴ came to them, they would believe, Say: "Certainly signs are with Allah,²⁰⁵ and what do you know!²⁰⁶ (even) if a sign comes to them, they will not believe."

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٨﴾

110. And We turn their hearts and eyes as they refused to believe at first.²⁰⁷ And We leave them to stumble blindly in their rebellion.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٠٩﴾

197. These are the words of Allah, but spoken by the prophet. I am not a keeper or guardian over you means that I have not been made responsible for your acts.

198. That is: These arguments in favour of monotheism stated above have been related in Quran in varying styles and from different aspects. They have two purposes in view: First, the message of truth might be conveyed to the people, so that they might one day admit that the prophet had conveyed to them the truth about Oneness of God, and that he had done it convincingly; secondly, those who can think on the right lines and use their common sense, might see the reality and rightness of the belief in monotheism.

199. Here avoiding polytheists means that if even after presenting these clear arguments in favour of monotheism, they persist in their false beliefs and wrong acts, then leave them to their conditions.

200. That is; If Allah wanted to compel people in the matter of religion, then nobody would have been a polytheist Allah's planning did not want this. He desired that man should be tested, and for him the paths of truth and falsehood may be clearly shown, and he should be given freedom to chose whatever he thought fit. Therefore, if anybody wants to make wrong use of the freedom granted by God, and does not want to listen to your advice, leave him to his fate. He will reap what he is sowing. You need not worry about him.

201. That is: We have made you a messenger. We have not made you responsible for the acts of others that you might be asked about them.

202. The people of faith have been directed that in their enthusiasm for the dawah work they should not use disrespectful language for the deities of idolaters for it is likely that in return they may also use disrespectful language for Allah. Although the idolaters of Arabia believed in Allah, it was not unlikely that under provocation they would use abusive language for Allah.

It does not mean that this tolerance should be extended to such an extent that their deities may not be called false, for to show what is truth it is necessary to call falsehood what it is. If the poison is not called fatal, then it is not known how

many people will become a prey to that and meet their death. If a child is not kept away from the fire, it is likely that being impressed by its light he will put his hand in it. If the people are to be saved from destruction, then what is destructive will have to be called destructive, without yielding to undue tolerance and improper concessions. That is why in Quran the helplessness of the idols and the adverse consequences of idolatry have been very clearly and unambiguously stated.

203. That is: As We have made alluring the acts of the idolaters in their own eyes, similarly We have also made the acts of other groups and communities alluring to their eyes.

It means that every community thinks that its own beliefs and acts are good, though in reality they may not be so. Therefore by unduly criticising the acts and customs of other communities. the desired reform of those communities or groups cannot be effected. One can hope to effect reform in the belief and conduct of a community by explaining to its members their falsehood and wrongness in a solemn, suitable, decent and wise manner.

It should be noted that the appearance of the beliefs and acts of a community as alluring to itself is in accordance with the law of nature, and this law of nature is also made by Allah, for Allah has stated that He has done so.

204. Here sign means a tangible, palpable sign, that is a miracle.

205. This has been explained in Note No.65

206. The addressees are Muslims who wanted that a miracle might be performed so that the disbelievers might embrace Islam.

207. That is: As in the first instance their prejudices and short sightedness came in the way of their accepting faith. in the same way they are obstructing it now. and it is a Divine tradition (law of nature) that a person who is perverse in his thinking sees other objects as perverted To show miracles to such persons would be of no use. However if they adopt the way of right thinking. Then in the light of the arguments that have already been presented. they can find the right path.

111. And even if we sent down the angels to them and caused the dead to speak with them, and ranged all things before them, they would still not believe, unless Allah willed it ²⁰⁸. But most of them speak ignorantly²⁰⁹.

وَلَوْ أَنزَلْنَا نَزْلًا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا بِآيَاتِنَا إِلَّا آَنًا يَشَاءُ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾

112. And in this way we have appointed for every prophet an enemy²¹⁰, devils among men and jinns, who inspire one another with flowery discourses²¹¹, by way of deception. But had your Lord willed, they could not have done so. So leave them to their imputations.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَأَلَوْنَ شَاءَ رَبُّكَ مَا فَعَلُوهُ قَدْ رَهْمَهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

113. And (this respite is being given to them) so that the hearts of those who have no faith in the Hereafter may incline towards it ²¹², and they may delight in it, and that they may earn what they wish to earn.

وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٣﴾

114. Should I seek a judge other than Allah when it is He who has sent down to you the Book, explaining matters in detail²¹³? And those to whom we gave the Book²¹⁴ (before this) know that it has been sent down in truth from your Lord. Never be then of those who doubt.²¹⁵

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ اتَّبَعَتْهُمْ يُعَلِّمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

115. And the words of your Lord are perfected in truth and justice.²¹⁶ None can change His words. And He hears all and knows all²¹⁷.

وَتَمَّتْ كَلِمَاتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

116. And were you to obey most of those who inhabit the earth, they will lead you away from the path of Allah. They follow nothing but doubts, and speak nothing but conjecture²¹⁸.

وَإِن تَطَّعْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ ۗ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ هُمْ إِلَّا خَيْرُ صُورٍ ﴿١١٦﴾

208. Those who have already decided not to accept the truth, on account of their obstinacy or prejudices cannot be made to come round to accept it, even by showing them one miracle after another . when they have already decided not to accept the truth, they would try to interpret every miracle in one way or the other. However, if Allah wanted to compel them to embrace faith, then no person would have remained a non-believer. But such an arrangement is against the scheme of Allah, as His planning envisages that every person should have the freedom of making his own choice with regard to his faith.

209. That is: By ignoring this scheme of Allah, what they speak is mere sentimental stuff, not based on knowledge and reality, but on ignorance.

210. The storm of opposition, that was raging against the Last prophet (Sallalahu Alaihi wasallam), in fomenting which trouble the devils among men and the jinns were in the forefront, is not a new thing. Every prophet had to face this kind of opposition.

The devils get a chance to foment trouble against the prophet only as a result of the respite given to the people by Allah. For this reason such a situation has been described as appointing an enemy for every prophet. It means that the devils could not have created any trouble, had they not got this respite from Allah, and Allah has given them this respite in order that in the battle of the truth and falsehood, the reality should come out clearly.

211. 'Zukhrufal Qaul' (flowery discourse) signifies those false statements which have been made alluring. For example, in the Quran when the command prohibiting the eating of the flesh of the naturally dead animals was revealed, the disbelievers tried to misguide the people by saying: "How funny the command was! The animal killed by man is lawful, while the animal killed by God is forbidden!"

In the present day misguiding propaganda is garbed in attractive language, like: 'All religions are true,' or 'The paths leading to God are different. but the destination of all is one,' or for limiting the growth of the family. this fascinating slogan: we two and our two: the third not now. and after that never.' Similarly shibboleths like: 'Reli-

gion is concerned with private life.' or 'Equality for men and women:' or 'Religion is opiate:' etc. etc. are the inventions of the imaginative but mischief-making persons.

212. It is a fact that the fascinating talk of the mischief makers against religion appeal and misguide only those persons whose minds are empty of the concept of the Hereafter.

213. That is: what is Truth and what is Falsehood can be decided by Allah alone. He is the Creator and also the Lord. He has sent down His decision in the form of Quran. Therefore. in all disputes this Book is the deciding factor. and enjoys the status of divine sanction. But you want me to accept some other thing as a judge beside Allah, and that in the matter of what is lawful and forbidden you want me to turn to things which have no divine sanction, e.g. the things which have become customary in the name of religion. or the culture that has come down as the heritage of the forefathers, or the superstitions which are the products of the pre-Islamic days.

214. Refers to those truthful and honest persons who belong to the people of the Book.

215. Although the direct addressee is the Last prophet (Peace be upon him) the message is for every reader of Quran. The purpose is to explain that the revelation of the Quran is not a unique thing, for before the revelation of Quran. Allah had revealed other scriptures to other prophets, the witnesses of which fact are the people of the Book, and among these, those who are truth loving, recognise the voice of the Quran to be the divine voice. Therefore, there is not even an iota of doubt about the Quran's being a Divine Scripture.

216. That is: The promise that Allah had made to the people of the Book, before the coming of the Last prophet (Sallalahu Alaihi wasallam), and whose mention can be found in the Torah and Injeel, that promise has been fulfilled. Thus the truth of the word of Allah has been proved and the demand of justice has also been met, that is by the revelation of Quran Allah's message has been convincingly conveyed to the people.

217. That is: Allah knows who denies the truth of His words and who believes in them.

218. In the matter of Truth and Falsehood, the deciding factor can be the argument or reason-

ing, and not the majority of the supporters. In the matter of basic importance like the belief in God and religion, the majority of the people of the world had always been in ignorance, and has been acting by mere conjecture. This is the reason why the history of humanity has been the history of the decline of human morality and conduct. In modern times there is no evil that has not attained the form of an epidemic. In such a condition the majority of the people cannot provide leadership

to the general people. This majority can, however, add to their waywardness. Therefore, Quran says that in the matter of truth and falsehood, people or 'the public opinion' cannot be the deciding factor, but the deciding factor can be those signs which are scattered in the cosmos and in the hearts of the people (i.e. system of the universe and man's own nature) or it can be the Book of Allah, which enjoys the status of the Divine Sanction.



And when there comes to them a revelation, they say: "We shall not believe until we are given the like of what has been given to the messengers of Allah." Allah knows best whom to appoint for His message. Soon the guilty will be overtaken by humiliation and severe punishment before Allah, for their plotting. (Al - Quran)

117. Verily Allah knows best who have strayed from His path, and those who are rightly guided²¹⁹.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١١٧﴾

118. So eat of (such flesh) on which Allah's name has been pronounced, if you believe in His revelations²²⁰.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

119. And why should you not eat of (such flesh) on which Allah's name has been pronounced, when He has explained to you in detail what is forbidden to you, except when you are compelled to²²¹? And indeed there are many that mislead (others) by their desires, through ignorance. Verily, your Lord best knows the transgressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ
لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا
لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِالْمُعْتَدِينَ ﴿١١٩﴾

120. And forsake the open sin and the secret²²². Those who earn sin, will get due recompense for their earnings.

وَذُرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
سَيُجْزَوْنَ بِمَا كَانُوا يَفْتَرُونَ ﴿١٢٠﴾

121. And do not eat (the flesh) of that on which Allah's name has not been pronounced. It is sinful²²³. And the satans inspire their votaries to dispute with you. And if you obey them, you would indeed be polytheists²²⁴.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ
الشَّيْطَانَ لَيُوْحِيْنَ إِلَىٰ أَوْلِيَٰهِمْ لِيُجَادِلُوكُمْ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

122. Can he who was dead and then We gave to him life and light whereby he walks amongst the people be like him who is in darkness from which he cannot emerge²²⁵? Thus to the disbelievers their acts have been made pleasing²²⁶.

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ
فِي النَّاسِ كَمَنْ مَثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا
كَذَلِكَ نُزَيِّنُ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

123. And thus We have placed in every township arch-criminals so that they may plot therein²²⁷ and they plot not but against themselves, and they do not perceive it²²⁸.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِينَ لِيُبْكَرُوا
فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

124. And when there comes to them a revelation, they say: "We shall not believe until we are given the like of what has been given to the messengers of Allah." Allah knows best whom to appoint²²⁹ for His message. Soon the guilty will be overtaken by humiliation and severe punishment before Allah, for their plotting²³⁰.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ
مَا أُوتِيَ رُسُلُ اللَّهِ إِنَّ اللَّهَ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ
سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ
شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

219. Therefore, accept the guidance of your Lord, and do not be deceived by what is followed by the majority.

220. That is: The new methods and inventions which the people have introduced as customs also include methods which place irrelevant restrictions on eating and drinking, e.g. the idolaters of Arabia had declared a particular kind of animal as forbidden a she-camel which had given birth to a certain number of offsprings was forbidden. If while slaughtering such a she-camel even if the name of Allah is pronounced on it, its flesh was considered haram by these people. Therefore, Quran says that there should be no hesitation for the people of faith in eating the flesh of the animals which have been declared lawful by Allah and on whom the name of Allah has been pronounced while slaughtering them. Any hesitation in eating the flesh of such animals signifies that our hearts are still ruled by the polytheistic superstitions.

In the matter of food, the polytheists: of India are so superstitious that they have declared not only the eating of the flesh of certain animals as forbidden but also the eating of flesh itself has been outlawed.

221. Refers to Verse No.115 of Surah Nahl, in which the following commandment was revealed:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ
لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ. (النحل- ١١٨)

“He has forbidden for you only the dead, blood, flesh of swine, and (the flesh of) that animal on which the name of other being than Allah has been pronounced, except for the person who is compelled to and who was neither desirous nor a transgressor: then Allah is Forgiver and Kind.”

It also shows that the Surah Nahl was revealed before the Surah Al-Ana'm.

222. That is: Eschewing the external aspect of sin only' is not sufficient but its internal effects should also be avoided. This is a general direction, which holds good for all kinds of sin. But taking into consideration the occasion, it refers to

the sin which has been mentioned above, that is not eating the flesh of animals which have been declared lawful, on account of superstitions. Here it is emphasised that not only these polytheistic superstitions be discarded but along with it the mind and the heart should also be cleaned of its bad effects. Inclination of the heart towards the polytheistic superstitions or some of its effects that may be found in the heart is sin, though it may be hidden.

223. If while slaughtering an animal, the name of Allah is not pronounced on it, then eating its flesh is forbidden. Great emphasis has been placed in this command and it has been made clear that eating of such flesh would amount to 'disobeying Allah.

Pronouncing the name of Allah while slaughtering the animal has been made necessary for this reason that men should realise that depriving a living being of life is not an ordinary matter, This right has been given to us by Allah who is the Creator of life. It is an expression of gratitude and also a strengthening factor for the belief in monotheism (Tawheed). Moreover, it shuts the door of polytheism (Shirk), because idolaters slaughter their animals pronouncing the names of beings other than Allah and offer sacrifices to them, as if this method is among the rites of worship. Therefore, Quran has reserved this method only for Allah and declared it as a symbol of Allah's worship.

224. When pronouncing the name of Allah while slaughtering the animal is considered a symbol of monotheism and not to do so a symbol of polytheism, then the question of showing any concession or compromise by the people of faith in this matter does not arise at all. But if they would be negligent in this matter, then it would be a sinful negligence. If they know that a particular animal has been slaughtered without Allah's name being pronounced on it, or that those who have slaughtered that particular animal do not follow this practice, then they should necessarily avoid eating the flesh of such an animal. For a Muslim to be lenient in this matter would mean being lenient in a matter which touches the borders of polytheism. That is why a warning is given here that if you would obey the dictates of the devils, you would also be polythe-

ists and idolaters.

225. In this simile death signifies ignorance and negligence and life symbolises knowledge, insight and recognition of God. Light represents the light of guidance and darkness straying.

The purpose of presenting this example is to make it clear that the people of faith for whom the message of Islam is a life-giving message cannot abandon it and accept the non-Islamic teachings which are a message of death for them.

226. For the people who are not prepared to accept the Truth after it has been made clear to them, the divine law is to make their own acts pleasing for them. In other words, after rejecting truth, the psychology of man so changes that he considers his wrong acts as the achievements of his life.

227. When in a township or locality the call of truth is raised, the people with criminal mentality, finding it against their interests, try to oppose it, and their leaders engage themselves in plotting against the people of faith. Since this situation arises in accordance with the law of respite which Allah has laid down for this world, this reality has been stated by Allah in these words:

“We have placed in every township arch-criminals so that they may plot therein.”

228. That is: By indulging in these acts they are preparing measures for their own destruction. But since they did not have their eyes on the consequences, they cannot realise towards what adverse end they are moving.

229. what the idolaters said was that as the words of Allah 'were revealed to the prophets, so also they should be revealed to them, and that they would believe in the divine words only when they would be directly revealed to them. This remark of the idolaters was replied to by saying that prophethood or the office of the messenger of God was not a thing which could be bestowed on every one. God alone knows best who deserves this high office, and He bestows it on the most deserving person.

Incidentally, it is also learnt that prophethood is not an office or honour that can be attained by human efforts, but that it is granted by the will of Allah, to whomsoever He may grant it.

230. That is: Persons making such demands are guilty and they will be punished for their guilt.



Whom Allah wills to guide, He opens his breast to Islam; and whom He wills to mislead, He makes his breast small and narrow as if he is climbing sky-high. Thus does Allah heap filth on those who do not believe. And this is the path of your Lord, straight. We have given in detail our revelations for the people who receive admonition. (Al-Quran)

125. Whom Allah wills to guide, He opens his breast to Islam²³¹; and whom He wills to mislead, He makes his breast small and narrow as if he is climbing sky-high²³². Thus does Allah heap filth on those who do not believe²³³.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ
وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَا
يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ
لَا يُؤْمِنُونَ ﴿١٣٥﴾

126. And this is the path of your Lord, straight. We have given in detail our revelations for the people who receive admonition²³⁴.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ
يَذَكَّرُونَ ﴿١٣٦﴾

127. For them is the abode of peace²³⁵ with their Lord, and He will be their Friend for their (good) deeds.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وليُّهُمْ بِمَا كَانُوا
يَعْمَلُونَ ﴿١٣٧﴾

128. And on the day when He will assemble them all together, He will say: "O you assembly of Jinns²³⁶! You have seduced mankind in great numbers." Their friends amongst men will say: "Our Lord! We used each other profitably²³⁷ (in misleading), and (finally) we have reached the (end of the) term appointed for us²³⁸." He will say: "The Fire shall be your abode, you will dwell therein for ever, except as Allah may will²³⁹." Verily, Your Lord is Wise, All-Knowing.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا لِمَعْشَرَ الْجِنِّ قَدِ
اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاهُمْ مِنَ الْإِنْسِ رَبَّنَا
اسْتَمْتَعْنَا بِعُضْوَانِ بَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتِ لَنَا
قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا أَلَمْ تَشَاءِ اللَّهُ أَنْ
رَبِّكَ حَكِيمٌ عَلِيمٌ ﴿١٣٨﴾

129. "And thus We will make the wrong-doers friends of each other, because of what they have been earning²⁴⁰.

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا
يَكْسِبُونَ ﴿١٣٩﴾

130. "O You assembly of Jinns and men! Did there not come to you messengers from amongst you²⁴¹ who recounted to you my revelations, and warned you of the meeting of this Day?" They will say: "We bear witness against ourselves." In fact, the life of this world deceived them, and they will testify against themselves that they were disbelievers.

لِمَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ
يَقْضُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ
هَذَا قَالُوا اتَّهَدْنَا عَلَى أَنْفُسِنَا وَخَرَّتْهُمْ الْحَيَاةُ
الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٤٠﴾

231. Opening the breast to Islam means to convince them of Islam's being the religion of truth, so that no doubt about its rightness remains and one accepts it without any hesitation,

232. That is: Such people consider the path of Islam as a steep climbing on a high mountain, the very concept of which constricts their breast and they feel suffocated.

233. Here filth means the filth of idolatry and disbelief. It means that the real reason for their refusing to believe is the filth of disbelief which has made their mind and heart filthy, and for this reason the pure and clean religion of Allah cannot enter their mind and heart.

234. That is: The path of Islam is quite straight. There are no twists and tangles in this path. This fact has been related in Quran in great detail, but only those can benefit from it who want to understand the arguments and to be admonished from it.

235. Abode of peace means Paradise where there will be peace and tranquility and man will be able to pass his days in complete peace. He will neither have to face any trouble, nor will he have any danger. He will be safe from every kind of danger and trouble.

236. The address will be to the devils from amongst the Jinns.

237. Rebel Jinns make humans their Instruments in spreading misguidance, and for this work they have adopted the method of beguiling the mind by doubt-raising and deceiving talks. As for men, they have, by associating Jinns with God and by offering sacrifices and presents to the Jinns, increased the pride of the

Jinns. Moreover, they have been turning to them in connection with fortune-telling, necromancy, omen-finding, black magic, etc., and they have been deceiving the people as prompted by the jinns.

238. That is: The Doomsday.

239. This exception is to express the authority of Allah, that although the transgressing jinns and men will be thrown into the Hell-fire forever, the last word in this matter would however rest with Allah, and His every decision is based on knowledge and wisdom.

240. As these wicked wrong-doers have been companions of each other in the wrongful acts, so also they will be companions of each other in undergoing punishment for these acts.

241. This will be addressed to the combined group of men and jinns. Therefore, the meaning of the words: "Did there not come to you messengers from amongst you" -(the reality is known to Allah only)-is that though the messengers were from the human race, but they were sent for both the races of men and jinns, because the jinns are subordinate to men in this matter. This contention is supported by various verses in the Quran, e.g. the statement of the jinns: "We heard that Book which was revealed after Moosa," (Al-Ahqaf-30), the jinns' being subordinate to prophet Sulaiman (An-Naml-17), their hearing Quran and believing in it (Surah Jinn). There is no mention either in Quran or in the authentic Ahadith that any messengers from amongst the jinns were sent for the jinns. However, some commentators have opined otherwise, but they are in a poor minority.



131. This is because your Lord would not destroy townships unjustly while their residents were unwarned.²⁴²

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾

132. And for all there are ranks according to their deeds,²⁴³ and your Lord is not unaware of what they do.

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

133. And your Lord is Self-sufficient, Merciful. If He will, He can take you away and appoint in your place whom He will, just as He raised you from the offsprings of other people.²⁴⁴

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۖ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

134. Verily, what is promised to you will surely come,²⁴⁵ and you cannot escape.

إِنَّ مَا تُوْعَدُونَ آتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

135. Say: "O my people!²⁴⁶ Act in your way, I am acting in my way. Soon will you know whose end will be happy in the Hereafter. Verily, the wrong-doers will never succeed.

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ فَسَوْفَ تَعْلَمُونَ ۗ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

136. And they set aside a share for Allah from the crops and the cattle, created by Allah, saying: 'This is for Allah' - according to their fancies - 'and this for our associated gods., Then the share of their associated gods never reaches Allah, but the share of Allah can reach their associated gods. Evil is the decision that they take!²⁴⁷

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِعْبِهِمْ وَهَذَا لِشُرَكَائِنَا ۗ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۗ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

137. And thus the partners (of Allah), fancied by them made the killing of their children seem to be alluring²⁴⁸ to many of the idolaters so that they may ruin them²⁴⁹ and may cause confusion in their faith.²⁵⁰ Had Allah willed it (otherwise), they would not have done so. So leave them to their false inventions.

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاءَهُمْ لِيُرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

242. That is: The Messengers were sent so that Allah's message may be communicated to the people. If even after this the people do not improve, then they themselves will be responsible for their own destruction. It is not Allah's method that without communicating his message to the people, He may destroy them without justice, when the people are not aware of the right path.

243. That is: The success or failure will be according to the nature and degree of goodness or otherwise of the acts.

244. Men should not think that Allah is dependent on them, that if they do not exist in His kingdom, there will be any kind of deficiency. He is Self-sufficient and free from all wants, and it is His mercy that in spite of men's evil deeds He is giving them respite to improve. He can bring in other peoples and other nations by destroying this generation. Its telling example is your own national existence which has come down from the human race. One group goes and another takes its place. Therefore, no one should feel proud for one's national existence. People should realise that the Being who has brought them into existence can, with just one move, remove them from the face of the earth.

245. That is: The Day of Resurrection when every one will have to appear before God.

246. The nation or the people in whom a prophet is born are addressed by him as 'My people', which reflects his concern for them, his human sympathy and nearness to them. On such occasions the words 'My nation' are used to mean simply 'O my people.' Therefore, to consider these words to refer to the terminology 'nationalism' and to argue in favour of the religious or political nationalism would be wrong.

247. Charity was an important part of the idolaters' shariah, which they had invented for performing their religious rites. For this purpose they used to set aside a share of their produce and animals, as fixed by them, for God. The share fixed for God was distributed among the beggars, while the presents offered to the idols used to be received by the professional worshippers and purohits. If due to some accident the share set aside for the idols were to become less, they used to make it good by providing from the share of God. But the deficiency in God's share was not

made good by providing from the share of the idols, that is, in their eyes the right of the idols had precedence over the right of God.

This method of theirs was polytheistic as well as foolish. How could their deities, the product of their imagination, get a share from the produce created by God? And then, who had given them this right of making religious laws? And how arbitrary was this distribution !

This is an example of the polytheists of Makkah. Such examples of ignorance can be seen in the case of other idolaters and polytheists also, and what is happening in the Muslim families in the name of nazr and niyaz is also due to this wrong mentality, and it has been made popular among the Muslims by labelling the "sage-worship", "saint-worship" and "grave-worship" with the beautiful label of Islam.

248. That is: As the Satans have inspired them to set aside a portion of their produce, etc., as offerings for their deities, in the same way they have induced their votaries to sacrifice their children as an offering to them.

In the verse the partners refers to the devils at whose bidding the idolaters indulge into every kind of improper activity, to such an extent that they do not hesitate even to kill their children. They put this thought in their minds that to escape the wrath of a particular jinn or devi they would have to offer the sacrifice of their child. Among the Arabs along with the custom of burying their daughters alive in the graves under the influence of the devils, there was the custom of men pledging to sacrifice one child for the deity if they got a particular number of children. Accordingly, there is this incident reported in the Seerat Ibn Ishaq that Abdul Muttalib had pledged before the idol of Hubal in a similar fashion, and when he got many children he was about to sacrifice his son, Abdullah, who was the father of the last prophet (P.b.u.h.); but when Quraish restrained him and he agreed to pay compensation, and in this way the life of Abdullah was saved. (Seeratun-Nabi, by Ibn Hasham, Vol. I. page 166). Even today such tragic incidents take place. Superstitious people kill innocent children either to propitiate a particular jinn or devi, or to avert some disaster or in connection with black magic, etc. They are prepared to commit this barbaric

act because the devil gives it a religious colour or interprets it in an alluring manner to make this act seem desirable.

These satans are called partners (shuraka) because the idolaters worship them, under their false beliefs, with the same zeal with which Allah should be worshipped. Under their influence they do not hesitate in committing the greatest crime like sacrificing children or burying children alive.

249. What else would be the result of killing

children except that man may be deprived of the blessed gift like children and may become liable for receiving the wrath of God.

250. The religion which the polytheists of Makkah had inherited was the religion of prophets Ibrahim and Ismail, that is Islam. But being misguided by the devils they introduced various kinds of innovations (bid'at) in their faith, with the result that the religion of Allah did not exist in its original form, but mixed up with false practices.



And of the cattle He created some for burden and some of low height. Eat what Allah has provided for you, and follow not the footsteps of Satan, for he is an open foe to you. (Al-Quran)

138. And they say: "These animals and these crops are forbidden. None may eat of them save those whom we may allow." - This they have done according to their fancy.²⁵¹ - And there are cattle forbidden to yoke or burden, and cattle on which the name of Allah is not pronounced (when slaughtering); - All these are false inventions ascribed to Him.²⁵² - Soon will Allah punish them for invented lies.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حُجْرًا لَا يَطْعَمُهَا إِلَّا مَنْ
نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ طَهُورُهَا وَأَنْعَامٌ
لَا يَذُكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ
بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

139. And they say: "That which is in the womb of such and such (alive) cattle is reserved for our men and is forbidden to our wives; and if it is stillborn, then all have shares therein.²⁵³" Soon will Allah punish them for that which they impute to Him. Verily Allah is wise, All-knowing.²⁵⁴

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذِينَ كُونُوا
وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ
شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

140. Lost are those who in their ignorance have wantonly slain their children and made unlawful what Allah has given them, inventing falsehood about Allah. They went astray and did not become guided ones.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ
عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ
ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

141. And it is He who produced gardens, with creepers²⁵⁵ and upright plants,²⁵⁶ and date palms and farms with different crops, and olive and pomegranate similar to one another and dissimilar²⁵⁷ (in taste). Eat of their fruits when they ripen and pay the dues thereof on the harvest day,²⁵⁸ And do not spend prodigally. Verily Allah does not like the prodigals.²⁵⁹

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرِ
مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ
وَالزَّيْتُونَ وَالرَّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

142. And of the cattle He created some for burden and some of low height.²⁶⁰ Eat what Allah has provided for you, and follow not the footsteps of Satan, for he is an open foe to you.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ
وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾

251. The Arab idolaters practised certain customary rites concerning the presents and offerings made to their deities, while other rites were born out of their superstitions. They had made a rule about the share of the produce which they used to set aside for their deities, as to which persons could eat and which could not. There was a similar rule about the flesh of the animal, the details about which are given in the following verses. These were mere products of imagination, which had no connection whatsoever with the religion of Allah. This point makes this principle clear that all the rites and customs that have been given religious or Shariah colour unauthorisedly are rejectable, when they are not supported by the divine Shariah.

252. That is: These things are self-invented, but by giving them a religious colour they are being followed in such a way that the people may believe that these belong to Allah's Shariah.

253. The offspring of some cattle was lawful for men if born alive, that is they could eat of its flesh, but its flesh was forbidden to women. But if the offspring were to be still-born, then both men and women could eat of its flesh.

254. That is: It is the demand of Allah's wisdom that He should punish the makers of unauthorised shariah, and He knows those who have dared to do this.

255. That is: Creepers like grapes, etc. which are grown on trellises.

256. Upright plants which are not required to be grown on trellises, which can be huge trees or small plants of cucumber or watermelon, etc.

257. The idea is to invite attention to the fact that on the earth various kinds of foods and fruits have been provided for man, which not only meet his basic needs but also give pleasure and satisfaction, otherwise for living just a piece of bread was enough. The high taste and the sense of refinement given to man has been satisfied by God by providing extremely enjoyable fruits and varieties of food. It is Allah's great favours that He has granted all these delicacies to man, so that he may be grateful to Him. But man is a strange being. He en-

joys the food and fruits produced by Allah, but does not show his gratitude to Him, or if at all he shows his gratitude, it is for some other being than Allah. The ungrateful man sets aside a share of his produce for some other being than Allah, believing that the wealth given to him was from Lakshmi Devi or some other devi. The practitioners of innovation (bid'at) act in similar fashion. They give "nazr" and "niyaz" (presents and offerings) for their "peers" saints and sages. They interpret their action by saying that whatever they got was through the good offices of these persons. Thus the common characteristics of both the groups is this that both of them do not think that their produce and their wealth come directly from Allah, nor do they offer their gratitude directly to Allah, but they are so much involved in the agencies and the medium, that their thanksgiving remains with them and does not reach Allah.

258. The idea is to bring home to man that it is absolutely wrong for him to think that the right of enjoying these gifts and favours of Allah are for him alone and that there is no share for Allah in them. All these gifts have been given to man in order to test him, and Allah has fixed His share in them so that He may see who pays His dues and who does not.

Allah's dues or share in the produce have been shown in detail by the prophet (P.b.u.h.) in ahadith. Here the command about paying the dues is given in the outline, so that man should first realize that he has to pay dues of Allah. After this realisation, he can turn to the Shariah for finding out the details.

This is a Maccan Surah, in which the command of paying Allah's dues is given, which shows that the command of paying zakat from the produce of fruits and crops was revealed in Makkah only. It shows how important this form of worship - Zakat-is in Islam.

In the verse the farm produce and fruits have been mentioned. with this command there is this instruction that the dues there of should be paid on the harvest day itself. The one principle of Shariah which clearly emerged from this is that in every kind of food produce, crops and every kind of fruits there is Allah's share and due. This due has been explained by the

prophet (Sal- Lal-Lahu Alaihi Wa-sallam) as under :

فيما سقت السماء والعيون او كان عثريا العُشر
و فيما سقى با النضح نصف العشر (بخارى)

“That which was irrigated by the rain-water or that springs or that which has been irrigated by the water from floods, etc. for them is the Ushr, i.e. the tenth part, and for that which has been irrigated artificially, in them is nisf-Ushr, i.e. half of the tenth part.”

-(Bukhari)

Ushr means one-tenth of the total produce (ten 'percent) and Nisf-Ushr means twentieth part (five per cent) of the total produce - to be paid as zakat. The second principle which has been made clear is that the zakat of the fruits

and farm produce becomes due on the harvestday. As many times in the year Zakat will have to be paid as there would be harvests in the year.

The third principle is that immediately on harvesting the crop, zakat should be paid without delay.

259. The word “Israf” used here means crossing the limit in spending. A man who spends unduly is unable to satisfy his own desires, how can he be expected to pay the dues of others?

260. Among the cattles there are some that are tall, like camels, bullocks, etc., which are used as beasts of burden and for riding, etc., and there are some that are of low height as if they walk touching the ground, like sheep, goats, etc. whose flesh and milk is used by men as food.



There are eight pairs: of the sheep two and of the goats two. Ask them: "Has He forbidden the two males or the two females, or the young ones contained in the wombs of the two females? Tell me with knowledge, if you are truthful" .(Al-Quran)

143. There are eight²⁶¹ pairs: of the sheep two and of the goats two. Ask them: "Has He forbidden the two males or the two females, or the young ones contained in the wombs of the two females? Tell me with knowledge, if you are truthful".²⁶²

ثَلَاثِيَّةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ
قُلْ ءَآلَ الذَّكَرَيْنِ حَرَّمَ أَمِ الْاُنثِيَيْنِ أَمْآ اَشْتَمَلَتْ عَلَيْهِ
اَرْحَامُ الْاُنثِيَيْنِ نَبِّئُونِي بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٦١﴾

144. And (Similarly) of the camels two and of oxen two. Ask them: "Has He forbidden the two males or the two females, or the young ones contained in their wombs? Were you present when Allah commanded such a thing?"²⁶³ Then who is more wicked than a person who invents a lie concerning Allah to lead men astray without knowledge? Verily Allah does not guide people who do wrong.

وَمِنَ الْاِبِلِ اِثْنَيْنِ وَمِنَ الْبَقَرِ اِثْنَيْنِ قُلْ ءَآلَ الذَّكَرَيْنِ
حَرَّمَ أَمِ الْاُنثِيَيْنِ أَمْآ اَشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنثِيَيْنِ
اَمْ كُنْتُمْ شٰهِدَآءَ اِذْ وَاذَّكُرُ اللّٰهُ بِهٰذَا فَمَنْ اَظْلَمُ مِمَّنْ
اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ اِنَّ اللّٰهَ لَا
يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٢٦٢﴾

145. Say: "I do find nothing in what has been revealed to me that forbids men to eat what they eat, except carrion, or blood poured forth, or the flesh of swine-which indeed is filthy- or transgression that is the animal on slaughtering which the name of a being other than Allah has been pronounced."²⁶⁴ But if a person is forced by necessity, without wilful disobedience, not transgressing due limits then indeed your Lord is Oft-Forgiving, Most Merciful.²⁶⁵

قُلْ لَا اَجِدُ فِيْ مَا اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلَى طٰعِمٍ يَّطْعَمُهٗ
اِلَّا اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ
خِنزِيْرٍ فَاِنَّهٗ رَجِسٌ اَوْ فِسْقًا اَهْلًا لِّغَيْرِ اللّٰهِ بِهٖ فَمَنْ
اَضْطُرَّ غَيْرَ بٰغٍ وَّلَا عٰدٍ فَاِنَّ رَبَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٢٦٣﴾

146. And for those who became Jews, we forbade every (animal) with nails (undivided hoofs) and the fat of the oxen and the sheep, except what adheres to their backs and intestines or is mixed with their bones. That is the punishment we gave them for their rebellion.²⁶⁶ And indeed we are true.²⁶⁷

وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمَ كُلَّ ذِيْ طُفْرِءٍ وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمَ اَعْلٰهُمُ شُحُوْمُهٗمَا اِلَّا مَا حَمَلَتْ
ظُهُوْرُهٗمَا اَوْ الْحَوٰىيَا اَوْ مَا اَخْتَلَطَ بِعَظْمٍ
ذٰلِكَ جَزٰىنُهُمْ بِبَغْيِهِمْ وَاِنَّ الصّٰدِقُوْنَ ﴿٢٦٤﴾

147. So if they give the lie to you, say; "Your Lord is a Lord of vast mercy,²⁶⁸ but from the guilty people His punishment cannot be warded off.

فَاِنْ كَذَّبُوْكَ فَقُلْ رَبُّكُمْ ذُوْ رَحْمَةٍ وَّاسِعَةٍ وَّلَا يُرَدُّ
بِاْسِهٖ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ﴿٢٦٥﴾

261. The animals which are domesticated by Arabs for their milk and flesh supply are 'Al-An'am' (cattle) and are of four kinds: sheep, goat, camel and cow-buffalo included in the cow category, but it is not found in Arabia.

The pairs of these four animals make eight. The Arabs considered these eight animals lawful as food, but owing to polytheistic considerations they declared some of them as forbidden in certain conditions, for example if an offspring of an animal was, born alive its flesh was considered lawful for men but forbidden to women, but if the offspring were to be still-born, then its flesh was lawful for both men and women. Similarly, the milk of certain animals and riding on their back was forbidden to them in certain conditions. (See Surah Maidah, Verse No.103 and Note No.249). Here this very superstition of theirs is described.

262. That is: It is not right to consider a thing lawful or forbidden merely on the basis of conjecture or superstition, because considering a thing forbidden. would mean that Allah has declared it as forbidden, and to attribute a thing to Allah on the basis of mere conjecture is absolutely false. Only that thing can be attributed to Allah which is supported by an evidence based on knowledge. It is obvious that such an evidence can only be a revelation from God. Therefore, if this evidence can be found in the teachings of prophet Ibrahim or in any command in previous Divine Scriptures, provided it is authentic, then produce it.

This demand or challenge of producing evidence based on knowledge is not for the Arabs only but for all the nations of the world, who have declared the flesh of certain animals as forbidden owing to their superstitions, e.g. the flesh of the cow or the flesh of all animals.

263. That is: How did you come to know that the flesh of this particular kind of she-camel or cow or thier offsprings has been forbidden to you by Allah? You cannot point out any support for this contention in the Shariah of any prophet, then were you given this command directly by God, and did you hear this command directly with your ears? And when both these things are not true, then what other meaning can be given to this command that you

have invented a Shariah of your customs, and which you are falsely ascribing to God ?

264. To understand the meaning of this verse it is necessary to keep in view what has been stated in the foregoing verses. The Arabs ate as food the flesh of the animals mentioned in verses Nos. 143 and 144, but in certain circumstances the flesh of these things and it is stated that in the commands given to the prophet not a single thing declared as lawful, which were carrion, blood that was poured forth, flesh of the swine and the flesh of the animal on whom the name of some one else was pronounced while slaughtering. Here a reference is made to these things and stated that in the commands given to the prophet not a single thing declared as forbidden by you is included, except these four things, carrion, etc. etc. Therefore, it would not be correct to interpret that in Islam besides these four things nothing is forbidden. This principle has been made clear by Quran at another place:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ (الاعراف: ١٥٧)

"This prophet declares clean things as lawful for them and filthy things as forbidden."

— (Al-A'raf-157).

Its details are given in the hadith, for example in a hadith of Sahih Muslim, the prophet (Sallallahu Alaihi wasallam) has said:

كَلَّ ذِي نَابٍ مِنَ السَّبَاعِ فَأَكَلَهُ حَرَامٌ

"Forbidden is the flesh of any carnivore having canine tooth."

نهى رسول الله ﷺ عن كل ذي نابٍ من السباع
وعن كل ذي مخلبٍ من الطير. (صحیح مسلم کتاب الصيد والذبايح)

"The Prophet has forbidden to eat the flesh of every carnivore which has canine tooth and every bird which has claws."

— (Sahih Muslim-Kitabus Said waz-zabaih.)

During the period when Quran was being revealed no queries were raised as to what would happen if the flesh of the carnivores is eaten by man, or whether the flesh of rats, snakes, scorpions and insects should be eaten by man or not, because human nature considers these animals

and their flesh as filthy and temperamentally man hates to eat the flesh of these animals. Then none of these creatures were among the animals whose sacrifice was offered to the idols. Therefore, it was not necessary to include the mention of their being forbidden with such elaboration as has been done in the case of forbidding the eating of blood, or the flesh of the animal on whom Allah's name has not been pronounced, etc. This is the reason why Quran has stated the forbidding of these four things laying such great emphasis, and besides it has repeated it several times so that there should be an intellectual and practical reform of the people. As regards other filthy animals, the mention of forbidding their flesh was left to the prophet (P.b.u.h.) as is mentioned in Surah Al-A'raf: 'This prophet declares clean things as lawful and filthy things as forbidden. "Accordingly we find details of the things that are forbidden for Muslims in the authentic traditions" of the prophet.

265. Its explanation, and also that of carrion, etc. has been given in Surah Baqarah, Notes Nos.209 to 214.

266. The point which was to be brought to the fore by mentioning that except the four things, the flesh of all other animals was lawful, that was in the religion of prophet Ibrahim only these four things were forbidden. Whatever changes that have been brought into these are the innovations of the Arabs themselves. The divine Shariah has nothing to do with it. From this statement of Quran the question that comes up is When these four things were forbidden from the beginning, then how come they were

decreed as forbidden for the Jews, who were the people of the Book? The answer is given in this verse that besides these four things, some other things were also decreed forbidden for the Jews, not because these things in themselves were filthy, (they were quite clean)-but because of the transgression and rebellion of the Jews the laws of the Shariah were made stricter for them, as a punishment. This was a temporary command, which was given in view of their corrupt nature, in the same way in which a physician restricts a sick person from eating even the clean and healthy food in view of the seriousness of the illness. Therefore, now that a permanent Shariah is being revealed, in the form of the holy Quran, all these temporary restrictions are being withdrawn. Therefore, in this Shariah all clean things are lawful and only filthy things are forbidden.

The Jews were forbidden, as has been stated, two clean things, one: all animals and birds, having claws (nails), and the fat of the cow and goat except which adheres to the back, entrails and the bones, as it cannot be separated easily.

It is also learnt from this verse that these two things were decreed to be haram for the Bani Israil, when they had rebelled against God and had adopted Judaism as their religion, otherwise these things were not taboo for them.

267. It signifies that if anything contrary to this is found in the existing Torah, then it is wrong and attributing it to God is not correct.

268. That is why He is not sending His punishment to you immediately, but granting you respite and chance to improve and reform yourselves.



Say: "Bring forward your witnesses who can testify that Allah has forbidden this." If they testify, do not testify with them, nor follow the wishes of those who deny our revelations, and of those who do not believe in the Hereafter, and those who hold (others) as equal with their Lord. (Al-Quran)

148. These polytheists (idolaters) will say: "Had Allah wished, neither we nor our fathers. would have ascribed partners to Allah, nor would we have forbidden anything (unauthorized)." In the same way those who have gone before them had denied (the truth) until they tasted our scourge. Say: "Have you any knowledge²⁶⁹ that you can adduce for us? You follow in nothing but conjecture²⁷⁰, and you do nothing but guess."

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا
 آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ
 مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ
 مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ
 أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٣٨﴾

149. Say: "Allah alone has the convincing argument. If it had been His will, He could indeed have guided you all."²⁷¹

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٣٩﴾

150. Say: "Bring forward your witnesses who can testify that Allah has forbidden this." If they testify, do not testify with them,²⁷² nor follow the wishes of those who deny our revelations, and of those who do not believe in the Hereafter, and those who hold (others) as equal with their Lord.

قُلْ هَلْ سَأَلْتُمْ لِحَدِيثِ اللَّهِ إِذْ يُبَيِّنُ لَكُمْ
 آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٤٠﴾

151. Say: "Come, I will tell you what your Lord has made binding on you:²⁷³ that you shall ascribe nothing as partner to Him,²⁷⁴ that you shall show kindness to your parents,²⁷⁵ that you shall not kill your children because of want,- we provide for you and for them²⁷⁶ -that you shall not go near obscene things, whether they be open or hidden;²⁷⁷ and that you shall not kill anyone whom Allah has forbidden, except for a just cause.²⁷⁸ In this way does Allah command you that you may act wisely."²⁷⁹

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ الْأَشْرَافُ
 سِيئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ
 إِمْلَاقٍ تَحْنُ تَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا
 ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
 بِالْحَقِّ ذَلِكُمْ وَصَّوْهُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٤١﴾

269. To declare a thing haram (forbidden, means that it is not liked by Allah and therefore He has forbidden to use it. If a person or a nation entertains a belief that a particular thing is forbidden for mankind or for a certain group of people, then that person or that nation should show what is the basis of their contention, that is how did they come to know that this particular thing is forbidden. If there is no authority 'or no sound argument behind this contention, then what is it, if not superstition or mere conjecture? If anything is to be stated concerning God, it must be based on sound knowledge, otherwise it will be an extremely irresponsible statement.

270. That is: Your beliefs are not based on knowledge or facts, but are based on conjecture, because there is no means by which you can ascertain the will of God.

271. That is: If God wanted, He would have caused every one to follow the right path. But He willed otherwise. He gave a chance to man to choose either the path of guidance or the path which led him astray. And for clearly pointing to man what is the right path, He has revealed such sound arguments that appeal directly to the heart. As opposed to this clear-cut and sound argument; your reasoning that had Allah wanted, you would not have become idolaters and all such arguments are quite useless, ineffective and unfruitful.

272. That is: Evidence or testimony should be given on the basis of knowledge. If they do not understand this responsibility, and are prepared to give false evidence, then you should not confirm and second their testimony, for compared to the argument proffered by Allah their argument is false and unworthy. In fact, they have been asked to testify so that they may question their own selves and realise how daringly they are making this false claim that God has declared certain things forbidden while in actuality they have no proof for such an absurd claim.

273. That is: Instead of following imaginary and superstitious innovations and living within the strait-jacket of baseless customs, you should accept those restrictions which have been really ordained by Allah, and for their being from Allah the certificate given by Quran is sufficient.

These restrictions are not merely in the matter of food and drinks but they pertain to the entire intellectual and practical life, so that man's thoughts may be clean and he should be able to pass a clean and disciplined life governed by a clean system of laws.

The commands that have been given here are not addressed to Muslims but to the idol-worshippers, therefore the demand for following them is not only for Muslims but also for the Non Muslims. In other words this demand of Quran is from every man that he should accept these command of his Lord and should become his obedient slave.

274. That is: 'Shirk' or polytheism is the first among the haram or forbidden things, which gives an idea of the seriousness of this sin.

For an explanation of Shirk, please see, Surah An-Nisa Note No.111.

275. The command for the kind treatment of the parents has been given in a positive way, so that it should be effective. It automatically signifies that ill-treatment of parents is forbidden.

276. One form of killing children among the Arabs was that they used to indulge in it on account of poverty. They thought that they were responsible for providing food to their children though the position of a father is nothing more than this that he is merely a guardian of the child, he is not a provider. provider is Allah alone. As for the state of being well of or other wise, it is also in Allah's power, and in both the states a man is put to test.

Those, who have no faith in Allah's power of making provision for every one, become panicky and indulge in trying to limit the number of children by wrong methods. The fact is that a child does not come to this world only with a belly to be filled, but he also brings with him two hands and two feet. This is the reason why we see that with the increase in the population the food resources and job opportunities also increase. Is this not an open proof of Allah's power of providing for every one?

277. In the obscene things are included illegal sex, fornication, nudism, seeing nude pictures or films, indulging in romance, to hear or sing songs that provoke sexual excitement, singing and dancing by women, and smutty talk,

and things like these. Among these, illegal sex is the most shameless act.

Merely committing the obscene act is not forbidden, but the restriction is even on going near it, that is to avoid things which provoke and promote obscenity. Man should be so much careful about it that not only outwardly but inwardly also he should avoid it. One should have so much control over one's self that wicked thoughts are not allowed to be generated, and the mind is not allowed to take pleasure in fantasizing about it. This is the secret aspect of obscenity about which a warning has been given in the verse.

Imam Razi has mentioned a very important point in explaining this verse. Says he "When a man avoids sinning in the open, but does not avoid it in privacy or in secret, it means that his avoidance is not with a view to Allah's obedi-

ence and worship, but because he is afraid of the reproaches of the people, and this thing is false, because for a person, who fears the reproaches of the people more than the punishment from Allah, there is a danger of his committing an act of disbelief. But a man who gives up sinning openly and secretly also, he provides a proof of the fact that he has given up sin only on account of his respect for Allah's command, for fear of His punishment and for his love for His obedience;"

-(At- Tafseerul Kabeer-Razi- Vol.13. P.233).

278. That is: Every human life is respectable. A person can be killed only when the Shariah has given the permission.

279. That is: If you use your intelligence, you will find these commands to be very reasonable, and you would understand that these are really the best guidance that can be given to mankind.



And do not approach the property (wealth) of an orphan, except to improve it until he attain the age of full maturity; give full measure and full weight, justly. We do not burden a soul more than what it can bear. And whenever you speak, speak justly, even if a near relative is concerned, and fulfil the covenant of Allah. In this way does Allah command you so that you may be reminded. (Al-Quran)

152. And do not approach the property (wealth) of an orphan, except to improve it until he attain the age of full maturity;²⁸⁰ give full measure and full weight, justly.²⁸¹ We do not burden a soul more than what it can bear.²⁸² And whenever you speak, speak justly, even if a near relative is concerned,²⁸³ and fulfil the covenant of Allah. In this way does Allah command you so that you may be reminded.²⁸⁴

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ
يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَأَنكَلِفُ
نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ
وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّوْكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

153. And verily this is My path, straight, so follow it; and do not follow other paths, lest you may be separated from His path²⁸⁵ In this way does Allah command you so that you may fear Him.²⁸⁶

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّوْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

154. Then to Moosa we gave a Book,²⁸⁷ perfect blessing for the righteous, an explanation for every thing,²⁸⁸ a guidance and mercy so that they might believe in the meeting with their Lord.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا
لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

155. And (now) We have sent down this Book, auspicious.²⁸⁹ So follow it so that you may be shown mercy.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٥٥﴾

156. (And it has been sent down) so that you may not say: "The Book was sent down to two groups²⁹⁰ before us, and we were totally unaware of what they read."²⁹¹

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا
وَلَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفِيلِينَ ﴿١٥٦﴾

157. Or you may not say: "Had the Book been sent down to us, we would have been better guided than they." So indeed has come to you from your Lord a clear proof, guidance and a mercy. Then who can be more wicked than the man who denies the revelations of Allah and turns away from them? Soon shall We punish severely those who turn away from our revelations.

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ
لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ
وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ
وَصَدَفَ عَنْهَا سَجِزَى الَّذِينَ يَصْدِفُونَ عَنِ الْآيَاتِ سَوَاءَ
الْعَذَابِ بِمَا كَانُوا يُصَدِفُونَ ﴿١٥٧﴾

280. For explanation, please see Surah An-Nisa, Note No.17.

281. For explanation, please see Surah Mutafafeen, Note No.1.

282. It is an important thing and a point of principle that has been mentioned here, which concerns the weights and measures, and also all other responsibilities. In the matter of weighing and measuring, the responsibility that has been placed is that man should use the correct measure and balance and should not weigh or measure less than what is right. However, if unwillingly some error occurs, then it is not objectionable. The same principle applies in the case of other responsibilities. Man should as far as possible try to fulfill his responsibilities in the right way. If in spite of his honest efforts, there is any deficiency, he will not be answerable. In other words, in the case of every responsibility, a man's honesty of effort and his intention would be seen.

This is a guiding principle, for following which in the present day great obstructions are experienced by the followers of Islam on account of the non-Islamic society; and the restrictions of man made laws are thwarting Muslims from following the laws of the Shariah. This guiding principle provides that if a man honestly tries to follow Allah's commands, then to the extent to which he is unable to do on account of the circumstances, he will not be answerable to Allah, because every person is burdened to the extent of his strength.

283. Whatever words may emanate from the mouth, they should be truthful and just. Even if a near relative is concerned. one should not show partiality, but speak the truth, as demanded by justice.

284. That is: This is not a new lesson. Human nature knows this lesson from earlier times, and in the teachings of the prophets these things were included as basic principles. Therefore, these commands of Quran are a reminder of the lessons already learnt.

285. Straight path means the religion of Islam, which is the right path of Allah's worship, and the invitation to follow which is being given by the prophet (Peace be upon him). Other paths mean paths that lead to disobeying Allah.

whether they may be the paths of a religion or of secularism. either of disbelief or apostasy. Any path that would be Allah's path. and the essential consequences of leaving the high way is to fall a prey to differences. We have seen that by refusing to follow the path of Islam the caravan of humanity has been divided and countless sects have come into existence. Therefore, the persons who have disrupted the humanity are these 'communalists' only and not the true followers of Islam, because the people who separate from the original human caravan which has been following the path of Islam from the beginning of humanity, and who form their own separate sects are those who have carved out new paths.

(For further explanation, please see Surah Baqarah Note No.309.)

286. The path of righteousness is that man should avoid the things which have been forbidden in these verses and should act on the things stressed upon for being followed.

The commands that 'have been given above are ten and their position is that of the basic commands, without obeying which a man cannot be righteous.

The Bani Israil were also given ten commandments, mentioned in the Torah as under:

'You shall have no other gods before me. You shall not make for yourself a graven image;...you shall not bow down to them or serve them;..You shall not take the name of the LORD your God in vain;.. Remember the sabbath day to keep it holy.... 'Honour your father and your mother,... You shall not kill...You shall not commit adultery...You shall not steal... You shall not bear false witness against your neighbour!' (Exodus 20)

Many of the commandments are common to both, but those given in Quran are more pervasive and clear cut.

287. The right way of finding what is lawful and what is forbidden for man is only the divine revelation, and with this revelation God has always been guiding mankind. Accordingly Allah had guided mankind through the faith of Ibrahim, and again He had given a detailed Book to Moosa, in which all the necessary instruction about religion were clearly mentioned.

Therefore, it is not correct to think that no provision was made by Allah to guide mankind in the matter of what is lawful and forbidden to him.

288. That is: All the instructions concerning religion and Shariah were presented clearly.

289. Its explanation has been given in Note No.163.

290. By the two groups or communities are meant the Jews and the Christians. At the time of the revelation of Quran, these two communities only were the people who had their divine Scriptures. For this reason they have been called the people of the Book. As for the other nations of the world, they might or might not have had religious books, but no part of the Divine Book was with them, and for this reason none of them

is declared as the people of the Book, e.g. Majus (fire - worshippers) who had a religious book, and the Arabs, who called themselves as followers of prophet Ibrahim, but they were not considered as the people of the Book.

291. That is: After the revelation of Quran, this excuse has ended. Quran has not only dropped a curtain on the excuse of the Arabs but on the excuse of all other nations of the world. None can now present this excuse, because Allah has blessed this Book with such a fame and reputation, and has made such an arrangement of conveying its message to the nations of the world that no nation is unaware of it, and He has created such resources and means that people of any nation can, if they want to, understand its teachings.



He that brings (the record of) a good deed, shall be repaid tenfold; and he that brings (the record of) an evil, shall be repaid the like thereof. And no wrong shall be done to the people. Say: "Verily, my Lord has guided me to a straight path, an upright religion, faith of Ibrahim, the upright and who was not among the polytheists." (Al-Quran)

158. Are they waiting for the angels to come down to them, or your Lord Himself or certain signs of His to come down to them!²⁹² The day certain signs of your Lord come down, no good a person's faith will do him if he had no faith before, or had not earned any good²⁹³ by his faith (before). Say: "Wait, indeed, We too are waiting".

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ
بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا
إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ
انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

159. Those²⁹⁴ who have split up their religion and have become sects –you have nothing to do with them.²⁹⁵ Their matter is with Allah, then He will tell them what they have been doing.²⁹⁶

إِنَّ الَّذِينَ فَزَعُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ
إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

160. He that brings (the record of) a good deed, shall be repaid tenfold; and he that brings (the record of) an evil, shall be repaid the like thereof. And no wrong shall be done to the people.²⁹⁷

مَنْ جَاءَ بِأِحْسَنَةٍ فَلَهُ عَشْرُ مَثَلًا هَاءً
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

161. Say: "Verily, my Lord has guided me to a straight path, an upright religion,²⁹⁸ faith of Ibrahim, the upright and who was not among the polytheists."²⁹⁹

قُلْ إِنِّي هَدَىٰ رَبِّيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ذُو بَيْنَاتٍ مَمْلُوءَةٍ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

162. Say: "Verily, my prayer, and my sacrifice, and my living and my dying are for Allah, Lord of the worlds"³⁰⁰

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

163. "He has no partner. Thus I have been commanded. And I am the first of the Muslims."³⁰¹

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

164. Say: "Should I seek a Lord other than Allah, when He is the Lord of everything? Every person earns the recompense for his own soul. No bearer of burden will bear another's burden.³⁰² Then you shall have to return to your Lord. Then will He tell you the truth of the things wherein you were disputing."

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ
الْأَعْلَابَ هَاءً وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

165. And it is he who has placed you as.³⁰³ Khalifa of the earth, and has raised some of you in rank above others, so that He may try you by that which He has given you.³⁰⁴ Verily, your Lord is quick in punishment, and yet He is indeed Oft-forgiving, Most Merciful.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

292. Means such signs which may unveil the unseen realities, so that man may be able to see them with his physical eyes.

293. That is: The day on which these special signs of God would appear, which would be revealing the unseen realities, from that day there will be no chance for mankind to be tested. Therefore, neither the acceptance of faith by any disbeliever would be recognised, nor the claim of a person who had posed as a faithful without trying to be righteous would be of any use.

At another place in the Quran it is stated that it was of no use for the nations who accepted faith after the punishment of Allah was unleashed on them (Surah Momin, Verses Nos.84-85).

In a tradition the prophet (P.b.u.h.) has, with reference to this verse, warned the people that when the Doomsday would be drawing near, the sun would rise from the west, and for anyone who would embrace Islam after seeing such a clear and great sign, it would be of no avail. The prophet has said:

لَا تَقُومُ السَّاعَةُ حَتَّى تَطَّلَعَ الشَّمْسُ مِنْ مَغْرِبِهَا ،
فَإِذَا طَلَعَتْ فَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ فَذَلِكَ
حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا - (بخارى كتاب الرقاق)

“The Doomsday will not occur until the sun rises from the west. When the sun would rise from the west, the people would see it and would embrace Islam, but at that time embracing the faith would be of no avail for anyone:”

-(Bukhari, Kitabur Reqaq).

294. The discussion with the idolater which began with the beginning of the surah is ended here by stating a few points of principle. These principles bring into prominence the pathway of religion, and which explain what religion is and what it is not.

295. That is: The religion which was sent down by Allah for the guidance of man was purely a direction for monotheism, but some people invented new and separate ways, which resulted in their division into different sects, Be it Judaism.or Christianity, be it the polytheistic faith of the Arabs or the religion of any other country or nation. the reality of all these

faiths is that the people of religion made new by-lanes and pathways, separate from the highway of the Divine religion. Consequently worship was replaced by innovative practices, and the Divine Shariah had to give way to man-made Shariah, so much so that in the place of one God, a number of gods were invented. Now the divisions that are found under different names of different religions are not based on truth, therefore, the prophet of Allah has nothing to do with all these bylanes and divisions and every one who wants to follow the path of Truth will have nothing to do with all these religions and sectarianism.

296. That is: The task of the Messenger is to clearly show the path of Truth. If even after this, the people of the religions do not give up their sectarianism, then leave them alone. Their case will be dealt with by Allah. They will see their fate on the Day of Resurrection.

297. On the Day of Resurrection every person will get the reward or punishment for his good or bad deed. The principle for this recompense will be that for every good deed the reward will be at least tenfold, but the punishment for a bad deed will be equivalent, and the purpose is to show that in the matter of reward and punishment no injustice will be done to anyone, however for the gift of a good deed that a slave will offer to his Lord, the Almighty, Most Merciful Lord will show His appreciation of His slave's conduct by granting him a reward that would be at least ten times more than his deed.

It should be noted that the good deed that would be considered for reward would be only that which was done, believing Allah to be the one and only God and for seeking His pleasure.

298. The religion which was sent down to prophet Muhammad (Peace be upon him) is, in the true sense of the word, the religion of Allah. This religion is free from every kind of defect, the religion which was defaced and mutilated by the jews Christians and the idolaters, has been cleansed and purified and presented in its original form. Now it can be recognised by merely casting a glance at it.

299. It refers to the point that the idolaters

of Arabia used to ascribe the origin of their religion to prophet Ibrahim, but prophet Ibrahim was not at all a polytheist, but was haneef, a believer in monotheism with honesty and sincerity, and the religion of prophet Muhammad (Sallal Lahu Alaihi wasallam) is the same religion which was that of prophet Ibrahim (Peace be upon him).

It should be noted that prophet Ibrahim was not the religious leader of Arabs alone, but that he was, the religious leader of the world. Allah had made him the Imam (leader) of the peoples, and for this reason his religion had reached, through his followers, various countries and nations. It is another matter if these nations introduced innovations in this religion and defaced it and gave it another name.

300. It has become clear that this religion does not believe in dualism or polytheism, but it believes in monotheism, pure and unstinted belief in one and only one God, which belief should influence the whole gamut of human life. Worship which is a very noble emotion should be only for Allah. Life should be spent according to the commands of Allah, and it should be spent making His pleasure the very purpose of life. And if this life is to be put at stake, then it should be only for His cause. The

religion should not be followed as a formality, but it should be followed with deep conviction and making it the very purpose of life.

301. That is: Let anybody obey or disobey His command, and let anybody accept or reject His faith, I have, before all, accepted His command. "and I am the first acceptor of His religion, Islam (Muslim).

302. That is: The burden of sins.

303. Khalifa, that is man of authority. Man has been created as a creature of authority and power. These powers are a trust from Allah and he is responsible for using this authority and these powers according to His guidance For further explanation. please see surah Baqarah, Note No.41

304. That is: According to ability, capability and resources, there are degrees and ranks among men, and this difference has been kept so that they may be tested, with a view to finding out who is a grateful slave of Allah and who is ungrateful, who acts patiently and who becomes impatient, who pays the rights and dues of his fellowmen and who usurps them, who delivers justice and who tyrannises. In short, without these differences in the ranks the good and finer qualities of humanity would not have been manifested, nor its baseness known.



7. - AL - 'A' ARAF (THE HEIGHTS)

NAME: The word 'A'araf occurs in Verse No. 46. It has a special significance, and therefore, the Surah is named Al-A'araf.

TIME OF REVELATION: It is a Maccan Surah and from the subject-matter it appears it might have been revealed after the Surah Al- An'am. In Surah Al-An'am, some doubts about the prophethood have been removed, while in this Surah historical evidence has been presented in support of the prophethood.

CENTRAL THEME: There is an invitation to believe in the prophethood and the aspect of warning is more prominent in this invitation.

ORDER OF THE VERSES: Verses Nos. 1 to 10 form a preamble, in which the purpose of revelation of Quran has been made clear, with a view to awakening persons fallen into slumber of negligence and to rattle them.

In Verses Nos. 11 to 25, the story of Adam and Iblis (Satan) has been related, that shows the deceiving character of Satan, which provides us a lesson that we should not fall a prey to his scheming, else we will be deprived of the Paradise for ever.

Verses Nos. 26 to 34 deal with the kinds of straying to which man is misled by the Devil.

In Verses Nos. 35 to 53, this fact has been clarified that in the very beginning Allah had informed man that He would send prophets for his guidance and only those men would be successful who would follow them, that the prophets had been appearing in the world only for this purpose, and that therefore, the final fate of those who would follow the prophets and those who would not will be different. In these verses a glimpse of this fate has been shown, so that a person who wants that he should have a happy ending, should follow the prophet.

In Verses Nos. 54 to 58, arguments in support of monotheism have been stated briefly, so that the hearts of men may be prepared for accepting the Dawah of monontheism which is the common Dawah of all prophets.

Verses Nos. 59 to 93 relate the events of the

lives of some Prophets who had presented the Dawah of monotheism, and when their communities rejected their Dawah, how they had to face the Divine punishment in this very world.

In Verses Nos. 94 to 102, the human population has been shaken to take a lesson from these past events.

In Verses Nos. 103 to 137, the events of the lives of prophet Moosa and Firaun (Pharaoh) have been presented, which is the historical evidence of the fact that the wrath of Allah has fallen on the evil doers only and that the blessings and favour of Allah were received by the followers of the prophet of Allah.

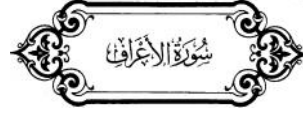
Verses Nos. 138 to 171 give a few examples of the rebellion of Bani Israil, with a view to showing that the favours of Allah go only to those who sincerely follow the prophet. Merely claiming to follow the prophet does not make a person or a group deserving of Allah's favours. The Bani Israil are its living example. Even today these people can find a place in the shade of Allah's favours, provided they accept the Dawah of the last prophet Muhammad (Peace be upon him) and follow his teachings, about whom there are, from the beginning, prophecies in the Divine Scriptures. But if they refuse to accept his prophethood which is not at all unexpected of them seeing their past behaviour-it should not influence you in any way, but that the question of believing in this prophet should be decided in the light of the evidence available and the arguments there for.

In Verses Nos. 172 to 198 the polytheists are told that polytheism and idolatry are betrayal of the covenant of the nature, and the dawah of monotheism is presented in an attractive way. Their question as to when the Doomsday will occur has been replied to, and removing their other doubts it has been shown that polytheism is totally unreasonable and false.

Verses Nos. 199 to 206 mark the end of the Surah in which the prophet, and through him, his followers are directed to be patient, steadfast and to remember and recite Allah's names.

7. SURAH AL-A' ARAF (THE HEIGHTS).
Verses 206

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lam, Meem, Saad¹.

النَّص ①

2. This is a Book sent down² to you; so let there be no heaviness in your heart, therefrom³, it is revealed to you that you may thereby warn⁴ the people and that it may be a reminder for the believers.⁵

كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ
مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ②

3. (O People !) Follow what is sent down to you from your Lord and follow not other guardians⁶ besides Him. Little it is that you take as admonition.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن
دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ③

4. And how many towns have we destroyed! Our punishment fell upon them by night or during their siesta at mid-day.⁷

وَكَمْ مِّن قَرْيَةٍ أَهَكُنَّهَا فَأَجَاءَهَا بِلَيْلٍ وَنَهَارٍ
أَوْ هُمْ قَائِلُونَ ④

5. And when Our punishment fell upon them, their cry was nothing but this: "We were indeed wrong doers."⁸

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا
ظَالِمِينَ ⑤

6. Then Surely, We will question those to whom Our messengers were sent, and We will question the messengers as well.⁹

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ⑥

7. Then with full knowledge we will recount to them (their stories), and we were never absent.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ⑦

8. And the weight on that day will be the truth. So those whose scales (of good deeds) will be heavy, shall succeed.¹⁰

وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ
قَالَ أُولَئِكَ هُمُ الْمُفْلِحُونَ ⑧

9. And those whose scales will be light¹¹ shall be the very people who harmed their souls, for they were unjust to revelations.

وَمَنْ خَفَّتْ مَوَازِينُهُ قَالَ أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
بِمَا كَانُوا بِآيَاتِنَا يُلْحِمُونَ ⑨

10. And we have given you power¹² on earth and provided you with a livelihood, yet you are seldom grateful.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُم فِيهَا مَعَايِشَ
قَلِيلًا مَّا تَشْكُرُونَ ⑩

Commentary

1. The explanation for the separate letters appearing in Quran has been given in Note No.1 Surah Baqarah and Note No.1, Surah Aal-i-Imran.

These letters or abbreviations refer to certain important topics in the Surah. Contemplating over the subjects in the Surah, we feel that Alif points to Allah, that is to the Unity of Allah, and Lam points to La-ilaha-illa-Hu (Verse No.158) that is to the subjects negating polytheism. Similarly Meem is a pointer to the word Mursaleen, (Verse No.6) that is to the subject of series of prophets. As for the letter Saad, it points to the word Qasas' (stories) which are recounted in the Surah. Accordingly after relating the events of the destruction of townships resulting from the denial of the dawah of the prophets, it is stated:

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا

“These are the townships whose stories we are relating to you.” (Verse No. 101). In this verse the last letter of the word ‘Naqussu’ (We recount) is Saad.

In other words these separate words introduce the Surah in the outlines - that it contains four important topics, invitation to the Unity of Allah, rejection of polytheism, to believe in prophethood and the events about the destruction of the townships resulting from adopting the line of rejection; and it is Allah only who knows the secrets of His own words.

2. The addressee is the Prophet Muhammad (Peace be upon him).

3. That is: The fact of the matter is that this Book has been sent down by Allah Himself, but the opponents are not prepared to accept it as a Divine Book. They consider it as your product, your book. This situation need not distress you. You should be at ease and satisfied that reality is reality, whether one accepts it or not.

4. This is the first objective of the revelation of the holy Quran: to awaken the humanity lying in slumber of negligence that it may realize

the gravity of the Day of Judgement and to warn the rejectors of faith of divine punishment.

5. This is the second objective of the revelation of the holy' Quran: to remind and admonish those who may accept the Dawah of the Quran as a result of the warning given, or in other words, the real beneficiaries from the Quran will be only those people who would believe in it.

6. That is: In all matters of life the Book of Allah (Quran) must be followed. To ignore it, and to follow the beliefs, ideas, theories or thoughts of any religious head, or political leader or any thinker and to emulate them leaving aside God is to make them their guardians and this, in reality, is following the Devil.

7. That is: The severe punishment overtook them suddenly, and at a time when they were at rest; the suffering that is inflicted at the time of rest is felt severely.

8. That is: Immediately on seeing the signs of the punishment they admitted their being wrong doers and guilty, but what is the use of admitting guilt after the expiry of the time of respite?

9. Those to whom the prophets were sent by Allah will be asked on the Day of Judgement whether His Messengers had not come to them and whether they had not warned them of the Day of Judgement, and as to how did they treat them? The prophets will be asked whether they had conveyed His message without any alteration to their communities and what was their response?

10. For explanation, please see Note No.6, Surah Qariah.

11. For explanation, please see Note No. 7 , Surah Qariah.

12. That is: Compared to other creatures, man has this distinction that he is a creature who has power and authority on this earth. It is clear that this is a great blessing from his Lord, the Creator of this world. The demand of being blessed with this favour is that man should live as a grateful slave to his Lord.

11. And We created you and gave you form.¹³ Then we said to the angels: "Prostrate yourselves before Adam": and they all prostrated themselves¹⁴ except Iblees¹⁵; he was not of those who prostrate themselves.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ⑪

12. (Allah) asked: "what prevented you from prostrating yourself when I had commanded you?" He replied: "I am better than him, You created me from fire and created him from clay."¹⁶

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي
مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ⑫

13. (Allah) said: "Then go down from here; it is not for you to show pride here, so get out, you are indeed of the meanest ones."¹⁷

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ
مِنَ الصَّغِيرِينَ ⑬

14. He said: "Reprieve me till the Day of Resurrection."

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ⑭

15. (Allah) said: "You are reprieved."¹⁸

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ⑮

16. He said: "Since you have sent me astray,¹⁹ verily I will lurk in ambush for them on your Right path."²⁰

قَالَ فِيمَا آغَاوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ⑯

17. "Then I will spring upon them from the front and from the rear, from their right and from their left²¹ And you shall not find most of them grateful."

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ
شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ⑰

18. (Allah) said: Get out from here, degraded and banished. with all-those, that follow you and you-I will fill the Hell."²²

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ
جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ⑱

19. "And O Adam! Dwell you and your wife in paradise,²³ and eat from wherever you like, but never approach this tree²⁴ lest you should become wrong-doers."

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ⑲

20. Then Satan instilled evil thoughts in their hearts²⁵ so that their shameful (private) parts which were hidden from them might be made manifest to them,²⁶ and he said: "Your Lord has forbidden you to approach this tree only to prevent you from becoming angels or immortals."

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ
سُوءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ
إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ⑳

13. In the beginning when man was first created, first a rough frame was prepared and then it was given shape .

Here the creation of mankind is described, whose first member was prophet Adam, and who was created from clay.

14. This has been explained in Note No.47, Surah Baqarah.

15. This has been explained in Note. No. 48 Surah Baqarah.

16. Fire is finer than clay. Since Iblees (Satan) was from amongst the Jinns and since Jinns are created from fire, he was under the wrong impression that he was better than Adam. And when Allah commanded him to prostrate himself before Adam, he refused to obey God under the influence of this wrong thinking. Neither his reasoning was correct, nor is there any room for indulging into any reasoning when the command is given by God. The duty of a slave is merely to obey the command of the Lord, and not to argue in His presence. Accordingly the angels unhesitatingly obeyed the Divine command. It shows that the path of sincere obedience to Allah is the one which was adopted by the angels. As for the Devil's suffering from the superiority complex on account of his source of creation, it was his shortsightedness, as it is obvious that compared to Jinns man is a much higher being, having nobler characteristics. It is in the fitness of things that the crown of the vicegerency of the earth has been placed on the head of man and not on that of Jinn.

17. As Iblees did not obey the Divine command, he was asked to get out of the paradise. It has brought forth this principle that whoever would refuse to obey Allah's command and would adopt the attitude of vanity and pride instead of humility and meekness would not deserve to go to a noble place like Paradise. He is destined to lowness.

18. Iblees has been given this reprieve or respite till the day of Resurrection, and it is quite in keeping with the plan under which Allah has made man the vicegerent of this earth. (Please see Note No.46, Surah Baqarah).

19. Iblees placed the blame of his going astray on Allah, although in reality Allah made him go astray as a punishment for his rebellion. Therefore, although Iblees went astray under the Divine law of misguidance, the responsibility of his going astray falls on him only.

20. By the Right Path is meant the path of mono-

theism and of the true religion. Since Satan had become jealous of man and he was also reprieved to enable him to misguide mankind, he threw a challenge that he would leave no stone unturned in deviating mankind from the path of monotheism to the path of polytheism and to misguide them away from the true religion.

21. That is: The assault of Satan on man would be from all sides. To influence man from false ideas and thoughts, to induce him to wickedness and to cause mischief and corruption in the world, he would undertake every kind of trick and would formulate every kind of conspiracy. In other words, man will have to fight Satan on all sides or on every front.

22. This is Allah's reply to Satan's challenge that let him use all his might to misguide man, and whoever would follow him - and however large their numbers be - they would all, along with Satan himself, be sent to Hell.

Since man is sent in this world for being tested, there is an opportunity for Satan to lead him up the garden path, and man would also have the liberty to follow him or turn away from him. But let men remember that their final fate is in the hands of Allah only, and on the Final Day of Judgement He will definitely award the punishment of Hell to Satan and all his followers.

23. This has been explained in Note No. 50, Surah Baqarah.

24. This has been explained in Note No.51, Surah Baqarah.

25. Satan is another name of Iblees, which has been mentioned above. Although he had been exterminated from Paradise, but since Adam was to be tested to see whether he would fall a prey to the seduction of Iblees, he was given the power of offering temptations and misguiding Adam even while remaining outside the Paradise. when in the present times thousands of miles away men and things can appear to other men on the television screen, it is not, therefore, difficult to imagine or visualise Satan appearing before Adam or to communicate with him. This communication of Satan takes place very clandestinely. Therefore, the proper expression for his communication is instilling evil thoughts.

26. In Paradise, Adam and his wife were made to wear such raiment that they were never conscious of their nakedness. But after being seduced by Satan, this raiment separated from them, and they became conscious of their nudity.

21. And he swore to them that he was their well-wisher.²⁷

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

22. Thus he cunningly seduced them²⁸ And when they tasted the tree, their shameful (private) parts became manifest to them,²⁹ and they both covered themselves with the leaves of the garden.³⁰ And their Lord called out to them: "Did I not forbid you to approach that tree, and did I not warn you that Satan was your open enemy?"

فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْضِفْنَ عَلَيْهِمَا مِنْ وُرْقِ الْجَنَّةِ
وَنَادَاهُمَا أَنَّهُمَا أَلَمْ أَنهَمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

23. They replied: "Our Lord! we have wronged our souls, and if you would not forgive us and would not bestow upon us your mercy, we shall surely be among the lost."³¹

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

24. He said: "Go down³² (from here); You are enemies to one another.³³ There will be on earth a habitation and provision for a time."³⁴

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

25. He said: "There you shall live, and there you shall die, and from there you shall be taken out."³⁵

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

26. O Children of Adam! We have sent down to you raiment³⁶ that may cover your private parts and may also be an adornment,³⁷ and the raiment of righteousness is the best³⁸ (raiment). That is one of the signs of Allah that they may be reminded.³⁹

يَبْنَیْ اَدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِمَكُمْ وَرِيشًا
وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ
يَذَكَّرُونَ ﴿٢٦﴾

27. O Children of Adam! Let not Satan seduce you,⁴⁰ as he had seduced your parents out of paradise, had stripped them of their garments to reveal them their private parts.⁴¹ He and his tribe see you whence you cannot see them.⁴² We have made the devils guardians over the disbelievers.

يَبْنَیْ اَدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ آبَايَكُم مِّنَ الْجَنَّةِ
يَنْزِعُ عَنْهُمُ الْبَاسَ مِمَّا لَبِئُوا فِيهَا سَوَاتِمَهُمْ إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ
حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ
لَا يُؤْمِنُونَ ﴿٢٧﴾

27. The point for consideration is how Satan comes as an adviser and a well wisher, and how he leads man up the garden path.

28. The sin that was committed by Adam and Hawwa (Eve) was the result of misguidance of the Devil. As against this the sin committed by Satan was the result of his vanity and pride.

It may be noted that both Adam and Hawwa had fallen a prey to the seduction of Satan, and therefore, the commonly believed story that Satan first seduced Hawwa, who in her turn seduced Adam to eat the forbidden fruit is not correct.

29. That is: The raiment of Paradise fell away from their bodies and they became conscious of their nakedness.

30. It shows that modesty is the natural characteristic of man and covering the private parts is the very demand of nature.

31. Please see Note No.54, Surah Baqarah.

32. Its explanation has been given in Note No. 55, Surah Baqarah.

33. That is: Man and Satan are enemies to one another. Man's being a foe of the Devil is obvious. As for Satan's being a foe of man's, the event that took place in the beginning of man's history fixes Satan as a confirmed enemy of mankind. For this reason man recites curses against Satan. Only those persons, who cannot distinguish between good and evil, try to establish friendship with him, when he had taken a pledge to misguide man.

34. Earth has been chosen as a place for habitation for man, and all the necessities of human life have been provided on this globe. Man's flight to space or to any other planet is a temporary and exceptional matter. Human habitation will remain on the earth till the Day of Resurrection.

35. That is: On the Day of Resurrection when man will be resurrected, he will be taken out from the earth, and this very earth will become the arena for the court of Allah's Judgment.

36. Raiment, garments or clothing are prepared from the material created by God. The capability of making clothing is that of man, but that capability too is granted to man by God. Since garments for man are a valuable gift from God and is a divine blessing, it has been mentioned to have been sent down by Allah.

37. Here two important purposes of clothing have been mentioned. First is to cover the body and secondly to adorn the wearer. It repudiates the religious concept which bestows sanctity on nakedness and also the ideology of hippyism, which strips man of his clothing and converts him into a beast.

Allah has made clothing a means of adornment. Therefore, nice-looking and fine clothes, provided they are within limits, is a desirable thing. It negates the excessive coarseness in clothing practised by the severe type of worshippers.

38. In keeping with the occasion, attention has been drawn from the physical clothing to the spiritual clothing-that as the external garment is a means of adornment for man, similarly equally, nay much higher means of adornment is righteousness or the spiritual garment for man's inner self. Therefore, man should adorn himself with the garment of righteousness.

39. Clothing is the demand of the human nature. If man contemplates over as to how richly and magnanimously this demand has been met, he would see that his Creator has not made him an animal, and that He wants him, by adorning and refining him, to place him on the high level of humanity. In this way Allah has placed His signs even in clothing, so that man may recognise his Creator and may realise his own true position.

40. The account of Satan's seducing Adam, related above, is a true event. It is a factual account of the human history which was hidden in the curtain of the Unseen. Quran has brought it to light so that man may recognise his primary foe, Satan, and may remain wary of his trickery and machinations.

Quran introduces Satan (Iblees) as a personality having consciousness and a will and that it belongs to the race of Jinns. It is as helpless a creature as other helpless creatures created by Allah. He disobeyed Allah and became a rebel. Therefore, he was led astray by God. He had become jealous as to why Adam was considered superior to him, and owing to this jealousy he had become a sworn enemy of man. Allah's plan for this earth was that here man may be tested in the matter of good and evil. For this reason, He granted respite to Satan when he demanded it,

so that he may carry on his work of seduction in the world and those of the men that want to be seduced by him may fall prey to his temptations. However he was not given the power to force anybody to be seduced by him. The opportunity given to him for spreading evil is in keeping with the wisdom of Allah, since he is not outside the pale of Allah's power, and on the Day of Resurrection Allah will throw him, his army and all his minions into the everlasting fire of Hell.

In view of this fact it is not correct to think that Satan has no physical and personal existence, but that he is merely an imaginary character that has been presented to save people from evil. And it is also not correct to consider Satan as a rival of God, as the fire-worshippers think, and for whom they have given the name "Ahriman." Similarly it is not proper to consider Satan as the "God of evil," as is imagined in some polytheistic religions. All such concepts are against reality and are false.

41. Adam and Hawwa (Eve) lived in the Paradise as a couple, where there was no problem of passing urine, excreta, and of reproduction, therefore, their private parts were so hidden from themselves by the raiment of the Paradise that they did not see them. But when Satan succeeded in hoodwinking them and the sin was committed by them, their private parts became manifest to them, and they had to get out of Paradise. Since

this expulsion from the Paradise had been the result of Satan's tempting them, it has been described as Satan's seducing them out of Paradise.

42. Satan is an enemy whom man cannot see. However his being unseen does not mean that he does not exist, particularly when the Creator of the world Himself is informing us, about his existence, and the battles of good and evil that had been raging in the world throughout the human history and the wickedness and 'corruption that are so rampant in the world are an open proof of the fact that an unseen power is vigorously active in leading mankind astray.

There are innumerable things which can be seen with the human eyes with the help of telescope and microscope, but these very things were unseeable before the invention of these instruments. Therefore, to deny the existence of things which are not perceived by human senses is not a reasonable thing, especially when the information about their existence is being given by other reliable sources.

It is also learnt from this verse that man cannot see Satan and his tribe, which belong to the race of Jinns, except when Allah may have provided for the same, as He had done in the case of prophet Sulaiman. Therefore, it is useless to try to see Satan and his tribe. Besides, the strange stories about the appearances of Jinns, etc., which are commonly believed are also unreliable.



Say: "What my Lord has indeed forbidden are: indecencies, whether open or secret, and sin and excesses without justice, and that you associate partners with Allah for which no sanction has been sent down by Him, and that you say things in the name of Allah, of which you have no knowledge." (Al-Quran)

28. And when they commit an indecent act, they say: "We found our fathers doing so, and Allah has commanded us to do so." Say: "Allah never commands to do an indecent act; Would you tell of Allah what you do not know?"⁴³

وَأَدَّاعِلُوا فَا حِشَّةً قَالُوا وَوَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٨﴾

29. Say: "My Lord has enjoined justice,⁴⁴ and set your faces upright towards Him in every place of worship⁴⁵ and call Him, making the devotion only for Him.⁴⁶ As He created you in the beginning, so shall you return."

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ هُ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٣٩﴾

30. A group He guided, and another group deserved to go astray: indeed they have chosen the devils as their comrades instead of Allah, and think that they are on the right path.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٤٠﴾

31. O Children of Adam ! Dress well every time when you go to mosque,⁴⁷ and eat and drink,⁴⁸ and waste not by excess. Allah does not like the wasters.

يٰۤاٰدَمُ خُذْ زِينَتَكَ عِندَ كُلِّ مَسْجِدٍ وَكُلْ وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٤١﴾

32. Say: "Who has forbidden that adornment of Allah which He has created for His slaves, and the pure things of His providing?"⁴⁹ Say: "These things are, in the life of this world, for those who believe, and on the Day of Resurrection they shall be theirs alone.⁵⁰ Thus do we explain our revelations for the people who Know."⁵¹

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذٰلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٤٢﴾

33. Say: "What my Lord has indeed forbidden are: indecencies, whether open or secret,⁵² and sin⁵³ and excesses without justice,⁵⁴ and that you associate partners with Allah for which no sanction has been sent down by Him,⁵⁵ and that you say things in the name of Allah, of which you have no knowledge."⁵⁶

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطٰنًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٤٣﴾

43. The Arabs used to go round the House of Ka 'ba in a nude state. Men used to go round the Ka'ba naked during the day while the women did so in the night. However. Quresh were exempted from this. This practice had become a religious rite, because they considered their religion. which came down to them from their forefathers and in which this innovation of going round in a naked state, had come from God. The idea behind this innovation was that clothes were worldly adornments and the ceremony of going round Ka'ba should be kept free and pure from this worldly contamination. In this way they were indulging in a shameful act in the name of religion, because healthy nature considers nakedness as a shameful act. As regards the claim that Allah had ordained so, there is no proof to this effect. nor can this be accepted that Allah might have given the command to indulge in shameful acts. Therefore. this claim is not based on knowledge, but on Ignorance.

Those who consider nakedness as holy exist even today. The sadhus and sanyasis are content to have only a strip around their private parts (langoti). and there are some who remain absolutely naked to express their religiosity. However, the fact is that when man follows the path of polytheism and disbelief, his thinking is jeopardized.

44. The word "Qist" (justice) used in the text is used in a wide sense. The word also means rightness, moderation, appropriateness and justice. It signifies that Allah does not command men to do such shameful acts as require a man to be naked, but that His commands are based on justice and through His commands full justice is done to the human nature. He does not give a command which is unjust and oppressive for the human nature and moral position. His commands do not contain excessive demands, but are based on perfect moderation, and they are extremely appropriate for the human life. He has commanded men to adopt rightness in every matter. It is strange why in the name of religion man accepts methods and practices which have a definitely obvious adverse effect on his morality, and which a being with some sanity and sense of proportion would automatically spurn.

45. That is: In worship your face should be towards Allah only, whether you may be in the

Masjid-i-Haram or in any other worshipping place. No thought of the worship of any being other than Allah should come in man's heart.

Setting the faces upright towards Allah also means that man should worship Allah directly and should not worship Him through the agency or medium of any other being.

46. For explanation, please see Note No.9, Surah Bayyinah.

47. That is: Whether it may be the Masjid-i-Haram or any other mosque, attendance there should be in proper clothing and not in a naked state, because attendance in the presence of Allah must be in a proper and respectable manner.

48. The idea is to repudiate the excessive and ascetic way of living which makes a man aggressive in matters of food and clothing, as if these are the pollution and contamination of the world which have to be given up. Then such a concept of religion prompts a man to suppress his self despite there being sufficient food available. As against this, Islam declares these things as the blessings and bounty of God, which have been created for the benefit of man only. However, as is mentioned in the verse further on, man should avoid committing excesses and being wasteful.

49. This question is a crushing blow to the austere and ascetic concept of religion. The idea is that things like clothing which are a means of embellishing human beauty and the food which is a means of human sustenance have been created for the purpose that men may derive benefit from these blessings from Allah. Then what right has a person to declare these things as taboo for the slaves of Allah, or to place restriction on their use in the name of God and religion? This verse repudiates and cancels all such restrictions.

50. That is: Although these gifts are common for all the slave of God, however the loyal slaves of God (people of faith) are the most deserving people to derive benefit from them; and on the Day of Resurrection these gifts will be theirs alone. The infidels will be totally deprived of them.

51. That is: From these instructions which have been so clearly mentioned in the Quran only those people will derive practical benefits who are not ignorant, but who have decided to undertake their life's journey in the light of knowledge.

52. Explanation has been given in Note No. 277, Surah Al-Ana'm.

Here objection is raised on this attitude of the so called religious people that they have declared haram (forbidden) those good and pure things which Allah had permitted to be used and have permitted the use of the shameful things declared forbidden by Allah.

53. That is: All acts of sinning.

54. Acts of oppression and aggression which

are entirely contrary to justice and truth, and for which there is no justification.

55. For explanation, please see Surah Al-Ana'm Note No.135.

56. That is: To ascribe to God a thing or a statement about which there is no information that God has really said so or has ordained so, to introduce innovations in religion, to invent religion, or to make laws and rules of Shariah to suit one's sweet will-it is applicable to all such practices.



And for every people a term is fixed; when their hour comes, they cannot put it off an hour nor can they advance it. O Children of Adam! when messengers from amongst you come to you narrating to you My revelations, then whoever will fear Allah and mend his ways, shall have no fear nor shall they grieve. (Al-Quran)

34. And for every people a term is fixed; when their hour comes, they cannot put it off an hour nor can they advance it.⁵⁷

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ ﴿٣٢﴾

35. O Children of Adam ! when messengers from amongst you come to you narrating to you My revelations, then whoever will fear Allah and mend his ways, shall have no fear nor shall they grieve.⁵⁸

يَبْنَئِ أَدَمَ إِمَّا يَا تَيْبَتِكُمْ رَسُولٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ
أَتَّقَى وَأَصْلَمَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٣﴾

36. And those, who deny our revelations and look down on it, are the companions of the fire, to dwell therein for ever.

وَالَّذِينَ كَفَرُوا بِالآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٣٤﴾

37. Then who is more wrong than the man who invents a lie in the name of Allah or denies His revelations? Such persons shall have their destined shares as fixed by Allah,⁵⁹ and when our messengers (angels) will come to capture their souls, the angels will ask them: where are your gods now whom you invoked beside Allah? They will reply: "They Have been lost to us." And they will bear witness against themselves that they were disbelievers.⁶⁰

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
أُولَئِكَ يَنَالُهُمُ النَّصِيبُ مِمَّنَ الْكُتُبِ حَتَّى إِذَا جَاءَتْهُمْ
رُسُلُنَا يَتَوَقَّوْنَهُمْ قَالُوا آيِنَ مَا كُنتُمْ تَدْعُونَ مِنْ
دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَيْنَا أَنفُسِهِمْ أَنَّهُمْ
كَانُوا كَافِرِينَ ﴿٣٥﴾

38. He (Allah) will say: "Enter the Fire of Hell among the communities of jinns and men that have gone before you." Every time a nation enters; she curses her sister community⁶¹ till, when they have all been made to follow one another there, the last of them will say of the first of them: "Our Lord ! These led us astray, so give them double punishment in the Hell Fire." He will say: "For all there is double punishment,⁶² but you do not know."

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ
فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا دُرُّوا فِيهَا
جَمِيعًا قَالَتْ أُخْرِينَهُمْ لَوْلَئِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَأَزِيمْ
عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ
وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٦﴾

39. And the first of them will say to the last one: "You have not gained any superiority over us; so you also taste the punishment for what you have earned."⁶³

وَقَالَتْ أُولَئِهِمُ الْآخِرِينَ هُمْ قَبْلَنَا لَوْلَئِهِمْ رَبَّنَا هَؤُلَاءِ
أَضَلُّونَا فَتَعَذِّبُنَا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٧﴾

57. In this verse by every people is meant the followers of every prophet, as is stated in Verse No.47 of Surah Yunus:

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ
بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ .

“For every people is a messenger. So when a messenger comes to them, their disputes are settled with justice, and injustice is never done to them.”

The verse under reference means that when Allah sends a prophet to a people, He fixes a term, a period of time, for that people, those they may accept their prophet's dawah during that period and may give up transgression. But if that people do not accept their messenger's dawah and continue with their attitude of rejection of faith, then as soon as the fixed term for those people is over they are overtaken by the Divine punishment in this very world, and this punishment overtakes them exactly at the fixed hour neither a moment earlier nor a moment later.

58. This is a reminder of the lesson which was given to mankind in the beginning of creation.

59. That is: They will complete the number of days and the type of life which have been pre-determined for them.

60. This question and answer takes place between the soul and the angels of death, and the

soul of the idolaters and polytheists admits that those whom it had invoked as gods were false gods, and by denying the right God it has committed a great crime.

It is thus learnt that as soon as death closes a man's eyes, the Unseen realities become manifest to him.

61. The misguided communities of the world have been following their preceding misguided communities in the matter of religion, culture, civilization and other matters. It also happens that a misguided community sometimes misguides other contemporary communities. The followers have been expressing their veneration and have been admiring the leaders who have preceded them. But on the Day of Judgement when all will be gathered together, in the Hell, they will be showering curses on their leaders and precursors, for the reason that they had set a bad example which misled them.

62. That is: Every misguided nation made provision for misguiding the other nations and the succeeding generations. Therefore, every nation has become guilty of a double crime, and is therefore, liable for a double punishment.

63. That is: If we have set a bad example for you, then what good example have you set for others that would minimise your guilt. If you have been misled by following us, so others have been misled by following you. So your guilt is sufficiently serious, and you are responsible for its consequences.



40. Verily for those who belied our revelations and looked down upon them, the gates of Heaven will not be opened,⁶⁴ nor shall they enter the Paradise until a camel shall pass through the eye of a needle.⁶⁵ Thus do we punish the guilty.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تَفْتَحُ لَهُمْ
أَبْوَابَ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي
سَمِّ الْجِحْيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٣٠﴾

41. Hell shall be their bed, and also their covering from above. And thus do we repay the wrong-doers.

لَهُمْ مِنْ جَهَنَّمَ مَهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي
الظَّالِمِينَ ﴿٣١﴾

42. And those who believed and performed righteous acts—we do not burden any soul beyond its scope⁶⁶—they are the denizens of paradise, where they will dwell for ever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٣٢﴾

43. And We will remove whatever rancour there will be in their hearts.⁶⁷—Rivers will be flowing beneath them, and they shall say: “praise be to Allah, who has guided us to this.”⁶⁸ Had He not given us guidance, we never could have been rightly guided. Verily, the messenger of our Lord did bring the Truth.” And a voice will cry out to them: “This is the Paradise, which you have inherited in repayment of your deeds.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا
أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ وَتُودُّوْنَ
تِلْكَ الْجَنَّةَ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

44. The dwellers of the paradise will cry out to the dwellers of the Hell: “What our Lord promised we have found to be true. Have you, too, found the promise of your Lord to be true?” They will reply: “yes”, Then a herald will cry out among them : “The curse of Allah is on the wrong-doers.”⁶⁹

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا
رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ تَأْوِيلَكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ
مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٣٤﴾

45. “Who debarred (men) from the path of Allah and wanted it crooked,⁷⁰ and who were disbelievers in the Hereafter”.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ
بِالْآخِرَةِ كَافِرُونَ ﴿٣٥﴾

46. There shall be a barrier⁷¹ between the two, and on the A'araf (heights) there will be men who shall recognise everyone by his marks.⁷² They will call out to the dwellers of the Paradise: “Peace be upon you.”⁷³ – They have not yet entered it, though they hope to.⁷⁴

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ
وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا
وَهُمْ يَطْمَعُونَ ﴿٣٦﴾

64. They are not destined to attain superiority or high rank, they are destined to go down. All paths of their betterment are blocked. They will neither be able to enter the heavenly world, nor will they be considered acceptable.

65. That is: As the passing of a camel through the eye of a needle is not possible, similarly the entry of these infidels and vain persons in the Paradise is not possible.

A similar statement is found in the Bible also:

“And Jesus said to his disciples, ‘Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.’” (Mat 19: 23,24)

In this statement Paradise has been mentioned as the kingdom of God.

66. Its explanation has been given in Note No. 482, Surah Baqarah.

67. That is: The rancour that might have remained in the hearts of the people of faith will be removed, and the stains of bitterness will be wiped out. Allah will cleanse and purify their hearts before admitting them to the paradise. Therefore, they will find themselves in the paradise among sincere friends.

68. The people of faith will not feel vainglorious after entering the paradise that they went to paradise because they deserved it. They will consider it a favour and grace of their Lord and will thank Him that under His guidance and through His bounty they had been enabled to reach this goal of success.

69. The dialogue between the dwellers of the paradise and of the Hell, inspite of such a long distance between the two, shows that in the Hereafter the senses of hearing and vision will be much stronger than what they are in this world, and that the media of communication will also not be limited. This knowledge should not

at all astonish anybody in the modern scientific age, because modern man can send his voice and his image thousands of miles away through the modern telephone and television, and can hold conversation with men orbiting in space.

70. For explanation, please see Note No. 125, Surah Aal-i-Imran.

71. There will be a barrier between the Paradise and the Hell, which will work as a dividing line between the two. On one side of the barrier will be the world of the paradise and on the other, the world of the Hell.

72. From the heights of this barrier, which has been called A'raf, some people will be shown the paradise and the Hell. They will recognise some persons among the dwellers of the Paradise and the Hell whom they knew in the world. Despite the huge crowds in both the places it will be possible to recognise old acquaintances, because every dweller of both these places will have a special sign which will clearly indicate his identity.

73. When the people of A'raf will recognise those in the paradise whom they had known in the world, they will greet them with salaam. It will be their congratulations for their success.

74. That is: The people of A'raf would not have entered the paradise, but would be hoping to do so. From this statement of Allah, it appears that He will admit them to paradise after letting them observe the condition of the dwellers in paradise and Hell.

Who will be these people on the Heights? This has not been explained by Quran. But from the context it appears that these will be the people whose record of deeds had not been so outstanding that they could enjoy priority in the matter of entering paradise.

Therefore, they would be admitted to Paradise after observing the condition of the dwellers of paradise and Hell.



47. And when their eyes shall be turned towards the dwellers of the Hell they shall say: "Our Lord! Place us not with the wrongdoing people."

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا
تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٣٧﴾

48. And the men on the Heights will call out to some men, whom they will recognise from their marks; saying: "Your multitude and your scornful pride were of no avail to you."⁷⁵

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَ نَهْمَ بَنِيهِمْ قَالُوا
مَا أَخْفَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٣٨﴾

49. "And are these (people of Faith) not the men about whom you swore that Allah would never bless them with His Mercy? (But today they have been told) 'Enter the paradise, No fear shall come upon you, nor shall you grieve."⁷⁶

أَهْلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ
لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٣٩﴾

50. And the dwellers of the Hell will cry out to the dwellers of the Paradise: "pour some water on us, or give us some of the sustenance Allah has given you." They will reply: "Verily Allah has forbidden both to the disbelievers."⁷⁷

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ آفِضُوا عَلَيْنَا مِنَ
الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى
الْكَافِرِينَ ﴿٤٠﴾

51. "Who took their religion for sport and pastime,⁷⁸ and who were beguiled by the life of the world." So this day We will forget them⁷⁹ as they forgot the Meeting of this day, and have been denying Our revelations.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا
فَالْيَوْمَ نَسِيَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿٤١﴾

52. And verily We have brought them a Book which We have expounded with knowledge,⁸⁰ a guidance and a mercy for the people who believe.

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عَلَيْهِمْ هُدًى وَرَحْمَةً
لِقَوْمٍ يُؤْمِنُونَ ﴿٤٢﴾

53. Are they waiting for its fulfilment? On the day when it is fulfilled, those that have forgotten it before will say: "Surely, our Lord's messengers did bring the truth.⁸¹ Then have we any intercessors who may intercede for us? Or can we be returned (to earth) that we may act otherwise than we used to act?" They have lost themselves, and that which they had invented failed them.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ
الَّذِينَ نَسُواهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ
فَهَلْ لَنَا مِنْ شَفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي
كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ ﴿٤٣﴾

75. That is; They will recognise those of the dwellers of the Hell whom they had known in the life of the world, and who were proud of their wealth and power, and this pride of theirs had come in the way of their accepting the dawah of truth. After recognising them from their special signs they will remind them of their false pride'and of the bitter truth that their pelf and power did not pay them in the end.

It can be concluded that Firaun, Haman, Abu Lahab, Abu Jahal, and other leaders of that ilk will be recognised from their special signs in the Hell, and when the people of A'araf will remind them that their cause for vanity proved to be quite useless for them, their ignominy and disgrace will be heightened.

76. That is: In the world they looked down on the people of faith and claimed that they did not enjoy any regard in the eyes of God, nor will they ever receive His favour and blessing, but this day they can see that Allah has honoured these very people of faith by asking them to enter the paradise and that there was no sorrow for them and no occasion for fear.

77. The articles of food and drink that would be available in the paradise will have, been forbidden to be served to them. They will have been deprived of them and nothing will be given to them.

78. This is a clarification from Allah that the activities of the infidels in the life of the world had been such and such, then how can they deserve to get rewards in the Hereafter !

79. Allah does not forget anything. By forgetting them is meant overlooking and ignoring them, depriving them of His favour and blessings.

80. That is: In this book directions about guidance have been very clearly explained. There is no point, on which guidance depends that has been stated in a vague and equivocal way. And a speciality of this Book is that in it no imaginary and fictitious matters have been narrated, but that what has been stated in it has been done on the basis of full knowledge, because the Being Who has sent down this Book is Allah, whose knowledge is perfect and definite.

This speciality of Quran makes it a distinguished Book from all other books of the world, whose writings about the reality of the universe and the purpose of man's existence are based on conjectures, theoretical discussions and philosophical ideas.

81. That is: Do they want to see the matters about which Quran is giving information in the form of actual events? If it is so, then they should know that the day on which these events will take place and the reality will appear to them unveiled, these very people who are denying the unseen truth of these things, will admit their truth. But that time will not be the time for taking action, but for declaring the results and of reaping the consequences. Therefore, at that time their admitting the truth will not be profitable for them.



54. Verily, your Lord is Allah Who created the heavens and the earth in six days.⁸² Then He ascended the Throne.⁸³ He covers the night with the day, which chases it in haste, and He created the sun, and the moon and the stars, and made them subservient by His command.⁸⁴ Lo ! To create; is for Him alone and to command is for Him alone.⁸⁵ Blessed is Allah.⁸⁶ Lord of the Worlds.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ
حَثِيثًا وَ الشَّمْسِ وَالْقَمَرَ وَالنُّجُومَ مَسْخُورَاتٍ يَا مَعْرُوفُ
لَهُ الْخَلْقِ وَالْأَمْرِ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

55. Invoke your Lord with humility and in secret.⁸⁷ Verily, Allah does not like those who trespass beyond limits.⁸⁸

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

56. And do not act corruptly in the earth after it has been set in good order,⁸⁹ and invoke Him with fear and hope.⁹⁰ The mercy of Allah is, indeed, near to the righteous.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

57. It is He who sends forth the winds as harbingers of His mercy.⁹¹ Then, when they bear a heavy cloud, we drive it to a dead land, then cause water to descend thereon, and thereby bring forth fruits of every kind. Thus do We bring forth the dead to life so that you may be reminded.⁹²

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ
حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ
فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ
كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

58. And the vegetation of a good land comes forth (easily) by the permission of its Lord, and that which is bad, brings forth nothing but a little produce.⁹³ Thus do We explain our signs differently to those who are grateful.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ
لَا يَخْرُجُ إِلَّا تَلَدًا كَذَٰلِكَ نَصْرَفُ الْأَيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

59. We⁹⁴ sent Nooh to his people.⁹⁵ He said: "O my people !⁹⁶ worship Allah; you have no other god but Him.⁹⁷ I fear for you the punishment of a dreadful day."⁹⁸

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ ايْقَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِنَ الْإِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

60. The nobles of his community said: "Surely, we see you in (a state of) obvious misguidance."⁹⁹

قَالَ الْمَلَأَمِن قَوْمِهِ إِنَّا لَنَرُكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

82. Means the Divine Days and not the worldly days, because our usual days of twenty four hours did not exist before the creation of the heavens and the earth. Besides. in the holy Quran at another place it has been stated that for Allah one day is equivalent to one thousand years (Al-Hajj – 47). At another place one day is stated to be equivalent to fifty thousand years, which means that in Quran on such occasions the word day is used to denote period. Therefore, here six days means six periods. the exact duration of which is known to Allah alone.

83. The manner of Allah's ascension to 'Arsh' (Throne) is beyond our knowledge and comprehension' therefore, in accordance with the practice of our righteous predecessors, to avoid indulging on a discussion on this issue or to try to explain it is necessary in the interest of safeguarding our faith. When Imam Malik was asked about this he replied: "Allah's ascending the Throne is known, but its manner cannot be comprehended by the Intellect, and believing in it is essential. and to query about it is innovation (bida't)." –(Roohul Ma'ani-Vol. VIII, page 134)

As for the question, what is the purpose of its mention in the Quran: the answer is that its purpose can be understood from the context. Here it should be kept in mind that after creating the heavens and the earth, Allah did not remain unconcerned with them, the entire creation was declared as His kingdom, and He took the administration of the entire universe in His hands after ascending the Throne. His rule is established on the entire universe and He is exercising control over it. Nobody has anything to do in the administration of this universe; only the commands of one God rule supreme and are in force in every nook and cranny of the entire universe. At different places in Quran mention is made of Allah ascending the Divine Throne, but immediately thereafter there is the mention of administering or managing, etc., e.g. in Surah Yunus, Verse No.3 it is stated:

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ

"Then He ascended the Divine Throne and is directing all things."

That is: the reins of control are in His hands only and He alone is managing all the matters. In

this way, from the context the meaning of ascending the Divine Throne becomes quite clear.

84. That is: they are performing the duties which have been assigned to them.

85. To bring something into existence from non-existence is only His attribute, and His commands alone are enforced on His creations. No one else's commands can be enforced in His kingdom.

86. That is: He has excellent attributes, and all His acts are means of blessings and good. Do not think that by creating this universe He has created evil. Nay, He has created a very great virtue. In other words, the purpose behind the creation of this universe is very sublime and totally virtuous.

87. That is: When Allah is your Lord, then He will be the one who will meet your needs. Therefore, invoke Him, and bow down before Him in humility and pray for His help.

The method which fully indicates man's state of obedience in invoking Allah is to beg and pray to Him in the humblest way. Another important point is to beg of Him with sincerity, that is, our praying to Him for something should be free from pretence and show. By invoking Allah in secret man remains free from the evil of pretence, therefore, to invoke Him in low and gentle tones and in secret, is preferable.

88. That is: Those people who invoke other gods along with Allah, or those who do not believe in God and do not invoke Him at all. The first practice is 'shirk' (polytheism) and the other thing is 'kufr' or infidelity. Both the forms are transgression from the state of obedience.

89. The land or earth here means the people of the earth or the human society, and not to corrupt it after it has been set in good order means: Allah has created the human society in a right and healthy condition. Accordingly man is by nature monotheist and prefers good to evil. Allah sends down His Messengers to the earth to keep it in the right and healthy condition, which His Messengers attempt by propagating His teachings and enforcing His system of justice. After this, to spread polytheism and evil in the human society is to disturb its healthy and right condition and to corrupt it. The idolaters and the infidels are guilty of this sin.

90. To invoke Allah with fear and hope means

that man should have, in his heart, fear of Allah only and should hope to get his desired object from Him only, and when he may invoke Allah, he should do it with the feelings of fear and hope.

91. By mercy is meant the rain.

92. This phenomenon is observed by you daily that the dead piece of land has become live and crop-yielding with the rainfall, and it gave plentiful, produce. The God who accomplishes such a phenomenon, why should it be difficult for Him to revive the dead humans? Then, why do not you accept the information about the Day of Resurrection that Quran is giving as correct?

93. After presenting the argument of the revival of the land after rainfall in support of the belief of the life after death, another aspect with a moral is brought to our notice. The usefulness of the merciful rain is general, but only that piece of land yields crops and fruits which is itself good. bad soil cannot get any benefit from the rain. Similarly the blessing and mercy of God which come down in the form of revelation provide benefit to only those who have the ability to accept the truth, and those who have lost the faculty of accepting truth cannot benefit from it. This very fact has been mentioned by the prophet (peace be upon him) in a hadith as under :

“The example of the knowledge and guidance with which Allah has sent me is like that of the rainfall. when it fell on the ground, it absorbed the water and plenty of grass and greenery grew on it; and the part of its land, which was deep, retained water; thus Allah benefited the people through it. so the people drank the water themselves and gave it to others to drink. But the part of the land, which was a flat ground, did not retain any water when rain fell on it, nor did the grass grow on it. So this first example is of those people who received the knowledge of Allah's religion, and Allah benefited them with the knowledge and guidance with which I have been sent down. Accordingly they themselves received the knowledge of the religion and taught it to others. And this second example is of those people who did not pay any attention to this knowledge, and did not accept the guidance with which I have been sent down.”

--(Muslim --Kitabul Fazail)

94. Here that portion of the history of prophets is being presented which shows that Allah has

been sending His messengers for the guidance of mankind. These prophets had placed the reasoning about Allah before their communities. when their peoples refused to accept their prophethood and were not prepared to follow their teachings and messages which they were presenting, Allah's law of retribution came into action and He punished these rejectors in such a way that they were removed entirely from the face of the earth. However their names have remained in the pages of history as a moral lesson for others.

95. prophet Adam had left his children as inheritors of the guidance which he had received from Allah. When his race increased and took the form of human, society, it gradually deviated from the path of guidance on which prophet Adam had left them. As a result, great misguidance crept into their practice and belief. To rescue them from this misguidance and to open for them the path of guidance, Allah sent prophet Nooh (Noah) as His messenger to these people. In other words, prophet Nooh is the first prophet after prophet Adam, whom Allah sent to the human population as His messenger.

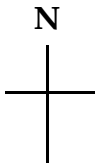
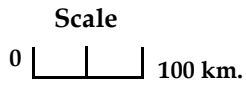
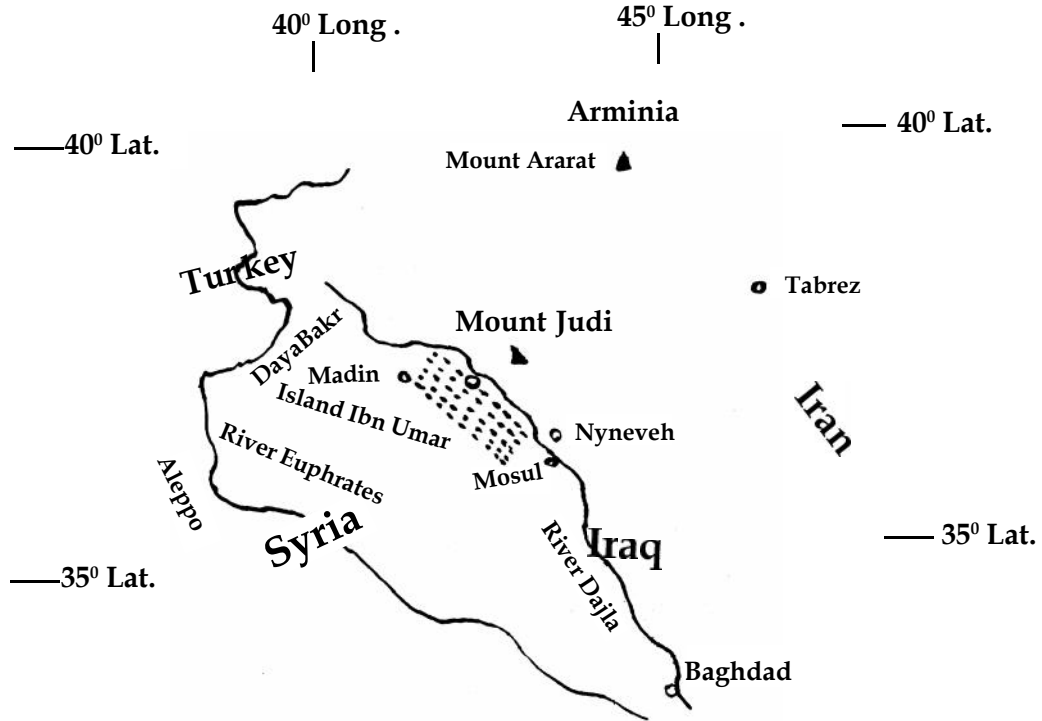
The time of prophet Nooh might have been some four to five thousand years before Christ, (exact knowledge is with Allah only). The native country of the community of prophet Nooh was between the rivers Dajla and the Euphrates, that is, in the northern region of Iraq, around the town of Mosul.

96. Here the word 'qaum' (people) has been used in the simple meaning of mankind.

97. The practice of idolatry had taken root in the community of prophet Nooh. Behind this practice, was the concept that there are other beings who also fulfil man's needs, besides Allah, and therefore, they should also be worshipped. prophet Nooh tried to guide them away from this wrong practice and presented before them the dawah of monotheism.

98. Dreadful Day (Yaum-i-Azeem) means the day when the punishment will descend down on the guilty.

99. The nobles or the prominent people of his community were in the forefront in opposing the dawah of the prophet Nooh. In their eyes, the disbelief of prophet Nooh in the idols was a sacrilege, which they deemed as misguidance.



The Native Land of the Community of Prophet Nooh (Noah).

In Northern Iraq near river Dajla



61. He said: "O my people ! I am not misguided, but I am a messenger from the Lord of the worlds.

قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ
الْعَالَمِينَ ﴿٤١﴾

62. "I convey to you the messages of my Lord, and have good wishes for you, and I know from Allah what you do not know."¹⁰⁰

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٤٢﴾

63. "Did you think it strange that there has come to you a reminder from your Lord through a man from amongst you,¹⁰¹ so that he may warn you,¹⁰² and you may fear, and that mercy be shown to you?"

أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ
لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٤٣﴾

64. But they belied him. So we rescued him and those who were with him in the Ark, and drowned¹⁰³ those who belied Our revelations. They were indeed a blind people !¹⁰⁴

كَذَّبُوا فَأَخَذْنَاهُم بِأَيْدِيهِمْ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٤٤﴾

65. And to (the tribe of) Aad¹⁰⁵ (We sent) Hood¹⁰⁶ their own brother; he said to them: "O my people! worship Allah; you have no other god but Him. Do you not then fear?"¹⁰⁷

وَاللّٰى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ
مِّنْ إِلٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٤٥﴾

66. The nobles of his people, who were disbelieving, said: "we surely see you (indulging) in folly,¹⁰⁸ and we think that you are a liar."

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي
سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكٰذِبِينَ ﴿٤٦﴾

67. He said: "O my people! There is no foolishness in me, but I am a messenger from the Lord of the worlds.

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن
رَّبِّ الْعَالَمِينَ ﴿٤٧﴾

68. "I convey to you the messages of my Lord, and I am your honest¹⁰⁹ well-wisher.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٤٨﴾

69. "Do you think it strange that there has come to you a reminder from your Lord through a man from amongst you, so that he may warn you; remember when He made you heirs to Nooh's people and endowed you with greater power¹¹⁰ among the nations. So remember the favours of Allah so that you may be successful."

أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ
لِيُنذِرَكُمْ وَأَذْكُرُوا الَّذِي جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ
قَوْمِ نُوحٍ وَرَادَكُمْ فِي الْخَلْقِ بِضَظَّةٍ
فَأَذْكُرُوا الْآيَةَ الَّتِي كُنْتُمْ تُفْلِحُونَ ﴿٤٩﴾

100. prophets have a special means of attaining knowledge, which ordinary mortals do not have. Therefore, the realities of the unseen which are made manifest to him are conveyed by him to the people, and since this knowledge or information is supported by reasoning and argument, and backed by the unblemished character and truthfulness of the prophet, there is no plausible reason or room for doubting the word of the prophet, and through them the convincing proof of Allah's message is conveyed to the people.

101. About the prophethood of Nooh, his community was expressing doubts as to how a man like them, from their own community, could be made a messenger from Allah. A similar kind of doubt was being expressed by the community of prophet Muhammad (Sallalahu Alaihi Wasallam), which shows that such an objection is not new, but thousands of years old, and is being raised since the time of prophet Nooh.

102. In this is hidden the reply to their objection, that the purpose of sending a prophet is not to manifest any wonder or miracle, but to warn the ignorant people of the adverse consequences of wrong beliefs and practices, and for accomplishing this task, the most suitable and wise thing is to send man as a messenger of Allah.

103. This was decisive punishment, which proved the truthfulness of prophet Nooh; and to be safe from this punishment, which was to come in the form of a flood, he had prepared a big Ark quite in advance. Besides only those people were overtaken by this punishment who had rejected the prophethood of Nooh. No person who believed in the dawah presented by him was overtaken by the punishment. If it were a catastrophe like any ordinary catastrophe which takes place

on this earth every now and then, then neither prophet Nooh would have known of its occurrence beforehand, nor only infidels could have been its victims, because in the ordinary catastrophe Momin (faithful) as well as infidels - all - are struck. But the punishment that overtakes a community after its prophet had convincingly conveyed Allah's message to that community, is of a different nature. Therefore, to deem it like ordinary accidents or catastrophe is unrealistic.

104. That is: The eyes of their heart were blind, or that they could not think properly.

105. For the details of the times and the native place of the tribe of Aad, please refer to Notes Nos.8 to 11 of Surah Fajr.

106. That is: prophet Hood was a member of the tribe of Aad.

107. It is the same dawah which was presented, for the first time, by prophet Nooh.

108. The national religion of the community of Aad was idolatry. That is why when prophet Hood tried to wean them away from this false belief and presented the dawah of monotheism before them, they deemed it to be a folly.

109. It shows that the real well-wishing for a people is to present to them God's message without any alteration, and to invite them to accept it.

110. The strength and power which was bestowed on them by Allah demanded that they should be his grateful slaves. but instead they became proud of their strength and declared:

وَقَالُوا مَنْ أَشَدُّ قُوَّةً - (حم السجدة)

"Is there anybody more powerful than us." - (Ha Meem Sajda -15) - (For further explanation please see Surah Fajr, Note No.11).



70. They said: "Have you come to us that we may worship one Allah only and give up what our forefathers were worshipping?¹¹¹ Then bring down on us that (punishment) with which you have been threatening us, if you are truthful."

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَدْرِمَا كَانَ يَعْبُدُ
آبَاءُنَا فَإِنَّمَا تَبِعُوا نَبَأَ إِنْ كُنْتُمْ مِنَ الصّٰدِقِيْنَ ﴿٤٥﴾

71. He said: "Your Lord's curse and wrath has already visited you. Do you wrangle with me over the names which you and your forefathers have invented and for which no sanction has come down from Allah.¹¹² Then wait, I am too waiting with you."¹¹³

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَّبِّكُمْ رِجْسٌ وَغَضَبٌ
أَلْجَادِ لُونِي فِيْ اَسْمَاءِ سَمَّيْتُوْهَا اَنْتُمْ وَاَبَاؤُكُمْ مَّا
نَزَلَ اِلٰهُ بِهَا مِنْ سُلْطٰنٍ فَاَنْتَظِرُوْا لِيْ مَعَكُمْ مِنَ
الْمُنْتَظِرِيْنَ ﴿٤٦﴾

72. Then we rescued him (Hood) and those who were with him through our mercy, and cut off the roots of those who belied our revelations and they were disbelievers all,¹¹⁴

فَاَنْجَيْنٰهُ وَاَلَّذِيْنَ مَعَهُ بِرَحْمَةِ مِّنَّا وَكَطَعْنَا دَابِرَ
الَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا وَمَا كَانُوْا مُؤْمِنِيْنَ ﴿٤٧﴾

73. And to (the tribe of) Thamud¹¹⁵ we sent their brother, Salih.¹¹⁶ He said: "O my people ! worship Allah; you have no other god but Him.¹¹⁷ A veritable proof has come to you from your Lord; ¹¹⁸ Here is Allah's she-camel, a sign for you,¹¹⁹ so leave her to graze at will in Allah's land and let no harm come to her, lest a painful punishment overtake you.

وَالِى شَمُوْدَ اٰخَاهُمْ صٰلِحًا قَالَ يٰقَوْمِ اِعْبُدُوْا اِلٰهَ مَا
لَكُمْ مِنْ اِلٰهٍ غَيْرُهُ قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَّبِّكُمْ
هٰذِهِ نَاقَةُ اِلٰهِ لَكُمْ اٰيَةٌ فَذُرُوْهَا تَاْكُلْ فِيْ
اَرْضِ اِلٰهِ وَلَا تَمْسُوْهَا سَوْءًا فَيَاْخُذْكُمْ عَذَابُ الْاِيْمِ ﴿٤٨﴾

74. "And remember how He gave you power after Aad, and gave you habitation in the land; you build palaces in its plains and carve out homes in the mountains.¹²⁰ So remember Allah's favours, and do not act corruptly on the earth."¹²¹

وَاذْكُرُوْا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِي الْاَرْضِ تَنْخِذُوْنَ مِنْۢ سُهُوْلِهَا فُصُوْرًا وَتَنْجِسُوْنَ
الْجِبَالَ بِيُوْتًا فَاذْكُرُوْا الْاٰءَ اِلٰهِ وَلَا تَعْتُوْا فِي الْاَرْضِ
مُفْسِدِيْنَ ﴿٤٩﴾

75. The haughty nobles of his people said to those who were weak among the believers: "Do you (really) believe that Salih has been sent by his Lord?" They replied: "we believe in the message with which he has been sent."

قَالَ الْهٰلِكُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهِ لِلَّذِيْنَ اسْتَضَعِفُوْا
لِيْسَ اَمِنْ مِنْهُمْ اَتَعْلَمُوْنَ اَنْ صٰلِحًا مَّرْسَلٌ مِّن رَّبِّهٖ
قَالُوْا اِنَّا بِمَا ارْسَلَ بِهِ مُؤْمِنُوْنَ ﴿٥٠﴾

111. The greatest impediment in accepting the truth is blind following. The dawah of the prophet is based on sound arguments and it is supported by intellect and sound understanding. But those who consider the practices and customs of their forefathers as their national heritage and real culture. they set themselves against any improvement. and when they are not prepared to listen to anything in the light of arguments. then the path of guidance does not open for them.

112. These are mere names. there is no being behind them. In other words. these are imaginary gods. who have no existence in the world of reality. The beings other than Allah. whom the idolaters make their gods, are merely their imaginary gods. but they rule over the thinking of their believers in such an overwhelming way that no argument can influence them. This is the reason why even the polytheists of the modern times have not been able to get rid of their false gods, even though knowledge and learning have become so widespread and common.

113. That is: If you do not want to accept the truth by arguments. and want only to see the consequences. then wait for them, I will also wait with you for the consequences.

114. That is: They were subjected to such a total destruction that not even a single trace of their existence remained. This fate of the community of prophet Hood has proved his truthfulness and the rightness of his dawah.

115. For details of the times and native place of Thamud, please refer to Notes Nos.12 and 13, Surah Fajr.

116. That is: Salih was sent as a prophet to the Thamud community, and he was a member of their community.

117. Thamud were also idolatrous. Therefore, prophet Salih declared the concept of many gods as false and presented the dawah of monotheism

(Tawheed).

118. The character of prophet Salih and the dawah presented by him are a clear proof of the fact that he was sent as a prophet by God.

119. The appearance of the she-camel was a sign, and therefore, it must have been an extraordinary she-camel. The fact that every second day fixed for her to drink water from the well also shows that she. must have been a special kind of animal, which drank a large quantity of water. This miracle of the she-camel was caused to appear by Allah on the demand from the Thamud people. It had become a great test for them. No more details about this miracle of the she-camel has been stated either in Quran or in the hadith. Therefore, without relying on weak sources of information, we should rest content with what is stated in Quran.

120. The Thamud people were experts in the work of construction. They used to construct grand palaces in the plains and to carve out houses in the mountains. This work of construction was to some extent to meet the needs of their residence. They should have, therefore, thanked God who had given them the resources and the capabilities to construct secure houses for themselves. But instead of a feeling, of gratitude there grew in them a feeling of pride. Instead of building their life they were spurred on to build grand palaces. They considered their magnificent buildings and palaces as their great achievements. These achievements of theirs still exist today, but in the form of ruins, and they invite us to learn a moral from their history.

121. Points to the fact that the misuse of power given by God and the wasting of the constructive and architectural capabilities given by Him in undue and showy constructions is the cause of corruption in society, and it creates a corrupt civilization.

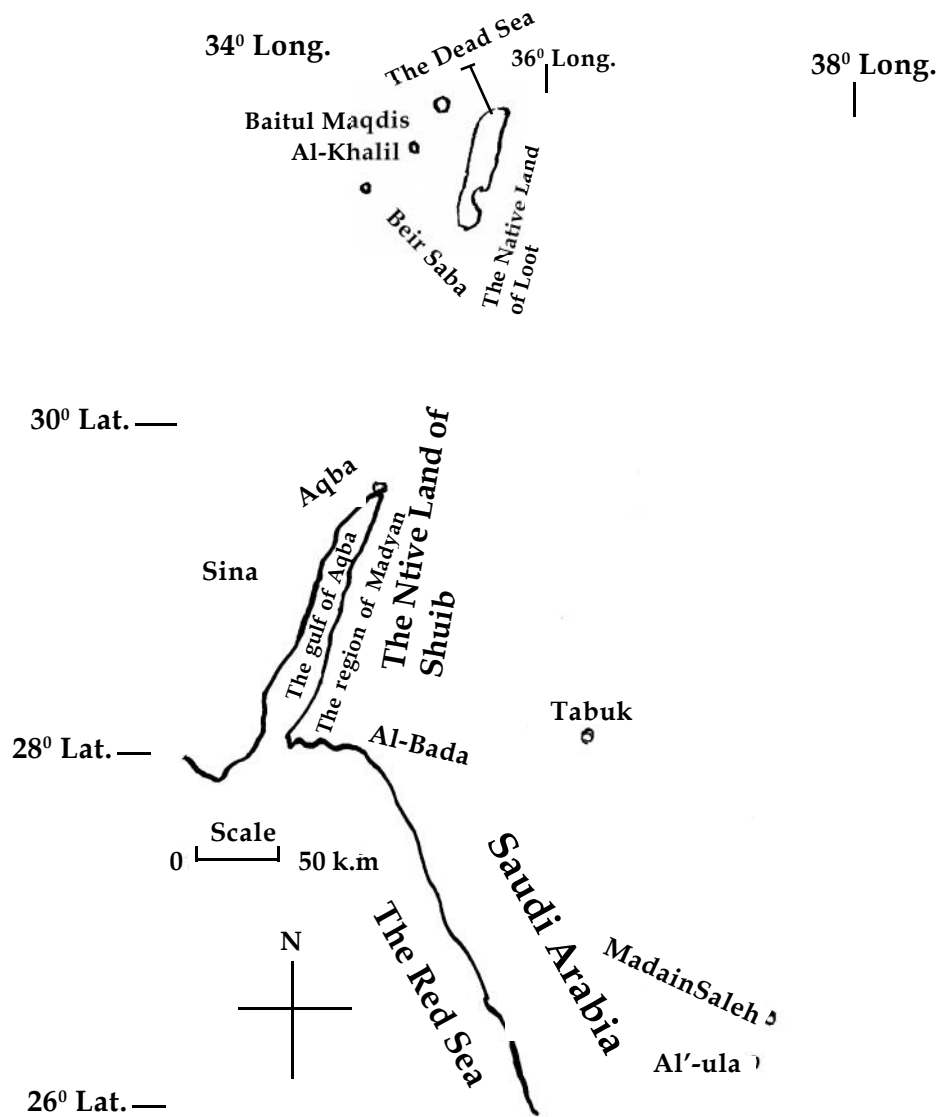
The Ruins of the Thamud People

A dwelling place carved
out in the muontain.



(.. وتنحون الجبال بيانا ..) فدا ما لنا
 ذكر في القرآن الكريم حول قصه فدا ما لنا
 ولا زالت بيوتهم كما نراها في هذه الصورة تامله
 بتصديق آيات القرآن الكريم رعم معطي الالف
 السنين ..

The Native Lands of The Communities of Prophet Loot and Prophet Shuaib



76. Those who were haughty said: "we deny all that in which you believe."

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ
كٰفِرُونَ ﴿٢١﴾

77. Then they hamstrung the she-camel¹²² and insolently defied the commandment of their Lord, and said: O Salih! Bring down that (punishment) with which you threaten us, if you truly are a messenger.

فَعَقَرُوا وَالنَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا
يُضِلُّهُمُ اسْتِنَابُ مَا تُعِدُّنَا إِنَّ كُنْتَ مِنَ
الْمُرْسَلِينَ ﴿٢٢﴾

78. Thereupon a shocking disaster overtook them,¹²³ and they lay on their faces in their dwellings.¹²⁴

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَعُوا فِي دَارِهِمْ جِثْمِينَ ﴿٢٣﴾

79. And he (Salih) left them¹²⁵ saying: "Verily I conveyed to you, my people! the message of my Lord, and gave you good counsel, but you do not like well-wishers."¹²⁶

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي
وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٢٤﴾

80. And we sent Loot as a messenger.¹²⁷ (Remember) when he¹²⁸ said to his people: "Do you commit this indecent act which no one in the world has committed before you?"¹²⁹

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ
بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٥﴾

81. "You satisfy your lust with men instead of with women; nay, but you are a people transgressing beyond bounds."¹³⁰

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٢٦﴾

82. And what was the answer of his people except that they said: "Banish them from your city, these are men who try to be chaste!"¹³¹

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ
مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٢٧﴾

83. So we rescued him and his household, except his wife, who was of those who stayed behind.¹³²

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٢٨﴾

84. And we rained on them a kind of rain.¹³³ So behold what was the end of the guilty!

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُجْرِمِينَ ﴿٢٩﴾

85. And We sent to Madyan¹³⁴ their brother, Shuaib.¹³⁵ He said: "O my people! Worship Allah, you have no other god but Him. Verily, a clear proof has come to you from your Lord,¹³⁶ so give full measure and full weight; and do not defraud people of their things,¹³⁷ do not act corruptly on the earth after, it has been set at right.¹³⁸ This is better for you if you are to believe."¹³⁹

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ
رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٣٠﴾

122. For details please refer to Note No.15, Surah Shams.

123. Means violent and terrific sound of explosion, which caused trembling and shivering. At another place in Quran, the word 'Saiqa' (thunderclap) has been used.

124. This shocking catastrophe struck them down to ground, and they died in that position.

125. That is: Prophet Salih left the town before the punishment was unleashed.

126. How pathetic are the words which were uttered by prophet Salih at the time of his departure from his people.

what can be a better way of well-doing by a people than to show them the right path of truth and to warn them of the adverse consequences of the wrong practices! But for the communities and nations of the world well-wishing and well-doing and the standard of loyalty is to join the national mainstream, regardless of the fact that this mainstream leads you to Hell.

127. prophet Loot lived at the same time when prophet Ibrahim lived. He was the nephew of prophet Ibrahim and had migrated from Iraq with him. Allah had sent him as a prophet to Sodom. The region of Sodom was on the shores of the Dead Sea, which is on the side of river Jordan. In the Bible there is a mention of the townships of Loot, Sodom and A'mura (See Genesis, Chapters 14 and 19).

128. prophet Loot was not born in the community of the people of Sodom. But since he had taken residence there and had adopted their language, the people of Sodom were termed as belonging to Loot, or that prophet Loot belonged to that community.

129. The Loot community was suffering from a detestable disease, and that was homo-sexuality. This immorality had taken the form of an epidemic, and this is the first community which had set this worst example of shamelessness in the world.

It appears that this community was not idolatrous, but it had become fearless of God and was indulging in indecency. Therefore, Prophet Loot, first of all, raised his voice against this wickedness. Even then in principle his dawah was the same which was that of the other prophets. Accordingly there is a clarification in the Surah

Shu'ara that he invited his people to fear Allah and to obey His messenger:

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

"Fear Allah and obey me."

(Ash-Shu'ara 163).

130. That is: You have crossed the limits of morality, nature and religion, and have become slaves of your carnal desires.

131. This is how they ridiculed Prophet Loot and his companions. They were so much wrapped up in perversion and indecency that they did not like to see anybody chaste and normal. How can they then tolerate the dawah of Prophet Loot which was entirely a dawah of purity of self and of purity of character.

132. The wife of Prophet Loot supported the infidels. She also, therefore, was struck by the Divine punishment. It shows that mere relationship with the prophet, even the relationship of a wife, cannot save anybody from Allah's punishment. what can save one from Allah's punishment is obedience to the Prophet and not any relationship with him.

133. The details of the punishment which befell the Loot community are given in Surah Hood (Verse No. 82), and also in other Surahs. Here the punishment is merely described as a special kind of rain, which means the rain of stones.

134. Madyan is the name of the tribe and also the name of a region. This tribe descended from the offsprings of prophet Ibrahim's son, Madyan, who was born of his third wife, Qatura. In the Bible, it is stated-

"Abraham took another wife, whose name was Ketu'rah. She bore himMid'ian." (Gen 25:1)

The region got its name from the name of the tribe.

Madyan is situated on the banks of the Red Sea in north-west of Arabia. Its time is 1600 B.C. (circa) that is before the time of prophet Moosa.

135. Prophet Shuaib belonged to the tribe of Madyan. Allah had sent him as a prophet to his people.

136. A Prophet has a very high position on account of his virtuous character, and when he presents Allah's message, which is received by

him as revelation, then his very existence becomes a convincing proof of Allah's message, and the, people who hold on to their healthy, normal nature find no difficulty in recognising him (the prophet).

137. The Madyan people were a business community, in whom the evil of dishonesty had become rampant. They used to interfere with the measures and weights and to sell short to the consumer, deceiving him in all their dealings.

Selling short or deceiving the consumer is a great sin, the seriousness of which can be judged by reading the earlier verses of Surah Mutaffifeen.

138. This has been explained in Note No.89.

139. That is: If you accept faith, you will clearly realize that in the affairs of life the attitude or the policy which you have been directed to adopt by God is better for you and in your own interest.



The nobles of his people, who were vainglorious, said: "Surely, we will drive you O Shuaib and those who believe with you, out of our township unless you return to our religion." He replied: "Even though we hate it?(Al-Quran)

86. "And do not squat on every road threatening¹⁴⁰ the people and debarring believers from the path of Allah, nor seek to make that path crooked. Remember how he increased¹⁴¹ your number when you were few. And see what was the end of those who acted corruptly".

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا
وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

87. "And if there is a group among you who believes in the message with which I have been sent, and a group which does not believe, then have patience until Allah judges between us, and He is the best of the Judges."

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي
أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى
يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

88. The nobles of his people, who were vain-glorious,¹⁴² said: "Surely, we will drive you O Shuaib and those who believe with you, out of our township unless you return to our religion." He replied: "Even though we hate it?"¹⁴³

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ
يُشْعِيبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُدَنَّ فِي بَلَدِنَا
قَالَ أَوْ لَوْ كُنَّا كَرِهِينَ ﴿٨٨﴾

89. "We should have invented a lie against Allah if we returned to your religion after Allah has delivered us from it,¹⁴⁴ It is not possible for us to return to it unless Allah (so) will it,¹⁴⁵ Our Lord's knowledge embraces everything. We put our trust in Allah. Our Lord! judge rightly between us and our people, Your are the best of judges."

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِدْخَالِنَا
اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا
وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا
وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

90. The nobles of his community, who were infidels, said (to their people): "If you follow Shuaib, then truly you will be the losers."¹⁴⁶

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ
شُعَيْبًا لَّاتَّكُمْ إِذْ الْخِسرُونَ ﴿٩٠﴾

91. Thereupon a shocking catastrophe overtook them,¹⁴⁷ and they lay prone in their dwellings.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جُثَمِينَ ﴿٩١﴾

92. Those who belied Shuaib became as if they had never dwelt there; those who belied Shuaib were the losers.¹⁴⁸

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا
شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾

140. It seems that the people of Madyan were professional criminals; they used to squat on the road, waiting for travellers, and used to threaten any passerby or a caravan and loot them.

141. The family of Madyan in the beginning was a small one. But Allah increased the number of its members to such an extent that it became a tribe and a community. But instead of being grateful to Allah for this divine favour, they became ungrateful.

142. Whether it is wealth or power, it creates conceit and pride in a man's mentality. In such a state the man considers truth as insignificant and looks down on the followers of truth. This type of mentality which was seen in the leaders and nobles of the past is also seen in the present day leaders and big capitalists.

143. That is: Why this compulsion, just because it is your national religion? If a person thinks that the religion of the people of his community or nation is false, and if he does not want to attach himself to that religion, then will he be forced to stick to that religion? If this is done, then what about the freedom of conscience, which is the natural right of a man, and in the matter of belief and faith, what weight has force in the scale of intelligence!

144. It does not mean that prophet Shuaib was earlier following a polytheistic religion and subsequently embraced Islam, but that he uttered these words in view of his companions who were

first idolaters and later on accepted the true faith, because so far as a prophet is concerned he believes in the religion of nature even before conferment of prophethood; he does not soil himself with the impurity of polytheism.

145. That is: It is our firm decision that we would not give up our belief in the Unity of Allah at any cost, but in this connection we do not rely on ourselves but on Allah, because in the tussle between rejection and faith, firmness in faith, depends on the guidance from Allah only.

146. That is: Your world will be ruined.

The materialists and the world-loving people always consider following the teachings of the prophets and leading a life of truth and purity as a hinderance in the material progress and a means of loss in the world.

147. At another place in Quran, this catastrophe has been termed as 'Saihah' (terrific explosion). It seems that lightning had struck them a terrific noise and it shook them so terribly that they fell to the ground face down and could not rise again.

148. They had said that those who would follow Shuaib would be lost or destroyed, but in actuality it were they who were lost and were destroyed.

The punishment which overtook the community of Shuaib struck only those people who had belied Shuaib and had refused to accept Allah's message.



93. So Shuaib left¹⁴⁹ them saying: "I conveyed to you, my people! the messages of my Lord, and I gave you good counsel; then how can I grieve for the people who are unbelievers."

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولِي
وَنصحتُ لكم فكيف السى على قوم كافرين ﴿٩٣﴾

94. And We did not send a prophet to a township but We did subject its people to tribulation and adversity so that they might grow humble.¹⁵⁰

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيِّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ
وَالضَّرَّاءِ لَعَلَّهُمْ يَضُّرَّحُونَ ﴿٩٤﴾

95. Then We changed the adversity to ease, till they prospered and said: "Our fathers also had sufferings and prosperity." Then we suddenly seized them, and they were unaware.¹⁵¹

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوا وَقَالُوا قَدْ مَسَّ
آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَعْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

96. And had the people of the townships believed and feared Allah, surely We would have opened for them¹⁵² blessings of the heavens and the earth, but they denied. So we seized them on account of what they earned.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُمْ
بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

97. Do the people of the townships feel secure that our punishment will not come to them at night while they are asleep?

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ
نَائِمُونَ ﴿٩٧﴾

98. Or do the people of the townships feel secure that our punishment will not come in broad daylight while they are playing?

أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى
وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

99. Do they then feel secure from Allah's secret plan?¹⁵³ But none can feel secure against Allah's secret plan except those who are losers.

أَفَأَمِنُوا مَكْرَ اللَّهِ؟ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ
الْخَاسِرُونَ ﴿٩٩﴾

100. Have they not, who have inherited the land after their predecessors, learnt a lesson that if We will We may afflict them for their sins,¹⁵⁴ but We seal up their hearts,¹⁵⁵ so they do not hear.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا
أَن لَّوْنَسَاءُ أَصْبَنَهُم بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

101. These are the townships, some tidings there of We are relating to you: Verily their messengers came to them with clear signs, but since they had denied previously, they were not to believe.¹⁵⁶ Thus Allah seals up the hearts of the unbelievers.

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِهَا وَلَقَدْ جَاءَتْهُمْ
رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

149. Allah had informed prophet Shuaib of the coming catastrophe, and therefore, he went away with his followers before the punishment was unleashed. And while leaving his community what pathetic words were uttered by prophet Shuaib for his community!

150. This has been explained in Note No.72 in Surah Al-An'am.

151. For explanation, please see Note No.74, Surah Al-An'am.

152. Good living conditions depend on plentiful production. and for plentiful production. enough rainfall and suitable weather conditions are necessary. For the weather conditions to be suitable is not in man's power. It entirely depends on the will of Allah. If the people of a country or a region collectively believe in Allah and lead a righteous life. fearing Him, then Allah will make the weather conditions suitable for them and as a result of plentiful production they will enjoy good and healthy living conditions. And since this well being will be divinely blessed, it will be different from the well-being temporarily enjoyed by the unbelievers; their well-being is shortlived and is given to them as a respite, so that they may have their fill.

It is clear that the secret of the real well-being in the world lies in God-loving and not in world-

loving and materialistic beliefs.

153. Means that the punishment from Allah for a nation can come at a time when there are absolutely no signs of its coming, and people may be busy in building up their world so zealously that the unleashing of God's wrath would be unthinkable at that time, but the secret hand of Allah is working against that nation, and He may bring about the causes of its destruction in such a way that they would not at all feel that anything is amiss. This is what is termed as Allah's scheme.

154. That is: The nations that live in the land in subsequent periods can take a lesson from their preceding nations. Any nation or community that has been destroyed has left behind causes of its destruction. which are related to moral corruption and deviation in beliefs. But the subsequent communities that follow them do not try to see the events in their true perspective. but try to give their wrong interpretations or explanations.

155. The meaning of sealing up the heart has been explained in Note No.15. Surah Baqarah.

156. When a man first rejects truth'on account of prejudice or pride. his mentality undergoes such a change that later on it becomes difficult for him to accept it.



102. And we did not find most of them true to their covenant,¹⁵⁷ and (in fact) We found most of them disobedient.¹⁵⁸

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

103. Then after them we sent Moosa, with Our signs, to Firaun¹⁵⁹ and his nobles. But they (too) ill-treated them (signs). So see what was the fate of the mischief-makers.¹⁶⁰

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

104. And Moosa said: "O Firaun ! I am a messenger from the Lord of the worlds.

وَ قَالَ مُّوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾

105. "Duty bound, I speak concerning Allah nothing but truth. Surely, I have come to you from your Lord with clear signs. So let the Bani Israil go with me."¹⁶¹

حَقِيقٌ عَلَىٰ أَن لَّا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾

106. He (Firaun) said: "If you have come with a sign,¹⁶² then produce it, if you are truthful."

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصّٰدِقِينَ ﴿١٠٦﴾

107. Then he (Moosa) cast down his staff, and lo a veritable serpent,¹⁶³

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

108. And then he drew out his hand, and lo! it was white (shining) for the beholders.¹⁶⁴

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنّٰظِرِينَ ﴿١٠٨﴾

109. The nobles of Firaun's people said: "Surely, he is a master wizard."

قَالَ الْمَلَأَمِن قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السّٰحِرُ عَلِيمٌ ﴿١٠٩﴾

110. "He wants you to drive you out from your land.¹⁶⁵ So what do you propose?"

يُرِيدُ أَن يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

111. They said (to Firaun): "Let him and his brother alone for the present, and send into the cities summoners."

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ خٰشِرِينَ ﴿١١١﴾

112. "To bring to you all master magicians."

يَأْتُونَكَ بِكُلِّ سِحْرٍ عَلَيْهِمْ ﴿١١٢﴾

113. And the magicians came to Firaun, saying: "Surely, there will be reward for us, if we are victors?"¹⁶⁶

وَجَاءَ السّٰحِرَةُ فِرْعَوْنَ قَالُوْنَ إِنَّا لَنَآكِبِرٌ إِن كُنَّا نَحْنُ الْغٰلِبِينَ ﴿١١٣﴾

114. He answered: "Yes, and you shall be of my closest nobles."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقْرَبِينَ ﴿١١٤﴾

157. Here A'had (covenant) means the covenant of nature and also the covenant which a man makes with his Lord when he invokes Him in adversity.

158. Fasiq (disobedient) means one who deviates from the nature, who crosses the limits, who disobeys his Lord.

159. For explanation, please refer to Note No.13. Surah Nazi'at.

160. Here the most important purpose of relating this event is to provide a lesson from the fate of the mischief-makers.

161. To understand this demand of Prophet Moosa it is necessary to keep in view the circumstances in which this demand was made, and also God's plan of settling Bani Israil in the holy land (Palestine).

The original land of Bani Israil was Canaan (Palestine). when prophet Yusuf (Joseph), son of Prophet Yaqub (Jacob or Israil) came to power in Egypt, his whole family on his invitation, migrated to Egypt, where they were given an honoured position. They were quite influential. Their race proliferated to such an extent that in a few centuries they became a great nation. Living in the polytheistic atmosphere and the materialistic civilization of Egypt, their moral character received a setback, and Firaun (Pharaoh), the tyrant emperor of the land, made them slaves. He subjected them to great hardships. They were made to do very hard and tiring work. To restrict the growth of their population he enforced a scheme under which all the male children of Bani Israil were killed on their birth. In spite of all these hard trials, they stuck to Allah's religion, which they have received in heritage from prophets Ibrahim, Ishaq and Yaqub, until Allah took mercy on them and sent prophet Moosa, who was a member of Bani Israil, as their deliverer.

Allah's scheme for Bani Israil was to liberate them from the suzerainty of Firaun and his nobles, that is, they should migrate from Egypt and that Firaun should not place any hindrance in their migration; thereafter they were to camp in the Sinai Desert and to be trained in such a way that their slavish mentality is removed and they should become the rightful bearers of the Divine Shariah; after their training and granting them Shariah, they were to be settled in Pales-

tine, which was the land of their forefathers, so that its position of being a centre of Divine dawah, which was given to it by Prophet Ibrahim, might be restored, and the truth of the religion of monotheism is made clear to the world:

It is stated in the Torah that when prophethood was bestowed on Moosa, he was told that Bani Israil have to be evacuated from Egypt to Canaan (Palestine):

"Then the LORD said, ' I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Per'izzites, the Hivites, and the Jeb'usites. And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring forth my people the sons of Israel, out of Egypt.'" (Exodus 3 : 7 to 10)

And directions were also given that they should make it clear to the elders of Bani Israil that god wanted to take them to Palestine:

"Go and gather the elders of Israel together, and say to them,... that I will bring you up out of the affliction of Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Per'izzites, the Hivites, and the Jeb'usites, a land flowing with milk and honey.'" (Exodus 3 : 16, 17)

But it was not revealed to Firaun (Pharaoh) as to what was the final destination of Bani Israil, because doing so would have been contrary to their interests. To declare beforehand that their final destination was Palestine would have meant an invitation to the Palestinians to fight. Therefore, prophet Moosa merely stated the initial stages before Firaun, e.g. that he wanted to take Bani Israil to the desert, so that they may sacrifice their animals which they could not do in Egypt, or that they wanted to go to worship Allah or to celebrate their festival. Accordingly it is stated in the Torah:

" Afterward Moses and Aaron went to Pharaoh and said, 'Thus says the LORD, the God of

Israel, "Let my People go, that they may hold a feast to me in the wilderness." But Pharaoh said, 'Who is the LORD, that I should heed his voice and let Israel go? I do not know the LORD, and moreover I will not let Israel go. Then they said, 'The God of the Hebrews has met with us; let us go, we pray, a three days' journey into the wilderness,'" (Exodus 5 : 1 to 3)

"Then the LORD said to Moses, 'Go in to pharaoh and say to him, "Thus says the LORD 'Let my people go, that they may serve me.'"(Exodus 8 : 1)

It has thus become clear that this demand of Prophet Moosa was not a 'national demand', but it was a demand behind which there was the great plan of Allah, to which important religious interests were attached. This is the reason why it was commanded to be presented to Firaun with full force and in the very beginning, as is clear from various verses of the Quran and the Torah. With this demand the dawah for monotheism was also commanded to be presented so that the argument of Allah's dawah may be convincingly conveyed to Firaun. Accordingly, in the Surah Nazi'at it is stated:

أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ - فَسَأَلُ هَلْ لَّكَ إِلَٰهَ أَن تَزُكَّىٰ - وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ. (سورة النازعات ١٤-١٦)

"Go to Firaun for he has indeed transgressed all bounds, and say to him: 'Would you like that you should be purified, and that I guide you to your Lord, so that you should fear him?' "(Surah An-Naziyat 17 to 19)

And the dawah, which prophets Moosa and Haroon had presented to Firaun has been recounted in detail in Surah Taha. It is the same dawah which the other prophets had been presenting. But since Prophet Moosa had to deal not with an infidel people but also with Muslims, he was sent on a special campaign. It is not correct to think that Allah sends down prophets only for conveying His messages and propagating His religion, but he burdens them with other responsibilities also, as construction of the House of Ka 'ba by Prophet Ibrahim, establishment of khilafat (rule) by Prophet Dawood, establishment of a great empire by Prophet Sulaiman and his rule over the jinns and the birds, these are the other responsibilities shouldered by the Prophets. An-

other interpretation of the demand of Prophet Moosa is this that in the beginning he only presented dawah before Firaun and the liberation of Bani Israil was demanded at a later stage, when his earlier invitation to faith resulted in his disappointment. Had Firaun accepted faith, then neither the demand for liberation would have been presented nor the need for the Bani Israil to leave Egypt would have been felt. These is mere fanciful thinking and has no relation with what is stated in the Quran. Quran states that prophet Moosa had presented the demand for the liberation of Bani Israil before performing the miracle, as is clear from the verse immediately following the verse under comment.

It also refutes this thinking of the present day dawah workers - which is common to generally all who work in the countries where Muslims are in a minority that in such countries attention should be paid to only dawah work, and the inviters to truth should not dabble with the problems of Muslims, or else their image will appear to be that of communalists. The question is: Who can be a greater inviter (Da'ee) to truth than a prophet? But we see that prophet Moosa performed both the acts at one and the same time.

And he did not care whether his image was taken to be that of a Da'ee (Inviter to Allah's religion) or a leader of Bani Israil. The fact is that in a country where kufr (disbelief) is in power, to ignore those problems of Muslims which are important in relation to the protection of their religion and the shariah, their life and property, and to think that their responsibility is merely to present the dawah and that in attempting to solve these problems their principled stance'or'mission' would suffer, is an attitude which is neither supported by Quran nor by Sunnah, nor also by the examples set by the holy Prophets. This concept of the principled stance is based on ideological excesses and is the result of disregard for certain important practical demands of the religion.

162. Means a miracle.

163. That is: The staff of Prophet Moosa had become a snake in reality.

164. This was the second miracle which was granted by God to Prophet Moosa. After seeing these miracles performed, people could believe

that Moosa was sent by God as His Prophet.

165. It is their private conversation. When they were not willing to admit the truth, they put a political blame on Prophet Moosa, but they were unmindful of the fact that they were contradicting themselves. The person whom they accused of being a magician, how could he turn the people

of the land out of the land ? Can political power be attained by magic? Has any magician so far conquered a country by magic?

166. This shows the character of the magicians. They had come to show their tricks in the greed of rewards; they were not concerned with the truth or falsehood of any matter.

115. They (the magicians, at the contest) said: "O Moosa ! Either you cast (first) or let us have to cast (first)."

قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

116. Moosa replied: "You cast (first)." And when they cast down, (their ropes and sticks) they cast a spell upon the people's eyes,¹⁶⁷ and overawed them, and produced a mighty magical feat.

قَالَ الْقَوْمَ فَلَمَّا الْقَوْمَ سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ
وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾

117. And We revealed to Moosa: "Cast down your staff." And lo! it swallowed their false devices.¹⁶⁸

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ ألقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ
مَا يَأْتُونَكَ بِهٖ ﴿١١٧﴾

118. Thus was the truth vindicated and that which they did proved false.¹⁶⁹

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

119. Thus were they defeated there, and were demeaned.¹⁷⁰

فَغَلَبُوا هُنَالِكَ وَانْقَلَبُوا صٰغِرِينَ ﴿١١٩﴾

120. And the magicians prostrated themselves spontaneously.¹⁷¹

وَأَلْقَى السَّحَرَةُ سُجُودًا ﴿١٢٠﴾

121. Saying: "We believe in the Lord of the worlds."¹⁷²

قَالُوا آمَنَّا بِرَبِّ الْعٰلَمِينَ ﴿١٢١﴾

122. "The Lord of Moosa and Haroon."¹⁷³

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

123. Firaun said: "Do you dare believe in him without my consent?¹⁷⁴ This is the plot that you have hatched in order to turn the people out of their city.¹⁷⁵ But soon will you see (the consequences).

قَالَ فِرْعَوْنُ اءَمِنْتُمْ بِهٖ قَبْلَ اَنْ اٰذِنَ لَكُمْ اِنَّ هٰذَا
لَمَكْرٌ مَّكْرَتُهُ فِى الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَا اَهْلَهَا فَاَنْتُمْ
تَعْلَمُوْنَ ﴿١٢٣﴾

124. "I will cut off your hands and feet on opposite sides and then crucify you all."¹⁷⁶

لَا قَطْعَنَ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِنْ خِلَافٍ
ثُمَّ لَأَصْلِبَنَّكُمْ اَجْمَعِينَ ﴿١٢٤﴾

125. They replied: "Surely, we have to return to our Lord only."¹⁷⁷

قَالُوا اِنَّا اِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

126. "And you are taking revenge on us only because we believed in the signs of our Lord when they came to us. Our Lord! Grant us patience and let us die as Muslims."¹⁷⁸

وَمَا تَنْفَعُ مِنَّا اِلَّا اَنْ اٰمَنَّا بِاٰيٰتِ رَبِّنَا لَمَّا جَاءَتْنا رَبَّنَا
اَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنا مُسْلِمِينَ ﴿١٢٦﴾

167. It shows that the reality of magic is nothing but mere deception of sight, and it is tricks. The sticks and the ropes of the magicians did not really turn into serpents, but they appeared to the onlookers as serpents.

168. That is: Prophet Moosa's snake finished or broke the spell of the magicians instantly. This story is related briefly in the Torah also:

"So Moses and Aaron went to Pharaoh and did as the LORD Commanded: Aaron cast down his rod before Pharaoh and his Servants, and it became a Serpent. Then Pharaoh summoned the wise men and the sorcerers; and they also, the magicians of Egypt did the same by their secret arts. For every man cast down his rod, and they became serpents. But Aaron's rod swallowed up their rods. Still Pharaoh's heart was hardened, and he would not listen to them; as the LORD had said." (Exodus 7 : 10 to 13)

169. Firaun's people had declared Moosa's miracle as magic, but this contest had shown the difference between the miracle and the magic. Magic cannot change the reality or the nature and substance of a thing, and it is merely the deception of sight, while miracle changes the very substance, nature and reality of a thing. It is not a deception of sight or a trick. Performers of magic are of low character and unreliable persons. Compared to this, performers of miracles are persons of noble conduct and pure characters, and when a miracle is performed by them, the onlookers feel that it is the sign of the Ruler of the Universe, which is being manifested. And when miracle is pitted against magic, it easily overcomes magic.

170. Fir'aun had vehemently claimed that the act performed by prophet Moosa was not a miracle but merely a magical trick. and had challenged Moosa to win against his magicians. prophet Moosa accepted the challenge. Fir'aun was sure that through his magicians he would be able to convert the sticks into serpents. and then Moosa's miracle would lose its significance. So he arranged the contest to be held in the presence of a huge public crowd. But when prophet Moosa won the. contest. and Fir'aun's magicians had to face

defeat, his scheme misfired, and he had to face disgrace before a very large crowd.

171. When the spell of the magicians was broken. they realized that the conversion of Moosa's staff into a snake was not magic but a' divine sign. Therefore. they were so overwhelmed that they prostrated themselves before God. Though they were magicians. they had some element of regard for truth in their hearts. That is why they were guided to accept the truth when they saw it.

172. This is the proof that, faith create great confidence in man, then he not hesitate to fulfill loyalty to his Lord, and in this regard he not fear any arrogant.

173. That is: We accept the same Being as our Lord whom Moosa and Haroon declare as their Lord. This clarification was to remove any kind of ambiguity about their faith in the presence of the king.

174. It shows that in the oppressive rule of Firaun there was no freedom for the subjects to convert to any other religion of their choice.

175. When Firaun was discredited before the large crowd, he accused Moosa and his own magicians of having plotted against him, in order to cover his humiliation. This accusation is of a political nature. It was made in order to declare them rebels to keep them away from the people. politicians employ such machinations against truthful people.

176. probably this was the punishment meted out to the rebels in Firaun's government.

177. What a faith-inspiring reply has been given by the magicians and how immense is the love of God that has been created in their hearts immediately after their embracing Islam!

178. The magicians had come to Firaun in the greed of getting rewards from Firaun. which gives an idea of their materialistic view and lowness of character. but faith wrought a great revolution in thier minds and character. With faith they had reached great heights of virtuous character and in their hearts such a force of faith had been created that they were prepared to face even the might of Firaun.

127. And the nobles of Firaun's people said to him: "Will you leave Moosa and his people to spread mischief in the land¹⁷⁹ and to renounce you and your gods?"¹⁸⁰ He said: "We will slay their sons¹⁸¹ and let live their daughters. Surely, we have overwhelming power over them."

وَقَالَ الْمَلَأَمِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُمُوسَىٰ وَقَوْمَهُ
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرُكَ وَالْهَتَّكَ قَالَ سَنَقْتِلُ
أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

128. And Moosa said to his people: "Seek help in Allah and be patient.¹⁸² The earth is Allah's, He makes those of His slaves its inheritors whom He chooses. And the (best) end is for those who fear Him."¹⁸³

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

129. They said: "We were oppressed before you came to us, and are oppressed after your coming." He said: "Soon your Lord may destroy your enemy and make you ruler in the land,¹⁸⁴ so that He may see how you conduct yourselves."¹⁸⁵

قَالُوا أُوذِيَ بِنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا
قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي
الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

130. We afflicted Firaun's people with famine and the dearth of fruits, so that they might receive admonition.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ
الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

131. And whenever good befell them, they said: "It is our due," and when evil befell them, they ascribed it to the evil omen of Moosa and those with him. Surely their evil omen was only with Allah,¹⁸⁶ but most of them knew not.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ
يَظُنُّوْا بِمُوسَىٰ وَمَنْ مَعَهُ الْآرَاءُ ظَلِمُوا عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

132. And they said: "whatever sign you may bring to enchant us, we will not believe in you."

وَقَالُوا مَا هِيَ تَأْتِيَنَا مِنْ آيَةٍ لِنَسْحَرَنَ بِهَا فَمَا نَحْنُ
لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

133. So we sent upon them storm,¹⁸⁷ and locusts,¹⁸⁸ and lice,¹⁸⁹ and frogs,¹⁹⁰ and blood,¹⁹¹ that were a succession of signs.¹⁹² But they acted proudly, (and) they were a people given to guilt.¹⁹³

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ
وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا
قَوْمًا مُجْرِمِينَ ﴿١٣٣﴾

134. And whenever punishment fell on them, they said: "O Moosa! Pray for us to your Lord,¹⁹⁴ because of His promise to you; if you remove the punishment from us, we will surely believe in you and will send Bani Israil with you."

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا
عِهْدَ عِنْدَكَ لَكِن كُنْتُمْ عَتَا الرَّجْزَ لَكُمْ مِنْ لَدُنْكَ
وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾

179. Who can perform a greater work of reform than a prophet? But in the eyes of the infidels this work appears as mischief, although they themselves are great mischief-makers.

180. It is clear that Firaun himself had become a deity and also had established other idols as deities. In the ancient days, kings used to make their subjects worship them, and so far as Firaun was concerned he had claimed to be a reincarnation of the Sun god. Besides, the Egyptian nation was the worshipper of stars and idols.

In Egypt in the ancient times of first Samarian star worship of this kind was being practised. The biggest god was sun, which in their language was called Ra, Their capital was called 'the City of the sun,' which the Egyptians called 'Un'. Here was situated the temple of the sun god. The king was thought to be the son of the sun god. For this reason his title was 'Rameses,' that is: son of the sun. This is why the kings of Egypt claimed to be gods."

-(Arazul Quran (Urdu) by Sayed Sulaiman Nadvi, Vol. II. Page 160.)

And from the following excerpts from the Encyclopaedia of Religion and Ethics it will be clear that Ra, the sun god, was being worshipped in Egypt and the Pharaohs used to claim themselves to be descendents of god, Ra:

"Ra, the sun god, was specially worshipped at Heliopolis -Every king of Egypt afterwards had a Ra -name Ra was thus move constantly: recognised than any other god."

(Ency. of Religion & Ethics Vol. V. P. 248).

"Thenceforward the Pharaohs regularly designated themselves as sons of Ra."

(Vol. VI. P. 278).

Moreover, the Egyptians also worshipped cow.

As regards the claim of Firaun:

أَنَا رَبُّكُمْ الْأَعْلَى - (النازعات - ٢٢)

"I am your Lord, Most High" - (An-Nazi'at 24), it was merely to disconcert prophet Moosa, because Moosa had stated that he was the messenger of the Lord of the worlds. it is the same kind of logic which Namrood (Nimrod) had employed in reply to prophet Ibrahim's dawah of monotheism when prophet Ibrahim said:

رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ - (البقرة - ٢٥٨)

"My Lord is He who gives life and death," Namrood immediately said:

أَنَا أَحْيِي وَأُمِيتُ - (البقرة - ٢٥٨)

"I give life and death."

(Al-Baqarah - 258).

It is obvious that this reply was merely to disconcert prophet Ibrahim, otherwise how could he be expected to utter such foolish words when he had no power to control his own life and death.

Firaun had not prohibited the worship of other gods and goddesses in the country, because this worship did not come in the way of his being worshipped as a god. But in accepting prophet Moosa's God as the True God, the godhood of all including Firaun was nullified, as it required the acceptance of only one God. It also envisaged the acceptance of all His commands, especially His command of letting Bani Israil leave Egypt with prophet Moosa. Therefore, he was neither prepared to accept Moosa's God as the True God, nor did he allow his subjects to accept Him as 'such. According to him, the greatest god of the time was the king of the country, who deserved to be worshipped as well as obeyed. This declaration of his:

مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي - (القصص - ٣٨)

"I do not know that you have any other god besides me" meant the same thing. Therefore, it is not correct to think that Firaun was an athiest or that he had claimed to be god because he considered himself as the creator of the heavens and the earth and that he ruled over them, but that his claim was that he ruled over Egypt, therefore, he deserved to be worshipped and also to be obeyed:

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ - (الزخرف - آيت - ٥١)

"And Firaun called to his people, and said: O my people! Have I no power over Egypt, and are not these rivers flowing underneath me? Do you not see?" - (Az-Zukhruf - 51)

(For further explanation, please see Surah Nazi'at Notes Nos. 13 and 18).

181. For restricting the population growth of Bani Israil, Firaun had used this weapon earlier also, but he did not achieve the desired success. Now, he again expressed his desire to wield the same weapon. In the Bible it is stated:

"Then pharaoh commanded all his people, 'Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live.'" (Exodus 1: 22)

182. If Muslims have to live under a tyrannical ruler, the most important work to be done by them is to strengthen their tie with Allah and to seek His help. The best way of achieving this is to establish prayers (salat), and then they should not be influenced by their environmental conditions and remain firm on their belief.

183. It is Allah who grants power and government, and He grants them according to His wisdom, to whomsoever He wills. If He has granted power to a tyrant, it does not mean that He is pleased with him, but that the purpose is to provide occasions for trial in this life, and after this is done the tyrants be brought to book finally, and the oppressed who have proved themselves to be His loyal slaves even after passing through all the trials and tribulations, be duly rewarded with everlasting bliss.

184. Means the land of Palestine.

185. If the people of faith are granted power, there is also an element of their trial in it, that whether with that power they become the grateful slaves of their Creator or not, and whether they use this power to enforce the commands and laws of Allah or whether they use it to work against His wishes and against His slaves.

186. Due to their false belief, they ascribed their suffering to the ill-auspices of prophet Moosa and his followers, although the fact was that Allah was subjecting them to these tribulations on account of their wicked deeds.

187. The details of typhoon or the storm are described in the Bible in the following words :

"Then Moses stretched forth his rod toward heaven : and the LORD send thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt : there was hail and fire flashing continually in the midst of

the hail. very heavy hail such as had never been in all the land of Egypt since it became a nation. The hail struck down everything that was in the field throughout all the land of the Egypt. both man and beast: and the hail struck down every plant of the field. and shattered every tree of the field. Only in the land of Goshen, where the people of Israel were, there was no hail."

(Exodus 9:23 to 26)

188. About the locusts the Bible has the following

"So Moses stretched forth his rod over the land of Egypt. and the LORD brought an east wind upon the land all that-day and all that night; and when it was morning the east wind had brought the locusts. And the locusts came up over all the land of Egypt. and settled on the whole country of Egypt. such a dense swarm of locusts as had never been before, nor ever shall be again. For they covered the face of the whole land so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees which the hail had left; not a green thing remained. neither tree nor plant of the field, through all the land of Egypt." (Exodus 10: 13 to 15)

189. The onslaught of lice is described in the Bible as follows: "Then the LORD said to Moses, 'Say to Aaron. "Stretch out your rod and strike the dust of the earth, that it may become gnats throughout all the land of Egypt :"' And they did so; Aaron stretched out his hand with his rod, and struck the dust of the earth, and there came gnats on man and beast; all the dust of the earth became gnats throughout all the land. of Egypt."

(Exodus 8: 16 to 17)

190. The punishment through the frogs is described in the 'Bible thus: "Then the LORD said to Moses. 'Go in to Pharaoh and say to him. "Thus says the LORD. 'Let my people go that they may serve me. But if you refuse to let them go. behold. I will plague all your country with frogs: the Nile shall swarm with frogs which shall come up into your house. and into your bedchamber and on your bed. and into the houses of your servants and of your people, and into your ovens and your kneading bowls: the frogs shall come upon you and your people and on all your servants. And the LORD said to Moses. 'say to Aaron. "Stretch out your hand with your rod

over the rivers. over the canals. and over the pools. and cause frogs to come upon the land of Egypt!" So Aaron stretched out his hand over the waters of Egypt: and the frogs came up and covered the land of Egypt." (Exodus 8: 1 to 6)

191. About the punishment of blood. the Bible states: "Moses and Aaron did as the LORD commanded; in the sight of Pharaoh and in the sight of his servants, he lifted up the rod and struck the water that was in the Nile. and all the water that was in the Nile turned to blood. And the fish in the Nile died; and the Nile became foul. so that Egyptians could not drink water from the Nile; and there was blood throughout all the land

of Egypt." (Exodus 7: 20.21)

192. That is: These signs were not made to appear simultaneously but one after the other, in succession, so that they might take heed. if not this time at least the next time, and thus they might realise their mistake.

193. That is: They had been committing guilt so often, that their mentality had become that of a guilty person. For this reason they did not take any lesson from these warnings.

194. Firaun and his people were not totally ignorant of the Lord of Moosa. that is the Creator of the world, otherwise they would not have requested Moosa to pray for them.



135. Then when We removed the punishment from them, till a term which they were to reach, they at once broke their promise.

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بِلُغْوِهِ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾

136. So we punished them and drowned them in the sea,¹⁹⁵ for they belied our signs and gave no heed to them.

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

137. And We made the persecuted weak people inheritors of the eastern and western parts of , the land, which we had blessed.¹⁹⁶ And (O Prophet !) the fair word of your Lord for Bani Israil was fulfilled,¹⁹⁷ because they endured with patience,¹⁹⁸ and we razed to the ground what Firaun and his people had made and the edifices that they had erected.¹⁹⁹

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَبَّتْ كَلِمَاتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ لَمَّا صَبَرُوا وَوَدَّعْنَا مَا كَانَ يُصَنِّعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

138. And we took Bani Israil across the sea,²⁰⁰ and they came upon a people who devotedly worshipped the idols that they had.²⁰¹ They said: " O Moosa Make for us a god like their gods."²⁰² He replied: "You are indeed an ignorant people.

وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَانِهِمْ لَهُمْ قَالُوا يُؤَسَّىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

139. "Surely that which they are worshipping is destined to be doomed²⁰³ and what they are doing is in vain."

إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَبِطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

140. He said: "Should I seek for you a god other than Allah, when it is He who has exalted you above the nations?"²⁰⁴

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

141. And (recall) when we delivered you from Firaun's people who afflicted you with the worst punishment, slaying your sons and letting your daughters live.²⁰⁵ Indeed that was a great trial from your Lord.

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتَلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

142. And we promised thirty nights for Moosa, and completed it by adding ten nights,²⁰⁶ thus the term appointed by his Lord was complete in forty nights. And Moosa said to his brother Haroon: "Deputise for me among my people,²⁰⁷ and work for reform, and do not follow the path of mischief makers.²⁰⁸

وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَا بِعَشْرِ قَتَمٍ مِيقَاتِ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

195. The details of the event of their drowning have been described in Surah Yunus, Verses Nos.90 to 93. and also in other Surahs.

196. Means the land of Palestine, which is rich in religious blessings, since a number of prophets preached here. Prophet Ibrahim had settled in this place his son, prophet Ishaq, the number of whose descendents increased by Allah's blessings, and He raised them as the most distinguished nation in the world. Here prophet Sulaiman built Baitul Maqdis, which made the atmosphere of this place spiritual.

197. That is: The promise which Allah had made of giving power to Bani Israil was fulfilled. It has been mentioned in the Bible at various places, e.g.

"I also established my covenant with them, to give them the land of Canaan, the land in which they dwelt as sojourners.....And I will bring you into the land which I swore to give to Abraham, to Isaac, and to Jacob; I will give it to you for a possession. I am the LORD." (Exodus 6: 4 to 8)

In the last days of prophet Moosa's life, Bani Israil had conquered the region of Moab, which is adjacent to the borders of Palestine, and after his death, they conquered Canaan (Palestine) under the leadership of Yusha' bin Noon:

"Joshua took the whole land, according to all that the LORD had spoken to Moses: and Joshua gave it for an inheritance to Israel according to their tribal allotments. And the land had rest from war."

(Joshua II: 23)

198. Although the Bani Israil had their defects, they stuck to their religion inspite of the oppression of Firaun, and they migrated from Egypt under the leadership of prophet Moosa.

199. That is: All the progress of their civilization was destroyed, and those magnificent buildings which they had constructed with the help of the hard labour of Bani Israil were razed to the ground.

Probably this destruction was wrought by the easterly wind. which on the one hand caused devastation in Egypt and on the other hand provided the cause for drowning of Firaun and his army.

200. Allah caused the crossing of the sea by the Bani Israil in a miraculous way.

201. when after crossing the sea, they came to the Sinai Desert, they proceeded towards the Mount Sinai (Hoorab). During this journey they came upon a people who were devotedly worshipping their idols.

202. Earlier it was mentioned that the Bani Israil were favoured with divine blessings, because they endured their sufferings with steadfastness, and they were rescued from the oppression of Firaun, Here it is being shown how, after being rescued from the clutches of Firaun, they acted ungratefully that they asked of prophet Moosa to give them a false god. Both the accounts are correct in as much as there were both types of persons among the Bani Israil persons of good, character and those of bad character, and since they had collectively resisted Firaun and had accepted prophet Moosa as their leader, they deserved to be honoured and rewarded. But those of them who were influenced by the polytheistic environment of Egypt and had been showing signs of weakness of intelligence and faith, had committed such acts as tarnished the name of Bani Israil. Such a foolish act of their ignorance is mentioned here. Mention of their other foolish acts has been made at other places in Quran.

203. That is: The idol carved out by them, which they have made into their god, is bound to be destroyed and mixed up with dust, while their real God is one that will live for ever.

204. That is: Allah has appointed you as the leader of the world so that you might become a means of guidance for the nations of the world, but you are such ignorant fools that you want to follow the nations who are astray. You neither realize your own position, nor do you appreciate your benefactor.

205. So that they might serve Firaun's people after they come of age.

206. prophet Moosa was called on the Mount Sinai by Allah for thirty days and nights, so that he may be honoured by directly speaking with him, as is clear from the verse that follows. Subsequently further ten days were added to this period of solitude. In other words this was a blessing from Allah for prophet Moosa, for the favour of his Lord's direct speaking with him amounted to enriching prophet Moosa with blessings and auspiciousness. Therefore, the increase in the

period of solitude was a matter of good fortune for him. This event has been mentioned in the Torah also:

“And Moses entered the cloud, and went up on the mountain. And Moses was on the mountain forty days and forty nights.”

(Exodus 24 : 18) .

207. prophet Moosa appointed his brother Haroon, who was also a prophet, as his deputy

during his absence to lead Bani Israil.

208. These instructions were given by prophet Moosa to prophet Haroon, but actually the real addressees of these instructions were Bani Israil, for Haroon was a prophet and how could he be expected to be corrupt and follow the mischief makers ! However, there was every danger of Bani Israil falling a prey to all sorts of temptations and act wickedly.



And we inscribed for him upon the tablets all kinds of moral lessons and the detailed instructions of all things, (and said): "So hold them firmly, and enjoin your people to follow their better meaning. Soon shall I show you the home of the transgressors." (Al-Quran)

143. And when Moosa came at the appointed time and his Lord spoke to him,²⁰⁹ he entreated: "O my Lord! Show (yourself) to me so that I may look upon you."²¹⁰ He (Allah) said: "you will never be able to see Me;²¹¹ but look towards the mountain; if it remains firm upon its base, then only can you see Me." So when his Lord manifested His glory on the mountain, He crushed it to fine dust; and Moosa fell down unconscious.²¹² when he came to senses, he said: "Glory be to you! I turn to You repentant,²¹³ and I am the first of believers."²¹⁴

وَلَمَّا جَاءَ مُوسَىٰ لِبَيْتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي
 أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرِيكَ وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ
 فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِيَنِي فَلَمَّا تَجَلَّىٰ رَبُّهُ
 لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ
 قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٣٣﴾

144. He (Allah) said: "O Moosa! I have chosen you above the people by granting you My messages and by speaking to you. So take whatever²¹⁵ I am giving you and be thankful."

قَالَ يَهُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَ
 بِكَلَامِي ۖ فَخُذْ مَا آتَيْنَاكَ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٣٤﴾

145. And we inscribed for him upon the tablets²¹⁶ all kinds of moral lessons and the detailed²¹⁷ instructions of all things, (and said): "So hold them firmly, and enjoin your people to follow their better meaning.²¹⁸ Soon shall I show you the home of the transgressors."²¹⁹

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا
 لِّكُلِّ شَيْءٍ ۖ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا
 بِأَحْسِنَهَا سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٣٥﴾

146. I will turn away from my signs those who are arrogant unjustifiably in the earth, and even if they see all kinds of signs they do not believe, and if they see the path of guidance they do not take it, and if they see the path of error, they adopt it. That is because they belied our signs and they ignored them.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ
 الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا
 سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِجْيِ
 يَتَّخِذُوهُ سَبِيلًا ۗ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا
 عَنْهَا غَافِلِينَ ﴿١٣٦﴾

147. And those who belied our signs and the meeting of the Hereafter, their deeds are vain. what else can be their recompense, except what they deserved according to their deeds?

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ
 أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٣٧﴾

209. For explanation, please refer to Note No.274, Surah An-Nisa.

210. The incomparable taste of talking with God, created in his heart an irrepressible desire to see Him; and in the frenzy of his desire, he manifested it before God. In the Torah it is described as under:

"Moses said, 'I pray thee, show me thy glory.'"

(Exodus 33 : 18)

211. Because the mortal eyes of man cannot bear to see the glorious beauty of God. In the Torah it is mentioned:

"But, he said, 'You cannot see my face; for man shall not see me and live.'"

(Exodus 33 : 20)

212. It shows that the solid, hard and strong thing as the mountain is, even that is unable to withstand the sight of God, then what to speak of the soft and weak creature like man.

In view of this reality, neither the exercises of the Sufis nor the Yoga 'asanas' of the yogis can cause for anybody to see God with his physical eyes. Instead of wasting his time in trying to see God himself, man should be content with seeing His signs, and to recognise Him through them and to believe in Him.

213. As soon as prophet Moosa realized that his request to see God with his physical eyes was not proper, he expressed his repentance to God.

214. That is: Let anyone believe or not believe in God, but I am the first to believe in Him. On this occasion prophet Moosa renewed his faith.

215. Means the Torah.

216. In the Bible it is mentioned that these

were two tablets and were made of stone. On both the sides of these tablets, the commandments were inscribed. But Quran has used the word 'alwah' which is used for more than two tablets. Therefore. these tablets would have been at least three in number.

217. It means that only ten commandments were not inscribed on these tablets. but that apart from the moral lessons the basic instructions about religion and shariah were also inscribed on them.

218. That is: They should not take up merely the words, nor should they follow those meanings of the words of multiple-meanings which have no bearing with the context and which may not be in consonance with the divine words. In spite of this warning. the Bani Israil committed the same folly about which a fear was expressed. that is, they gave the divine words the meanings which were not intended. In this way they reduced the wise words to the level of fanciful rhyming, with the result that the source from which they should have received guidance, they could only get misguidance. Clear examples of such attempts can be seen in the existing translations of the Torah. There is a warning in this for the followers of Quran that they should give only that meaning to the words and that sense to the verse of the Quran which are best and in consonance with the whole Quran. If this principle is fully kept in view then many differences of opinions in the commentaries of Quran will be solved.

219. By the house of the transgressors is meant the destination of the evil persons and their final fate, as is clear from the following verse.



148. And Moosa's people, after his departure (to Mount Tur) made, from their ornaments, a calf, which was merely (the image of) a body, and which emitted a lowing sound.²²⁰ Did they not see that it could neither speak to them, nor could it guide them?²²¹ They took it as a god and they were evil-doers.

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا
لَهُ خَوَاطِأٌ أَلَم يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا
اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

149. And when they realized their error and saw that they had strayed, they said: "If our Lord does not have mercy on us and pardon us we shall be lost."

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَد ضَلُّوا قَالُوا
لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٤٩﴾

150. And when Moosa returned to his people, angry and grieved, he said: "How badly you deputed in my absence!²²² Did you make haste and did not await the command of your Lord?"²²³ He cast down the tablets and took hold of the head of his brother, dragging him towards himself.²²⁴ He (Haroon) said: "Son of my mother! Verily these people considered me weak and almost killed me.²²⁵ Do not let the enemies laugh at me and do not place me with the wrong-doers."

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا
خَلَفْتُمُونِي مِنْ بَعْدِي أَعْجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَوْحَاءَ
وَآخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ
قَالَ ابْنُ أُمِّ إِبْرَاهِيمَ الْقَوْمُ اسْتَضَعَفُونِي وَكَادُوا يَقْتُلُونَنِي
فَلَا تَشْتُمْتَنِي بِالْأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

151. He (Moosa) said: "My Lord! Forgive me and my brother,²²⁶ and admit us to Your mercy, You are the Most Merciful of all."

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ
أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

152. (Allah said): "Verily, those who took the calf (for a god) soon will be overtaken by the wrath of their Lord and disgrace in the life of the world. Thus do we requite those who invent a lie."²²⁷

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ
فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

153. And those who committed evil and later repented and believed, then verily your Lord is thereafter, oft-Forgiving and Most Merciful.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا
إِنَّ رَبَّكَ مِنْ بَعْدِهَا غَفُورٌ رَحِيمٌ ﴿١٥٣﴾

220. Living in the polythesistic environment of Egypt Bani Israil had become very weak morally and faith-wise, and were, therefore, an easy prey to any mischievous influence. Since prophet Moosa enjoyed a complete hold on them, they could not indulge into any mischief in his presence. But as soon as prophet Moosa went away to Mount Tur, Samari made an image of a calf from the golden ornaments and thus created a new mischief. Samari was a hypocrite, whose story is related in detail in Surah Taha. In making this artificial calf he had employed his expertise as a craftsman that whenever there was a slight breeze a lowing sound emanated from the calf.

221. That is; They did not realize such a glaring fact as to how could a calf have the attributes of god, then what is the sense in making it a god, when it has not even a single divine attribute? The fact is that when a man takes a wrong decision in matters of faith, he becomes blind and feels no hesitation in bowing down before brick, stone, cow, ox, fire, cobra, anything, although anyone can see with his open eyes that none of them has any divine attributes.

222. This was stated by prophet Moosa while addressing his people. 'Badly deputized' means that they did not remain on the same faith on which he had left them, but that in his absence they went astray and acted corruptly.

223. prophet Moosa had gone to Mount Tur for thirty days. But when this term was extended by ten days more, Samari found an opportunity to misguide the people against prophet Moosa. The people of Bani Israil instead of waiting for the command of their Lord - allowing for the possibility of god having extended Moosa's term - fell a prey to Samari's misguidance.

224. This outburst of fury on the part of prophet Moosa, when he cast down the tablets and dragged his brother by his hair, was the result of the utmost sincerity of his faith and his intense regard for Truth. It is not true that Prophet Moosa had hurled away the tablets and they were broken, as is mentioned in the Bible,

but he had only cast down or rather put down the tablets, and as is described further on in Verse No.154, he lifted up the tablets subsequently.

225. From this statement of prophet Haroon it becomes clear that he had fully tried to prevent Bani Israil from worshipping the calf, but the people did not listen to him, and were even ready to kill him. Seeing this attitude of the people, prophet Haroon thought it wise to wait for the return of prophet Moosa, who had a hold on the Bani Israil. and whatever he would deem proper would be done. Accordingly the action taken by prophet Moosa against the worshippers of the calf is described in Surah Baqarah Verse No.54 (for explanation, refer to Note No.73 of Surah Baqarah).

In the Bible this horrid accusation is made against prophet Haroon that he had made the calf (we are for Allah and to Him shall we return!) The jews' do not hesitate to accuse even the prophets of Allah, but Quran has quoted the words of prophet Haroon, which prove that he is fully innocent and this accusation is absolutely false.

226. That is: Forgive me if I have committed any wrong in my fury and forgive my brother if he has failed to fulfill the responsibility of deputizing for me.

227. whether it is cow-worship or idol-worship, both amount to polytheism, and polytheism is a total falsehood that is ascribed to God, because a polytheist, in reality, claims that other beings are also partners in Allah's godhood, or that idol worship is equivalent to God-worship, or that the worship of other beings has not been forbidden by God. All these cases of a polytheist's claim are nothing but ascribing falsehood to God. Therefore, for the polythesists Allah's punishment in the Hereafter and disgrace in this life are destined.

Those persons of Bani Israil who had taken the calf as their god and were worshipping it were subjected to a humiliating punishment, that has been described in Note No.73, Surah Baqarah.

154. And when, the anger of Moosa abated, he took up the tablets, and in their inscription there was guidance and mercy for those who fear their Lord.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُسخَتِهَا
هُدًى وَرَحْمَةً لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٣﴾

155. And Moosa chose from among his people seventy men for our appointment.²²⁸ So when the tremor seized them, he prayed: "My Lord ! Had it been Your will, You could have destroyed them and me long before.²²⁹ Will you destroy us for that which the fools amongst us did? That was merely your trial by which You might mislead whom You willed and might guide whom You pleased. You alone are our guardian. So forgive us and have mercy on us. You are the Best of Forgivers.

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا رَّحِيمَاتِنَا فَلَمَّا أَخَذَتْهُمُ
الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِن قَبْلُ وَإِنِّي أَنُهَاكِنَا
بِمَا فَعَل السَّفَهَاءُ مِنَّا ﴿٢٤٤﴾
إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ
أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

156. "And ordain for us good, in this world and in the Hereafter. To you alone we have turned."²³⁰ He (Allah) replied: "I smite with my punishment whom I will, and my mercy embraces all things.²³¹ So I will ordain it for those who will fear (Me), will pay Zakat, and will believe in our signs;²³²

وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا
هُدُنَا إِلَيْكَ قَالَ عَدَاوِي أُصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي
وَسِعَتْ كُلَّ شَيْءٍ فَسَا كُتِبْنَا لِّلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
الرَّكُوتَةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

157. "(And today deserving of this blessing are)²³³ those who will follow the messenger, the unlettered prophet,²³⁴ whose mention they find written down in the Torah and Injeel with them;²³⁵ he enjoins them what is good and forbids them what is evil, and he makes clean things lawful to them and forbids all that is foul.²³⁶ And he relieves them of their burden and of the shackles which have been upon them.²³⁷ So those who believed in him, supported him and helped him, and followed the light sent down with him,²³⁸ are the ones to succeed."

أَلَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ
لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ
آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ
الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

228. prophet Moosa chose seventy men from amongst his people to go to Mount Tur for begging Allah's pardon for the sin committed by their community in worshipping the calf.

229. When these seventy men went to Mount Tur, Allah caused the earth to shake so that they might be awed and they might pray with all humbleness and sincerity, and might seek His forgiveness earnestly.

230. Every word of Prophet Moosa's prayer is full of his earnestness, humbleness and love towards Allah, and quite in keeping with the divine tradition it was richly rewarded.

231. That is: punishment is specific and mercy is general. So far as the punishment is concerned, only those people are subjected to it about whom Allah specifically takes a decision, and this decision or judgement is in keeping with His attributes of justice and wisdom. But none is deprived of His mercy; whether it is a man member of the animal kingdom or a tree member of vegetable kingdom all grow in the shadow of His mercy. A survey of the universe will show that everywhere the springs of mercy are overflowing.

232. That is: So far as that mercy of Allah is concerned which has to be bestowed as a recompense for the virtuous deeds, it will be bestowed only on the actually deserving people, who will have these qualities as described here.

To adopt 'taqwa', the word used here, means to live a life always fearing God and to avoid disobeying Him, in which avoidance of polytheism is essentially included

233. This verse and the verse that follows are like parenthetical sentences, that is, when the narration of the events concerning Bani Israil reached the stage where Allah's favours on them are being mentioned, the need has arisen to make it clear as to who are the people who 'are deserving of these favours today. Accordingly, the people are invited to have faith in the Unlettered Prophet, Muhammad (Peace be upon him), and to follow him.

234. The explanation of the word 'Ummi' occurring in the text has been given in Note No.29, Surah Aal-i-Imran. Here it is presented as a distinguishing quality of the Last prophet, because being unlettered is ordinarily not a praiseworthy

quality, but this attribute in the case of the Last Prophet has become distinctly praiseworthy as it reflects his miraculous greatness. In spite of being unlettered, the teachings imparted by him has astounded the most highly-learned men of the world; ulema, thinkers, intellectuals, all are deriving benefit from his teachings. In other words his being unlettered has become a proof of his being a prophet, and it is such a proof that the world is unable to refute it.

His being unlettered was a great argument for Bani Israil because whereas Allah had favoured one branch of prophet Ibrahim's race (Bani Israil) with the Divine Scriptures and with prophets, he had neither revealed any Divine Book for the other branch, Bani Ismail (Arabs) nor had he sent down any prophets among them. He had merely made a promise that for this branch of the descendents of Ibrahim that is unaware of the Divine Book and whose only source of guidance is teachings left by prophets Ibrahim and Ismail, He would send down a prophet who, despite being unlettered, would have a Divine Book. Accordingly, it is mentioned in the Torah:

"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 myself will require it of him."

(Deut. 18 : 18, 19)

No prophet from Bani Israil satisfies this qualification, because here it is mentioned that the prophet would be from among the brethren of Bani Israil and not from Bani Israil themselves. Then if Prophet Muhammad (Peace be upon him) does not satisfy this condition, who else does? The second point is that prophet Moosa had come with a Shariah, and prophet Muhammad has also his Shariah, while other prophets of Bani Israil followed the Shariah of prophet Moosa. Therefore, in the prophecy of the Torah, the prophet who is promised to be sent down and who qualifies the conditions mentioned in it is only the Arabian prophet, Muhammad (peace be upon him).

235. The reference about the prophecy of the coming of prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) has been quoted above. As for the prophecies in the Injeel (Bible) about his

prophethood, some of the references are quoted as follows:

"Jesus said to them, 'Have you never read in the scriptures:

"The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes"? Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

(Matt. 21 : 42 to 44)

Every word of this prophecy fits prophet Muhammad (peace be upon him) because he is the Stone (head) of the corner, that is, the last prophet. God's kingdom that is the spiritual leadership of the world has been taken away from the Bani Israil and has been handed over to the Muslim Ummah. Any one who clashed with the last prophet was crushed to pieces, and the one whom he attacked was totally destroyed.

In the Injeel of John it is stated that when the Jews asked Yahya, whether he was the Masih (Messiah), he replied in the negative. When they asked him whether he was Eliah (Elias), he said; "No". They asked: "Art thou that prophet? And he answered: No."

(John 1: 21 King James Version)

From this it becomes quite clear that for the people of faith the personality of prophet Muhammad (Peace be upon him) was recognised as 'that prophet,' and when after the Christ no other prophet, except prophet Muhammad (Peace be upon him) appeared, then who else' can be 'that prophet,' save the Last prophet from Arabia.

At another place this quotation of prophet Eesa is recorded:

"Hereafter I will not talk much with you: for

the prince of this world cometh, and hath nothing in me."

(John. 14: 30. King James Version)

At another place it is stated:

"But when the Counsellor comes...he will bear witness to me.

(John 15 : 26)

And it is the holy and blissful personality of the Last prophet who has most convincingly borne witness to the prophethood of the Christ, brought into prominence his personality and focussed the attention of the world on his true teachings.

At one more place it is mentioned:

"When the Spirit of truth comes, he will guide you into all truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come". (John. 16:13)

And at one place it has been clearly stated that he will be with them till the last day, that is, his Shariah will be in force till the end of the world: "and he will give you another Counsellor, to be with you for ever." (John. 14:16)

236. That is: The things which were forbidden to the Jews on account of their transgression were made lawful to them after the coming "of the Last prophet: Since this prophet was sent down with the everlasting Shariah, it has only those restrictions which are in keeping with the nature, that is only filthy things have been made haram (forbidden).

237. By burdens, etc., are meant those religiolegal hairsplitting of the learned men or jurists of the Jews which had made their Shariah a burden for them. How burden some it was can be understood by a study of the Torah. And by shackles or fetters are meant those innovations and superstitions which had bound them tight.

238. That is: Quran.



Say: "O Mankind ! Verily, I am the messenger of Allah to you all, (Allah) to whom the kingdoms of heavens and earth belong. There is no god but He. It is He who gives life and who gives death. Therefore believe in Allah and His messenger, the Unlettered Prophet, who believes in Allah and His words, and follow him so that you may be rightly guided." (Al-Quran)

158. Say: "O Mankind! Verily, I am the messenger²³⁹ of Allah to you all, (Allah) to whom the kingdoms of heavens and earth belong. There is no god but He. It is He who gives life and who gives death. Therefore believe in Allah and His messenger, the Unlettered Prophet, who believes in Allah and His words, and follow him so that you may be rightly guided."

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
إِلَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي
وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ إِنَّمَا الْإِنسَانُ
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

159. And among the people of Moosa²⁴⁰ there was a section guiding with the truth and judging therewith.²⁴¹

وَ مِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَيَسْئَلُونَ
يَعْدِلُونَ ﴿١٥٩﴾

160. And we divided them into twelve tribes, as communities.²⁴² And we revealed to Moosa when his people asked him for water; "Strike the rock with your staff." So there gushed forth from there twelve springs, and each tribe knew their drinking place.²⁴³ And we caused the clouds to draw their shadows over them, and sent down for them manna and salwa²⁴⁴ (saying): "Eat of the clean things we have given you." (But) they did us no wrong (by being ungrateful), they only wronged themselves.

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ
مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ
فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنثَىٰ
مَشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ
الْمَنَّ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ
مَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

161. And when It was said to them: "Dwell in this township²⁴⁵ and eat from wherever you please and say 'Hittatun'²⁴⁶ - (forgiveness), and enter the gate prostrating yourselves,²⁴⁷ we will forgive you your sins and will increase the rewards of the right doers."

وَأَذَقْنَا لَهُمْ أَسْكَنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا
حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا
تَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾

162. But those who were wrong-doers among them changed the word that was said to them for another saying²⁴⁸. Finally we sent down upon them scourge from heaven for their wrongdoing.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ
لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا
كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

239. That is: Whether it is Bani Israil or Bani Ismail, Arabs or Non-Arabs, irrespective of race, colour, country, nation and religion, to all mankind, he has been sent as Allah's Messenger. In view of this reality, the Last prophet of Arabia is as much a Messenger for the people of India as he is for the people of Arabia.

240. The subject matter reverts to Bani Israil again.

241. The idea is to clarify that the crimes of Bani Israil and their follies which have been mentioned here are definitely their national crimes and follies, but that does not mean that there was no section or group of truth loving people among them at all. In fact there was a group of truth loving people among them, although it was small in number. This section of the Jews has been fulfilling the demands of truth and justice, has been giving guidance to the people and has been dispensing justice according to their Shariah.

242. Prophet Moosa had organised the Jew-

ish community in the Sinai Desert and had appointed twelve chieftains over the twelve tribes, as is mentioned in Surah Maidah, Verse No. 12.

For explanation, Note No.61, Surah Maidah may be referred to.

In the Bible also its details have been mentioned in Numbers, Chapter I.

243. Its explanation has been given in Note No.81, Surah Baqarah.

244. Its explanation has been given in Note No.76, Surah Baqarah.

245. For explanation, please refer to Note No 77, Surah Baqarah.

246. For explanation, please refer to Note No. 79, Surah Baqarah.

247. For explanation, please refer to Note No 78, Surah Baqarah.

248. That is: when entering the city as victors, instead of uttering words of praying forgiveness from the Lord, they were haughty and used words of ridicule and scorn.



163. And ask them about the township situated by the sea,²⁴⁹ (where) they used to break the Sabbath²⁵⁰: when on the Sabbath Day their fish appeared before them floating on the water, and when there was no Sabbath, they did not appear. Thus we were putting them to test because they were transgressors,²⁵¹

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً
الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ
يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ
كَذَلِكَ تَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

164. And when a group among them said “(to the admonishers): “Why do you exhort to a people whom Allah is to destroy or is to punish with a severe punishment?” They replied: “To plead before your Lord and so that they may refrain from sins.”²⁵²

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَّيْلَهُ مُهْلِكُهُمْ أَوْ
مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّكُمْ
يَتَّقُونَ ﴿١٦٤﴾

165. Then when they forgot the admonition that was given to them, we rescued those who forbade evil, and seized the wrongdoers with dreadful punishment because they were disobedient²⁵³.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ
وَآخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَّيِّنٍ
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

166. So when they persisted in unabashedly doing what they were forbidden to do, We said (to them); “Be you apes, abjected and dishonoured.”²⁵⁴

فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا
قِرْدَةً خَاسِئِينَ ﴿١٦٦﴾

167. And (recall) when your Lord proclaimed that He will set over them, till the Day of Resurrection, those who would subject them to cruel suffering²⁵⁵. Verily, your Lord is Swift in Retribution, and verily He is Oft-Forgiving, Most Merciful.

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ
يَكُونُ لَهُمْ سُوءُ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ
لَعَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

168. And we divided them in the earth as (separate) Communities²⁵⁶. Some among them were righteous and others among them were not; and we tested them with prosperity and adversity so that they might return (to right path).

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّةً مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ
ذَلِكَ وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

249. The township referred to here is, according to a group of commentators, Ailah city, situated on the banks of the Gulf of Aqba. Here a section of Bani Israil had their habitation. Its modern name is Aqba. The event mentioned here occurred after the passing away of Prophet Moosa.

250. Sabbath, that is Saturday, was made sacred for the Bani Israil. They were forbidden from doing any work on that day, including any kind of hunting. As if this day was reserved for worship. Very severe commands were given to the Jews for observing Sabbath. In the Torah, it is stated:

“And the LORD said to Moses, ‘Say to the people of Israel, you shall keep my sabbaths, --- ----- you shall keep the sabbath, because it is holy for you; every one who profanes it shall be put to death; whoever does any work on it, that soul shall be cut off from among his people.”

(Exodus 31: 12 to 14)

251. When a section of the people is inclined to commit a particular sin, Allah provides it opportunities for doing so, in order that their insincerity may be manifested and their guilty mentality may come out in the open. It is the demand of that wisdom which requires man to pass through tests and trials designed by God.

When the inclination to break the sanctity of the Sabbath increased among the section of the people living near the sea, Allah subjected them to severe test so much so that on the Sabbath only the fishes appeared before them on the surface of the water, and on other days they did not appear at all. Those whose only concern was to earn by any means, they hunted for the fish on the Sabbath, without caring whether they were breaking a rule of Shariah. In this way, the Sabbath was dishonoured and broken collectively.

252. Although the population was bent on indulging in transgression, there was a group among them that had the fear of God in their hearts and that avoided breaking the Sabbath. Among the righteous people were also men who were of the opinion that it was useless to preach and admonish the Sabbath breakers, because they had lost all hopes about them because of their unabashed persistence in sinning. However, among the righteous there were quite a few

who were alive to their responsibilities, and these people continued to preach, admonish and warn them till the last.

253. This verse clarifies that the punishment overtook only those who were disobedient, and the people who forbade them from committing evil were not struck by the punishment. As for those people who considered it useless to preach and admonish the transgressors, whether they were spared from being punished: there is a difference of opinion among the commentators. But because of the arguments mentioned below, we feel that they were among those who escaped the punishment:

(1) They had said that it was useless to preach to those whom Allah was about to destroy or to punish severely; it shows that they were persons who feared God. Then how can the fate of the people who feared God be like the people who were transgressors?

(2) What they had said does not mean that they had not raised their voice against evil or that they did not want the evil to be stopped, but actually the butt of their words were the ‘evil-doers. Their pessimism shows that attempts to prevent the evil-doers from further committing sins were made but they had proved futile, and therefore, they felt that further attempts were of no use. But those who were more duty-conscious, persisted in their work of admonition and preaching till the last. From this the difference between the ranks of the two became clear, but how can it be said that those who were pessimists were totally unmindful of their responsibilities, and they had not expressed their disapproval of evil?

(3) The expression of disappointment by them itself shows that they despised evil severely, and those severely despise evil cannot be counted among the tolerators of evil. Whatever they said to the preachers was an expression of their dislike against evil, therefore, it is not proper to consider them as mere onlookers of the evil acts.

(4) Quran says that only those persons were subjected to punishment who were evil-doers. Those who expressed disappointment or the pessimists were neither wicked nor evil-doers, but they were righteous as is clear from the

words uttered by them. Besides, if they would have been evil-doers. the preachers whom they advised not to admonish the evil-doers would have preached and admonished them first. But the admonishers did not admonish them, but told them that they were admonishing them so that they might be able to fulfil their own responsibilities before Allah and that the evil-doers might refrain from further sinning. Since those who expressed disappointment were neither wicked nor evil-doers, then how can they be considered liable to receive that punishment which was reserved for the wicked and the evil-doers.

(5) Ibn Jarir Tabri has quoted a narrative from Ikramah that Ibn Abbas was uncertain about the correct interpretation of this verse, and that he shed tears for the possibility of punishment being meted out to those who had expressed disappointment at the reform of the wrong-doers referred to in this verse. On this occasion Ikramah, who was his disciple, proffered the argument that these people who had said that Allah is about to destroy them and is about to subject them to punishment clearly showed that they despised evil and were among those who forbade evil. This argument satisfied and pleased Ibn Abbas and he gave a suit of clothing to Ikramah as a present.

254. The first punishment might have been a disease in an epidemic form, and when even this punishment did not make them change their ways, their faces were subsequently disfigured and they were converted into apes.

As regards the point as to how man can be converted into an ape, the simple explanation is that the God who creates man from dust why can He not convert him into an ape? If such an event does not take place generally, it does not mean that such an event did not or cannot take place at any time. The main thing is Allah's will and His power, He has imprinted this lesson of punishment on the pages of human history so that the coming generations may remember it.

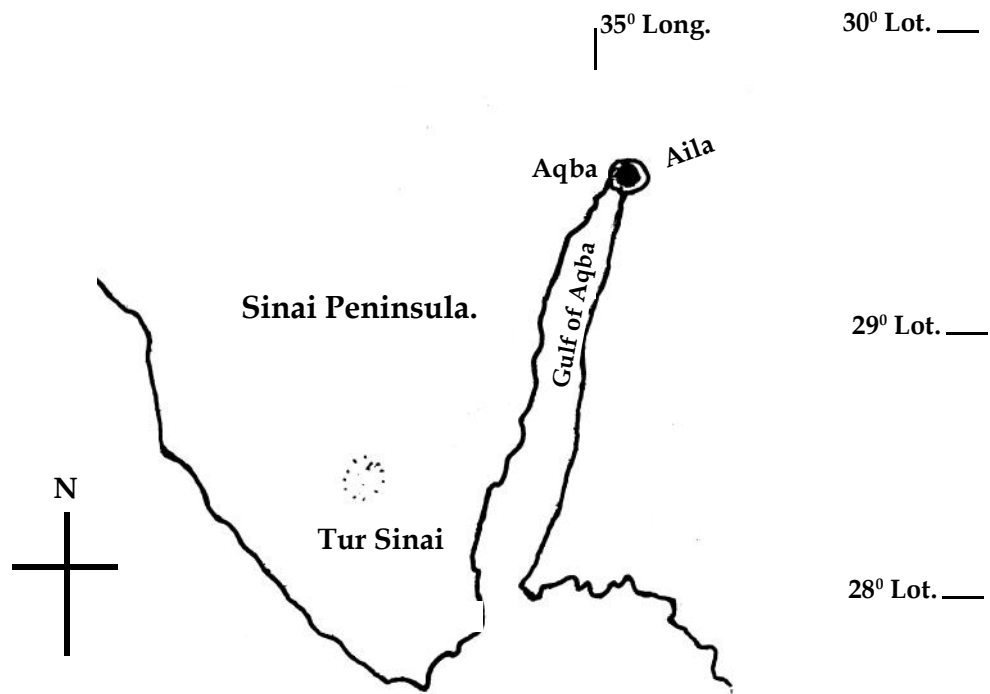
It may be noted that this event does not provide any kind of support to the theory of trans-

migration of soul, because according to this theory not only a man's body is changed but his soul is also transferred, while in this event those who were converted into apes had not suffered any change of souls, and it is supported by this argument, as stated by Quran, that they were disgraced and dishonoured. It is obvious that the pangs of disgrace and dishonour can be felt only when the being has a human soul in his body. Had their souls been changed in those of the apes, how could they feel the pain of this disgrace that they were first humans and subsequently converted into apes. It is human soul alone that feels the pain of disgrace, the apes are unable to do so. The second point is that on Doomsday they will also be raised from their graves as other human beings will be raised, and they will also have to appear before God and answer for their acts, on the other hand the theory of transmigration of souls negates man's resurrection, his appearance before God and the final reward or punishment for good or bad acts.

255. That is: Allah had informed Bani Israil that if they would assume the role of a covenant-breaking and transgressor people, as a nation, then their power and grandeur would turn to dust, and Allah would be raising against them nations who would be subjecting them to cruel torments and humiliation. Accordingly, the history of the last two thousand years is a witness that the Jews had been at the receiving end of immense suffering from the hands of one people or the other. As for the present state of Israel, it is the forerunner of a great destruction. At the time of the revelation of Quran, there were tribal jewish states around Madina, and their subsequent fate is known to all.

256. That is: The unity of Bani Israil was shattered to pieces. The unity and consolidation they enjoyed till the time of prophet Sulaiman (King Solomon) in palestine had gone and the fall of Jerusalem had dispersed them so badly that their centrality was destroyed, and they were compelled to take refuge in different parts of the world. Their colonies in Khyber. Madina and Yemen, etc., were the outcome of their dispersal.

AILA Where People required to observe Sabbath live



169. Then after them succeeded (an unworthy generation) who inherited the Book, who grasp the goods of this low life and say: "We will be forgiven." "And if there came to them similar worldly goods they take it,²⁵⁷ was not the Covenant of the, Book taken from them that they would not ascribe to Allah anything but the Truth²⁵⁸? And they have studied what is therein²⁵⁹: And the abode of the Hereafter is better for those who fear Allah²⁶⁰. Do not you understand²⁶¹ ?

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَصَ
هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفِرُ لَنَا وَإِن يَأْتِهِمْ عَرَصٌ مِثْلَهُ
يَأْخُذُوهَا أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى
اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ
وَالَّذِينَ الْأَخْرَجَ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

170. And those who hold fast to Divine Book and establish salat (prayers), - surely, we shall not waste the rewards of the reformers²⁶².

وَالَّذِينَ يُمِيتُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَنْصِيحُ
أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

171. And (Recall) when we had lifted the mountain over them as if it was a canopy, and they supposed that it was about to fall upon them.²⁶³ (we had then commanded): "Hold fast to that which we are giving you and bear in mind what it contains so that you may be pious."

وَإِذْ نَفَعْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

172. And when your Lord took a covenant from the descendants brought forth from the loins of Adam's children, and made them testify against themselves²⁶⁴, and had asked them: "Am I not your Lord?" They had said: "Yes, surely, we bear witness²⁶⁵". (This testimony was taken) lest you should say on the Day of Resurrection: "we were unaware of that".

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ
بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ
الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

173. Or lest you should say: "Our forefathers before us had ascribed partners to God, but we are their descendants; will you then destroy us for what the followers of falsehood did²⁶⁶?"

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ
بَعْدِهِمْ أَفَهِيَ لَنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

257. Refers to the moral corruption of the Jews that they felt no hesitation in crossing the limits of religion and Shariah for meagre profits of the lowly world, there remained no distinction for them between halal and haram. They became so much greedy of collecting the worldly wealth that they did not let any opportunity to pass by them without grasping it at whatever moral cost. whenever they felt that they were doing something undesirable or whenever any person brought it to their notice, they used to satisfy themselves by saying that they were sure to be forgiven by God because they belonged to a superior race or nation or that they had faith in particular honoured devotees of God and they would be forgiven through their intercession. Thereafter if they get a chance to pollute themselves by committing another forbidden act, they do it unhesitatingly. In this way their professional and social life, in fact whole life has become totally unrelated to religion.

It is a great pity that today Muslims also resemble them, and they have been emboldened, 'from the presumption of their receiving salvation and forgiveness through the intercession of some saint, to commit sins openly and unabashedly.

258. These are their invented and imaginary thoughts. They have no relation to the Divine Scriptures. To add anything by oneself or to invent anything in religion is to ascribe falsehood to Allah, and it amounts to breaking the Covenant which was taken from them:

"You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes his name in vain."

(Exodus 20:7)

"Everything that I command you, you shall be careful to do; you shall not add to it or take from it." (Duet. 12:32)

259. That is: when they have studied properly the teachings and commands in the Divine Book, why do they not act on them, and is the Divine Book merely for recitation and committing to memory? This was the condition of the Jews. But today the condition of Muslims is not different. They consider mere recitation, reading and committing to memory the verses of the Quran as acts of virtue, and remain miles away

from acting on them.

260. Those who do not go after the world, but make the Hereafter their goal, do not cross the limits of the Shariah in deriving benefits from the world, and lead the life of righteousness.

261. It shows that the Divine Book is for understanding and acting on its teachings and not for merely reading without understanding.

262. Refers to that group of the people of the Book who was following sincerely the Divine Book without being influenced by the general corruption around them, and was trying to reform the people. when the message of Quran came before them. they accepted it willingly.

263. This has been explained in Note No.88 of Surah Baqarah. This event is described in the Bible as follows:

"And Mount Sinai was wrapped in smoke. because the LORD descended upon it in fire; and the smoke of it went up like the smoke of a kiln. and the whole mountain quaked greatly".

(Exodus 19: 18)

But Quran very clearly states that the mountain was lifted over them. However. if the peak of the mountain was suspended over them with the earthquake, there is nothing strange in it. since Allah is the Master and Lord of the world of cause and effect. If and when His wisdom wills an event to happen. it just happens. however extraordinary it may be. and which event goes to prove that there is definitely some one ruling over the entire universe which is not running by itself. He can effect changes in its system whenever He likes. As Bani Israil was not a developed nation intellectually, tangible signs of Allah's power and greatness were made manifest for their guidance.

264. This event had taken place after the birth of Prophet Adam and before the appearance of his descendants. Allah had gathered the souls of all the humans that were to be born till the Day of Resurrection at one place and had granted them consciousness. and had taken a covenant from them which has been mentioned in this verse. This was the gathering of the human souls that had taken place in the world of the Unseen. Therefore, we can neither understand its nature nor do we have any means of knowing its details. Therefore, the safe stand is to be satisfied with whatever Quran has stated.

As for the doubts and disbeliefs of the rejectors of faith, there is nothing impossible or preternatural in this event. On the contrary, in view of the modern discoveries of science it strengthens our belief that such an event must have taken place. In connection with the birth of human beings the science of Biology has disclosed that there are crores of spermatozoa in the semen discharged at one time by the male partner during the intercourse, that is, a few drops have the ability of giving birth to such a large number of humans. Then in every cell of the sperm, there are 23 pairs of chromosomes., which possess the hereditary characteristics of the father, which means that hereditary characteristics of the father are transferred to the child through these bodies. If it is 'possible to cram such a big world of humans in one drop of semen, then why is it impossible to instil the entire quantity of the life-germs in a single man, the father of the human race? And why should it not be possible to have blessed them with the faculty of consciousness at some time? What is unnatural in this that the Creator of these living cells might have brought them forth from the body of Adam, might have given them consciousness and then returned them to Adam's body, so that from this store the human race, with its basic characteristics, may continue to come into the world?

It should be noted that in the text the words denoting Adam's loins' and Adam's descendants have not been used, The words used in the verse denote loins of Adam's children and their descendants, because the image of a generation after generation, may be presented. Since the covenant was taken from the entire race of mankind, the words from Adam's children or the human race appear to be appropriate.

The event when the names of distinguished personalities from amongst his descendants were taught to Adam might have taken place at this time. (See Surah Baqarah Note No.44). However, Allah only knows the secrets of His own words.

265. This was the covenant of Allah's Lordship which was taken from human souls before bestowing on them physical existence, so that the points might be fixed in their consciousness that they had not been born by themselves, that they are not independent and free in their own rights,

and that there is one Creator of theirs, their Lord, Master and Ruler, and that is Allah. The admission of this reality essentially meant that they had accepted this position that they are Allah's slaves, only His worshippers and obedient to Him alone.

Now man cannot deny having agreed to this covenant are concerned, like place of occurrence, it was taken and where it was taken. The fact is that since the purpose is to test man in this worldly life, therefore, so far as the external aspects of this covenant are concerned, like place of occurrence, they have been removed from his memory or consciousness. If that memory would have been allowed to remain, then the very purpose of the test would have been defeated. But its internal aspect has been instilled in man's nature, therefore. every man recognises his Creator by nature. His consciousness, his inner self bears witness to Allah's being one and the only God, and his conscience prevents him from disobeying Him and admonishes him. In short, it is a covenant of nature which is inscribed on the tablet of the heart. Therefore, it is not correct to say that man is unaware of this covenant. Can anybody say who taught him speech when he was a child? It is obvious that nobody remembers this, but he cannot deny the fact that his parents, or relatives, or those who nursed him, some one from amongst these must have taught him the names of things primarily, to speak words one by one, and after all this he became able to speak. All these details are removed from his memory, but the very fact that he speaks is the proof of the fact that in his childhood some one has taught him to speak. Then, is not the voice of nature, however low it may be, about man's Creator and Lord, a proof of the fact that the first lesson of the recognition of his Lord was taught to him before his coming into the world.

This reality has been expressed by the prophet (Peace be upon him) in the following hadith:

ما من مولود الا يولد على الفطرة فأبواه يهودانه

وينصرانه ويمجسانه. (مسلم كتاب القدر)

"Every child is born on nature (i.e. monotheism). then his parents make him a Jew, or a Chris-

tian or a polytheist".

(Muslim-Kitabul Qadr)

And this very lesson is reminded (repeated) by the prophets (peace be upon them), and that is why their teachings are termed. as 'Tazkeer', that is, reminding.

266. This verse makes it clear that in the matter of monotheism (tawheed) every individual member of mankind is responsible for himself, and on the Day of Resurrection he will have to answer for his attitude and belief in this connec-

tion, whether the detailed message of the prophets might have reached him or not. The covenant of nature in itself is a proof of receipt of the message, and to the extent of the fundamental belief of monotheism no opportunity has been left to anyone to proffer the excuse that he was unaware of it and there fore he had taken the path of unbelief or that he followed the polytheistic practices because he received his polytheistic religion as an inheritance from his forefathers and he had not decided on his own to follow it.



174. Thus do We explain Our signs in detail,²⁶⁷ so that they may return (from the wrong path).

وَكَذَلِكَ نَقُصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٢﴾

175. Recite to them the tale of the person whom we gave Our revelations; but he turned away from them, then Satan pursued him and he became one of those who are led astray.²⁶⁸

وَإِذْ قُلْنَا لِمُوسَىٰ أَتَيْنَاكَ فَأَسْلَخْ مِنْهَا فَأَتَبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿٤٥﴾

176. And had we willed, We would have exalted²⁶⁹ him through the revelations, but he inclined towards the earth²⁷⁰ and followed his desires. Therefore, his likeness is that of a dog, if you scold it, it lolls out its tongue, or if you leave it alone²⁷¹ it lolls out its tongue. This is the example of those who belie our revelations. So narrate these chronicles²⁷² so that they may reflect²⁷³.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٦﴾

177. Evil is the example of those who belied our revelations, and they wronged only themselves.

سَاءَ مَثَلًا لِّلْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَانفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿٤٧﴾

178. He, whom Allah guides, is on the right path; and he, who is led astray by Him, - such are indeed losers.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ اللَّهُ فَمَا وَلِيكَ هُمْ الْخَاسِرُونَ ﴿٤٨﴾

179. And we have created many jinns and human beings for Hell²⁷⁴. They have hearts but therewith they understand not, they have eyes but there with they see not²⁷⁵, and they have ears but there with they hear not. They are like cattle, nay, they are more misguided²⁷⁶. These are the people who are neglectful²⁷⁷.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْإِنعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿٤٩﴾

180. For Allah are the excellent names²⁷⁸. So invoke Him by those names²⁷⁹. And leave alone those who pervert them²⁸⁰. They will soon be requited for what they do.

وَاللَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿٥٠﴾

267. Means that this covenant of nature is the sign of tawheed, which is in man's soul and Quran has explained it in details like other signs of God.

268. Does not denote any definite persons, but it is applicable to any person who fits the picture. However, it particularly refers to those learned men of Bani Israil whose chronicle has been narrated in the above lines.

'Gave Our revelations' means gave them the knowledge of the Divine Book. But these learned men also fell a prey to the machinations of the Devil.

269. Allah's revelations do surely exalt men of faith, provided they act on them. About the Quran, the prophet (peace be upon him) has said:

انَّ اللّٰهَ يَرْفَعُ بِهٰذَا الْكِتَابِ اَقْوَامًا وَيَضَعُ
بِهٖ اٰخَرِيْنَ - (مسلم كتاب فضائل القرآن)

" Allah will exalt, by means of this Book, a number of nations, and will reduce them to the low depths by it."

(Muslim-Kitab Fazailul Quran)

270. That is: He turned towards low moral acts and conduct, and it is not the way of Allah that He would lift a man to exaltation by force if he himself is inclined towards lowness.

271. Dog is a very greedy animal. It is always sniffing the road so that it may find a piece of bone. It always lolls its tongue whether you chase it away or leave it alone. In the same manner, people who run away from the restrictions of Allah's revelations for the sake of worldly benefits are the dogs of the world. Their greed for the world never ends. They are always found panting and lolling their tongues. You may admonish them or rebuke them for their greed for the world, they are not influenced by it.

272. Means those chronicles of the nations which have been narrated in this Surah. The directions is to recite and let the people know these chronicles with a view to their reform and conveying Allah's messages to them. But today the conditions of Muslims is such that they do not care to arrange for these Quranic chronicles being recited and their message conveyed to people. However, the professional preachers of Muslims, narrate fictitious stories to entertain

their audiences who enjoy them immensely. Some one. should point out to these learned preachers as to what they are supposed to do and what they are actually doing?

273. That is: Those who reflect on these chronicles also take moral lessons from them. It would be beneficial to recite such chronicles to these people.

The tales of Quran are not for story-telling purposes but for reflection and moral lessons, and this benefit can be derived only if Quran is read with understanding. Reading it without understanding would not give this benefit.

274. It does not mean that many jinns and many humans were not granted by Allah the faculty or the capability of understanding and thinking and that they were not free to choose for themselves the paths of guidance or straying according to their sweet will. and that they were compelled to follow the path of rejection and misguidance and were destined to be sent to Hell. But it means that when they lost their faculty and capability of understanding and thinking and opted to follow the path of straying, then eventually they had to go to Hell for receiving the eternal punishment. In this way their purpose of creation had become burning in Hell. It is like a teacher uttering similar words to his pupil who has proved to be a failure. on account of his negligence that he taught him to become a failure. It is obvious that the meaning of what the teacher said is not at all this that he taught him so that he might fail. but it is an expression of the teacher's anger and disgust against the taught. What he actually means is that he failed because he did not study and could not. therefore derive the benefit of his teaching. what has been stated in this verse is in view of the result that accrues. and not to connote that they were forced to go to Hell unjustifiably.

275. Heart here means minds. In Arabic the word:

وقد يعبر بالقلب عن العقل -

(لسان العرب ج ١ ص ٦٨٤)

'Qalb' (Heart) is used to denote 'Aql' (Mind). (Vide Lisanul Arab. Vol. 1. page 687).

276. So far as the physical eyes. ears and

hearts are concerned. both the animals and humans have them. but the same faculty of sight, hearing and understanding as granted to humans is not possessed by the animals. This is a great distinguishing feature between the two and because of this man is superior to animals. But those humans who do not use these faculties, bring themselves to the level of the animals, nay-even to a lower level, because to the animals these higher faculties have not been granted. The humans who possess these faculties and yet do not use them correctly and throw themselves to a level lower than that of the animals. are worse than the animals.

277. They do not know who has sent them to this world, why have they been sent and where are they to go. How astonishing is this neglect of the great thinkers of the world about their own existence and the purpose of their life:

278. That is: There are such beautiful and excellent names" according to their sound and meaning, for Allah as reflect on His being Pure, and Perfect and point to His Greatness. In Quran the word 'Allah' is used as a name of the Being and the words "Ar-Rahman," "Ar -Rahim-," "Al-Khaliq," "Al-Malik," "Ar-Razzaq," "Al-Aziz"- "Al-Alim," etc., have been used as the names of His attributes, These words possess the beauty of the meanings to perfection.

279. In other words, do not invoke or call him by names which would express any kind of defect in His Being or attributes, or which may be disrespectful. In Arabic the Quranic names of Allah are sufficient for invoking or remembering Him. As for other languages, the directive principle mentioned in this verse must be kept in mind. It is very necessary to be extra cautious in this respect, or else there is a great danger of straying into the paths of polytheism.

280. There can be various forms of being perverse in calling names of Allah.

One form would be to suggest such names for Allah which may express some aspect of defect in His Being or attributes. To call Him by names which are meant for His creatures can be counted among such names, e.g. Father.

Another form is to consider separate at-

tributes of God as separate gods and goddess and to name them as such. The polytheists of India are misguided in this case and they presume every attribute of God as a separate god and goddess, for example they presume the attribute of knowledge of God as a goddess itself and have named it Saraswati, the goddess of knowledge:

"and the one in whom such knowledge is sustained is Sarasvati"

-(Rigveda Samhita Vol. I P. 170).

Similarly they have invented a dev for the attribute of the overlordship of Allah and gave him the name of Vishnu, and to the attribute of Allah of giving punishment, they invented another god and gave him the name of Shiva. Besides, they have divided the attribute of Allah of being the Sustainer of the world into different gods, and one of them is the goddess of wealth, whom they have named as Lakshmi. The third form is: to admit the oneness of God but to interpret it philosophically in such a way that the possibility of inventing more gods may present itself, e.g. three gods in one (trinity) or the argument of the polytheist philosophers that although Hindus apparently worship many gods, but actually they worship only one God:

"The Hindu, it is true, bows his head before many, a form of the Deity on that account, however, he is not to be dubbed polytheist, what the Hindu adores is the one God in the many gods". (Outlines of Hinduism -T.M.P. Mahadevan p.24).

To indulge into philosophical discussion about the Being and attributes of Allah is useless. The correct way of achieving recognition of Allah is that which has been taught by Quran. i.e. avoiding the aimless philosophical discussion and to accept in a simple way the attributes of Allah. These are clearly stated in the holy Quran. Quran has also directed that in the matter of Allah's names we should not enter into disputation with those who have adopted the path of perversion. In other words. it is not necessary to dispute with those who have started the philosophical discussion, because it opens up the gates of misguidance.

And as for those who belie our revelations, we are gradually leading them to ruin, in a way they do not know. I am giving them respite, for indeed My stratagem is firm. Has it not occurred to them that their companion is not a madman? He is but an open warner. (Al-Quran)

181. Among those whom we created is a group that gives true guidance and dispenses justice therewith²⁸¹.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

182. And as for those who belie our revelations, we are gradually leading them to ruin, in a way they do not know²⁸².

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

183. I am giving them respite, for indeed My stratagem is firm.

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

184. Has it not occurred to them that their companion is not a madman²⁸³? He is but an open warner.

أَوَلَمْ يَتَفَكَّرُوا مَا يَصَاحِبُهُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

185. Have they not reflected on the Kingdom of the heavens and the earth and all the things that Allah created and that their hour might ,be drawing near²⁸⁴? Then in what other word, after this, will they believe²⁸⁵?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

186. Whom Allah leads astray, none can guide. He leaves them to wander in their contumacy.

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ
وَإِذْرَاهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

187. They ask you about the Hour (of Doom), when it is to come. Say: "Its knowledge, is with my Lord only. None but He will manifest it at its proper time. It is heavy in the heavens and the earth²⁸⁶. It will come to you all of a sudden²⁸⁷". They inquire of you as though you have knowledge of it²⁸⁸. Say: "Its knowledge is with Allah only, but most men do not know²⁸⁹".

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ نُفِصَلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لِأَتَأْتِيكُمْ إِلَّا بَغْتَةً يَسْتَلُونَكَ كَذَلِكَ خِيفَتْ عَلَيْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

188. Say: " I have no power over benefit or harm to myself²⁹⁰, except by the will of Allah. Had I knowledge of the unseen, I should have abundance of wealth, and adversity would not touch me²⁹¹. I am merely a warner and a bearer of good tidings to the people who believe".

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

281. That is: Among the creatures of Allah, all are not interested in leading the people astray: "there are some who lead the people to the right path, with truth, and fulfil the demands of justice and truth.

282. They are under the impression that all is well and safe for them, as they are having a good time. But Allah is pushing them towards their doom, eternal punishment.

283. For explanation. please refer to Note No. 25, Surah Takveer.

284. That is, the hour of death.

285. If after these clear arguments and perfect warnings, they do not believe in Quran, then what teaching can be more reasonable and a more effective warner in which they would believe?

286. As a woman in the family way is burdened, and it is not known when she will be relieved, in the same way the heavens and the earth are burdened with the burden of the Doomsday and it is not certain when the child of the Doomsday will be born from their womb.

It shows that the Doomsday is not to be caused from any external source but will manifest from within the limits of the universe. Its lava is boiling within its own interior, and soon it will burst and will appear as a sudden, unannounced catastrophe. The earth has become red with the blood of the oppressed and the sky is filled with their sighs. The struggle of the right and falsehood that is going on for thousands of years is crying for justice. This call for justice can be heard by everyone whose ears are tuned to the voice of justice and truth. He can hear this rising from the earth that the Ruler of the Universe is about to spread His Throne of Justice on the earth and he can also hear this message being broadcast from the skies that the Scales of Justice are about to be established.

287. The signs indicating the coming of the Day of Resurrection are manifesting themselves every now and then, but the actual day of its occurrence is not known to anyone except Allah. It will occur suddenly, when man will be unaware. In hadith, its picture has been drawn in this way:

ولتقومن الساعة وقد نشر الرجُلان ثوبهما بينهما فلا يتبا يعانه ولا يطويانه ولتقومن الساعة وقد انصرف الرجل بلبن لقحته فلا يطعمه ولتقومن الساعة وهو يلبط حوضه فلا يسقى فيه ، ولتقومن الساعة وقد رفع احدكم اكلته الى فيه فلا يطعمها . (بخارى كتاب الرقاق)

"The Doomsday will occur in such a way that

two persons would be busy in trading for which they would have spread cloth between them, and this matter would not have been completed between them and they would not have gathered the cloth that the Doomsday would occur, A person would be returning with the milk of his she camel, and he would not have finished drinking it that the Doomsday would occur. A man would be repairing his water tank and he would not even have finished to fill its water that the Doomsday would occur. And the condition of a man would be that he would be putting a morsel of food in his mouth, and before he is able to 'finish eating, the Doomsday would occur".

(Bukhari- Kitabur- Riqaq)

288. This verse clarifies that even the Last Prophet does not know the exact time when the Doomsday will occur. In his sayings that have come to us, what he has' stated are signs of the coming of the Day of the Resurrection and not the time when it would actually occur.

289. That is: The exact time of the Doomsday is one of those things the knowledge of which is with Allah only, and Allah in His wisdom has not allowed it to be known anybody else. As people do not understand this point, they go on asking the exact time of the occurrence of the Doomsday.

290. when the prophet himself has no power to derive any benefit or avert any harm coming to him, how can he, then, provide benefits to or harm others. And when a prophet cannot do this then how a saint can do it. Therefore, to invoke a'saint or a prophet for coming to our aid in the time of need is a senseless act. Invoking them for help not only would not be of help in the times of needs but also would entail the commitment of a sinful act of polytheism.

291. It is a fact that the prophet had suffered personal losses at various times. Had he possessed the knowledge of the Unseen, he would have known that certain things or acts would harm him and he would have tried to avert them. But since he did not do so proves the fact that he had no knowledge of the Unseen. However, so far as the duties of the prophethood were concerned, Allah had imparted to him that much knowledge of the Unseen as was not known by the general people. To foretell the exact time of the Doomsday is not among the duties of the prophethood, therefore, He did not impart its knowledge to him.

189. It is He who created you from a single person and from that person created his mate²⁹², so that he might find comfort in her. Then when he covers her²⁹³, she conceives a light burden which she carries (with ease); but when it grows heavy, both pray to Allah, their Lord: "If you would give us a goodly child, we would be thankful".

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ
فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

190. But when He gives them a goodly child, they join others as His partners in this grant of His²⁹⁴. Exalted is He, above all that they associate with Him.

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيهَا فَاتَّهَمَا فَعَلَى اللَّهِ
عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

191. Do they associate with Allah those who did not create a thing but are themselves created.

أَيُّشْرِكُونَ مَا لَمْ يَخْلُقْ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

192. And cannot give them help, nor can they help themselves ?

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾

193. And if you call them for guidance they will not accept your call.²⁹⁵ It is the same whether you call them or keep silent.

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يُتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ
أَدْعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

194. Those whom you invoke besides Allah are slaves like yourselves²⁹⁶. Call them and let them answer you²⁹⁷, if what you say be true.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

195. Have they feet to walk with? Have they hands to hold with? Have they eyes to see with? Have they ears to hear with²⁹⁸? Say: "Call your so-called partners of Allah, then scheme against me and give me no respite²⁹⁹.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ أَعْيُنٌ يَبْطِشُونَ بِهَا أَمْ لَهُمْ
أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ
ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظَرُونَ ﴿١٩٥﴾

196. "Verily , my protector is Allah, Who has sent down this Book, and He protects the righteous.

إِنَّ وَلِيََّ اللَّهَ الَّذِي تَزَّلَ الْكِتَابَ وَهُوَ يَتَوَكَّلُ الصَّالِحِينَ ﴿١٩٦﴾

197. "And those whom you invoke besides Allah can neither help you nor can they help themselves."

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا
أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٧﴾

292. Its explanation has been given in Note No.3 Surah An-Nisa.

The birth or creation of Hawwa (Eve) from Adam does not need any interpretation. According to the discoveries of the Biological science, there are certain animals which are single-celled, and they automatically divide themselves into parts or two cells: e.g. Amoeba. What is then astonishing if in the beginning from one single being his mate, Hawwa, was created?

293. After mentioning the first couple, the common couples of the humans (man and woman) are now being mentioned.

294. That is: When Allah gives them a good child. instead of thanking Him for His favours, they consider it as the favour of some god or goddess and offer them gifts and presents; some proceed to some temples and some others to some dargahs, then the child is given a name, smacking of polytheism. The idolaters of Makkah used to name their children, among others, Abdul-Uzza (slave of Uzza goddess), Abdush-Shams (slave of the sun); the polytheists of India name their children as Ramdas (slave of Ram) or Gokuldas (slave of Gokul), and the 'bidati', misguided Muslims name their children Abdur-Rasool (slave of the prophet), Husain Bakhsh (Gift of Husain), Ghulam Ghaus (slave of Abdul Qadir Jilani) etc.

295. What guidance can these idols give you? If you invoke them for guidance, you would not get any reply from them. To call them or not to call them for this purpose is the same. When they cannot give you any guidance, and when they cannot tell you which way success lies and which way failure, then how can they be god? Can god be such as not to have the capability of giving guidance and is merely a modeller's clay?

296. The idolaters believe that their idols in reality are the images and symbols of their supposed gods, e.g. of the jinns, angels and historical personalities, etc. Therefore, worshipping these idols is worshipping these gods. Quran has taken exception to both these things. When it says, in this verse, that they are slaves like you, it refers to their original and real gods, i.e. jinns, angels and people, etc. It means that whether they be jinns or angels, or people or spirits, all are Allah's slaves. None has the attributes of godhood. As regards the idols who are supposed to represent them, censure against them comes in the verse that follows.

297. If they are not the slaves of God, but are themselves god, then why do not they answer your

calls and invocation, why do they not explain your purpose of life, and why do they not give you guidance in your problems of your life?

298. These are the manifestations of polytheism which the polytheists have made into idols. To bring out its foolishness some questions have been asked here. It means that though the idols have been made in the human form, their hands, feet and eyes. etc., all are only for show. They have neither the ability to walk, nor to hold anything. They can neither see nor can hear. Then how can they be considered gods? But those who are empty-headed have no hesitation in worshipping them, presuming them to be their providers in times of need, even though they not only do not have any godly attributes, but they do not even have the qualities of man. They also do not hesitate in carving and shaping their own gods. They also do not feel ashamed to drown their own gods into the sea with their own hands.

As for explanation of the idolaters that the idols are merely a means of god-worship, it is against reality, because idolaters do not believe in one god but they believe in numerous deities. Moreover in practice they consider their idols as a panacea for all their ills and treat them as gods.

The way in which the foolishness of the idolaters has been shown in the verse is similar to that which is found in the Zabur (Psalms):

"Their idols are silver and gold, the work of men's hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. Those who make them are like them; so are all who trust in them. O Israel, trust in the LORD! He is their help and their shield". (Psalms. 115: 4 to 9)

299. This is a challenge to the idolaters in answer to the threats which they used to give to the prophet (Peace be upon him) that in consequence of his opposition to the idols their wrath would visit him. The idolaters have been challenged to call their gods if they had any power to do anything against him and all of them together should take any revengeful action they would like against the prophet. After this challenge, when they could not harm the prophet in any way, and after the conquest of Makkah the fate which the idols met proved the point that the claim of godhood for these idols was false and Allah alone is the true God.

198. If you call them to Guidance, they hear not ³⁰⁰, and you see them looking towards you, but they see not ³⁰¹.

وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ
وَهُمْ لَا يَبْصُرُونَ ﴿١٩٨﴾

199. (O Prophet !) Show forgiveness, enjoin what is right, and avoid the ignorant³⁰².

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

200. And if Satan excites you, seek refuge in Allah ³⁰³. Indeed He hears all, He knows all.

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ
سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

201. When those who fear Allah experience any temptation from Satan, they are at once startled and they see³⁰⁴ (what is right).

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَا سَهُمْ طَافٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا
فَأَذَاهُمْ مُبْصُرُونَ ﴿٢٠١﴾

202. As for their (Satan's) brethren, they drag them towards evil path, then they show no laxity³⁰⁵.

وَإِخْوَانُهُمْ يَبُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يَغْفِرُونَ ﴿٢٠٢﴾

203. And (O prophet !) when you do not present a revealed verse (sign) for them, they say: "why did you not select (invent) one?" Say: "I follow only what is revealed to me by my Lord³⁰⁶. These (revelations) are insight from your Lord ³⁰⁷, and a guidance and a mercy for the people who believe³⁰⁸".

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَيْتُ
مَآيُومِي إِلَىٰ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّيكُمْ وَهُدًى
وَ رَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

204. And when the Quran is recited, listen to it with attention, and keep silence so that mercy be shown to you³⁰⁹.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ
تُرْحَمُونَ ﴿٢٠٤﴾

205. And remember your Lord in your heart of hearts in humility and with awe, and with the tongue without loudness³¹⁰, morning and evening. And do not be negligent ³¹¹.

وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ
الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ
مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

206. Verily those who are close to your Lord disdain not to worship Him; They recite His glory and prostrate themselves before Him only³¹².

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَيَسْبِحُونَكَ وَاللَّهُ يَسْجُدُونَ ﴿٢٠٦﴾

300. That is: when these idols are unable to see or to hear, then how can they give guidance to worshippers, and when they cannot give guidance, then how can they be gods?

301. It contains a delicate taunt, that whatever is the condition of the idols the same is the condition of their worshippers. Apparently the idols appear to be looking but in reality they are unable to see. Similarly the idolaters have the eyes and can see the messenger of truth, but in reality they are unable to see and recognise the truth nor its messenger, because they have lost the light of their eyes.

302. The addressee is the prophet (Peace be upon him) but the guidance is for all the people of faith, through him. The direction is to be forgiving, that is, do not mind the troublesome treatment of the godless people and be magnanimous and forgive them, continue to preach righteousness, but when you come across persons who are emotionally charged and not prepared to listen to arguments, leave them to their condition, because the responsibility of preaching to those who do not listen at all does not lie on you.

303. That is: If the treatment of the opponents is provoking you to some rash action, then seek refuge in Allah, He will keep you away from evil.

By acting on these directions, the hearts of the opponents can be won over, and avenues for propagating the message of Islam can be opened. But today the condition of the Muslims is such that they are easily disturbed by the provocation from the Non-Muslims and try to pay them in the same coins. They are not prepared to be forgiving and holding their peace, with the result that they clash with them and no benefit accrues.

304. That is: The conscience of the people who follow the path of 'taqwa' (who fear Allah) is always awake. If perchance any Satanic temptation or evil thought crosses their mind, they immediately feel it as such and they clearly see what is right and what is wrong.

305. As against the righteous people, the condition of the brethren of Satan is such that satans go on increasing their acts of straying. When the satanic temptations cross their minds, instead of being startled they are pleased with the improper suggestion and put it into action. In this way they play into the hands of Satan.

For purifying the self and moral training, it is a

very important directive that has been given in this verse.

306. If there used to be some gap of a long duration before the next revelation, the idolaters used to taunt the prophet (peace be upon him) as to why he did not select a verse, that is, why he did not himself compose a Quranic verse as he was alleged to be doing. It was a provocative statement, but the prophet was directed to give a very sober answer; which was that he followed only that revelation which was sent down to him by Allah, In other words: his task was not to compose to invent Quranic verses but to present only the revelations that came down to him from his Lord.

307. The fact of the Quranic verses being insightgiving proves that they are the revelations from Allah and not the composition of the prophet's mind. Quran is an open book, and whoever will study it with an open mind will find that whatever has been stated in it is helpful in awakening man's conscience, in opening the inner eyes of man and in providing light to the human The Quranic words, which are insightgiving. and that too of the most excellent order, how can these words be the words of man! Those who have presented their own words, ascribing them to god, contain contradictory matters, conjectures and philosophical intricacies. Their contents neither provide any light to the intellect or thinking, nor do they give any satisfaction to the heart and mind of man. Then how can it be justified to place Quran on the same level?

308. For the people of faith Quran is a guidance as well as a mercy, that is, it gives them right direction and makes it possible for them to receive Divine mercy and favours.

309. In the above lines it has been mentioned what a magnificent Book the Quran is. The believers are now being directed to listen to it with attention whenever it is recited. No wonder they might even become sharers of this Divine Mercy. Those who raise objections against the writings in Quran, do so because generally they neither read Quran carefully nor do they listen to it with attention when it is recited before them. If they would read it carefully or listen to it attentively, all their doubts and misgivings about it would be removed and they would also be able to partake the gifts of faith.

The main purpose of the verse is the same which has been stated above, that is to listen attentively to Quran when it is recited that is to give general message to listen to it attentively. But as a corollary to this rule is also derived from it that while during the salat (prayer) the Imam is reciting Quran loudly, the 'muqtadi' (those behind the Imam) should listen to it attentively and quietly. As for the question, whether the 'muqtadi' should themselves recite Surah Fatiha or not when the Imam is reciting Quran inaudibly, the authentic tradition of the prophet should be referred to. It is wrong to drag Quran in support of one's own school of Fiqh. The right method is to take whatever clear commands or guidance is available in the Quran about problems of Fiqh without any reservation or improper interpretation, for it is the original source and for details the authentic hadith should be referred to, as the Sunnah is the explanator of the Quran. But when people develop a mentality of blind following, they take support of any hadith for proving their school of Fiqh as correct and try to make Quran subservient to hadith, or else they offer such interpretations of the Quran and hadith that 'opinion' or 'conjecture' gain an upper hand over the Quran and Sunnah. The followers of the Quran should avoid taking such liberties.

There is a hint in the verse that when the Quran is being recited, Allah's mercy provides its shade for the gathering. In a hadith the prophet (Peace be upon him) has clarified this hint in these words:

وما اجتمع قوم في بيوت الله يتلون كتاب الله ويتدارسون
بينهم الا نزلت عليهم السكينة و غشيتهم الرحمة و حققتهم
الملائكة و ذكرهم الله فيمن عنده. (مسلم كتاب الذكر)

"Those who gather in the houses of Allah (mosques), recite Allah's Book, read and teach it mutually, Allah's comfort descends on them, and mercy covers them and the angels gather around them, and Allah speaks about them to those near Him".

310. Here two forms of remembering Allah have been mentioned, one is remembering Him in one's heart and the other is remembering with the tongue. Along with it, we are also directed to remember Him in humility and with awe, and when we should remember Him orally that is when we

should recite His name or His words, we should do so without loudness, so that we may be within the respectable limits and also avoid pretensions.

It may be noted that 'Zikr' (remembrance) is neither the name of the tongue's exercise nor that of emitting specific kinds of voices of 'Hu Haq', nor is it the customary 'wird-o-wazeefah', that one may repeat specific words again and again, yet the heart may not be attentive towards Allah, and the person concerned may not be experiencing any humility and awe.

As regards reading the rosary or counting the beads of 'tasbeeh', it may be clarified that in Islam there is no system of reading, reciting or counting rosary. This method had been copied or borrowed from other nations, and it has no relation with the direction of remembering Allah's name secretly as stated in this verse. In this method of counting the beads of tasbeeh, the act of remembrance is rather less, however the show of remembering Allah is more.

The timings of mornings and evenings are of the changing conditions. During these times man enters from one condition into another. therefore. in these timings especially efforts to remember Him should be made.

311. It shows that if man does not habituate himself to remember Allah, veils of neglect cover his heart. Salat (prayers) is a complete form of Allah's remembrance, but besides salat, it is necessary and desirable that man should remember Allah in his various states during the day. while standing, sitting, walking and in his business activities so that he may never be without His thought and remembrance.

312. Means those angels that are close to God. whom the ignorant people have made their gods. though they consider themselves as Allah's slaves and are always engaged in worshipping Him. They sing His praises and prostrate themselves before Him. If you want to be near to Allah, you should also develop in yourselves these angelic qualities.

On the recitation of this verse. it is confirmed that the prophet used to prostrate himself, and the wisdom of this practise is that man may be duly influenced by what is stated here, and he should at once prove that he is not proud and that he is bowing his head before Allah.

8. AL-ANFAL (THE SPOILS OF WAR)

NAME: The Surah begins with the problem of the spoils of war. and hence the name: Al-Anfal (The spoils of war).

TIME OF REVELATION: This is a Madani Surah, i.e. revealed in Madina, after the Battle of Badr, in the month of Ramadan, 02 A.H.

CENTRAL THEME: is Jihad, and to provide correct guidance to Muslims to help them solve the problems that cropped up as a consequence of the Battle of Badr. It also aims at making manifest to the deniers, the mark of the truth of the prophet (Sallal Lahu Alaihi Wa Sallam), which this battle of truth and falsehood had stamped on the pages of history. In the Surah A'raf those historical events were presented from which the truth of the earlier prophets sent to the respective communities are confirmed. In this Surah the success of the people of faith has been taken as the mark of the truth of the Last prophet, because this battle was quite a different kind of battle, that drew a distinctive line between truth and falsehood.

ORDER OF THE VERSES: In Verses Nos. 1 to 4, while giving answer to a question regarding the distribution of the spoils of war, those characteristics of the people of faith are mentioned which prove the truth and firmness of their faith, and by having which a man adopts the attitude of obeying the dictates of Allah and His Messenger in every matter.

Verses Nos. 5 to 8 allude to the weakness shown by Muslims before the battle.

In Verses Nos. 9 to 19 is mentioned the help that was provided by Allah during the battle and incidentally it is stated that Muslims should not turn their backs in the event of fighting.

In Verses Nos. 20 to 29, Muslims are directed that in times of emergency they should provide proof of their loyalty to Allah and His Messenger.

Verses Nos. 30 to 40 express the fact that the plots which the unbelievers had hatched against the Messenger of Allah have misfired and Allah's planning has become successful. In spite of this

they have not yet realised the wrongness of their stand, and they are reluctant to give up their attitude of unbelief, then Muslims should continue to pursue their policy of war till finally the Religion of Truth triumphs in the holy land.

In Verses Nos. 41 to 49 are mentioned the principles of the distribution of the spoils of war and the points which distinguish an Islamic war from an un-Islamic war, with a direction to the Muslims that they should strictly observe these distinctive principles.

Verses Nos. 50 to 54 allude to that Divine Punishment which descended on the unbelievers at the time of the Battle of Badr.

In Verses Nos. 55 to 66 important directions about war and peace are given.

Verses Nos. 67 to 71 contain a review of the "Fidyah" (ransom) taken from the prisoners of war.

Verses Nos. 72 to 75 form the concluding part of the Surah, in which Muslims are directed to strengthen their relationship of mutual brotherhood so that they may be able to effectively resist the infidels who were at war with them.

In the beginning of the Surah Muslims are directed to improve their mutual relationship and in the concluding Verses they have been exhorted to help and assist each other. which shows how important is this matter in connection with jihad.

THE BATTLE OF BADR AND ITS CAUSES: This battle was fought at the place known as Badr, which is at a distance of 148 kilometres from Madina and 303 kilometers from Makkah. On the one side were the Muslims of Madina, being led by the prophet (Sallal Lahu Alaihi Wa Sallam) himself. and on the other side were the unbelievers of Makkah whose commander was Abu Jahl. Muslims were slightly more than 300 in number and were ill-equipped and scantily armed. while the infidels' army' was one thousand strong and was fully armed and well- equipped. This was the first battle that was fought between Unbelief and Islam, therefore it has a great historical importance. The causes of this battle are briefly as

follows:

(1) The polytheists of Makkah had plotted to kill the Prophet (Sallal Lahu Alaihi Wa Sallam), but he escaped from their clutches and migrated to Madina, where he found most loyal friends who had determined to help and assist him till their last. The infidels of Makkah were embittered and felt jealous.

(2) Those Meccans who had accepted the faith of the prophet (Sallal Lahu Alaihi Wa Sallam) and had become the standard-bearers of monotheism were being subjected to the severest kind of tortures, so much so that they were compelled to leave their homes and migrate from Makkah.

(3) The idolaters of Makkah had placed restriction on the freedom of belief and conscience, which is a man's birth right. They were not prepared to tolerate any person who had given up idolatry and had adopted monotheism as his religion. They pressurised such persons and harassed them so that they might not give up their forefathers' religion, however wrong it might be in their eyes.

(4) The polytheists of Makkah had blocked the way of the Muslims for going to Hajj and Umrah. When Sa'ad bin Mua'z went to Makkah for Umrah, Abu Jahl accosted him and said in the Haram:

"You are fearlessly performing pilgrimage in Makkah, although you have given shelter to those who have turned away from our religion, and you are assisting and helping them. Had you not been with Abu Safwan, you would not have gone away safely from here."

In reply Sa'ad said to him; "By God, if you prevented me from this, then I will block you from a thing which will be more severe for you and that is your way of passing through Madina." - (Bukhari, Kitabul Maghazi).

(5) Allah had made the House of Ka'ba as a centre of monotheism and the purpose of the system of Hajj introduced by prophet Ibrahim, its constructor, was to keep people attached to the religion of monotheism. But the Quraish who became its trustees installed idols in it and observed polytheistic rituals. The Quraish had no right to change this historic and great mosque into a house of idols, and to occupy it by force. Therefore, it was necessary to remove them from its trustee-

ship, to purify it from the idols and idolatry, and to restore its original state of the centre of Monotheism Tawheed).

These were the basic causes which intensified the tension between the Muslims of Madina and the polytheists of Makkah. Then the polytheists of Makkah schemed and plotted against the Muslims of Madina, as a result of which a state of war existed between the two, and Quran gave open permission to Muslims, who had so far restrained themselves, to wage a war against the unbelievers.

In these conditions when Abu Sufyan was returning with a trading caravan from Syria to Makkah, the Muslims of Madina wanted to attack it so that the infidels might be weakened and they might learn a lesson. When Abu Sufyan came to know of it, he sent for help from Makkah. Thereupon the idolaters of Makkah mobilised an army of one thousand men, which included their top leaders, and with full preparedness set out for his help. From Madina Muslims also came out for a showdown with whatever preparations they could make. They were a little over three hundred in number, and they were lacking in the necessary equipments of war. Even then they set out from Madina with a grim determination to fight, and proceeded towards Badr.

Before they reached Badr, the trading caravan changed its route and proceeded further from Badr towards Makkah. After the safe passage of the caravan, some chiefs of the infidels wanted to return to Makkah with their army, but Abu Jahl insisted that they should march on to Badr, and finally the army reached Badr. From the other side the Muslim army had also reached Badr. Thus on Friday, the 17th of Ramadan of the year 02 A.H. (623 A.D.) the two armies faced each other at Badr. The prophet (Sallal Lahu Alaihi Wa Sallam) prayed very beseechingly to Allah for His help. When the fighting started, Muslims fought most valiantly, and Allah's help favoured them, and these handful men defeated the large army of the infidels. From amongst the Muslims only fourteen men were martyred, while the infidels lost seventy men, among whom were the great leaders of the Quraish, like Abu Jahl, 'Utbah, Shaibah, Ummayah bin Khalaf, etc. On seeing their great warriors falling, the soldiers of the in-

infidel army took to their heels, and Muslims were able to capture seventy prisoners of war, among whom were also several leaders of the Quraish. Among the captured leaders were Uqbah bin Abi Mu'ait. and Nadhr bin Harith, who were killed on the way of the Muslim army's return from Badr. The Muslims returned to Madina with the remaining prisoners and the spoils of war victoriously. The people of Madina welcomed the prophet (Sallal Lahu Alaihi Wa Sallam) most ardently. They were overjoyed by the safe return of the Prophet of Islam and by this overwhelming victory over the forces of evil. The Prophet (Sallal Lahu Alaihi Wa Sallam) ordered the prisoners to

be released after paying ransom and those who could not pay it were released without paying any thing. The soldiers of the infidel army tasted a very humiliating defeat. It had become very difficult for them to face their countrymen when they reached Makkah.

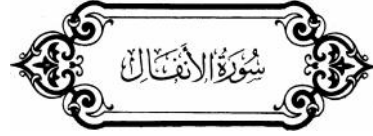
This was the Battle of Badr which snatched away the leaders of the infidels of Makkah and converted them into orphans, and gave such a turn to the careers and history of Muslims that thereafter they marched forward with their revolutionary message and overwhelmed the world, and whichever power clashed with them was finally crushed to smithereen.



8. SURAH AL - ANF AL
(THE SPOILS OF WAR)

Verses 75

Translation of the text



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. They ask you about the spoils of war. Say: "The spoils of war belong to Allah and the messenger. So fear Allah and keep straight the relations between yourselves, and obey Allah and His messenger, if you are believers." ¹

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ قَالُوا
اللَّهُ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ
مُؤْمِنِينَ ①

2. The believers are only those whose hearts are filled with awe² at the mention of Allah, and whose faith grows stronger when His revelations are recited to them³, and they put their trust in their Lord⁴;

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمُ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ②

3. Who establish salat ⁵ (prayer), and spend (in Our way) of that which We have given them⁶.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ③

4. Such in reality are the true believers. For them are the grades of honour with their Lord, and forgiveness and bountiful provision.

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ
وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ④

5. (And the events at Badr took place, in the same way), as your Lord brought you forth from your home (Madina towards Badr) with the truth, while a group among the believers were averse to it⁷,

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ
وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ⑤

6. Disputing with you about the truth, even after it had been made manifest, as if they were being driven to death, and they were seeing it ⁸, (with their own eyes).

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ
وَهُمْ يَنْظُرُونَ ⑥

7. And when Allah had promised you one of the two bands that it should be yours⁹, and you wished that the unarmed one might be yours¹⁰; while Allah willed¹¹ to establish the truth according to his words and to cut off the roots of unbelievers¹².

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ
وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ
وَيُرِيدُ اللَّهُ أَنْ يُخَيِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ⑦

COMMENTARY

1. There was some dispute about the distribution of the spoils of war the victorious Muslims captured at the Battle of Badr. Since this was the first battle that was fought under the banner of Islam, there were differences of opinion on various problems that arose and certain weaknesses were also observed. In this connection the most important question that came up was: who deserved to get the spoils of war, those who actually captured the spoils or whether other soldiers of the army also deserved to receive them, and what is the guiding principle or rule for the distribution of the booty. Here while giving a reply to this question, attention is drawn towards removing the weaknesses which came to the fore on this occasion, because the higher objectives which Islam intends to achieve by means of jihad can only be attained when its soldiers prove to be sincere, of good character, attached to each other and highly disciplined.

“Spoils of war belong to Allah and His messenger,” is the principled reply that is given to this question, which means that the right and authority to spend or distribute the spoils of war fully and absolutely vests in Allah and His messenger. whatever commands they give must be accepted and obeyed. Allah stated the rule of distribution of the spoils of war in Verse No.41 and left the details for the prophet to decide.

2. That is: The people of faith are so warm hearted, keen and sensitive in their love for God that whenever His name is mentioned, their hearts are filled with awe by the thought of His greatness. The other name for such a state is 'taqwa'.

3. The real connection of faith is with the heart, and if care is taken to develop the state of faith that is generated in the heart, then it will be seen that it grows stronger with regularity. Recitation of the Verses of Quran with understanding their sense and meaning results in strengthening faith.

4. That is: Their real trust is not in provisions and equipments but in Allah. For waging a war they provide themselves with whatever equipment they can collect and also employ the best possible strategies. and inspite of all this they do not think that their success depends on their equipments or their strategies; they think that their success depends on the help that would come

from Allah. Similarly when they receive Allah's command to fight. they do not hesitate on account of shortage of equipment. but they enter the fray even when they are most ill-equipped. ;and they think that the outcome is in the hands of Allah.

5. The significance of this aspect of prayer (salat) in connection with jihad makes it clear that, that army of Muslims which does not establish prayer is utterly useless for bringing in the Islamic revolution.

6. Refers to the fact that people fighting in the way of Allah are not mercenary soldiers. nor do they have any material benefits as their goals. but they spend their own money and sacrifice everything they possess.

7. This Verse clarifies that the prophet (Sallal Lahu Alaihi Wa Sallam). left Madina under the command of Allah. and his leaving Madina was for the purpose of establishing truth. that is he had not left Madina for any worldly objective or for plundering or merely shedding blood. but the objective was to prove the truth of the dawah of monotheism and of his prophethood. And this objective could not be achieved by attacking the trading caravan. but only by confronting the army of the infidels. Therefore, when he left Madina. he advanced with the idea of reaching Badr only. But a group of Muslims did not like the idea of challenging the infidel army. They wanted to attack the trading caravan which was travelling from Syria to Makkah. because it was easier to overpower the caravan than win against the army.

8. This event took place before their coming, out of Madina. When the Prophet (Sallal Lahu Alaihi Wa Sallam) informed the Muslims that Abu Sufyan has left Syria on his way to Makkah with his trading caravan. and the army of the disbelievers was advancing towards Badr from Makkah. and that they would be confronted with either of the two groups. a section of the Muslims were inclined to attack the trading caravan. Later on when the prophet clearly told them that they have to fight the army of the disbelievers. so that a final decision between truth and falsehood might come out. some of the Muslims who were weakened, felt that fighting against such a large and well-armed army of the infidels in such an

ill-equipped condition would be nothing short of inviting their own death. Therefore, they tried to argue with the Prophet in this matter, they were insisting that the Muslims should advance towards the caravan instead of towards the army. This attitude of theirs is criticised here.

9. That is: you will overpower the caravan or the army. This was the promise of Allah, about which the prophet (Sallallahu Alaihi, Wa Sallam) had already informed the Muslims. For tactical reasons the point was kept vague, but subsequently before the Muslim army set out from Madina, the prophet had informed the Muslims that they were going to fight the infidel army, so that the people of faith might come out fully prepared for fighting.

It may be noted that some errors have been committed by narrators and biographers in relating the events in their proper order. For this reason a correct picture of the events is not presented before our eyes, e.g. this statement of the biographer, Ibn Ishaq that the prophet had set out with the objective of attacking the caravan, and subsequently he informed the people that the fighting would be against the army. The relating of the events in the wrong sequence has given a chance to the opponents of Islam to raise objections. But the statement of the Quran referred to herein refutes this objection. since it is clearly mentioned here that the fighting would be against the army was made known before setting out from Madina, and that is why a section of the Muslims did not like taking up arms against the infidel army and they had entered into an

argument with the prophet. Therefore, these narratives should be viewed in the light of what is stated by Quran and the statement of Quran should not be viewed in the light of these narratives.

It may also be noted that even if the Muslims were to attack the trade caravan, it would not have been a wrongful act, for the Quraish were at war with the Muslims and in conditions of war to attack the caravans of the enemy to weaken him is not an objectionable thing. And if at all it were an objectionable thing, Quran would not have stated: one of the two bands, that it should be yours," but it would have said that the army should be yours. But since by overpowering the caravan the distinction between the truth and the falsehood would not have become manifest, and misunderstanding could have been created that the objective of the Muslims was only to plunder the caravan, Allah did not let the caravan to come under the Muslims' attack and caused the army to be confronted by them, and when with the help from Allah the Muslims were victorious, it was amply proved that the plan of the battle which was drawn by the prophet was absolutely correct, and this had happened under the guidance and support of Allah.

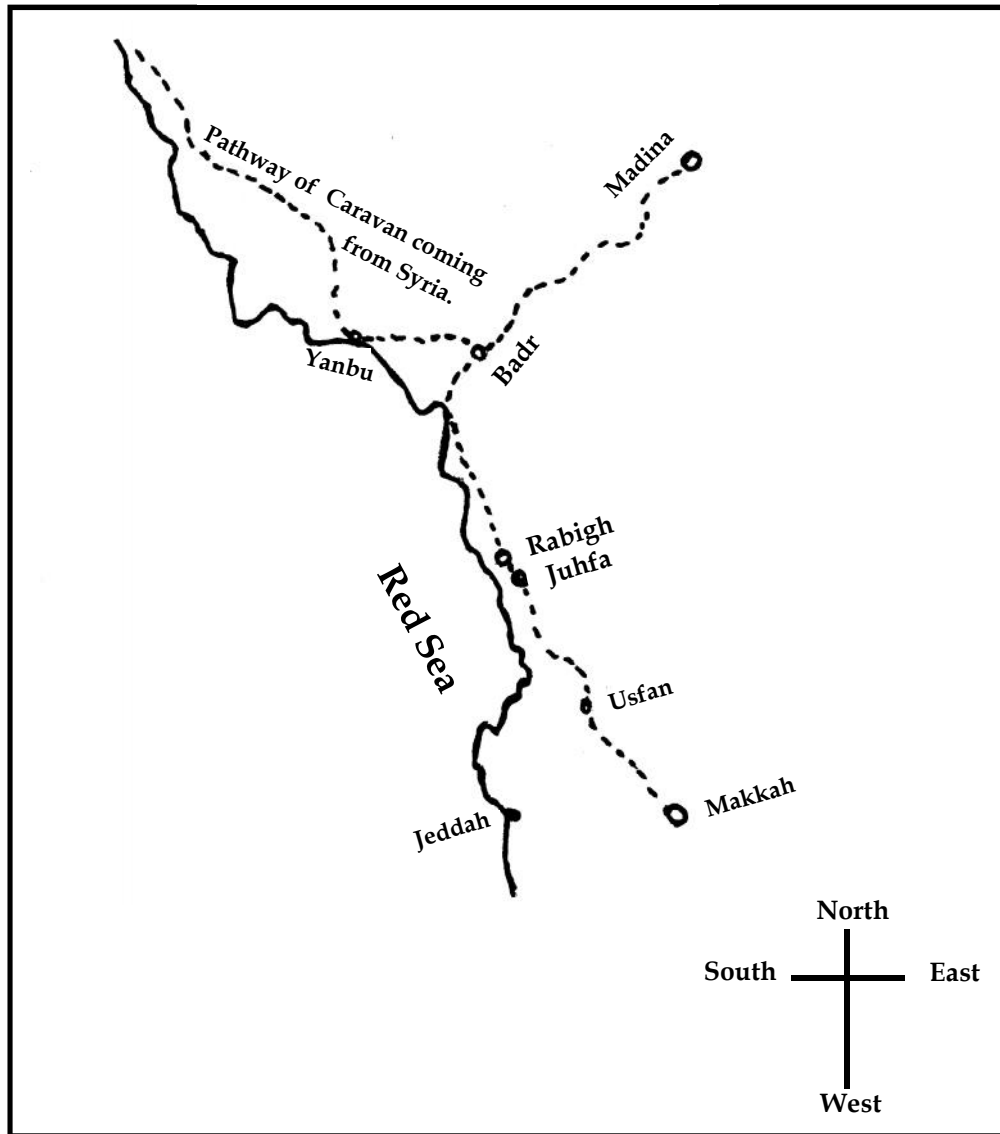
10. By the unarmed ones is meant the trade caravan. Since this trade caravan consisted of only forty persons, it would have been possible to overpower it without any resistance.

11. That is: By His commands.

12. It is obvious that this objective could be achieved by fighting only.



Pathway Leading to Badr From Madina, Makkah And Syria



8. So that He might justify the truth and prove falsehood to be false, however, distasteful it might be to the guilty¹³.

لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

9. when you were appealingly praying to your Lord¹⁴, He answered: " I will help you with a chain of thousand angels. "

إِذْ سَأَلْتَهُنَّ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِئَةِ
مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

10. And Allah made this a glad tidings (for you¹⁵), and (He gave this glad tidings to you) so that your hearts might be reassured, for help comes only from Allah¹⁶. Verily Allah is Mighty, Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرًا وَلِنُظْمِينَ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا
مِنَ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

11. (And remember the time) when he caused you to be overcome by drowsiness, as peace from Him¹⁷ and sent down rain-water from the sky so that He might purify you and to remove the impurity of Satan from you, and so that He might strengthen your hearts and thereby to plant your feet firmly¹⁸.

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ
مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ
وَلِيُرِيطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

12. At that time your Lord was revealing to the angels (saying): " I am with you, so keep firm those who believed¹⁹. I will cast terror into the hearts of disbelievers. So strike on their necks, and strike on every finger of theirs²⁰.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا
سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ
الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

13. This because they opposed Allah and His messenger, and whoever opposes Allah and His messenger, then Allah is strict in punishment.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ
وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

14. This is your punishment, so taste it. And indeed for the infidels is the punishment of Fire²¹.

ذَٰلِكُمْ فَذُوقُوا وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

15. O You who believe ! when you encounter as an army the infidels (in a battle), do not turn your backs to them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا وَاذْهَبًا
فَلَا تُولُوهُمُ الْأُدْبَارَ ﴿١٥﴾

13. That is: To the disbelievers.

14. The Muslims had prayed to God for His help, and the prophet (Sallalahu Alaihi Wasallam) spent the whole night praying to Allah, and even during the daytime these words were on his lips:

“O God ! Fulfil the promise that You have made, and grant us the thing which You have promised. O God ! If this band of handful people is destroyed today, then there will be none to worship You”.- (Muslim - kitabul Jihad).

15. That is: The tiding of the descending of the angels that was given to you did not mean that the angels would come and fight on your behalf and that you were not to fight the infidels and put your lives in danger, but giving a good tiding to you only meant that if you stood up firmly against the disbelievers and were prepared to stake your lives in the fighting, then to make you stand firm, to boost your morale, and to make your strikes effective on such an emergent occasion Allah would help you, as has been made clear in Verse No. 12. And this was a great help from Allah, because the army whose morale is high and whose soldiers are ready to stake their lives cannot be defeated by its opponent. That is the reason why in the Battle of Badr, where Muslims were outnumbered in the proportion of 1: 3 defeated the enemy, But if the purpose of sending down the angels was to fight directly against the infidels, then in such a case only one angel would have sufficed. But this is not the tradition of Allah. The clash of the truth and falsehood is a great trial for the parties concerned. The followers of falsehood get an opportunity to express their worst passions and the followers of truth to show their merit. But since the followers of truth are scantily armed, ill- equipped and less in number, Allah sends His angels to assist them, And so far as the Divine help is concerned, it is always with the followers of truth, whether their number may be small or large.

16. That is: Even if this glad tiding were not given them, they should be reassured that Allah's help would definitely come, and whenever help comes. it is always from Allah. Angels themselves do not help anybody, but when they get a command from Allah they arrive to

assist the needy.

17. This event took place in the night before the morning of the battle. This was a night of great terror and restlessness. It is obvious that on such occasions sleep evades men. Therefore there was no question of deep slumber for Muslims on the eve of the battle. However, it was necessary for them at least to doze for some time so that they might be able to fight in the morning with vigour. Allah caused them to be overcome by drowsiness. which helped them in shedding their fear and enabled them to feel fresh in the morning and fight valiantly in the battle.

18. On the eve of the battle Muslims were anxious about their supply of water. Allah caused rainwater to fall, which proved helpful in various ways. After a long journey Muslims needed to take a bath to remove the dust, but their greater need was to have water for their cleanliness and wuzu (ablutions) before the prayers. Muslims were camping in an open ground. The rainwater bathed them and also enabled them to collect water in a tank which they dug for the purpose. Another advantage of the rainwater was that their doubts and misgivings were removed, for Satan was putting various misgivings in their minds, particularly the suggestion that the conditions are not suitable for Muslims. The third benefit was that it provided the much needed freshness and the Muslims considered it to be a symbol of Divine help. which strengthened their hearts. Fourthly. the place where Muslims were camping was sandy. and with the falling of the rainwater on it, the ground became firm and it became easier for them to manoeuvre. In this way this rain of blessing proved so much beneficial for the Muslims that it changed the entire scenario of the battle. On the other hand this rainfall proved to be disastrous for the infidels, for where they were camping it caused it to become muddy, and it became very difficult for their soldiers to have a firm foothold and fight effectively.

19. That is: It was this work which was entrusted to the angels. namely to boost the' morale of the people of faith. so that they might offer stubborn resistance to the infidels. As for the point: how angels are helpful in boosting

the morale of the people of faith. it is a matter connected with the Unseen. about which we cannot have any knowledge, Therefore, it would suffice for us to understand that as by the machination of Satan for creating doubts men falter and stumble, similarly as a result of the inspiration by the angles men's feet get a firm foothold.

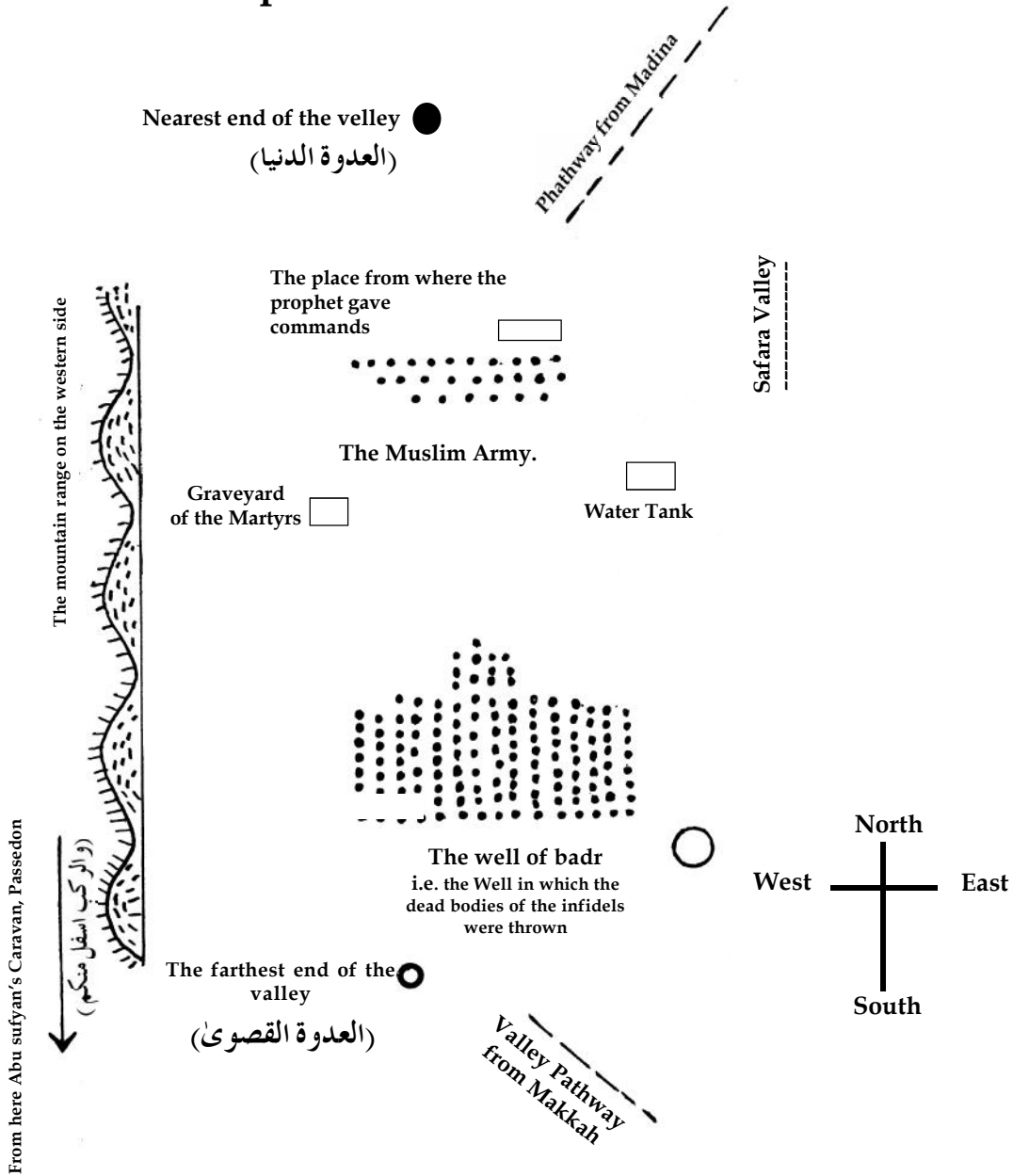
20. It does not mean that the angels were commanded to strike with the sword on the necks of the infidels. If it were to be so, then they would not have been commanded to strike on the fingers of the infidels. The angels were asked to strike on their necks and on their fingers. The words of Quran (Fadhriboo fauqal a'naq) do not mean to cut the necks but they mean to strike on, or rather over, the necks. This strike

is the same unseen fact as is the angels' boosting the morale of Muslims, that it is connected with the internal state and not with the outward action. As the result of the striking of the angels on the necks of the infidels was this that their necks became easy prey for the swords of the Muslims, and the result of their striking on the fingers was this that their hold on their weapons became loose and they could not attack Muslims with strong and firm hands.

21. That is: In the world you received the punishment at the hands of the angels and you were disgraced. But the matter did not end there, the punishment in the Hereafter is still pending, for every disbeliever has to enter the Hell and undergo the severe punishment of burning therein for ever.



Map of the Battle of Badr



16. And whoever on such a day turns his back to them, except as a strategy of war or to join another group (of his own), he shall incur the wrath of Allah, and his abode is Hell, an evil refuge²².

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ
أَوْ مُتَحَرِّفًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ
وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

17. You did not slay them, but Allah slew them, and (O prophet !) you did not throw (dust when you threw dust towards them), but Allah threw it²³, in order that He might test the believers by a gracious trial. Verily, Allah is Hearer, Knower .

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ
وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ
مِنْهُ بِلَاءٍ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

18. That is so; and Allah weakens the tactics of the infidels²⁴.

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

19. If you sought judgment, so the judgment has come to you²⁵. If you desist, it will be better for you. And if you repeat (your acts), so shall We,²⁶ and however superior in number your forces may be, it will be of no avail to you. And Allah is with those who believe²⁷.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْقِتْمُ وَإِنْ تَدْنَهُوا فَهَوَاجِرُ
لَكُمْ وَإِنْ تَعُودُوا نَعُدُّوْا وَعَلَىٰ كُنُوفِكُمْ فُنُكُمُ شَيْئًا وَلَوْ
كَثُرْتُمْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

20. O you who believe ! Obey Allah and His messenger, and turn not away from Him when you hear²⁸ (His words).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا
عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

21. And do not be like those who say: "we hear", but they hear not²⁹.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

22. Verily in the sight of Allah the worst of the beasts are the deaf and dumb people, who do not use reason .³⁰

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضَّمَامُ الَّذِينَ
لَا يَعْقِلُونَ ﴿٢٢﴾

23. And had Allah perceived any virtue in them, He would have made them hear , but had He made them hear (without it), they would have turned away with aversion³¹.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

24. O you who believe ! Respond to Allah and His messenger when he calls you to that which gives you life³². And know that Allah stands between man and his heart³³, and that in His presence you shall all be assembled.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ
الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

22. Islam wants to prepare its own valiant and brave soldiers, who only know to forge forward in the path of Allah making Allah as their goal. Therefore, there are no words like retreat and running away in its dictionary. Quran warns of severe punishment to those who would turn their back in fighting against the infidels, and in a hadith the Prophet (Sallal Lahu Alaihi Wa Sallam) has listed it among the seven mortal sins:

وَالْتَوَلَّى يَوْمَ الْزُّحُفِ (مسلم كتاب الايمان)

“And on the day of fighting to turn one’s back is one of the seven mortal sins.”

-(Muslim-Kitabul Iman).

However, as stated in the Verse, there are two instances which do not come under the definition of turning one’s back or running away from fighting: one is to retreat as a tactical manoeuvre, and then to re-attack with redoubled force, and the other is to join another fighting group of one’s own army near the fighting front as a tactical measure.

23. In the Battle of Badr when the fighting started, the prophet (Sallal Lahu Alaihi Wa Sallam) took a handful of sand and threw it towards the infidel army, saying: “Let their faces be disfigured” and at the same time the Muslim soldiers pounced upon the disbelievers. This resulted in the killing of their great leaders and the disbelievers had to suffer a disgraceful defeat. This event is recorded in the ‘Seerat Ibn Hasham’ (Vol. 2 page. 268). In the said Verse the allusion is to this event only. It means that it was the work of Allah alone which made the strike of the Muslims tellingly effective against the infidels, and to blow the dust thrown by the Prophet into the eyes of infidels, therefore, the victory that the Muslims gained in this battle was possible only With the help of Allah alone.

24. That is: In the Battle of Badr the disbelievers were defeated convincingly. If after this they played any tricks, Allah would blunt their tricks. And it is a fact that after this the disbelievers hatched various conspiracies and indulged in great intrigues, but Allah aborted all their conspiratorial attempts, and they were made totally

helpless to stem the advancing tide of the Islamic revolution.

25. Through this battle the polytheists wanted to come to a final decision with regard to truth and falsehood. and their leader. Abu Jahl had prayed to God that whoever of the contending parties might be more guilty of cutting the cord of kinship be destroyed. By granting victory to Muslims and subjecting the idolaters to an ignominious defeat, Allah delivered His judgment that the Muslims were on the right path and their opponents were the followers of falsehood.

26. This is an advice to the polytheists as well as a warning, Advice in this sense that after seeing the outcome of the Battle of Badr. if they give up their antagonism against Islam, it would be in their own interest in that they would be spared disgrace and destruction; and warning in this sense that if they still persisted in their antagonism against Islam, then God would also again submit them to further disgrace and destruction.

27. This prophecy of the Quran proved to be true up to the hilt, The idolaters waged wars against Islam and its prophet (Sallal Lahu Alaihi Wa Sallam) subsequently. with bigger armies. but their superiority in numbers, etc, proved to be of no avail to them. In all these wars between faith and disbelief. the outcome of every battle showed that Allah was with the people of faith.

28. That is when the voice and words of Allah and His messenger are reaching you. your indulging in disobedience even after hearing them is extremely wrong and sinful.

29. The allusion is to the Jews who indulged in disobedience to God even after receiving the Divine commandments. They heard the words of God but they did not listen to obey them.

30. That is: Those who do not use their reason. they are deaf for the purpose of hearing the truth and dumb for the purpose of speaking it. Such persons are not humans. but beasts. nay even worse than the beasts.

It means that for following the faith sincerely. it is necessary that man should try to understand what are the demands of the faith which he has accepted and what responsibilities devolve on him after accepting faith.

31. Means that those who do not use their reason are deprived of accepting the truth. and Allah does not grant them the guidance to listen and understand the truth, because they do not have the necessary virtue or good in their character. It is obvious that for getting good produce merely good seeds are not sufficient, for this good sowing ground is also necessary. Allah had endowed them with a liking for virtue but they have lost this faculty, and therefore, even if such people are made to hear the truth, they would not be influenced or impressed by it.

32. That is: Whatever service may be entrusted to you by the prophet or whatever command may be given to you by him, obeying his commands is a life-giving act for you, for every command of the prophet is heart-warming and soul-enriching. Obeying his commands nourishes feelings of virtue in men and a life-giving current runs through man's innermost self. This state of neo-life is an experience which a sincere follower of the Prophet (Sallal Lahu Alaihi Wa Sallam) feels in the life of

this world also. As for the Hereafter, it is only the followers of the Prophet (Sallal Lahu Alaihi Wa Sallam) who will get the everlasting life of unending pleasures.

33. You should fear that if you disobeyed any command of Allah and His messenger, your hearts would turn away from their obedience totally.

اللَّهُ مُقَلِّبُ الْقُلُوبِ

Allah is the changer of the heart's states inclinations. when He sees that a person continues to flout His commands, He makes that person's heart predisposed and agreeable to disobedience. After this he is unwilling to an attitude of obeying God and His messenger's commands. As the urdu poet. Mirza Ghalib, has said:

**Janta hoon sawab ta'at zuhud
per ta'biyat Idhar nahin a'ati**

"I Know the rewards for worship and piety.
But I feel disinclined to go that way."



O you who believe ! Betray not Allah and His messenger, nor betray your trusts knowingly. And know that your possessions and your children are a trial, and it is Allah with whom lies the great reward. O you who believe ! If you fear Allah, He will grant you Criterion (to judge between right and wrong), and will rid you of your evils, and will forgive you. Allah is of great bounty. (Al-Quran)

25. And guard against the trial³⁴, (mischief) which will not fall exclusively on those of you who are wrong-doers, and also know that Allah is very strict in giving punishment.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٥﴾

26. And remember when you were few in number, and considered weak in the land, and were afraid that people would snatch you away³⁵, then He gave you refuge³⁶, and strengthened you with His help, and provided you with good things (of life) so that you might be grateful.

وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَضْعِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

27. O you who believe ! Betray not Allah and His messenger³⁷, nor betray your trusts knowingly³⁸.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٥٧﴾

28. And know that your possessions and your children are a trial³⁹, and it is Allah with whom lies the great reward.

وَعَلِمُوا أَنَّكُمْ أَمْوَالِكُمْ وَأَوْلَادِكُمْ فَتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٥٨﴾

29. O you who believe ! If you fear Allah, He will grant you Criterion (to judge between right and wrong)⁴⁰, and will rid you of your evils, and will forgive you.⁴¹ Allah is of great bounty.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥٩﴾

30. And (O prophet ! remember the time) when the infidels were plotting against you so that they might confine you, or might kill you, or might banish you;⁴² they were plotting and Allah (also) was planning, and Allah is the best of planners⁴³.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُجْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرُورِينَ ﴿٦٠﴾

31. And when our revelations were recited to them, they said: "we have heard. If we wish we can produce the like of this. It is nothing but fables of the ancients."

وَإِذْ اتَّخَذُوا عَلِيمُهُمُ الْإِنْتِنَاءَ قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٦١﴾

32. And when they said: "O Allah ! If this indeed is the truth from You, then rain down stones on us from the sky, or bring down some other painful punishment." ⁴⁴

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٦٢﴾

34. Means the social trials and mischief. When the flames of social evil or mischief are kindled and start blazing, they devour all, evil as well as virtuous people. To be safe from such a catastrophe it is necessary that the collective conscience of the society should be awake; and whenever a society sees a mischief raising its head, it should try to crush it, and should stop the mischief makers. It is essential to be cautious during the times of war to make sure that no mischief raises its head from any corner of the society. else in such a delicate situation the unity of Muslims can receive a grievous setback.

As long as Muslims followed this guidance, no mischief could raise its ugly head in their society. But in the later times when all kinds of people joined the Muslim society, and when they could not keep in view this guiding principle, all sorts of , mischiefs occurred and the entire Muslim society, had to face the consequences.

35. As long as Muslims remained in Makkah, their condition remained as stated here.

36. That is: In Madina, where Muslims had migrated from Makkah.

37. Betrayal means disloyalty or unfaithfulness. It means that the covenant of loyalty that you have made with Allah and His messenger should be adhered to, and you should not act in any way that would compromise your position or make your loyalty doubtful. The test for judging the loyalty with Allah and His messenger is brought into play particularly when there is a war between disbelief and Islam.

38. Here trusts means responsibilities and the meaning of betraying them is that in fulfilling them man may, act carelessly or irresponsibly.

The area of trusts is wide, which has been explained in Note No. 123, Surah An-Nisa. Here particularly those responsibilities are directed to be fulfilled which concern the social affairs of Muslims.

39. The main cause for a man to indulge in betrayal is his increasing love for his possessions and his children. Therefore, this fact has been made clear that these things are a means of test in the life of this world. Through them it is to be tested and seen as to who proves himself to be unfaithful to Allah and His messenger on account of his love for his children and his possessions,

and who proves himself to be sincere and loyal to Allah and His messenger in spite of these worldly temptations.

40. That is: He will create in you the ability to discriminate between what is right and wrong, then at every turn of life you will be able to see which path is straight and which is crooked and in every delicate situation your insight will guide you to truth.

In the affairs of life the people of faith are confronted with new problems. They also have to pass through varying types of trials. On such occasions, the practical steps that are to be taken are to be decided upon in the light of the guiding principles of Quran and Sunnah. On these occasions the internal insight helps in coming to the right decision and this insight develops from leading a righteous life in fear of Allah. This insight and this power of discrimination has been referred to here as 'Furqan' (Criterion).

41. If a man leads a righteous life, then Allah rids him of his evils, that is he removes the stains of his sins, and guides him to reform himself. Thus virtues and good qualities manifest themselves in his character, and what little sins he might have committed are forgiven by Allah, by His grace.

42. It refers to those conspiracies of the Quraish, which they were hatching in Makkah against the prophet (Sallal Lahu Alaihi Wa sallam). In the meeting that they held in Darun Nadwah, different proposals were considered. Some one had suggested that he should be taken as a captive, another had suggested that he should be banished from Makkah. Finally, it was decided unanimously to kill him. The modus operandi for this heinous act was decided to be: that a youth be selected from every tribe, and all these youths should attack him simultaneously and kill him. In this way the charge of killing him will be distributed over all the tribes, and the tribe of the prophet, Bani Hashim, would not be able to take revenge from all, therefore, they would be compelled to take blood money (compensation). This was the proposal of Abu Jahl, and according to this . proposal all the youths surrounded Prophet's house one night. But Allah had informed him earlier, and therefore, he had left his house before they could do anything, and

thus their conspiracy failed.

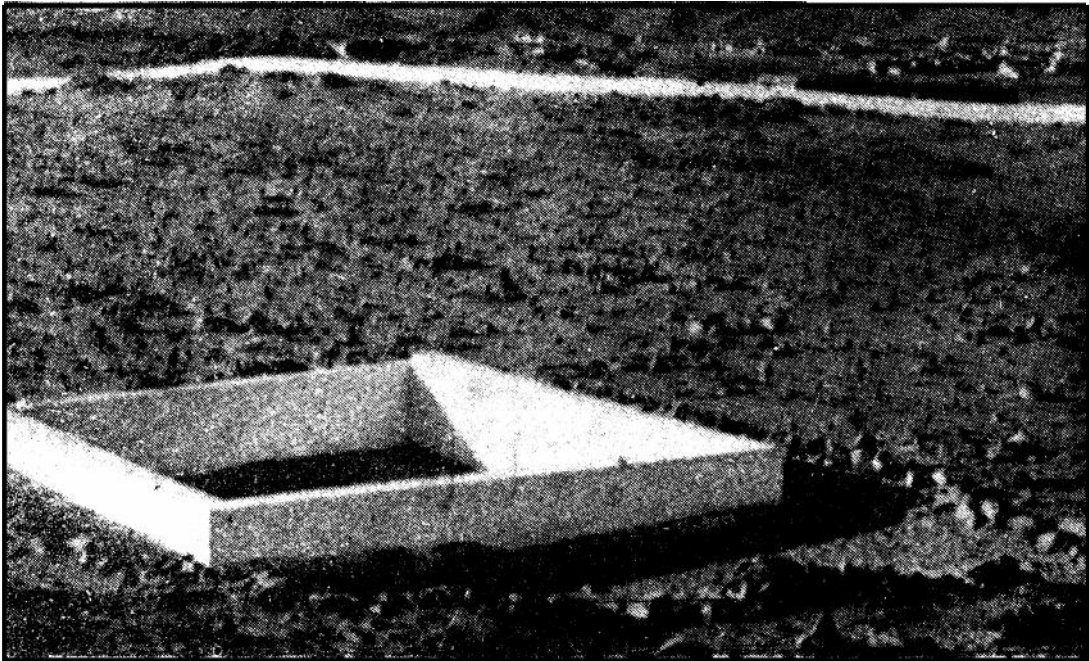
He left his house quietly. He took shelter in a cave, called 'Thaur' for three days. Thereafter he migrated to Madina. This event marks the beginning of the Hijra (Hejira) Year, (A.H.). (This event is recorded in Seerat Ibn Hasham in detail, 'page 92, Volume II).

43. Quraish had conspired to kill the prophet, but Allah had so planned that they could not harm him physically in the slightest way. He

reached Madina safely. This migration proved to be very beneficial for the Muslims and from there onwards the avenues of success and progress were opened for them.

44. In Bukhari it is mentioned that these words were uttered by the Quraish chief, Abu Jahl, and in other narratives they are ascribed to Nadhar bin Harith. In fact this was not a prayer, but were the words uttered by them in their passions of anger against the prophet and his religion.

The Battale-field of Badr



33. And Allah was not to punish them when you were in their midst,⁴⁵ nor does He punish them if they are asking for forgiveness.⁴⁶

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

34. But now what (excuse) have they that Allah should not punish them, when they debar (worshippers) from the Masjid-i-Haram (Sacred Mosque), though they are not its guardians ! Its guardians can be only those who fear Allah⁴⁷, but most of them do not know.

وَمَا لَهُمْ آلَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يُصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاءُؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

35. And their prayers at the House (of Allah) are nothing but whistling and clapping of hands. So now taste⁴⁸ the punishment, because you disbelieved.⁴⁹

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

36. Verily those who disbelieve spend their wealth in preventing (men) from the path of Allah. They will continue spend their wealth, but they rue it, and in the end they will be overcome⁵⁰. Those who disbelieve will be driven to Hell.⁵¹

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُجْشَرُونَ ﴿٣٦﴾

37. In order that Allah may separate the impure from the pure, put the impure, one upon another, heap them together and cast them into Hell.⁵² These very people are the losers.

لِيَبَيِّنَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

38. Tell the disbelievers that if they desist, that which is past will be forgiven them⁵³; but if they repeat, then the example of what happened to the people before them is there (as a warning)⁵⁴.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَدْنُوهُمْ يُعْفَرُوا لَكُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾

39. And fight them⁵⁵ until mischief is no more, and religion be all for Allah.⁵⁶ Then if they desist, verily Allah sees what they do.⁵⁷

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

40. And if they turn away, then know that Allah is your Protector, the best Protector and the Best Helper .

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٤٠﴾

45. That is: As long as Allah's Prophet was present in Makkah, Allah's punishment could not visit it. because Allah sends down His punishment on a township only when that township cannot tolerate the presence of His Messenger therein, requiring the prophet to migrate from there.

46. That is: After the migration of the Prophet, there was only one way in which they can be saved from the Divine punishment, and that is that they should seek Allah's forgiveness. In other words, they should embrace Islam.

47. Only those persons can deserve to be the protectors or guardians or trustees of the House of Allah, who are righteous and who fear God. And only those persons can be said to fear God who believe in Him, in monotheism, and who have faith in His guidance. How can Polytheists and disbelievers be its trustees. when the very purpose of construction of that House was to worship Him and to propagate monotheism, and when its builder Prophhet Ibrahim himself. was the standard-bearer of pure and unalloyed. monotheism.

It means that the polytheists who had unlawfully occupied the Sacred Mosque and who were preventing Muslims from performing the pilgrimage rightly deserved the Divine punishment on account of their aggression, for which if Allah vanquished them at the hands of the Muslims. it will be absolutely justified.

48. For explanation, please see Note No. 5, Surah Ma'oon.

49. The blow that the idolaters received at Badr was an instalment of the Divine punishment.

It is not necessary that Allah's punishment should manifest itself in the form of an earthquake or storm. It can come in the form of destruction of war, and it is a fact that all the battles that were fought, from .Badr to Hunain, the destruction and depredations' of war were the lot of the infidels only.

50. That is: In the battle of disbelief and Islam, defeat is the destiny of the infidels. They are trying their best to stem the onward march of Islam and they are spending their wealth extravagantly, but the result of all this would be nothing but regrets for them and they would rue it.

51. That is: Those who would stick to their disbelief till the last, they would be driven to the Hell.

52. Impure or unclean means the one who is tarnished with the dirt of disbelief, and pure and clean are those who have attained the cleanliness and purity of faith.

On the Day of Judgment Allah will separate the infidels from the faithful people, and then gathering all kinds of infidels together He will cast the entire heap of them into the Hellfire.

53. To desist here means turning away from disbelief and idolatry and giving up these practices. It mean that if they embrace Islam. then whatever wrongful acts they have been doing against Islam before this would be forgiven. Allah will not hold these acts against them.

54. That is: If even after this they persist to follow thier old practice of hostility towards Islam, then Allah's law of punishment would be applied to them also in the same way in which it was applied to the nations of the past like Aad Thamud, Firaun, and his people, ect .

55. For explanation, please see Note No.266. Surah Baqarah.

56. Here two important objectives of giving a command to wage war against the infidels have been mentioned: one is to put a stop to 'Fitna' (mischief), and second is that the religion should be all and exclusively for Allah: To understand the correct sense of both these two things it is necessary that the subject matter being dealt with here is kept in view: Earlier a mention has been made of the aggressive activities of the idolaters of Makkah: one is the fact that they have debarred Muslims from undertaking pilgrimage to Ka'bah, they can neither perform Hajj nor umrah; second that they have unauthorizedly become the trustees of the House of Ka'bah and they are using this place for performing polytheistic rituals; and thirdly they are spending their wealth for preventing people from the path of Allah, Islam, that is they are expending their resources for war purposes. In Verse No. 191 of Surah Baqarah, where it has been mentioned that 'Fitna' (mischief) is more serious or worse than killing, there a mention has also been made of the oppression and tyranny of the idolaters of making life unbearable for Muslims and forcing them to migrate from Makkah. In other words they are not prepared to tolerate the existence of Muslims on the soil of Makkah. A similar topic has been dealt with in Verse No.217

of Surah Baqarah. It means that their main guilt was polytheism, which they were practising unabashedly, and their guilt had assumed serious proportions by their aggressive acts. For this reason their polytheism has been termed as 'Fitna' (mischief)

As for the second objective, religion being all for Allah, this is a positive aspect, and here by religion is meant the religion of monotheism, i.e. Islam, for embracing which a call has been given to the infidels in Verse No. '48 above. The religion being all for Allah means that in the holy place of Haram, the Sacred Mosque, the religion should be monotheistic and no other religion should be allowed to be practised here, because this place enjoys the honour of being the House of Allah, and from the very first day its position is that of the centre of monotheism. Therefore, it is necessary to purify this place and its surrounding areas from the polytheistic religion and practices for all time and to make monotheism a ruling religion there. It means that in this region only those people should be allowed to settle who believe in this religion and they should be governed only by Islam.

This explanation of the Verse which is given by us is not only according to Quran, but it is also supported by hadith, other narratives and the sayings of many commentators. In a hadith it is stated:

أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا
قَالُوا لَا إِلَهَ إِلَّا اللَّهُ عَصِمُوا مِنِّي دِمَائِهِمْ وَأَمْوَالِهِمْ
إِلَّا بِحَقِّهَا وَحَسَابُهُمْ عَلَى اللَّهِ. (مسلم كتاب الايمان)

"I have been commanded to wage a war with the people (i.e. the polytheists of Arabia) until they say: 'La Ilaha Illallahu' (i.e. they embrace Islam). When they say La Ilaha Illallahu, then their life and property would be safe, except some action is taken in a just cause. As for their reckoning, so it is with Allah." -(Muslim-Kitabul Iman).

So far as the other narratives are concerned: Urwah bin Zubair has explained 'Fitna' in terms of the oppression and tyrannies of the idolaters in Makkah, which forced the Muslims to migrate, and Ibn Abbas, Mujahid, Hasan, Qatadah and some

others have taken 'Fitna' to mean polytheism (Tafseer Tabri Vol.II, page 113 and Vol. VIII P. 162). As regards the commentators, some have preferred the first explanation and others the second one. For example, the famous commentator Ibn Jarir Tabari (died 310 A.H.) writes:

فَقَاتِلُوهُمْ حَتَّى لَا يَكُونَ شِرْكَ وَلَا يُعْبَدُ إِلَّا اللَّهُ، وَحَدَهُ
لَا شَرِيكَ لَهُ فَيَرْفَعَ الْبَلَاءَ عَنْ عِبَادِ اللَّهِ مِنَ الْأَرْضِ وَهُوَ
الْفِتْنَةُ وَيَكُونَ الَّذِينَ كَفَّلَهُ اللَّهُ يَقُولُ وَحَتَّى تَكُونَ الطَّاعَةَ
وَالْعِبَادَةَ كُلَّهَا لِلَّهِ خَالِصَةً دُونَ غَيْرِهِ. (تفسير طبري ج 9 ص 123)

"Wage a war against them until polytheism is ended and the one and only God, Allah, is worshipped. In this way the trials through which Allah's slaves have to pass in this land-that fitna-remains no more, and religion is all for Allah. It means that the fighting should be continued till the time worship and prayers are exclusively meant for Allah."

However, some commentators have taken 'deen' or religion to mean the system of life or the system of worship and the command that the religion should be all for Allah has been taken by them to apply not only to the land of Haram (Makkah) but also to mean the political ascendancy of Islam and the enforcement of the Divine laws, and they have explained that the polytheists can remain in the country but they will not have the right to enforce their false laws in the land of God. This explanation of this verse is not correct on account of, among other reasons, this that in this verse it is not merely mentioned that the religion is for Allah but that it is all (wholly and completely) for Allah. If it is taken to mean the enforcement of the Islamic laws, then how can it be said to mean all or whole religion.

As for the question: what about the refuge given by Islam to zimmi (non-Muslims), the basis of this command is not the verse under reference but Verse No.29 of Surah Taubah.

57. To desist means to desist from polytheism and its attendant mischief making. If they desist, then Allah will forgive them their past crimes, and in future what would they do He would see.

When Allah showed them to you (O prophet!) in your dream as few in number, if He had shown them to you as many, then you (Muslims) would have been discouraged and you would have indulged in dispute over the affair. But Allah saved you. Verily, He knows what is in the breasts. (Al-Quran)

41. And know that whatever you obtain as spoils (of war)⁵⁸, a fifth thereof is for Allah, and for the messenger and for the kinsmen (of the prophet), orphans, the needy, and the wayfarer,⁵⁹ if you believe in Allah and that which We sent down⁶⁰ to our slave on the day of decision⁶¹, the day when the two armies met. And Allah has power over all things.⁶²

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ
لِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَيْنِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣١﴾

42. When you were on the near bank of the valley and they on the farther bank, and the caravan was below you. Had you mutually agreed to meet one another in battle, you would not have met.⁶³ But what was to happen, Allah wanted to accomplish it,⁶⁴ so that he that was destined to perish might perish after seeing the clear proof (of the truth) and he that was destined to survive might survive after seeing the clear proof⁶⁵ (of the truth). Verily, Allah is Hearing and Knowing.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَ
الرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِلاِخْتِلاَفِ فِي
الْبَيْعِ وَلَا لَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ
مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ
اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٣٢﴾

43. When Allah showed them to you (O prophet !) in your dream as few in number,⁶⁶ if He had shown them to you as many, then you (Muslims) would have been discouraged and you would have indulged in dispute over the affair. But Allah saved you. Verily, He knows what is in the breasts.

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَأَيْتَهُمْ
كَثِيرًا لَفَاشَلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ
اللَّهَ سَأَمَ إِنَّهُ عَلَيْهِ يَدَاتِ الصُّدُورِ ﴿٣٣﴾

44. And when you faced one another, He made you see them in your eyes as few, and lessened you in their eyes,⁶⁷ in order that Allah might accomplish the thing that was destined to happen. And to Allah all matters return.

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّقَاتُمْ فِي أَعْيُنِكُمْ قَلِيلًا
وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٣٤﴾

45. O you who believe ! when you encounter an army,⁶⁸ hold firm and remember Allah much so that you may be successful.⁶⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا
اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

58. That is: The arms, equipments and the property which Muslims may take away from the disbelievers in the battle.

It should be noted that here the command deals only with the movable property. Commands in respect of the immovable property are given in Verse No.7, Surah Hashr.

59. That is: From the booty or the spoils of war, its one-fifth (i.e. twenty percent) would be taken out and it would be spent for the purposes mentioned in the verse.

'Is for Allah' means it is for being spent 'to propagate His religion and for jihad in His cause. 'Is for the messenger' means that the prophet can spend from it for his own needs. The prophet has been spending this share in the activities for the welfare of Muslims, and after him this share is to be used for the same purpose.

By kinsmen are meant the kinsmen or relatives of the prophet. Since the prophet had made receiving of zakat haram for his kinsmen, Allah made arrangements for meeting the needs of the family of prophet from the spoils of war .

Orphans, the needy and the wayfarers can also be assisted from the wealth received as spoils of war. It can be spent on their welfare too. The Islamic State can spend it in whatever way it may deem fit on these items.

By wayfarers are meant those travellers who might have become needy in the course of their travels, though they might be rich in their own native lands.

This was the distribution of the one-fifth. As regards the distribution of the remainder, that is eighty percent., that can be distributed among the mujahideen, soldiers. Quran has not specifically mentioned that this four-fifth must necessarily be distributed among the mujahideen, but it has only stated that one-fifth should be expended in a particular manner. Therefore, from this it can be concluded that if the Islamic State so decides it can spend even this four-fifth share for defence needs and for the security of the state. and in the modern times when the whole system of warfare has been totally changed, the need for adopting this line is obvious. At the time when Quran was revealed, there was no standing army, nor the soldiers were paid any salary. As the tribal system held sway in Arabia, every member of the tribe

was a soldier. The Muslim soldier, being a mujahid, a fighter in the cause of Allah, used to provide his own arms and used to spend from his own pocket for preparation for the battle. In these circumstances it was more advisable to distribute the spoils of war among the soldiers. But in the modern times when the governments have to maintain standing armies, and the state has to bear the responsibility of paying the salaries of the soldiers, in addition to making available heavy and costly armaments for fighting, there is no other alternative for the government but to spend the spoils of war for the purposes of defence. Besides, in the present day the spoils of war obtained from the enemy are tanks, armoured cars, ships, aircrafts, etc., such articles cannot be distributed among the soldiers. All these things can be appropriated by the state only, and they can be used in future wars.

This opinion of ours that the state has the authority to have this share in the manner suggested here is supported by the opinion expressed by Allama Taimiyah also. Accordingly, at one place he writes:

وَهَذَا دَلِيلٌ عَلَى أَنَّ الْغَنِيمَةَ لِلْإِمَامِ أَنْ يُقْسِمَهَا
بِاجْتِهَادِهِ كَمَا يُقْسِمُ الْفَيْءَ بِاجْتِهَادِهِ إِذَا كَانَ إِمَامًا عَدْلًا
قَسَمَهَا بِعِلْمٍ وَعَدْلٍ لَيْسَ قَسَمَتَهَا بَيْنَ الْغَانِمِينَ
كَقَسَمِهِ الْمِيرَاثَ بَيْنَ الْوَرَثَةِ وَقِسْمَةَ الصَّدَقَاتِ فِي
الْأَصْنَافِ الثَّمَانِيَةِ. (مجموع فتاوى ابن تيمية ج 1 ص 175)

"This (i.e. to give sumptuous grants or gifts to the neo-Muslims, for reassuring them, from the booty) is the proof of the fact that the Imam (state) has the same authority in his own rights to spend it by his own decision (ijtihad) as he is authorised to distribute the property of 'fai' (property received from the enemy without fighting). if the Imam is justice-loving, he would spend the booty with justice and knowledge. The problem of its distribution among the mujahideen is not like the problem of distribution of inheritance among the heir nor like the distribution of charities, which can be spent in eight approved ways."

(Majmoo Fatwa Ibn-e-Taimiyah Vol.17.P.495)

At another place Ibn Taimiyah writes that

since the prophet (Sallal Lahu'Alaihi wasallam) had not taken possession of the properties of the idolaters after the victory of Makkah, because they were expected to embrace Islam, The Imam (the State) can adopt any method in this matter of booty which he deems fit according to the needs of the state:

وَكَانَ فِي هَذَا مَا دَلَّ عَلَى أَنَّ الْإِمَامَ يَفْعَلُ
بِالْأَمْوَالِ وَالرِّجَالِ وَالْعَقَارِ وَالْمَنْقُولِ مَا هُوَ
أَصْلَحُ - (مجموع فتاوى ابن تيمية ج ١٢ ص ٣٩٢)

“In this there is a justification for the fact that in the matters of properties, individuals, estates and movable property, the Imam can adopt a method which suits his purpose most.” (Ibid P.492)

60. The Day of the Battle of Badr has been termed as ‘Yaumul Furqan’ (Day of decision), for in this battle the decision or the judgment of Allah manifested itself clearly, and the distinction between the truth and falsehood had become clear .

61. That is: The army of angels that Allah sent down to assist the prophet and the help which He provided from the Unseen sources.

62. Therefore, Allah has power to send help to His messenger from unseen sources.

63. That is: The scene of the battle was like this: The Muslim army had been able to arrive in the part of the Valley nearer to Madina and camp there. The part of the valley nearer to Makkah was occupied by the infidel army, and the trade caravan was on the rear side of the infidel army and was passing from the side below them that is by the seashore. This arrangement of the battlefield was most unsuitable for the Muslims “apparently, but the Divine help made it very helpful for them, in this way that the trade caravan in spite of being on the rear of the infidel army and near, it could not reach to help them, but it proceeded towards Makkah from another way without knowing what was going on. Then at the opportune moment the rains that came turned the land where the idolaters were camping soft and muddy, and as against this it turned the ground under the feet of the Muslim soldiers firm and

provided for them easy foothold. And it is a fact that in the type of wars that were fought during those days, the site occupied by an army also played a big role in the outcome of the battle. The Almighty Allah created such circumstances that both the time and place of the battle were most suitable for the Muslim army. This chance occurrence which was favourable to Muslims was due to Allah’s help for the Muslims, otherwise if the armies of the Muslims and the idolaters had proceeded to the battle ground according to a prearranged tryst, they could not have met at the time and the place where they actually met, and which happened to be favourable for the Muslims, and in such a case the result of the battle could have been quite different.

64. That is: What Allah had already decided, should happen and that the battleground of Badr should become the battleground of truth and falsehood.

65. The Battle of Badr was not a battle between two nations which is fought for securing material benefits. It was purely a battle between the truth and falsehood, between right and wrong, between good and evil. In this battle as the truth had come out in a clear and unmistakable form, so also the falsehood had been unveiled in an undisguised way. The result of this battle brought home to the people the unmitigated proof of the truth of Allah’s religion. In the verse ‘perishing’ refers to the perishing of disbelief and survival refers to the survival of faith. It means that to the person who selects to die as an infidel, Allah’s argument in the form of this proof should be conveyed finally so that he might not seek an excuse in the plea that the truth was not made manifest to him. And to the person who wants to take up the everlasting life of faith, Allah’s argument in the form of this proof might give reassurance and more insight.

66. This event took place before reaching the battle front. Allah caused the prophet (Sallal Lahu Alaihi Wasallam) to see the number of infidel soldiers much less in a dream. and when he related this dream to his followers, their morale was boosted. Their being shown in the dream smaller in number was in a spiritual way, that is, the large number of idolaters had no importance in respect of morale and courage, therefore their

large number was in no way better than a small number. The Prophet's dream was true in reality, but since dreams occur in the realm of sleep, people thought that the number of soldiers in the infidel army was small as it was the dream of prophet. This thinking proved very helpful for them, as it became easier for them to face the enemy, who was actually much stronger.

67. When both the armies faced each other, Allah caused the idolaters' army to look smaller to the Muslim soldiers. Therefore, their morale was high. on the other hand the Muslims also appeared to be few in number to the infidels. Therefore, hoping to finish the small number of Muslims in no time, they launched the attack. In this way that historic battle began which was necessary to be fought to establish the truth of the

true faith and falsehood of the false polytheism. Subsequently, the infidels were so much overawed by the Muslim fighters that their morale sagged and they took to flight from the battle.

68. That is: Whenever you are required to fight the infidels.

69. Success (Falah) means success in the real sense, that is Allah's help in this world and Allah's great reward in the next world.

To achieve this success two things are necessary: to hold firm at the time of confrontation and fighting, and to remember Allah much. Allah's help comes down when the people of faith fulfil this responsibility of theirs.

One point that emerges from this is that the Muslims who fight any war for material benefits do not receive Allah's help.



46. And obey Allah and His messenger, and do not dispute with one another,⁷⁰ lest you become weak and your reputation suffer a setback. Have patience.⁷¹ Verily, Allah is with those who are patient.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٣٦﴾

47. And do not be like those who left their homes in a vainglorious manner, showing off to the people, and (who) debar (men) from the way of Allah.⁷² And Allah surrounds all that they do.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُخِيطٌ ﴿٣٧﴾

48. And (that was a very testing time) when Satan made their deeds fair-seeming in their eyes them. And said to : "No man can overcome you today and I am there to help you". But when the two armies came within sight of each other, he took to his heels, saying: "I have no concern with you. I am seeing what you do not see. I fear Allah and Allah is strict in punishment."⁷³

وَأَذْرَيْنَ لَهُمُ الشَّيْطَانَ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَ اتَّ الْفِئَتَيْنِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٣٨﴾

49. When the hypocrites and those in whose hearts was a disease were saying:⁷⁴ "Their religion has deceived them."⁷⁵ And whoever puts his trust in Allah (will find that), verily Allah is Mighty, Wise.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

50. And if you could only see when the angels take the souls of the disbelievers, smiting their faces and their backs,⁷⁶ and (saying): "Taste the punishment of burning!"

وَلَوْ تَرَى إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٤٠﴾

51. This is in return for what you had done, for Allah is not a tyrant to His slaves.

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤١﴾

52. Like Firaun's people and those that have gone before them,⁷⁷ they disbelieved Allah's revelations, so Allah seized them on account of their sins. Verily Allah is strong, severe in punishment.

كَذَٰلِكَ إِلَىٰ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٤٢﴾

70. Discipline is very important at the time of war, and disputes and differences of opinion cause disorder and disruption in the side. Therefore, they are emphatically asked not to cause disruption and disorder due to indiscipline.

71. In having patience is also included the discipline of obeying orders even if it is against one's opinion, so that in the battle of truth and falsehood there should be no disruption among Muslims.

72. This is an allusion to the army of the idolaters that had set forth from Makkah, full of vanity and showing off their splendour, and whose objective was to stop the growth and progress of the religion of truth. Muslims were directed not to copy their ways. It is a permanent directive that has been given to the Muslims in order that their army should always be distinct from the army of the disbelievers in every battle. They are the soldiers of Allah and their task is to open up the path of Allah for Allah's creatures, therefore, in wars also their position should be that of the worshippers.

73. Satan plays his tricky games in such a way that man does not feel or know that Satan is standing before him and is prompting him to follow the wrong path. He establishes his contact with man's self (mind) in a very clandestine way, and goes on giving suggestions, which take the shape of ideas prompting him to do evil. If a man's self is awake, then he feels that it is a bad idea that has come into his mind, and he does not pay any heed to it. What Satan said to his disciples (idolaters) at the time of the Battle of Badr was similar to this, which is supported by the following Verse of the Quran, which says:

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ
فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ. (الحشر- ١٦)

"Like Satan when he asks man to deny, and when he denies (truth), he says: "I have no concern with you. I fear Allah, Lord of the worlds."

-(Al- Hashr-16).

It is obvious that Satan does not say all these things openly, but he does it by suggesting sinful and evil ideas and prompting man to deny Allah. When man commits the sin, Satan does not accept

responsibility for the act but abandons him to fall in the pit of destruction. A similar suggestion was given by Satan to the infidels at the time of the Battle of Badr.

The second argument in favour of this statement is the first part of the Verse under comment in which it is said that Satan made their deeds alluring to them. It is obvious that Satan accomplished this job in his own clandestine way and not by appearing in a human form. Therefore, the statement of Satan should also be taken in the same vein. (And only Allah knows the correct meaning of His own words).

As for Satan's saying that what he sees, they do not see, it means that he was seeing the angels who were coming down at that time to help Muslims, and he could not put up a fight against the angels. Therefore, he said that he feared Allah. And when he gave this suggestion to the infidels (in sign language) there should be no wonder if the infidels might have thought, for at least a little time, that the defeat which was staring them in the face might have been the wrath of God which is falling on them.

74. It refers to the time when Muslims were about to set out of Madina to fight against the infidels. In whose hearts there is a disease is the description of the Jews; they claimed to believe in Allah but in their hearts was the disease of disbelief.

75. That is: Muslims have become so dedicated that they do not care even for their own lives, as they have set out to fight against the Quraish in spite of their poor condition.

76. This is the description of the condition when a man breathes his last, therefore, it pertains to soul, and the real man is that who is found inside the human body. It is not correct to consider mere body as man, and the reality of death is nothing else but that the soul separates from the body. If this soul is that of a disbeliever, then it is smitten by the angels, who tell him to be prepared to taste the agony of burning in the Hellfire.

77. That is: The punishment that the idolaters received at Badr is like the punishment that was meted out to Firaun's (Pharaoh's) people and other rebel nations, because they also followed the same line of action which the nations referred to had followed.

53. That is⁷⁸ because Allah never changes the grace He has bestowed on any people until they change their own condition,⁷⁹ and that is also because Allah hears all, knows all.⁸⁰

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا لِعِمَّتِهِمْ أَنْ غَيَّرُوا شِعْرَهُمْ حَتَّى
يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

54. Like Firaun's people and those that have gone before them,⁸¹ they belied the revelations of their Lord, so We destroyed them because of their sins, they were all wrongdoers.

كَذَابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا
رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلٌّ
كَانُوا ظَالِمِينَ ﴿٥٤﴾

55. Verily the worst of beasts in the sight of Allah are those that denied (the truth) and do not believe,⁸²

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا وَفَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

56. Those with whom you made a covenant, then they break their covenant every time, and they do not fear Allah.⁸³

الَّذِينَ عَاهَدْتُمْ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ
مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

57. So if you come on such people in war, punish them in such a way that those who follow them are discouraged and they may remember.⁸⁴

فَأَمَّا تَشَقَّيْتَهُمْ فِي الْحَرْبِ فَشَرِّدْهُمْ مِنْ خَلْفِهِمْ لَعَلَّهُمْ
يَذَكَّرُونَ ﴿٥٧﴾

58. And if you fear treachery from any (allied) nation, then throw back to them⁸⁵ (their treaty) in a fair way. Allah does not like the treacherous.

وَأَمَّا خِفَافٌ مِنْ قَوْمٍ فَانِيْدُ إِلَيْهِمْ عَلَى سَوَاءٍ
إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

59. Let not the disbelievers think that they will outpace (Us)⁸⁶. They are powerless (to escape Us).

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنْهُمْ لَا يَعْلَمُونَ ﴿٥٩﴾

60. Muster against them⁸⁷ all the strength⁸⁸ that you can and keep ready the tethered steeds,⁸⁹ so that you may strike terror into the enemies of Allah and your enemies and others besides them whom you do not know (but) Allah knows.⁹⁰ Whatever you will spend⁹¹ in the way of Allah will be repaid to you, and you will not be wronged.⁹²

وَاعِدُوا اللَّهَ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهَبُونَ بِهِ وَعَدُوا اللَّهَ وَعَدَاكُمْ وَأَخْرَجْنَ مِنْ دُونِهِمْ
لَا تَعْلَمُونَهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ
اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

78. That is: They received this punishment because...

79. It is the law of the rise and fall of the nations, that has been mentioned in the verse. If Allah bestows His favours on any nation, He withdraws it from that nation when it fails to appreciate those favours, thus proving itself to be incapable of enjoying them. Peace and security, well-being, honour and power are Allah's favours and grace. When Allah snatches away these favours from any nation because of its rebellion, He causes it to be frightened and terror-stricken. Sometimes it becomes a victim of civil war among its own people, and sometimes war clouds hang over its head. In the same way its prosperity turns into poverty. As for the honour and power enjoyed by it, those also receive a severe setback. All this punishment from Allah results in disgrace, defeat, slavery and dependence on other nations.

The peace and security enjoyed by the Quraish in Makkah was converted into a state of war because of their waywardness, and the Battle of Badr put them to great shame, to such an extent that many of their dignified and awesome leaders were either killed or were brought to the prophet's presence as captives. The verse refers to this disgraceful condition of theirs.

80. That is: when Allah can hear all and know all, then how is it possible that He would not know what the nations are saying and doing? And when He knows what they are doing, why would He not give them what they deserve?

81. This is a warning for future for the Quraish, that is what they got from Badr was an instalment of their punishment, and that if they continued to follow the path of the wayward nations, then the whole nation would be subjected to a severe punishment in the same manner in which the earlier nations were subjected.

82. That is: Their state of disbelief is so severe that they are not prepared to believe at all.

A person who takes to disbelief does not use his intelligence, but becomes blind and lowers himself down to the level of beasts, or even worse than the beasts.

83. The Prophet (S.A.W.) has made a covenant with the Jews after he migrated to Madina. One clause of the covenant debarred the Jews from

supporting the Quraish. But the Jews contravened the treaty on every occasion. They were also prompting the Quraish of Makkah against the Muslims of Madina, as well as supporting them. The Verse specifically refers to them.

84. That is: If any person or group of persons from the breakers of the covenant is found by you, with your enemies fighting against you, then kill them unhesitatingly and give them punishment which might be a lesson for others.

85. That is: If the nation with whom you have a treaty does not respect the terms of that treaty, and from its behaviour it appears that it might act against you, then you should throw back that treaty to their face, for the treacherous people deserve only this type of treatment. When in this way your intention of cancelling the treaty is known, you can take necessary steps against the treacherous nation. It is not proper to act against a nation with which you have signed a treaty of peace and friendship.

This command applies to a situation where there is a fear that an allied nation is not respecting the terms of the treaty. But when the allied nation contravenes the treaty openly, as the idolaters of Makkah had done after the treaty of Hudaibiyah, then the treaty would be automatically dissolved, and there would be no necessity of any formal declaration of dissolving the treaty.

It should be noted that here the treaty or the covenant refers to a no-war agreement or a peace treaty. As for the trade and cultural etc., agreements, they should be respected in their spheres till their term is over. In case of war with a nation, all such agreements and treaties automatically dissolve.

86. Let the infidels not be under the wrong impression that they would escape the Divine judgment and would achieve their goal. The decision taken by God to disgrace them will surely be enforced.

87. Means for fighting against the infidels.

88. Mustering strength would include all kinds of strength, manpower, weaponry, etc.

For this battle Muslims were very poorly armed and very ill-equipped, because they were neither in a position physically nor were mentally prepared for giving a fight, but they are being directed for future eventuality that as far as

possible they should have a trained army fully prepared, and should also keep their war material handy in order that they might join the battle instantly.

89. The importance of horses in the battle is acknowledged. In those days there was no vehicle or animal as swift and speedy as a horse, therefore, specific command to keep the horses ready has been given.

In the present day tanks, submarines, aircrafts, missiles, rockets, etc. are the important and necessary weapons of war, therefore, to meet the requirements of this command these weapons would have to be kept ready.

90. Refers to those forces. hostile to Islam. that

had not yet appeared. but they were to be encountered in future. Accordingly in later years Muslims had not only to fight against the Jews and the Arabian tribes, but also the world's mighty empires of the time, Persia and Rome.

91. Spending in the way of Allah means spending for jihad. In the command given in the earlier verse the weapons and equipments for war were asked to be kept ready. For all this, great financial resources were required. For this purpose Muslims are exhorted to spend their wealth in the way of Allah.

92. That is: In the Hereafter full compensation will be given, and nobody will be given less than what he deserved.



And if they incline to peace, you also incline to it, and put your trust in Allah. Verily, He hears all, knows all. And (O Prophet!) if they intend to deceive you, then surely Allah is sufficient for you. It is He who supported you with His help, and with the believers; (Al-Quran)

61. And if they incline to peace, you also incline to it ⁹³, and put your trust in Allah. Verily, He hears all, knows all.

وَأِنْ جَنَّحُوا بِالسَّلَامِ فَاجْنَحْ لَهَا
وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٩١﴾

62. And (O Prophet !) if they intend to deceive you, then surely Allah is sufficient for you.⁹⁴ It is He who supported you with His help, and with the believers;

وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي
أَيَّدَكَ بِبَصِيرَةٍ وَالْمُؤْمِنِينَ ﴿٩٢﴾

63. And joined their hearts with love. If you had spent all that is in the earth, you could not have joined their hearts with love, but Allah has joined them in love.⁹⁵ Verily, He is Mighty, Wise.⁹⁶

وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٩٣﴾

64. O Prophet ! Allah is sufficient for you, and for those who follow you among the believers.

يَا أَيُّهَا النَّبِيُّ حَسْبَكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٩٤﴾

65. O prophet ! Rouse the believers to fight. If there are twenty men steadfast among you, they will overcome two hundred, and if there are hundred (such) men among you, they will overcome a thousand disbelievers, for they are people without understanding.⁹⁷

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ
عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ
مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ
لَا يَفْقَهُونَ ﴿٩٥﴾

66. Now Allah has lightened your burden, for He knew that there is weakness in you. So if there be a hundred men steadfast among you, they will overcome two hundred, and if there be a thousand, they will overcome two thousand by Allah's permission.⁹⁸ And Allah is with the steadfast.

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ
مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ
يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٩٦﴾

67. It is unbecoming of a prophet to have captives unless he has thoroughly subdued the land.⁹⁹ You desire worldly gains and Allah desires (for you) the Hereafter.¹⁰⁰ And Allah is Mighty, Wise.¹⁰¹

مَا كَانَ لِلنَّبِيِّ أَنْ يَتَّخِذَ مِنْهُ سُرًّا وَلَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا
رُؤْيَا اللَّهِ وَرَأَى اللَّهُ لِقَاءَ اللَّهِ أَغْرَبًا وَأَلْفُ عَشْرٍ
عَزِيزٌ حَكِيمٌ ﴿٩٧﴾

93. In Verse No.39, the command was given to continue fighting against the polytheists till the sacred land of Haram is cleared of their presence. and here it is ordained that if they are inclined to peace, you also make peace with them. This is not a contradictory command, on the contrary it clarifies that the final goal is to fight against the polytheists till the end of polytheism from the land of Haram, but in between there may come stages to accept the offer of peace, for such a peace might pave the way for the eradication of polytheism, and it is also possible that when warring passions are cooled some people might think of embracing the true religion, and the gates of hearts of a number of people might open for the right Guidance. Therefore what can be achieved by persuasion, why should any blood be shed for that.

94. It would not be proper to spurn the offer of peace for fear of unfounded risks, but putting your trust in Allah, the offer should be accepted. If your intentions are good and you have trust in Allah, then the enemy would not be able to harm you. To counter the enemy's trickery, Allah is sufficient.

95. That is: To abolish the intense hostility and enmity the Arab tribes had against each other and to create love and feelings of brotherhood among them was not an easy task, and this grand purpose could not be achieved even by spending the world's resources in this behalf. But Allah caused this impossible feat to be achieved, whereby those who were thirsty for each other's blood became brethren among themselves after embracing Islam and becoming members of one Ummah.

96. That is: He is Mighty, therefore, whatever He has planned will be enforced, and He is Wise, therefore, all His decisions are full of wisdom.

97. That is: They are unable to understand what is truth, therefore all their struggles are for wrong objectives, and the party, that fights for wrong and false objectives, will always be weak internally and spiritually. As against this the people of faith understand what is truth and all their struggles and fighting are exclusively for raising the word of truth, and therefore, a great internal and spiritual strength is

born within them. They understand that to give up life in the way of Allah is not to lose life, but it is really to find new life and to live for ever after dying apparently, and so they fight most valiantly. The people of faith have been made to feel this spiritual strength of theirs and roused to take up arms for jihad, and they have been directed not to slacken their war efforts, being influenced by the superiority in numbers of the infidels-even if they are ten times more in number than the Muslims. Falsehood can fight successfully against falsehood. but it cannot fight against truth with success.

The number twenty and hundred mentioned here is by way of giving example, and probably these particular figures were mentioned because at that time groupings of soldiers were formed in squads of twenties and hundreds.

98. It means that if the problem is of fighting against the enemy and the enemy has a strength which is ten times bigger than yours, then you should not hesitate to take up cudgels against him, for the real standard for taking up arms for the people of faith is the one that has been mentioned in the foregoing verses; but at present among you there are not sufficiently experienced and tried people who are up to the desired standard of patience and firmness. Accordingly at the time of the Battle of Badr quite a few errors were committed by them, for which they have been reprimanded in this Surah. Therefore, your responsibility is being lightened. So now even if the enemy is twice as strong as you, there should be no hesitation on your part to engage him in battle.

This facility is for occasions when the Muslims have to take steps in preparation for an impending battle, as the prophet (Sallalahu Alaihi Wasallam) used to send big and small squads of Muslim warriors to fight against the hostile tribes around Madina. As for the defensive war, it is to be fought in any condition and there is no question of any proportion between the number of warriors on the two sides. Accordingly in the Battle of Badr Muslims in spite of their poor condition, fought against the idolaters who were three times more in number, and much superior in arms. Similarly, in the Battle of Uhad they had to fight against the en-

emy who was more than three times stronger , and in the Battle of the Pit (Khandaq) the enemy had ten thousand soldiers while the Muslim army was only three thousand strong, and according to one narrative it was even less than a thousand strong, i.e. the ratio was one to ten.

Generally the commentators have explained that first there was the command for the Muslims to fight against the enemy even if he was ten times stronger, and that they should not run away from the battlefield. But when this command was considered rather harsh, the second Verse was revealed in which there was a concession that they should fight against an enemy with two times their strength, and if the number of soldiers in the enemy's army is more than double, then running away could be tolerated.

But this explanation of the verse has no reference to what is actually stated in the Quran nor is it supported by the events. So far as running away from the battlefield is concerned, in Verse No.16 of this Surah it has been strictly forbidden, that is if willy- nilly you are confronted with the enemy's forces, then Muslims have to fight till the last drop of their blood, whatever may be the enemy's strength. There is no question of running away from battle, as in the dictionary of Islam there is no such word. The only exception in which leaving the battlefield is allowed is as a tactical step-they may retreat to mount another attack. As regards the support of events for this contention, not a single instance can be found from all the battles that were fought in the lifetime of the Prophet (Sallal lahu Alaihi Wasallam), in which running away from the battle was considered permissible for Muslims, even though in every battle the strength of the opponents was much more than that of theirs, If in the Battle of Uhad some Muslims had committed an error, by leaving the battlefield being overwhelmed by the rumour of the Prophet's having been killed, the Quran has severely reprimanded them, though in that battle the Muslim warriors numbered only seven hundred while the infidels were three thousand.

The real point to be considered in the Verse

under comment is not the providing of concession for running away from fighting but to create a spirit of jihad in the Muslims. That is why, the foregoing Verse Starts with the words: O Prophet! Rouse the faithful to the fight. Therefore, the purport of the Verse is that in connection with wars, when the decision to take initiative is to be taken. before that the strength of the enemy should be estimated. If the strength of the enemy is twice as much as yours, you should not hesitate to take the initiative. You should go on advancing with this spirit. it would not be surprising if you would overcome an enemy ten times as strong as you. After the battle of Badr, when the various Arabian tribes were preparing for attacking Madina, the squads of warriors that were sent by the prophet (Sallal Lahu Alaihi Wasallam) were organised under this directive.

99. That is: In the field of battle.

100. In the Battle of Badr Muslims had taken seventy idolaters as captives, among whom were their leaders Uqbah bin Mueet and Nadhar bin Harith. After the battle these two leaders were put to death at a place near Badr, and the remaining captives were taken by Muslims to Madina. Those captives who could pay 'Fidyah' (ransom) were freed, and those who could teach reading and writing to Muslims were made to do this work and were subsequently freed. The remaining captives were freed without taking any ransom from them.

The undesirable aspect of this event was that instead of making a clean sweep of the enemy, Muslim warriors started taking the enemy fighters as captives, and this action was prompted by the expectation that a sizeable amount of money would be received in 'Fidyah'. Allah has taken the Muslims to task on this mentality and on their faulty line of action. The meaning of the Verse is this that in a battle that is being fought under the leadership of a Prophet, the desired goal of the warrior should be that high objective for which the Prophet takes up arms and not the material and worldly gains which a victorious warrior gets incidentally. The purposefulness or the higher aim demanded that when the enemy was facing defeat, he should have been completely routed, especially none

of the leaders should have been left alive so that he might not create trouble again. But the Muslims started taking prisoners earlier than necessary with a view to earning some money by way of 'fidyah'. The Muslims are being emphatically told that a prophet takes up arms so that truth may prevail in the land and not for earning 'fidyah' by taking enemy soldiers as

captives. However, if the enemy has been weakened sufficiently, there is nothing wrong then to take prisoners and later on to release them after taking ransom.

101. Allah is Mighty, that is why He wants to keep the position of His Prophet on a high level and He is Wise, therefore, all His decisions are full of wisdom.



68. Had it not been for a previous commandment from Allah, a severe punishment would have been meted out to you for the prisoners that you have taken.¹⁰²

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ ﴿٦٨﴾

69. So enjoy the booty that you have gained in the battle, that is lawful and pure,¹⁰³ and fear Allah. Verily Allah is Oft-Forgiving, Most Merciful.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

70. O Prophet ! Say to those who are captives in your hands: "If Allah finds any good in your hearts, He will give you (something) better than what has been taken from you, and He will forgive you,¹⁰⁴ and Allah is Oft-Forgiving, Most Merciful."

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَجْعَلُ اللَّهُ فِي
قُلُوبِكُمْ خَيْرًا فَرَأَيْتُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٧٠﴾

71. And if they seek to betray you, (then know that) they had already betrayed Allah before. That is why He has given you power over them.¹⁰⁵ And Allah is All-Knowing, All-Wise.

وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ
مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

72. Verily those who believed and migrated¹⁰⁶ and strove with their wealth and their lives in the way of Allah,¹⁰⁷ and those who gave them refuge and helped them,¹⁰⁸ these are the companions¹⁰⁹ of one another. And those who believed but did not migrate, there is nothing of companionship between you and them until they migrate.¹¹⁰ However, if they seek help from you in the matter of religion, then it is your duty to help (them) except against a nation between whom and you there is a treaty.¹¹¹ And Allah sees all that you do.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَانصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَالَكُمْ مِنْ وَلَايَتِهِمْ
مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ
النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

73. And those who disbelieve are companions of one another; if you do not act in this way, there will be mischief in the land and great disturbance.¹¹²

وَالَّذِينَ كَفَرُوا وَبَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ الْإِنفَعَالَةُ تَكُنْ فَنَدَّ فِي
الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

102. Before the Battle of Badr, Surah Muhammad was revealed, in which the following command was given:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى
إِذَا أَثَخْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَمَا مِّنَّا بَعْدُ وَإِنَّمَا
فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا. (سورة محمد-٤)

“When you meet the infidels in battle, sever their necks till when you overpower them, then tie them strongly. Thereafter do them a favour or take ransom (fidyah), until the fighting is ended.”
-(Surah Muhammad-4) .

In this command the warriors have been directed to be taken captive after they were satisfactorily overpowered, that is, in the battle so long as the enemy is not convincingly defeated and his strength broken, the fighting and killing of the enemy warriors should be continued. An error was committed by the Muslim soldiers in the Battle of Badr that before inflicting a total defeat on the enemy, they started taking prisoners in the expectation of earning money by way of ‘fidyah’. Although this error was not committed by all the mujahideen, but by only a group of fighters, this was a collective error which could result in these captives again taking up arms after being released. and some of them did take up arms against the Muslims in the Battle of Uhad. Besides such action could promote a tendency among the Muslims to fight their battles for earning fidyah, while jihad is to be fought exclusively for the purpose of raising high the word of Allah and not for obtaining material gains. For this error Muslims have been warned so that they might not commit such an error in future.

In the Verse the words “Kitabum min-Allah” (Allah’s commandment) refers to the Verse quoted above of Surah Muhammad. The reprimand that a severe punishment would have been meted out to you is in respect of those persons who had started taking captives before fully overpowering the enemy in the expectation of material gains, and it is not correct to consider it applicable’ to all the companions of the prophet (Sallalahu Alaihi Wasallam), as is clear from another example in this Verse of Surah An-Noor:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ
فِيهِ عَذَابٌ عَظِيمٌ. (سورة النور-١٣)

“If in this world and the Hereafter Allah’s favour and blessings were not on you, you would have received severe punishment on account of what you did.” -(Surah An-Noor-14)

In this Verse also the punishment is said to have been meted out to the general Muslims, but as is clear from the reference to context it is meant for only those who were involved in the ‘Ifk’ incident.

Here a question arises that if the Muslims had captured the prisoners before proper time, what could stop them from killing them afterwards? Why was it not done? The answer is that after taking a prisoner, he could be killed only for a specific reason, generality of prisoners could not be put to death, because in this verse of Surah Muhammad the command was already given that after taking them prisoners either do them a favour or release them after taking ransom.

Any way the error that was committed by the Muslims was not on account of any difference of opinion (ijtihad), but it was an error of not acting correctly on a command, which error had become serious as it was committed for earning material gains. That is why they received such a wrathful warning.

It should be noted that the translation of the words “Feema akhaztum” is generally done like this: ‘on account of what you took,’ which means that the Divine rebuke was the result of taking fidyah. If this meaning of the Verse is taken to be correct, then the highly respected companions of the prophet also come among those who were warned. Besides, it becomes incongruous, for the fidyah could be returned if this warning was for taking it. There are other incongruities: also in such a presumption, and therefore, we have translated it as ‘for the prisoners that you have taken. Moreover, in Arabic the word ‘akhaz’, besides meaning ‘taking’ also means ‘arresting’ or ‘taking captive’ and accordingly in Arabic the word ‘akheez’ means ‘prisoner’ (See Lisanul Arab,

word 'Akhaz' Vol.III, page 473). From this explanation it would be clear that the application of the Divine wrath is limited to only those Muslims who had committed the error of taking captives before the proper time. It also removes other incongruities.

103. That is: There is no doubt that the error has been committed by the Muslims, but that does not affect the lawfulness of the booty gained by them in the battle, including the amount of fidyah. There is nothing wrong in using it because it is lawful and pure,

Incidentally an important point of principle is evolved out of this: The property of the infidels which came into the possession of Muslims as the spoils of war might have been earned by the infidels by lawful and unlawful means, but when it has been taken by the Muslims in a lawful way, it has been declared as lawful and pure without going into the details of how it was earned earlier by the infidels. Therefore, it can be concluded that the property that is transferred to Muslims in a collective way or which may be added to the treasury of an Islamic state, it is not necessary to argue about the nature of how such a property was obtained by the previous non-Muslim owners. If the transfer to the Muslim owners is of a lawful nature.

104. That is: In exchange of the ransom which has been taken from you He will grant you the good fortune of embracing Islam. and in this way you would deserve His forgiveness. provided you appreciate the favour of grant of life.

105. If they are incapable of appreciating the favour done to them by the prophet (Sallallahu Alaihi wasallam) and they again take up arms against him. they should realise that they would again be overpowered by Muslims.

106. 'Hijrat' (migration) does not mean fleeing, but it means leaving one's native place. people of faith are not land worshippers, they are God worshippers. Therefore, when Allah's religion demands that they should leave the land which is growing hostile towards truth, they prepare themselves for this sacrifice. At the time when the Surah Al-Anfal was revealed, Muslim forces were collecting in Madina in order that under the leadership of the prophet disbelief could be resisted. For this reason those who migrated to Madina

from Makkah deserved to be honoured.

For further explanation, please see Surah An-Nisa, Note No.177.

107. Jihad does not merely mean striving, it also means that kind of striving which would require the faithful to fight physically against the forces of falsehood. When a war is declared between truth and falsehood, they should spend their wealth, and if necessary should even stake their lives for the defence of the truth.

For further explanation please see Note No.123, Surah Maidah.

108. Denotes the Ansar of Madina who helped the refugee Muslims (Muhajireen) from Makkah in every way. This was not a temporary relief, but they also offered half of their property with sincerity and gave them shelter in their homes.

109. In the text the word used is 'Auliya' (Companion), which is the plural of the word 'wali'. In Arabic this word has various meanings, but when it is used in connection with fighting against the enemy, it means companion, supporter and helper. Here the Muhajireen (refugees) and the Ansar (Helpers) have been termed as companions of one another, which means that they are each other's helpers in fighting against the infidels, therefore, the responsibility of protecting and helping one another depends on each one of them.

There should be such a unity and cohesion in them that they should be able to protect and defend themselves satisfactorily and should be able to carry on Jihad for the purpose of truth. This relationship of comradeship which was established between them placed heavy political responsibilities on them.

110. That is: Those who have embraced Islam but have not migrated to Madina, with such persons you have no relationship in political matters and problems. Being Muslims they sure are members of the Muslim Society, but they are not members of the political organization that was taking shape in Madina, therefore, the responsibility of protecting them does not devolve on you, and they also are not bound to respect the treaty which you might have made with any nation.

It is thus clear that Islam's international law is this that an Islamic state is not responsible for protecting the Muslims living outside its borders



and jurisdiction.

111. That is: Although because of their living outside the borders of the Islamic state it is not your legal responsibility to protect them. but since they are your religious brethren and members of the Islamic Ummah. you should help them if they seek your assistance in any religious matter. except in the case where they may be staying in a state with which you have a treaty of peace, and they may be seeking your help against that state. In such a case you should respect the treaty and you should not employ unfair means to help your Muslim brethren.

This clarifies the following points of principles in connection with the International problems:

1. No legal responsibility devolves on an Islamic state to protect the Muslim minority living in a non-Islamic state. But it does not mean that the Islamic state should be totally unconcerned with them and may not help them in religious matters when need arises. but that the Islamic state should help them as they may be deserving it. because all are the members of the Islamic Ummah. For example, if the minority Muslims seek help for constructing mosques, religious schools or for propagation of religion from an Islamic state, then not only nothing prevents the Islamic state to help them, but it should necessarily help them in these activities as far as circumstances permit.

2. If the Islamic State has signed a treaty of peace and no-war with a non-Islamic state, and if that' Muslim minority of that state seeks the help of the Islamic state in such matters which would be used against the non-Islamic state, there is no permission for the Islamic state to do so. because, it is an open contravention of the treaty.

3. Whether it is a minority or a majority that is being subjected to oppression and repression. nothing should prevent the Islamic state' to raise its voice against it. because helping the oppressed is the most important principle of Islamic morality.

But this action cannot be taken by the Islamic state if it has a peace treaty with the non-Islamic state.

112. All the infidels combined are one nation. However different and varying may be their ideas and ideologies, so far as their disbelief or denial of the Truth is concerned, they are all agreed on it and they are ever willing to express their combined strength against Islam. If in these circumstances, Muslims do not act on these directives which are being given them to be mutually helpful and united, and to provide help to the oppressed Muslims outside the Islamic state, then it would result in great mischief and disturbances.

Today the atmosphere of the world has become so polluted and, dusty with mischiefs and intrigues that it has become difficult for the followers of the path of truth to breathe in it, and the flood of disturbances has overtaken the world in such a way that big and small nations, all are drowning in it, and Muslims and non-Muslims all are being swept away. It is the result of the fact that the Muslims who should have risen as a righteous force could not rise in such a way. They hold power in various countries, but they are negligent of their duties, and they are totally careless of the resources which are to be employed to eliminate mischief and evil from the world. In such a condition if Allah's wrath is descending down on the peoples of the world, it should not surprise any one.



74. And those who believed and migrated and strove in the way of Allah and those who gave them refuge and helped them these are the true believers. For them is pardon and a bountiful provision.¹¹³

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوْا وَانصَرَوْا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١١٣﴾

75. And those who accepted the faith subsequently and migrated and participated in Jihad along with you, they too are of you.¹¹⁴ And in Allah's decree those who are bound by the ties of blood are nearer to one another.¹¹⁵ Verily Allah has knowledge of all things.

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ
مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٤﴾

113. In the foregoing Verse, Muhajireen and Ansar were told of their responsibilities. Here they are called true and firm believers and they are being given the glad tidings of success in the Hereafter.

114. The Muhajireen and Ansar are being directed to treat those persons who would embrace Islam subsequently, would migrate and participate in jihad along with them as belonging to their group, of them; and they are asked not to discriminate against them on the ground that they were previously their enemies.

115. That is: So far as inheritance is concerned, it would be decided on the basis of blood ties, and not on the basis of this brotherhood that was established between the Muhajireen and the Ansar. This relationship has its own importance while the blood relationship is also important in its own way. The basis of Allah's Law of Inheritance is the blood relationship, because in social affairs their rights have priority. Here only a directive about the principle is given. Later on when Surah An-Nisa was revealed, therein details of the law of inheritance have been given.



9. SURAH AT-TAUBAH (REPENTANCE)

NAME: In Verses Nos. 117-118 the glad tidings of the acceptance of Repentance is given, from which this Surah takes its name At-taubah. Another name for this Surah is Bar'at (Immunity), as in the very first verse of the Surah'a declaration is made of granting immunity from the pact of the covenant breaking polytheists.

TIME OF REVELATION: This Surah was revealed between the years 08 and 9 (A.H.), on different occasions in varying parts. The subjects discussed in the Surah reveal that when in the year 08 (A. H.) the disbelievers broke the covenant of Hudaibiyah, Verses Nos.13 to 24 were revealed.

A little before the Battle of Tabuk,(Rajab,09 A.H.) Verses Nos.29 to 35, and then in connection with its preparations Verses Nos.38 to 41 were revealed.

Verses Nos. 42 to 127 were revealed on return from Tabuk. Of these, various verses were revealed during the return journey and many verses were revealed after the prophet's arrival in Madina, after some intervals.

In the 11th Islamic month Zi-Qa'dah of the year 09 A.H. when the prophet deputed Abu Bakr (R) as the Amir of the Hajj group. Verses Nos.1 to 12, 25 to 28 and 36 and 37 were revealed. The prophet sent Ali (R) after him so that he might recite before the people the initial portion of the Surah Bar'at (Immunity) comprising of Verses Nos.1 to 37, containing important proclamations, on the occasion of the Hajj.

The last two Verses Nos.128 and 129 were revealed in the final stages probably in the year 10 A. H.

CENTRAL THEME: As in Surah Anfal, the central theme of this Surah is also Jihad. Jihad began with the Battle of Badr. which was the subject-matter of Surah Anfal. and its zenith was the victory of Makkah and the Battle Tabuk. which is the subject-matter of Surah At-taubah. In other words this Surah was revealed at a time when Islam had entered the last stage of its revolutionary struggle. This Surah provided the guidance which was needed at that stage.

ORDER OF THE VERSES: The message of Islam was convincingly conveyed to the idolaters of Arabia, and with a number of Arab tribes

peace treaties were made, but in their antagonism against Islam they were acting in contravention of these treaties. In Verses Nos.1 to 28 they are being challenged for the last time that now nothing except their submission to Islam would be accepted from them. However, those tribes with whom the Muslims had a pact for a fixed period and who had not broken their pacts, about them it was declared that their treaty would stand till the appointed time. but thereafter it would not be renewed. The tradition of Allah. in respect of the community which takes up the sword against the Prophet even after having been convincingly conveyed the prophet's message, is to obliterate its very existence from this world. This obliteration can be in the form of natural calamities as also by means of the swords of the companions of the prophet. In respect of the Arab idolaters, Allah's decision was to exterminate them by means of sword. Therefore, Muslims were directed to be prepared for this last stage of Jihad, and to get ready to fight with all their might.

In Verses Nos.29 to 35 the Islamic policy with regard to the people of the Book has been clarified. Moreover, the reasons for their antagonism to Islam are revealed and they have been warned of their final consequences.

In Verses Nos. 36 and 37, directions have been given to follow the natural calendar, to pay due regard to the sacred months and to reject the invented calendar of the polytheists. These two verses are like a supplement to the commands which have been given in the foregoing verses.

Verses Nos. 38 to 41 were revealed on the occasion of the Battle of Tabuk and they encourage Muslims to take up the sword.

Verses Nos. 42 to 70 were revealed after the Battle of Tabuk, and in these verses the hypocrites, who were trying to avoid going for jihad have been severely reprimanded, and as demanded by the occasion, the approved items of expenditure for charity (Sadaqat) have been mentioned in Verse No.60

In Verses Nos.71 and 72, glad tidings about success is given to the true people of faith. In Verses Nos.73 to 87 command is given to deal strictly with the hypocrites and to take up sword

for Jihad. Furthermore the hypocrites are told that if they really have any regard for Allah and His Prophet, they should mend their ways, as otherwise from their attitude it has been proved that their claim of faith is false.

Verses Nos. 88 and 89 give glad tidings of success of the sincere companions of the prophet in view of their sacrifices.

In Verse No.90 the Bedouin Arabs have been warned of a severe punishment for their hypocritical behaviour.

Verses Nos.91 and 92 contain reassurance for those who could not take part in Jihad on account of some excusable reasons and they are informed that they would not be called to account for that, provided they remain truly faithful to Allah and His Prophet.

Verses Nos. 93 to 96 expose the hollowness of the false excuses of those who tried to avoid joining the Jihad.

In Verses Nos.97 to 101 it is shown that among the Bedouin Arabs there were hypocrites as well as sincere faithful people. Those adopting the hypocritical attitude have been warned of their adverse consequences and the sincere people of faith have been given glad tidings of Allah's blessings. Mention of blessings leads to the appropriate appreciation of those people who had preceded others in offering sacrifices in the way of Islam, and praising those who were following their footsteps, gives them the heartening good news of great success.

Verses Nos.102 to 106 contain a mention of those who were people of faith but had been guilty of some errors.

In Verses Nos.107 to 110 a special conspiracy of the hypocrites has been unveiled which they had plotted as a pretext in constructing a new mosque.

In Verses Nos.111 and 112. the qualities of sincere people of faith have been described, and they have been given the glad tidings of success.

Verses Nos.113 to 116 forbid praying for the salvation of the polytheists, and in this connection a misunderstanding is removed.

In Verses Nos.117 to 119 there is a declaration of forgiveness of the guilts and acceptance of the repentance of those who gave proof of loyalty to the Prophet at a delicate time and a direction for

them that they should adopt the companionship of the truthful people.

Verses Nos. 120 to 122 direct the people of Madina and the Bedouin Arabs of the surrounding areas to adopt the attitude of perfect loyalty to the Prophet and readiness to sacrifice life for him and also to seek the understanding of religion.

In Verses No.123 the people of faith have been directed to fight against the disbelievers around them.

Verses Nos.124 to 127 contain the final say about the hypocrites.

Verses Nos.128 and 129 are the concluding parts of the Surah in which a final statement is made relating to the prophet that is the Messenger is your real well wisher, therefore appreciate him and in that lies your own good.

THE SURAH BEGINS WITHOUT BISMILLAH

Every Surah of the Quran has the words: Bismillahir Rahmanir Raheem (In the name of Allah. Most Gracious. Most Merciful) at the beginning, but the speciality of this Surah is that it was not begun with these words. The reason for this is that these words (Bismillah) were not revealed with this Surah. and therefore, they were not recorded in the Quran. It is a clear proof of the fact that the Quran is preserved in exactly the same form as it was revealed. The companions of the Prophet had taken meticulous care in writing it down and it has been handed down unchanged from generation to generation.

As for the merit of the Surah. it has also its distinguishing mark like the other Quranic Surahs. It is like a hanging sword about to fall on the heads of those who not only did not respond to its call after listening to the message of Quran but also strove to oppose it, and started war against the holders of this Divine message.

It should be noted that the Surah Taubah, according to the order of revelation. is the last but one Surah the last being Surah Nasr.

SURAH Bar'at (At-taubah) AND THE ORDER OF THE QURANIC SURAHS

It should be understood here that in the Quran the order of the Surahs is the same which was fixed by the prophet as directed by the Divine revelation (wahi), and this order is in accordance with the command of Allah that states:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ. (سورة القیامة - ١٧)

“The responsibility of its collection and its being recited is on Us.” -(Surah Al-Qiyamah 17).

Therefore, some of the narratives, that state that the prophet had not instructed where to place the Surah Bar'at (or At-taubah) and Hazrat Usman placed it after Surah Anfal, looking to the similarity of their subjects, are not acceptable, because it also raises certain other questions. Imam Razi has rejected this, stating:

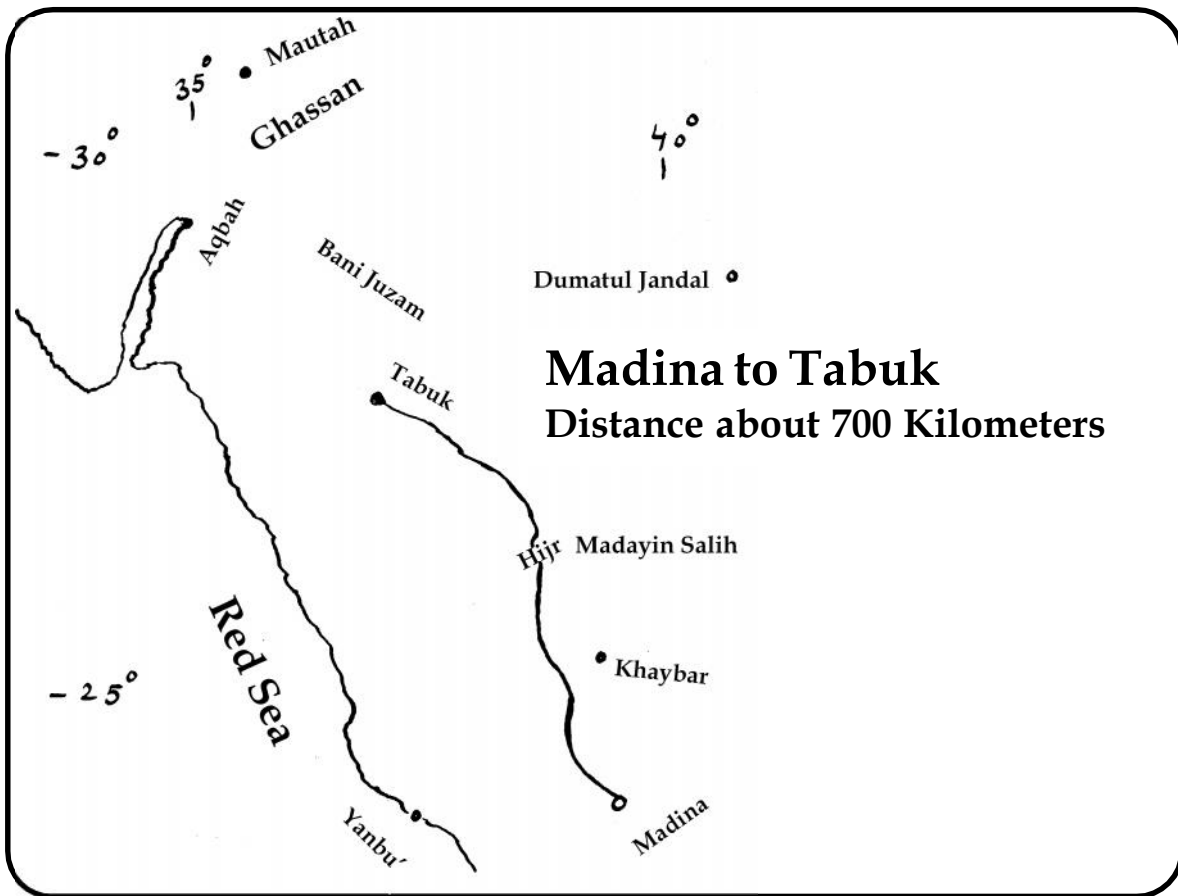
“The fact is that the Prophet had, after a revelation, directed that this Surah be placed after

the Surah Anfal and he had omitted the words ‘Bismillah’ at the beginning of the Surah as commanded by Allah.”

(At-Tafsirul Kabir. Vol.Xv. p.216)

And when the present order of the Surah is the same as was fixed by the prophet then we have no right to make any changes in that order. In recent times some people are not satisfied with the present order of the Surahs on account of lack of insight, and want to re-arrange the Surah according to their dates of revelation, but such an idea is nothing more than introducing a new mischief.

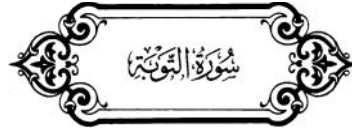




9.SURAH AT-TAUBAH (REPENTANCE).

Verses: 129

(Translation of the Text)



1. A proclamation of Immunity by Allah and His messenger to those of the idolaters with whom you had made treaties¹;

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ①

2. So go about in the land for four months,² and know that you cannot overmaster Allah and that Allah will humiliate the disbelievers.³

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنكُمُ غَيْرُ مُعْجِزِي اللَّهِ
وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ②

3. And a general proclamation from Allah and His messenger to the people on the Day of the Hajj-e-Akbar (the Great pilgrimage)⁴ that Allah is free from obligation to the polytheists and (so is) His messenger.⁵ So if you repent (even now), it will be better for you; but if you are averse, then know that you cannot escape Allah. And (O prophet!) give tidings of painful punishment to disbelievers;

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ
اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ
لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ
الَّذِينَ كَفَرُوا بِعَذَابٍ آَلِيمٍ ③

4. Excepting those idolaters with whom you have a treaty, and subsequently who have not failed you in anything, nor aided anyone against you with these fulfil their treaty to the end of its term.⁶ Verily Allah likes the God-fearing people.⁷

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ
تُمْ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَيْتُمُ الْيَوْمَ
عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ④

5. Then, when the sacred months are over⁸, slay the idolaters wherever you find them,⁹ and capture them, and besiege them and lie in ambush everywhere for them.¹⁰ Then if they repent, and establish prayer and pay Zakat, then leave their way free.¹¹ Verily Allah is Oft-Forgiving, Most Merciful.

وَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ
وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَقَعُدُوا
لَهُمْ كُلَّ مَرْصِدٍ إِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَ
آتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ⑤

6. And if anyone of the polytheists seeks asylum with you, give him protection, till he may hear the word of Allah,¹² then escort him to his place of safety. That is because they are the people who know not.

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ
كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ
لَّا يَعْلَمُونَ ⑥

Commentary

1. The Prophet (Peace be upon him) had entered into peace treaties with different tribes of Arabia, but many of them were violating those treaties. For this reason a declaration for terminating these treaties is made.

2. They were given a time limit of four months so that they might come to a final decision about themselves, either they might give up idolatry and polytheism or might get ready to fight.

3. That is: Allah has decided to disgrace the polytheists. Therefore, those who would stick to their polytheism till the last would be struck by this divine decision. Whatever force they might exert, they would not be able to avert being struck by Allah's decision; and history is a witness that decision of Allah has been enforced on the idolaters of Arabia.

4. The word 'Akbar' (great) is the qualification of 'Hajj', which distinguishes it from Umrah which was called the 'Hajj-e-Asghar' (the smaller Hajj). This qualification hints at the massive gathering of Muslim pilgrims on the occasion of Hajj.

This gathering takes place in Arafat as well as in Mina, but here it refers to 'Yaumun Nahr' i.e. the 10th of Zil Hijjah, when the gathering of Hajj takes place in Mina. And since Quraish did not use to go to Arafat, therefore, for this declaration which was to be made on the day of the Hajj, the day of the gathering in Mina was more suitable, when every kind of polytheist used to be present.

Today Muslims consider every day of gathering at Arafat that falls on a Friday as Hajj-i-Akbar, though according to this verse every Hajj is Hajj-i-Akbar, as it is an intrinsic qualification of the Hajj.

5. This declaration of being free from any obligation is in relation to those polytheists with whom the Muslims had no peace treaty, and the meaning of Allah and His messenger's being free from obligation is that hereafter there is no refuge for them in Allah's law nor is there any guarantee from the Prophet about the safety of their lives; the period of treaty and peace is over, if they do not give up their polytheistic attitude, force will be used against them.

This declaration was made in 09 (A.H.) on the occasion of Hajj, i.e. 10th of Zil Hijjah in Mina. At that time the idolaters performed the Hajj according to their own rites and customs. and Muslims followed their own rites. This Hajj was performed under the guidance or leadership of Abu Bakr(R), and Ali (R), declared four points on behalf of the Prophet:

(1) None that has not embraced Islam will enter the Paradise.

(2) After that year, no polytheist would perform the Hajj.

(3) Nor can anybody go round the Ka 'ba in pilgrimage in a naked condition,

(4) The treaties that the prophet has made with the people would be honoured till the date of their due termination.

Abu Hurairah (R) says that when the voice of Ali (R) became hoarse while making this declaration, he began repeating the declaration.

(Tafseer Tabri, Vol. 10, Page 45).

6. The treaties of the polytheists with the Prophet which were for a fixed period and which were not dishonoured by them were allowed to stand till the expiry of their periods, as ordained in this verse. These tribes were Khaza 'ah. Banu Zamrah and Banu Kinanah.

7. The Qur'an directs its followers to adopt the line of righteousness (God-fearing) in every circumstance, whether it be the matter of honouring the treaties or war or peace, or in politics or in social life, in the same manner as it is incumbent for the followers to adopt the line of righteousness in their individual and' private affairs.

8. The explanation of the sacred months has been given in Note No.269, Surah Baqarah. Here the meaning of the sacred months being over is that when the last of this series. i.e. Muharram may be over, you may settle your account with those polytheists with whom you had no treaty.

It may be noted that the time limit of four months in Verse No.2 was given in the case of those polytheists with whom the Muslims had peace treaties and they were dishonouring them.

9. This ultimatum was given only to the polytheists of Arabia specifically because their case

was quite different from the case of other communities. Allah had raised Muhammad (Sallal Lahu Alaihi wa sallam) from amongst the Arabs only and had revealed His Book in their language. The truth had been made clear to them in no uncertain terms and it is the tradition of Allah that whenever, His message is conveyed to a community or a nation through His messenger and if the people of that nation do not accept that message and embrace His religion, He destroys that nation for their persistence in their rebellion against Allah and deprives them of their right to live on His land. Such people are lifeless and for people without life there is no place on the surface of the earth, but under its surface. Therefore, either of the two eventualities confront them, either the Divine wrath descends on them from the heaven or the companions of the Prophet exterminate them. Allah's decision in the case of the Arab polytheists was, that a large number of them would be blessed for embracing Islam and the small number that would stick to polytheism would be destroyed with the swords of the prophet's companions.

Those who do not know the circumstances under which these verses were revealed conclude that the Qu'ran commands them to kill the polytheists, wherever and whenever they find them, be it any part of the world, whether the situation is of war or of peace, the message of Allah has not been convincingly conveyed to them. This is a great misunderstanding, which is especially found among the non-Muslims in India. This misunderstanding can be removed only if the whole situation and the background is taken into consideration, and the sense of the verse is understood in its true perspective.

10. That is: Take effective steps against them, and leave nothing to chance in fighting against them.

11. That is: If these idolaters give up their polytheism and idolatry and accept Islam as

their faith. and as a proof of their being Muslims they establish salat and pay zakat, then there is no cause for confronting them. They should neither be asked to account for the past behaviour nor should they be harassed in any way.

After the death of the Prophet (Sallal Lahu Alaihi Wasallam) when some Arabian tribes, who had earlier embraced Islam, refused to pay zakat. the first Khalifa, Abu Bakr (R) took military action against them. In view of this verse, and had said that those who would discriminate between salat and zakat (i.e. accepting the one and rejecting the other) would surely be opposed by him by use of force. -(Mishkat -Kitabuz Zakat).

This incident clarifies one more aspect of the importance of salat and zakat (prayer and compulsory charity), and that these two aspects of worship have the position of law in Islam, and it is within the duties of an Islamic government to forcefully implement them.

Today the negligence noticed among the Muslims in relation to salat and zakat is on account of the fact that there is no one to shock them out of their negligence.

12. If a polytheist asks for shelter during war in order to hear and understand Quran, then it is the duty of the Muslims that he should be given the required shelter and thereafter he should be safely conducted to his place of safety. And it is the proof of the fact that Islam's war with the polytheists is for a very sacred cause and not for land grabbing or national enmity.

Incidentally, from this verse it point becomes quite clear that for the purpose of propagation and dawah of Islam to introduce Qur'an to non-Muslims, The muslims should induce them to read the Qu'ran. and to present the meaning of its verses in their languages, is very important and vital work, so that they may understand the words of their Lord.

ARABIA

The Habitats of the Tribes



7. How can there be a treaty with Allah and with His messenger for the polytheists save¹³ those with whom you made a treaty near the Sacred Mosque?¹⁴ So as long as they are straight towards you, be straight towards them. Verily, Allah likes those who fear Him.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ
إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا
لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

8. How (can there be any treaty for the others) when, if they have an upper hand of you, they respect no ties of kinship nor of covenant?¹⁵ They please you with their mouths, but their hearts are averse. And most of them are transgressors.¹⁶

كَيْفَ وَإِنْ تَظَاهَرُوا عَلَيْكُمْ لَا يُوقِفُوا بَيْنَكُمْ إِلَّا وَاذِمَّةً
يُرْضَوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ
فَاسِقُونَ ﴿٨﴾

9. They have accepted a small price in return for Allah's revelations¹⁷ and debar (others) from Allah's path.¹⁸ Evil indeed is it what they are doing.

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَنْ سَبِيلِهِ
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

10. They do not respect, in the case of a believer, either the ties of kinship or that of covenant. These are the ones who are transgressors.¹⁹

لَا يُرَقِّبُونَ فِي مُؤْمِنٍ إِلَّا وَاذِمَّةً وَأُولَئِكَ
هُمُ الْمُعْتَدُونَ ﴿١٠﴾

11. But if they repent, and establish Salat and pay Zakat, then they are your brethren in faith²⁰. Thus we explain in detail Our revelations for the people who know.²¹

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخِوَانَكُمْ فِي
الدِّينِ وَنَفَصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

12. And if they break their pledges²² after making a treaty with you and revile your faith,²³ make war on the leaders²⁴ of disbelief, for no oaths are binding on them so that they may desist.

وَإِنْ تَكَثَّرَ آيْمَانُهُمْ مِنْ بَعْدِ عَهْدِهِمْ
وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا آيَةَ الْكُفْرِ
إِنَّهُمْ لَا آيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

13. Will you not fight against those who have broken their oaths²⁵ and plotted to drive out the messenger²⁶ (from his native place), and attack you first?²⁷ Do you fear them? Allah has more right that you should fear Him if you are believers.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا آيْمَانَهُمْ وَهَرَبُوا
بِأَخْرَاجِ الرَّسُولِ وَهُمْ بَدءُكُمْ وَأُولَ مَرَّةً
اتَّخَشْتُمْهُمْ قَالَ اللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

13. This is a parenthetical sentence, as another point is being mentioned. Originally the discussion was about those polytheists whose treaties were terminated, but in between, through the use of this parenthetical sentence, those polytheists have been exempted from this command who had violated their treaties.

14. Near the Sacred Mosque means the place known as Hudaibiyah, which is within the limits of Haram (Sacred Mosque). In the month of Zil Qa'dah, 06 (A.H.) a treaty was made between the Muslims of Madina and the Quraish of Makkah. One of the conditions of this treaty was that every Arabian tribe was free to become the ally of either party to this treaty. On this occasion the tribe of Banu Khaza'ah became an ally of the Prophet and his followers. Although in the beginning of 08 (A.H.) the Quraish had dishonoured the treaty of Hudaibiyah and in the month of Ramzan of 08 (A.H.) Makkah was conquered by Muslims, the treaty which was made with Banu Khaza'ah was allowed to run its course; and since they had not violated it, the Muslims were here directed to honour it as long as the said tribesmen would honour it.

15. In the Arabian society, tribal system was the order of the day. Therefore in all social affairs, ties of kinship played a very important part. Another thing which helped in keeping the relations smooth between the tribes was the treaty of peace among them. But the idolaters had adopted such a hard attitude in their antagonism towards Islam that they neither cared for any ties of kinship nor for any restrictions on account of any covenant. Whenever they got a chance they acted against the interests of Muslims. In such a situation it was difficult for the Muslims to honour the treaties made with them, since no treaty could survive, if both the parties to it did not honour it.

16. Here 'Fasiq' (transgressor) means those who break the pledges.

17. That is: in the revelations of Allah are hidden treasures of both the worlds, but these unknowing detractors preferred the mean worldly gains to Allah's revelations and thus deprived themselves of the greatest good.

18. When, the worldly gains were fixed as the only aim in life, then how could they tolerate the message of religion, which was being given in

order to fix the Hereafter as the aim in life. Therefore, they stood up as the blocking wall to debar others from going on to that path.

19. In Verse No.8 the attitude of the polytheists with the Muslims was described. In this verse it is stated that in the matter of their relationship with the Muslims the idolaters neither cared for the ties of kinship nor for their pledges. They had adopted an aggressive attitude.

20. That is: If they give up their hostile acts and establish salat and pay zakat, it would be a proof that they have abandoned polytheism and have embraced monotheism. Therefore, in such an event your relationship with them would be that of religious brotherhood.

It may be noted that in the Islamic brotherhood there is no distinction between a Muslim and a neo-Muslim. Their social status is equal.

21. That is: the commands concerning the polytheists have been mentioned very clearly and in detail, but these commands can benefit only those who know that the source of guidance is Allah's revelations and nothing else. Travellers in the light of knowledge can receive guidance at every step from Allah's signs (revelations), and wanderers in the darkness of ignorance are deprived of this guidance.

22. In the foregoing verses the conditions of the different groups of polytheists have been described and appropriate commands have been given. In this verse the mention of that group of idolaters is being made who had not only dishonoured the treaties but had also started reviling and making fun of Islam; and Muslims were exhorted to wage a war against them.

23. It becomes clear that to make fun of Islam or revile it and to insult Allah and His messenger is an act of disbelief and a very serious crime.

24. That is: In the battle make the leaders and chiefs of the disbelievers your targets as they are the greatest mischief-makers, and it should be your duty that you root out evil and mischievous persons so that humanity may be saved from them.

25. This refers to the Treaty of Hudaibiyah, made in the month of Zil Qa'dah, (06 A.H.), which was dishonoured by the Quraish. The violation was in this form: The tribe of Banu Bakr, who were the allies of the Quraish attacked Banu Khuza'h, who were the allies of the Prophet. In

this fighting, the Quraish helped Banu Bakr, and when the members of the Khuza'h tribe took shelter in the Haram, the Quraish killed them. Banu Khuza'h complained to the Prophet, as it was an open violation of the treaty by Banu Bakr and Quraish. So the Treaty of Hudaibiyah was broken. This violation of the treaty is mentioned in the verse under reference, and Muslims are exhorted to wage a war against the violaters. Accordingly in the month of Ramzan of 08 (A.H.) the historic event of the victory of Makkah took place.

26. Before the migration of the prophet to

Madina, the Quraish were indulging in various types of conspiracy against him. One conspiracy envisaged that the Prophet should be banished from Makkah, but the conspirators were not successful, and the Prophet migrated to Madina as commanded by Allah in such a way that the Quraish could not inflict any harm on him. These diabolical intentions of the idolaters are alluded to, in this verse.

27. That is: The initiative to march on, to the Muslims of Madina was taken by the Quraish (polytheists of Makkah), and they came to the battleground of Badr as aggressors.



Do you consider the provision of a drinking water to the Hajis (pilgrims) and the maintenance of the Sacred Mosque equally worthy of (the services of one) who believe in Allah and the last day, and strove (in jihad) in the cause of Allah? They are not equal in the sight of Allah, and Allah does not guide the wrong doing people. (Al-Quran)

14. Fight them: Allah will chastise them at your hands,²⁸ and will disgrace them, and will grant you victory over them,²⁹ and He will heal the breasts of the believers;³⁰

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيُنْصِرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٣﴾

15. And He will remove the anger of their hearts;³¹ and Allah will guide to repent whom He will.³² Allah is All-knowing, Wise.

وَيَذِهُبُ عَنِ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٥﴾

16. Did you imagine that you would be let off (untested), when Allah has not yet known who among you fought in jihad,³³ and who did not take anybody except Allah, His messenger and believers as worthy of trust? ³⁴ Allah is fully aware of what you do.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةً
وَاللَّهُ خَبِيرٌ ﴿١٦﴾ بِمَا تَعْمَلُونَ ﴿١٦﴾

17. It is not for the idolaters to maintain Allah's mosques, while they are self-confessed unbelievers³⁵ giving evidence of infidelity against themselves. Their acts will be in vain,³⁶ and in the fire of Hell will they abide for ever.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى
أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ
خَالِدُونَ ﴿١٧﴾

18. He shall only tend Allah's mosques who believes in Allah, and the last day, and establishes salat and pays zakat, and fears none save Allah.³⁷ Such people are expected to be rightly guided.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ
يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

19. Do you consider the provision of a drinking water to the Hajis (pilgrims) and the maintenance of the Sacred Mosque equally worthy of (the services of one) who believe in Allah and the last day, and strove (in jihad) in the cause of Allah?³⁸ They are not equal in the sight of Allah,³⁸ and Allah does not guide the wrong doing people.³⁹

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ
آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ
لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٩﴾

28. This was the plan of Allah about the idolaters of Makkah and Arabia, which has been openly stated here. In other words, their destruction was not to be caused by any heavenly punishment but by the swords of the Muslims. And this prophecy of the Qur'an was proved to be totally true.

29. After the revelation of these verses, Makkah was conquered and thereafter the series of victories went on so rapidly that in a period of two years the entire land of Arabia came under the rule of Muslims.

30. The polytheists of Makkah had been oppressing and tyrannising Muslims and had subjected them to extreme hardships and sufferings. It was, therefore, natural that the hearts of Muslims were filled with joy when they saw the downfall of their aggressors.

31. The anger that the Muslims nurtured in their hearts against the idolaters was on account of their polytheism and idolatry and the defeat of the idolaters was the defeat of idolatry and polytheism and the victory of tawheed, and this fact would be instrumental in removing the anger from the hearts of Muslims.

32. This was the positive result of jihad, which ensued in a big way. Those, who were afflicted by negligence and no counsel or admonition had any effect on them, were awakened when they saw the fighting. They realised their faults. Accordingly a very large number of idolaters were blessed with guidance and embraced Islam. In this way the ground for their safety from the fire of Hell was prepared. What could be more beneficial to them than this safety!

After the revelation of this verse, the persons who were guided to repent included Abu Sufyan, leader of the Quraish and Ikramah, son of Abu Jahl.

33. The main addressees of this verse are those Muslims who had come to the fold of Islam very recently, and who had not as yet had the occasion to fight in jihad.

34. The sense in which Muslims are prohibited to cultivate friendship with disbelievers has been explained in Note No.164 of Surah Maidah (Table Spread).

35. That is: Mosques are reserved for worshipping Allah, therefore, those who indulge in polytheism and idolatry and who refuse to worship the one and only God have absolutely no right to either serve or become the trustees of the mosques. Do they want to please both the God as well as the idols? What a combination of paradoxes !

Although it is a general statement, which enunciates a principle about the maintenance of mosques,

here it was a specific reference to the Quraish who were in control of the Masjid-e- Haram, (the Sacred Mosque). The Quraish were polytheists and yet prided in serving the Sacred Mosque.

For further explanation, please see Note No.47 Surah Al-Anfal.

36. That is: Merely serving a mosque does not have any importance in sight of Allah, if the mentality of the person is not free from polytheism. The virtues gathered by such persons will go waste, and they will not get any recompense for their services.

37. That is : The right people who deserve to visit and tend and maintain Allah's worshipping places cannot be polytheists or idolaters, but believers in Allah.

It lays bare certain principles:

One is that the control over the mosques should be of Muslims and not of disbelievers. Secondly, for the construction of the mosques, their tending and maintenance and for their trusteeship disbelievers are not at all suitable.

Thirdly, for such work suitable persons are only those who believe in tawheed and who fulfil the basic demands of the faith.

And fourthly, that no Muslim who has befriended a polytheist or who is negligent about his salat and zakat or who is an open sinner and wrong-doer should be made a trustee.

38. The Quraish were vain about their being servants and trustees of Ka'ba. They prided in their holding the permanent position of providing security to the Sacred Mosque, making arrangements for the Hajj pilgrimage and supplying drinking water to the pilgrims, and they were unable to understand how could they, despite these services of theirs, be disliked by Allah. Removing this illusion of theirs they are being informed that these services would carry any weight with Allah only when their performers have established a relationship of loyalty with Allah. Polytheism is disloyalty to God and a rebellion against Him. Therefore the person who commits the sin of associating anybody with God is a sinner, a criminal and he will be prosecuted in the Court of Allah on the Day of Judgment. Where does then the question of awarding such a person for his 'religious services' arise?

39. Here wrong-doers means polytheists. It means that whatever religious services may be performed by the polytheists, the road to success (guidance) will not be opened for them. They are destined to be unsuccessful.

20. Those who believed, and emigrated, and strove with their wealth and their lives in the way of Allah are of much greater worth in Allah's sight.⁴⁰ And these are the people who will triumph.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ
هُمُ الْفَائِزُونَ ﴿٢٠﴾

21. Their Lord gives them glad tidings of mercy from Him, and His pleasure, and of gardens having everlasting delights;⁴¹

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَدَّتْ لَهُمْ فِيهَا
نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

22. There they shall dwell for ever.⁴² Verily, with Allah there is immense reward.⁴³

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

23. O you who believe! Do not befriend your fathers or your brothers if they like unbelief in preference to faith.⁴⁴ And whoever of you do so, they are the wrong-doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْآبَاءَ كُفْرًا وَإِخْوَانَكُمْ
أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ
مِّنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

24. Say: If your fathers, and your sons, and your brethren, and your wives, and your kindred, the property you have acquired, and the merchandise for which you fear a decline, and the homes you love - are dearer to you than Allah and His messenger and striving in His cause, then wait until Allah delivers His decision.⁴⁵ And Allah does not guide the evildoers.⁴⁶

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ
وَعَشِيرَتُكُمْ وَأَمْوَالٌ بَقِيتُمْ فَتَنُّوْهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ
بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

25. Allah has given you help on many occasions,⁴⁷ and on the day of Hunain,⁴⁸ when you prided in your great numbers, but they were of no value to you, and the earth for all its vastness, became narrow for you, then you turned your backs and fled.⁴⁹

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كُنُفُكُمْ فَلَمْ تُغْنِ عَنْكُمْ
شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ
وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾

26. Then Allah sent down His peace (of reassurance) upon His messenger and upon Muslims, and sent down forces you did not see,⁵⁰ and punished those who disbelieved, and that is the reward for the disbelievers.⁵¹

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَابَ الَّذِينَ كَفَرُوا
وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

40. That is: In the sight of Allah the idolaters and the polytheists have no rank or honour at all and are considered unworthy. As against these the rank and worthiness of those who believed in Him and who strove in His cause by sacrificing their wealth and lives are very high. They have a very high place in His estimation.

41. The gardens of the Paradise will have everlasting freshness, and the delights therein will be enduring and unending.

42. That is: The people of faith will have everlasting life in the Paradise. There the dwelling place and the dwellers, both, will be eternal.

43. That is: When Allah is inclined to reward His sincere slaves, what would be lacking in His limitless stores of blessings that He should be restraining His hands. He is the Master of the treasures of the earth and the heavens. There cannot be any limit to His favours and mercy.

44. "Do not befriend them" means that if your father and your brother are rebels against Allah and they are not prepared to give up this unbelieving attitude of theirs, then they are the enemies of God. And how can a Momin, a faithful servant of God, befriend an enemy of God? Particularly on the occasion of jihad, how can he care for these relationships? On such occasions every person who joins the ranks of the enemies will have to be dealt with as an enemy.

At that time a large number of Muslims had their relatives in Darul Kufr, in the land of disbelievers, and they had not embraced Islam. In the war between Islam and kufr, their sympathies would not only have been with the disbelievers, but they also joined the battle against Muslims, among whom were their sons and brothers. These were the conditions in which the Muslims have been very clearly directed that in the war between Truth and falsehood they should not care either for their fathers or brothers.

45. A Muslim does say that he considers Allah and His messenger and His religion dearer than all things, but when he is put to test, the truth or the falsehood of his claim comes out in the open. In the conflict of Islam and kufr, faith and disbelief, man has been put to test in relation to all the things which are dear to him. On one side the love of these dear things attracts him towards them, and on the other his religion de-

mands that he should unreservedly proclaim what is truth, even if it may affect his businesses, or for example he may be required to stake his life to utter the words of truth. In the same way, in the battle of kufr and Islam, Islam demands of him that he should step forward to fulfil his responsibilities and should not allow the love of his wife and children, and of his home and family to become an obstruction in the performance of his duty. On such occasions whoever comes out successful in his acts proves that nothing is dearer to him than Allah, His messenger and His religion. But those who imprison themselves in the love of their families, children, homes and businesses to such an extent that even on the extremely emergent occasions also they put aside the demands of the religion, so that their 'world' may flourish, then such people have been warned severely that they should wait for the decision of God, that is, they should be ready to face dire consequences.

46. For those who disobey the commands of Allah, the path of guidance is not opened for them. Their fate is deprivation only.

47. That is: On the occasions of the battles of Badr, the Ditch, Khaiber, and Makkah, Allah had helped you on a number of occasions. And when His help was made available to you in the past, why could it not be made available to you now. So do not hesitate in obeying the command of waging a war against the polytheists.

48. Hunain is a valley between Makkah and Taif, which is at a distance of 25 kilometers from Makkah. A battle was fought here with the idolaters in the month of Shawwal 08 A.H. (February, 630 A.D.).

49. The Prophet (Sallalahu Alaihi Wasallam) was just free from the victory of Makkah that near Taif, the tribes of Hawazin and Thaqeef who were polytheists, started making preparations for war, feeling resentful over the Muslim victory of Makkah. When he learnt about their dangerous intentions, he gathered an army of twelve thousand men and marched towards them. On this occasion as the number of warriors in the Muslim army was quite large, Muslims felt a little more self confident, which made them a bit neglectful, and they did not fight very valiantly. The location of an army is of great importance in a

battle. The region of Hunain is mountainous, and the hostile army had taken its position much earlier. Besides, these tribes were known for their talents in archery. When the Muslim army was passing through the valley, they suddenly attacked it and rained such a heavy shower of arrows on the Muslim warriors that many of them took to their heels. But the Prophet (Sallallahu Alaihi Wasallam) and some of his loyal companions stuck to their posts. Then on being beckoned by the prophet, when Abbas (R) called the Muslims to stop and fight, they gathered round the Prophet and fought so bravely that they were blessed with victory. This incident is referred to in the said verse.

50. Means the army of the angels, which was sent down on this emergent occasion to the help of the Muslims. This very help of the angels gave

encouragement to the Muslims because they had come down from the heavens with the peace of reassurance. This reassurance spurred them on to such an extent that they assaulted the enemy like a wounded lion, and finally the enemy had to accept defeat. Thousands were taken prisoners and great booty was captured by the Muslims. This is that unseen help from Allah which has been alluded to in this verse. For explanation of the angelic help in the battles between Islam and disbelief, Notes Nos. 15 and 19 of Surah Al-Anfal may be seen.

51. In Hunain the idolaters had to face a very ignominious defeat. Allah caused this punishment to be given to them at the hands of the Muslims, and this was the recompense for their disbelief, which they got in this world and the Truth reigned supreme.



They have taken their priests and monks as their lords, other than Allah and also the Messiah, son of Mary, although they were bidden to worship only One God. There is no god, but He, Pure from all that they ascribe as partners (to Him)! (Al-Quran)

27. Then after that Allah will accept the repentance of whom He wills⁵². And Allah is Oft-Forgiving, Most Merciful.
28. O you who believe! The polytheists are filthy.⁵³ So let them not come near Al-Masjidul-Haram after this year^{54, 55} And if you fear of poverty, soon will Allah enrich you if He wills.⁵⁶ Verily Allah is All-Knowing, Wise.
29. Fight against those people of the Book who do not believe in Allah, nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His messenger, nor embrace the religion of Truth, until they pay the Jizya (tribute) on being defeated and are utterly subdued.⁵⁷
30. And the Jews say: Uzair (Ezra) is the son of Allah⁵⁸; and the Christians say: The Messiah is the son of Allah.⁵⁹ That is (merely) a saying from their mouths. They imitate the saying of those who were disbelievers before them⁶⁰. May Allah destroy them. How perverse they are !
31. They have taken their priests and monks as their lords⁶¹, other than Allah and also the Messiah, son of Mary⁶², although they were bidden to worship only One God⁶³. There is no god, but He, Pure from all that they ascribe as partners (to Him)!
32. They intend to extinguish Allah's light with their mouths, and Allah is determined to perfect His light, however much the disbelievers may dislike it⁶⁴.
33. It is He who has sent His messenger with guidance and the Religion of Truth, so that He may cause it to prevail over all religions, however much the polytheists may dislike it⁶⁵.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عِلْمِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

قَاتِلُوا الَّذِينَ آمَنُوا بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَآ إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُسْتَمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

52. That is: In the battlefields where bloodshed and destruction are the order of the day, quite a few slaves of God are enabled to receive guidance. They are guided by Allah to repent for their disbelief, which they give up and take shelter under the shadow of Allah's blessings. This is the positive aspect of jihad, and it is so advantageous for humanity that its negative aspect, with all its disadvantages, bears no comparison with it. Accordingly in the Battle of Hunain after their defeat a very large number of idolaters embraced Islam, because they realized that the unseen help from Allah is with the prophet (peace be upon him) that is why everywhere and in every field he marches on in triumph. So why should they not have faith in the Being who is manifesting such astounding happenings, and why should they not embrace His religion?

53. Here filthiness refers to the uncleanness of disbelief and polytheism, from which the centre of monotheism (tawheed) must necessarily be kept clean. Compared to the disbelievers and the idolaters, Islam has never encouraged or preached the concept of untouchability, but it directed to keep itself clean from the uncleanness of the influences of disbelief.

It may be noted that in the sight of Islam the uncleanness of heart and mind, resulting in disbelief and polytheism, is the worst of all uncleanness.

54. This year of theirs means the year 09 A. H. (631 A.D.), when this Verse was revealed. In this year the Hajj was performed by the Muslims under the leadership of Abu Bakr (R), and on this occasion, in accordance with this command, an announcement was made that in future no polytheist would perform Hajj.

55. That is: The polytheists should not be allowed to enter the limits of the Haram. According to this command, the entry of polytheists was prohibited not only in the Sacred Mosque but also in the entire Haram. In other words the land of Haram is a prohibited area for the Non-Muslims.

56. As a result of the prohibition imposed on the entry of Mushrikeen (idolaters) into the land of Haram, it was feared that the trade and business of the Arabs would receive a setback, be-

cause in those days most of the persons who brought the grains and the food stuff in the market of Makkah were disbelievers, but Allah directed to disregard this fear and gave them hope that with His blessings He would make them rich. Accordingly, what was promised by Allah did actually materialize. No adverse effect resulted on the economic conditions of the Muslims after prohibiting the idolaters from entering Makkah. On the contrary their economic conditions improved. It shows that the main thing is to trust Allah and to obey Him. If this is done, then the problems are also solved and prosperity follows with His blessings.

57. This is the most important verse concerning jihad, which was revealed in 09 (A.H.). Before this occasions had arisen to fight war against the Jews, whose colonies were situated near and around Madina. The reason for waging a war against them was their conspiratorial activities against Muslims and in support of the idolaters. Now in this verse a general guidance is given as a principle to wage war against the general people of the Book (Jews and Christians), the nature of which is that of a permanent policy of the Islamic state.

Fight against 'those of the people of the Book' means that those persons from the people of the Book who embrace Islam need not be challenged. but those of them who do not accept the faith should be asked to pay either Jizya or to fight. The meaning of the people of the Book not believing in Allah and the Last Day is that though they may claim to be believers but their claim in actuality is meaningless, because they do not believe in Allah in the way as it should be done. They claim to believe in Allah but they also believe that He has begotten a son. They are not prepared to worship Him and Him alone exclusively. They do not consider Him free from all defects and infirmities. and they have polluted the belief in His unity with polytheism. They are also believers in the Last Day, but they also have faith intercession of this or that person or that they believe that their salvation is assured by the penance of a certain prophet. It is obvious that such a belief totally nullifies the belief in the accountability of humans in the Hereafter, and the idea of answerability of humans be-

fore God in the Hereafter has been wiped out. It cannot therefore be denied that the people of the Book do not believe in the Hereafter.

They are not prepared to obey Allah's commands with regard to forbidden things. e.g. interest-whether it is taken from ones own people or from others and wine and the flesh of swine, etc. Similarly they do not obey the detailed directions given by the Last Messenger of Allah concerning the forbidden things. In other words they deny the last Shariah of Allah.

'Nor embrace the religion of Truth' means that they are not prepared to embrace Islam, which is the religion of Truth, but they want to stick to jewry and christianity, which in their existing forms, are not the religions of Truth. In short the People of the Book do follow a sort of religion, but they are concerned neither with true God-worshipping nor with its sincere obedience, nor with true religiosity. In such a case they cannot be expected to spread goodness and virtue in the world, on the contrary they are active in propagating mischief and evil. Therefore, in view of the high ideal that is before Islam, viz. the forces of disbelief and evil be curbed and the might of obedience to God and virtue may be raised, war against them is inevitable. except if they agree to pay jizya (tribute) and live as subjects in the Islamic state, for in this way their evil can also be curbed and in the changed circumstances they can get an opportunity to think about Islam's truthfulness.

"Jizya" (tribute) is that tax, which non-Muslims pay to a Muslim state as a mark of their loyalty to that state and in exchange for the shelter which the state provides for them. No amount was fixed for this tax. The Islamic state had the right to levy the tax at whatever rate it deemed necessary taking into consideration the prevailing conditions and justice. The Prophet (Peace be upon him) had fixed its amount at one dinar per person, per annum (10 dirham -about 30 grams silver). Later on the second Khalifa, Umar (R) raised the amount to 4 dinar-about 120 grams of silver.

-(Kitabul Amwal, Abu Ubaid, pages 39-41).

In the verse instructions are given to take jizya from the Jews and the Christians and to give them shelter, but these instructions do not

clearly apply to the polytheists. The reason for this is that this concession was not available to the Arab polytheists, with whom the Muslims had mainly to deal at the time of Quran's revelation. The Arab polytheists, among whom the Prophet was directly sent by Allah, could only be expected to embrace Islam, but later on when the polytheists of non- Arab countries had to be dealt with, the command of levying jizya had to be applied to them, as the Prophet had taken jizya from the fire-worshippers of Hijr (Bahrein). --(Abu Dawood, Kitabul Khiraj). He had said:

سُؤَابِهِمْ سُنَّةَ أَهْلِ الْكِتَابِ

"Apply the rule of levying jizya to them which was applied to the People of the Book." -(Kitabul-Amwal, Abu Ubaid, page 32). The book of Abu Ubaid (D. 224 A.H.) 'Kitabul Amwal' is a book dealing with the economic system of Islam. It is a very reliable book and these excerpts from it show that Islam's war against the polytheists is for a virtuous cause and not for land grabbing or out of hatred of other nations.

A relevant point in connection with this verse is that with a view to dawah and propagation, the introduction of Quran to the non-Muslims, to promote its comprehension by them, and to present its verses in their languages is a very important and necessary work, so that they may understand the words of their Lord.

In his book, Abu Ubaid writes:

"As for the non-Arabs, jizya can be taken from them even if they are not the people of the Book, on the basis of the rule which the Prophet (Sallal Lahu Alaihi Wasallam) had adopted in the case of the fire-worshippers, although they are not the people of the Book." -(page. 30).

The reasons stated in the verse for waging a war against the people of the Book clearly show that it is not for a defensive war, the command for a defensive war was given much earlier. This is a command for an ideological, reformative and revolutionary war, and the nature of this command is that of a principle of policy of the Islamic state, which would take necessary steps taking into consideration all the circumstances and the resources at its disposal. When the Prophet (Peace be upon him) felt a danger from the Roman empire, he marched with an army of

thirty thousand men to Tabuk, which was situated on its borders. When the Romans did not come to fight and removed their armies from the border, the Prophet left them alone and returned home. Later on during the period of the 'righteous caliphate', when the circumstances were opportune, these countries were conquered by Muslims.

The fact is that it is not correct to limit jihad within the circle of a defensive war, nor is it correct to term it, what is today called, 'an aggressive war, 'because jihad is not a war that is fought for conquering land, national prejudices, material gains and false ideologies, it is fought for the noble purpose of freeing the slaves of God from the lordship of the false gods, to end aggression and tyranny and to give them a pure and virtuous atmosphere. This war is synonymous with the act of surgery of the rotten part of the body to provide healthy life to humanity. Therefore, it cannot be measured by the parameters of what people call defence and aggression. How can the religion which is the bearer of a Universal Truth be limited to these straitened confines?

In the modern times the West-inspired Muslims adopt a very apologetic attitude in connection with the Islamic commands for jihad, but Allah's words do not need any apologetic explaining away. So far as the Jews and Christians are concerned, if they raise any objections against this kind of aggressive war, then they are invited to see the Torah, which also contains commands for waging this kind of aggressive war. Accordingly, the command given to Bani Israil to conquer the holy land (Palestine) was on account of the fact that Allah had written down that land for them, and it was reserved for them for the set purpose of making it a centre for the Islamic dawah. Can this war then be called a defensive one? In the Torah very severe commands are given in connection with the idolaters of Palestine, that is, after its conquest no polytheist be allowed to stay there:

"Say to the people of Israel, When you pass over the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all molten images, and de-

molish all their high places: and you shall take possession of the land and settle in it, for I have given the land to you to possess it." (Num 33:51 to 53)

And when Bani Israil march out of Palestine to "wage a war against any other country, but actual fighting does not take place and a peace treaty is made, then in such an event the command is given in the Torah to take tribute from the citizens of that land:

"When you draw near to a city to fight against it, offer terms of peace to it. And if its answer to is peace and it opens to you, then all the people who are found in it shall do forced labour for you and shall serve you. But if it makes no peace with you, but makes war against you, then you shall besiege it: and when the LORD your God gives it into your hand you shall put all its males to the sword. " (Deut. 20:10 to 13)

58. In the Bible Uzair is called Ezra, who lived in the fifth century B.C. The personality who delivered them from the destruction wrought on them by Bukht Nasser and from their religious, moral and functional downfall, to reform them by strengthening their tie with the Torah, and to instil the spirit of religion in them, was that of Prophet Ezra. A major reason for the moral corruption of the Bani Israil was the fact that during their period of downfall they had been indulging in mixed marriages with the members of the polytheistic communities, the bad influence of which did not remain limited to moral corruption only, but it also helped polytheism to make inroads into their life. The Bible states:

"While Ezra prayed and made confession, weeping and casting himself down before the house of God, a very great assembly of men, women, and children, and gathered to him out of Israel: for the people wept bitterly... And Ezra the priest stood up and said to them, 'You have trespassed and married foreign women, and so increased the guilt of Israel. Now then make confession to the LORD the God of your fathers, and do his will: separate yourselves from the peoples of the land and from the foreign wives.' Then all the assembly answered with a loud voice, 'It is so: we must do as you have said.'" (Ezra 10:1 & 10 to 12)

As a fruit of his efforts the Bani Israil got a

new lease of life. Baitul Maqdis was rebuilt again, and the Shariah of the Torah came to be followed. In this way the act of giving a new life to Bani Israil was performed by prophet Ezra. Accordingly, the author of the Standard Jewish Encyclopaedia writes:

“Ezra (5th cent. B.C.E.) Refounder of Palestinian Jewry and reformer of Jewish life.”

(Standard Jewish Encyclopaedia, p. 660).

The Encyclopaedia Britannica has to say this:

“So important was he in the eyes of his people that later tradition regarded him as no less than a second Moses.

(Encyclopaedia Britannica Vol. 7, page 127).

It shows that he became such an important person that the people of his community, who lived after him, honoured him and considered him as a second Moosa.

Impressed by his greatness a group of the Jews later on, exceeding the limits in imitation of the Christians, called him Allah's son, but Allah is above all the polytheistic appellations that they ascribe to Him.

It may be noted that the belief in Ezra's being the son of God is not a common belief of the Jews. but that it is the belief of a sect which lived at the time when the holy Quran was being revealed.

59 The creed of Christ's being a son of God was the biggest unauthorized innovation that the Christians introduced in the religion of Allah. Saint Paul has played a very big role in popularizing and promoting this creed, as can be seen from his letters included in the collection of Bible and which speak of his audacity. For example, in the letter that he wrote to the Romans Saint Paul says:

“The gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord”.

(Romans 1 :3,4)

For the explanation of the false belief of any person's being a son of God please see Note No.5, Surah Ikhlas (The Unity).

60 The concept of there being children of God was held originally by polytheistic nations. This innovation was introduced among the Christians by Saint Paul. Having been influenced by

the polytheistic philosophies of Greece and Rome and in order to make Christianity popular among these nations. he moulded it in a form which appealed to them. Otherwise in the existing bibles neither the creed of trinity nor the belief of Christ's being the son of God in the present Christian sense is found. If in the existing bibles, which are distorted and modified, the Christ is stated to be the son of God, it is in a metaphorical way and not in its literary sense: This error of the editors of the Bible has been converted by St. Paul into misguidance.

61. That is: The false beliefs which came to be held by the People of the Book were due to their following blindly their priests and monks. Their sayings took the place of the Book of God, and the standard for accepting or rejecting a thing was bestowed on their sayings and their acts. The people adhered to the false beliefs and innovations introduced by the priests in the religion, and they did not feel it necessary to examine what are the true beliefs and what are the false ones, what is monotheism, what is polytheism, what is worship and what is innovation. This was what happened with the Jews and the Christians, but the Christians went a step further and invented such beliefs and mythology around the person of the Christ that their whole religion revolved round the axis of these false concepts. In this verse this style of their behaviour, this line of their action has been termed as 'taking them as their lords.' Accordingly in a hadith, it is explained by the prophet (Sallal Lahu Alaihi Wasallam) as shown below:

“Adi bin Hatim says: I went to the Prophet (Sallal Lahu Alaihi Wasallam), and a golden cross was hanging round my neck. The prophet ordered me to throw that idol away.' Adi says that he heard him reciting this verse of the Surah Taubah: 'They have taken their priests and monks as their lords.' The Prophet said: They did not worship them, but what they did was that whatever they declared lawful they took them as lawful and whatever they declared forbidden they considered them forbidden.”

Although this hadith is not very reliable, because Tirmizi, while narrating it, has written:

وهذا حديث غريب لا نعرفه الا من حديث عبد السلام بن

حرب - و غطيف بن اعين كيس بمعروف في الحديث.

"This is a weak hadith. We have learnt of it through the medium of Abdus-Salam bin Harb only. Its narrator Ghutaif bin A 'yan' is not well known in the matter of narrating hadith." But, so far as the contents of the hadith are concerned, it is the best commentary (tafseer) of this 'verse, and the commentaries ascribed to Ibn Abbas, Zuhak, Huzaifah, and Abul A'liyah also endorse this view.

The following principles can be deduced from pondering over this verse:

1) In the matter of religion the main thing is Allah's obedience. To obey the commands of others besides Allah, is to accept others as lords or gods and it tantamounts to worshipping them.

2) They may be learned men or jurists, Imam or Mufti, peer or wali (saints), none has the right to substitute his command in place of that of Allah.

3) Allah's command is proved by the reasoning by Shariah, and not the sayings of the learned men, jurists and respected people, and the path of Islam is the path of reasoning and arguing and not of blind following and stagnation.

4) Those who confer the right of law making for humans to humans in opposition to Allah, and do not care for the commands of the Shariah, they place the humans on the pedestal meant for Allah.

62. Actually the persons who made Christ the Lord (God) are the monks and the priests, particularly St. Paul, who converted the religion of the Messiah, Islam into Christianity. He has no hesitation in calling the Messiah Lord, God:

'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)

'Paul, a servant of Jesus Christ, (Romans 1: 1)

'that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification.' (Romans 4:24,25)

63 The following command can be seen in the Torah and the Bible even today:

"You shall have no other gods before me... you shall not bow down to them or serve them:" (Exodus 20 :3,5)

"This day the LORD your God commands you to do these statutes and ordinances: you shall therefore be careful to do them with all your heart and with all your soul." (Deut. 26: 16)

Then Jesus said to him, 'Begone, Satan for it is written, "You shall worship the Lord your God and him only shall you serve." (Matt. 4: 10).

64. By Allah's light is meant Islam, and by perfecting it is meant perfecting the religion of Islam. It means that the disbelievers do not like the progress made by Islam. They have been extremely perturbed by the rising of the sun of Islam on the world's horizon, and they are at a loss how to prevent the spreading of its light in the world. When they are unable to find an effective method, they indulge in trying to extinguish its light in a childish manner by blowing air from their mouths. But the world-illuminating sun of Islam cannot be extinguished by their puerile acts, and its light will reach the four corners of the world unhindered.

These disbelievers can neither stop the sun of guidance from rising nor can they prevent the crescent of Islam from becoming a full moon, as the perfection of the religion of Islam is the unchangeable decision of Allah and His decision is enforced without fail, whether any person may like it or not.

65. In the verse guidance means that guidance which illuminates the path of the true religion, that is those signs and arguments which prove the rightness and correctness of the religion of Islam, and by religion of Truth is meant the entire Islamic system of worship and the complete Shariah, whose area is spread from beliefs to politics.

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ.

In the verse the word "yuzhirahu" (from Izhar) has been used to mean prevalence or to be victorious, as shown in Lisanul Arab فَلَانٌ ظَاهِرٌ عَلَى فُلَانٍ أَيْ غَالِبٌ عَلَيْهِ

"So and so is "Zaahir" (obvious) upon so and so means he is "Ghaalib" i.e. Victorious. (page 526, Vol. IV).

At another place in the Quran it is stated:

يَقَوْمَ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهَرْنَ فِي الْأَرْضِ (المؤمن: ٢٩)

"O people of my community! Today you have gained power and you are master (Zahireen) in

the land." (Al-Mumin, 29).

In the verse under comment the word *Izhar* is used to mean political power and mastery and not mastery or ascendancy in argument, because this mastery was available to the prophet from the very first day. Accordingly, Imam Razi writes:

وظهورُ هذا الدين بالحجة مقررٌ معلومٌ فالواجب
حمله على الظهور بالغلبة. (التفسير الكبير ج ١٦ ص ٣٠)

"The prevalence or mastery of this religion by means of reasoning or argument is a well known reality, therefore, it is necessary that it should be considered prevalence by means of victory."

(At-Tafseerul Kabir Vol. 16 page. 40).

The subject of the verb 'to cause to prevail' is Allah and not the prophet, as is clear from the verse which precedes it: 'Allah is determined to perfect it.' As the subject of the verb 'to perfect' is Allah, similarly the subject of the verb 'to cause to prevail' is Allah.

Both these verses express the Divine plan to be executed through the means of the Prophet. The first verse has given the tidings of perfecting the light, that is perfecting the religion. while the second verse speaks of the prevalence or the supremacy of Islam over all other religions, at the hands of the Prophet. In the background of the verse concerning perfection of the religion are the people of the Book, that is why in the first verse it is stated: however much the disbelievers may dislike it. In the background of supremacy of Islam were polytheists also, besides the people of the Book so "however much the polytheists may dislike it" has been stated. In reality it was the declaration of the fact that in connection with the last prophet, Allah has determined that He would cause Islam to prevail over all other religions of Arabia through the

means of the last Prophet. Accordingly in the lifetime of prophet Muhammad (Sallalahu Alaihi Wasallam) this decision of Allah came to be realized and this Divine plan was successfully completed, and in such a way that in the entire Arab world not a trace of idolatry and polytheistic religion could be found, the Jewry had to be exiled. As for Christianity, it remained only in the border areas of Arabia, and that too in a subjugated manner and as a tribute payer of the Islamic state.

It shows that this verse states the plan of Allah which He had made in connection with the last prophet specifically and generally the commentators have taken it in this very sense. But some contemporary commentators have taken the political supremacy of the religion as the mission of the last prophet and have taken this verse as an argument for the efforts and campaign in favour of the supremacy of the Islamic system victorious. This however appears to be a bit of stretching a point, because in this verse the mission of the prophet is not stated but the decision of God has been mentioned.

As regards the question: What was the mission of the prophet and whether political supremacy of the religion is the aim or not? It may be stated that so far as the mission of the prophet is concerned, it has not been confined to only one or two verses. but it has been mentioned in hundreds of verses. For this purpose the verses revealed in Makkah should be referred to because every prophet states his mission in the beginning. As for the political supremacy of the religion it is most certainly aimed at and desired and for this very purpose jihad has been made compulsory, which we have explained in the commentary of this Surah as also in the commentary of Surah Al-Anfal, but it refers to a special stage of dawah campaign. Therefore it would not be correct to take it as the mission of the prophet.



O you who believe ! what is the matter with you that when you were asked to march out in the way of Allah you clung heavily to the earth? Are you more pleased with the life of , this world than the Hereafter when provision of this world is very little compared to the Hereafter? (Al-Quran)

34. O you who believe ! Verily many of the priests, and monks (of people of the Book) are there who devour the wealth of men by evil means⁶⁶ and debar (them) from the path of Allah⁶⁷. And those who hoard up gold and silver in treasures and do not spend it in the way of Allah. Give them the tidings of a painful punishment⁶⁸.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

35. On the day when it will be heated in the fire of hell, and their foreheads, and their sides and their backs will be branded⁶⁹ with it (saying): This is what you treasured for yourselves, so taste what you have been treasuring !

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾

36. The number of months with Allah is twelve, as recorded in Allah's Book⁷⁰ on the Day when He created the heavens and the earth; out of these, four months are sacred⁷¹. That is the right religion⁷². So do not wrong yourselves in them⁷³. And wage war against the polytheists (Mushrikeen) all together as they wage war against you all together. And know that Allah is with those who fear Him.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

37. Transposition (of a month- Nasi,) is an excess of disbelief whereby those who disbelieve are misled. They make it (month) lawful one year, and forbidden another year, in order that they may make up the number of months which Allah has sanctified, thus making lawful what Allah has forbidden⁷⁴. The evil of their deeds has been beautified for them, and Allah does not guide the disbelievers.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

38. O you who believe ! what is the matter with you that when you were asked to march out in the way of Allah you clung heavily to the earth⁷⁵? Are you more pleased with the life of , this world than the Hereafter⁷⁶ when provision of this world is very little compared to the Hereafter?

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ إِنَّا قُلْنَا إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

66. The priests, monks and the learned men of the people of the Book were indulging in corrupt practices, making money in the name of religion. Quran refers to this corrupt practice of theirs in its address to the people of faith, so that they may take a lesson from that. What a pity that even after this warning there are quite a few ulema, moulvi, mulla, imam and peer, who have made their religion a means of corruptly earning money. They mislead the people by their deceitful talk. They have trapped people in the net of 'peeri-mureedi,' so that they may receive valuable gifts from their misled disciples. They are playing a big hoax with the people in the name of 'Nazro-Niyaz' for the saints, so that they may be kept provided with all the luxuries. They have invented charms, amulets and talisman, so that their business may go on. They have been promoting innovations (Bidaat) and the un-Islamic, rites so that the need of their presence may be felt in every assembly and their business may prosper. They are not averse to sponsor shirk.

The real motivation behind the 'mujavari' (upkeeping) of dargahs (mausoleums) is the 'chiraghi' or 'chadhaway' (presents) that are offered by the visitors, which line their pockets to the brim. At the bottom of all these innovations and rites the thing that can be discerned is the urge to earn money for the good of this world, and not earning virtue for the next world. The result is that due to the forbidden earnings which they make, their whole religiosity has become a fraud.

67. That is: The condition of these learned men and priests is strange. They do not like the real life of righteousness, therefore, they oppose the religion of truth, and they prevent men from embracing Islam.

It shows that by earning money by forbidden means turns the mentality of men in such a way that they lose their love for truth and oppose it.

68. In the text the word used is 'yaknizoon', which is derived from the word 'kanz', which in Arabic means not only hoarding but also keeping as treasure:

تسمعى العرب كلَّ كثيرٍ مجموع
تنافس فيه كنزاً (لسان العرب ج ٥ ص ٣٠١)

"Whatever things are hoarded in large quantities and for which a feeling of pride is generated is called by the Arabs as Kanz."

(Lisanul Arab, Vol. V, page 401).

And Imam Raghil writes:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ أَيْ يَدَّخِرُونَهَا -
(المفردات ص ٣٥٨)

"Those who treasure gold and silver, that is hoard up."

(Al-Mufradat page 458).

And in the Quran it is stated:

لَوْلَا أَنْزَلَ عَلَيْهِ كَنْزٌ

"Why no treasure has been sent down on him."
(Hood-12)

It is obvious that here kanz means treasure and not a limited quantity of wealth.

Therefore, in the verse under comment, the tiding or the warning of painful punishment that is being given is for those people who hoard up and treasure their excess wealth and do not spend it for the purpose for which it should be spent. Allah does not grant wealth to a man that he may guard it as a snake and feel proud and superior and make it the means of exhibition of his superiority, but Allah grants wealth to a man so that he may spend it for the right purpose. He is not the owner of the wealth but only a trustee (Ameen), therefore, a responsibility devolves on him that he should spend it in the manner directed by the real owner of the wealth, Allah, and he should spend it in His way. A person who does not spend wealth in this manner, but collects and hoards it, commits great injustice, for which there is a painful punishment for him.

It also refutes the idea that in Islam after payment of zakat there is no restriction on hoarding up wealth. Under this theory the explanation of this verse is given that this warning is for those who do not pay zakat, though in the verse it is not mentioned that they do not pay zakat, but what is said is that they hoard up and treasure gold and silver, and do not spend in the way of Allah, that is, it refers to spending which is in connection with the needs and the conditions, whereas zakat is a fixed portion of the property or wealth, payment of which is necessary, if due in every case, and the general principle of Islam is that after payment of zakat wealth becomes pure and clean. It does not mean that the dues to be paid as directed by Islam are over, but according to the needs and circum-

stances, rights and dues are to be met from the wealth, and it is necessary for the holder of the property or wealth to pay these dues. For example many times during famines, etc., people starve to death, and at such times no man can free himself from the responsibility of helping others with his wealth by saying that he has already paid the zakat, or if a person's parents are needy and poor and it is his duty to maintain them, even if he is paying zakat. Similarly for jihad also extra expenditure, besides payment of zakat, will have to be incurred.

Here the command that has been given is for not hoarding up gold and silver, and for spending it in the cause of Allah. Here gold and silver include every kind of cash or currency, bank balance or bonds, and spending in the way of Allah means spending for propagation or spreading of religion and dawah, jihad, religious instruction, construction of mosques and schools, aids to the poor and other such welfare work. Quran does not permit men to fill their safes with cash or wealth, but it emphasises on the excess wealth being spent for good causes. Islam declares wealth worshipping, miserliness and greed as causes of destruction, and presents the example of Qaroon, who was the richest man and the biggest capitalist of his time, to illustrate this point.

If a person saves his wealth for his lawful needs, or invests it in any trade or business, or leaves as inheritance for his children and relatives, none of these things is objectionable, provided he pays zakat, but it does not mean that he should make amassing of wealth only as his objective in life, and strive to make his children also millionaires. Such a kind of concentration and hoarding up of wealth is extremely objectionable in Islam. Islam warns such hoarders with painful punishment, and gives them the tidings that soon the pleasures that they are deriving from watching their wealth will be transformed into pain of punishment.

Ali (R) considered, in view of the prevalent conditions, wealth more than four thousand dirham (about 12 thousand silver coins) as treasure. Accordingly, Ibn Jarir Tabri has quoted this saying of his:

"Four thousand dirham or less than that is for maintenance (necessary expenses). If there is anything more than this, then it is kanz (treasure) (Tafseer Tabri, Vol. X, page 83).

It was not a permanent limitation, but only a form of application of the intention of the verse according to the circumstances. When during the caliphate of Usman (R), Muslims were well off and there was growing a tendency of hoarding up of wealth among them, Abu Zar (R) reproachfully had to say this in unambiguous terms:

هُؤَلَاءِ يَجْمَعُونَ الدُّنْيَا وَلَا يَعْقِلُونَ شَيْئًا -
(صحیح مسلم کتاب الزکوٰۃ)

"They are collecting world, and do not understand anything."

(Sahih Muslim, Kitabuz zakat)

And he totally disagreed with Amir Mua'viyah (R) who opined that this verse was revealed in connection with the people of the Book. Abu Zar (R) said that the command in the verse was for general application, it pertains to Muslims as well as the people of the Book.

(Bukhari, Kitabuz zakat).

This saying of Abu Zar (R) is basically right, because there is no particular reason to reserve the warning of painful punishment for hoarding up of wealth for the people of the Book only, however, the possibility of some companions of the Prophet disagreeing with Abu Zar (R) may be that he was rather a bit severe in application of the term 'kanz' (treasure) on hoarded wealth, and possibly he might have termed the wealth saved for the real needs of the family as kanz (treasure).

Today how adversely the work like propagation of religion, dawah efforts, religious instruction are affected for want of financial resources? How serious has become the Problem of rehabilitation of the riot-affected Muslims? There is a big section of the society which has no roof over its head and a large number of people are lying on roads as they have no homes to go to. Can the rich people be allowed, in these circumstances, to fill in their safes with money and to provide for their children to be millionaires by hoarding up wealth? Answer to this question can be found, not in discussion of Fiqh, but in this very verse.

69. The reason for branding these limbs is that the pride of wealth takes root in the mind, but its signs are seen on the fore-head, and the sides and the back are those parts of the anatomy that receive the excess of restful and luxurious pleasure because of wealth.

70. That is: When Allah created the heaven and the earth, he awarded moon the position of the natural calendar. Its growing and waning is commonly observed, and by watching these signs the fixation of dates can be easily made. From its watching it is also learnt as to when the month started, and when it ended. Then the order for counting of the year that has been fixed by the Creator of the universe for man is that of the twelve lunar months, and this guidance was being made available to man through the divine revelation. And so far as the Arabs are concerned, they have been following the order of the Lunar Year from the time of Prophet Ibrahim. The names of the twelve months were these: (1) Muharram (2) Safar (3) Rabiul Awwal (4) Rabiul Akhir (5) Jumadil Ula (6) Jumadil Akhira (7) Rajab (8) Shaban (9) Ramadhan (10) Shawwal (11) Zil Qa'dah (12) Zil Hijjah. Even today in the Islamic world the Lunar year is followed and the months bear these names.

At the time of the revelation of the Quran, the Arabs followed this lunar year, but in order to meet some selfish ends, they used to make unauthorized adjustments. the details of which will follow.

71. For the explanation of the sacred months, please refer to Note No.269, Surah Baqarah.

72. That is: This is the Shariah rule and order from God concerning months and year, which is quite correct and the right rule. Therefore, all religious matters like pilgrimage of Hajj, fasting of Ramadhan, payment of zakat, and counting of period of iddat, the lunar months and year should be relied upon.

73. That is: Do not commit the sin of waging war during the sacred months.

It should be noted that the ban on initiating a war during the sacred months is permanent. It is not correct to say that this command has been cancelled, because such a command had come earlier in a number of surahs and Surah Immunity is revealed in the later period. Besides, there is no verse in the Quran which has cancelled this command.

74. The Arabs followed the lunar calendar, but for their war needs they used to make changes in the order of the months, for example Muharram was a sacred month in which fighting was forbidden, but if they wanted to fight another tribe in one of their civil wars, they used to count Muharram before Safar, which they used to transpose earlier.

It was like some one taking night for day and vice versa. It is obvious that such an adjustment did not effect any change in reality, but it proves man's rebellious mentality against nature's orderly system. By changing the order of the months, the Arabian non-Islamism was interfering in the rule of the Nature and therefore it has been termed as excess of disbelief. Here the word 'Nasi' is used in this very sense.

Islam has declared the practice of 'Nasi' as wrongful and has restored natural practice in its original form. Accordingly, on the occasion of the last Hajj (10 A.H.), the Prophet (Sallal Lahu Alaihi Wasallam) said:

إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَةِ يَوْمٍ خَلَقَ اللَّهُ السَّمَوَاتِ
وَالْأَرْضَ ، أَلْسِنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرْمٌ ، ثَلَاثُ
مُتَوَالِيَاتٍ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَالْمُحَرَّمُ وَ رَجَبٌ مُضَرٌ
الَّذِي بَيْنَ جُمَادَى وَ شَعْبَانَ . (بخارى كتاب النسيء)

"The time, after its revolution, has come back to its original position as it was on the day when Allah created the heavens and the earth. The year is of twelve months, out of which four months are sacred, three are consecutive, Zul Qa'dah, Zul Hijjah and Muharram, and the fourth Rajab Mudhar (named after the tribe which did not transpose this month), which is between Jumadi and Sha'ban." (Bukhari-Kitabut Tafseer).

In other words, every month has come to its original place. The lawful month is at the place of the lawful month and the forbidden or sacred month is at its original place. From that time onwards, the chain of the months has continued unchanged.

Some persons have taken 'Nasi' to mean 'Kabeesah', i.e. the difference between the solar and the lunar months. According to them, to remove the difference of eleven days between the lunar and the solar years every three years one lunar month be added. For the reasons mentioned below, their explanation is not acceptable:

Firstly, Nasi means to place later or behind and not to add, therefore, it is not correct to take it to mean 'kabeesah'. Secondly, if in Arabia the practice of following 'kabeesah' were there, then Quran would not have said: "in order that they may make up the number of months which Allah has sancti-

fied,". From this statement of Quran it is clear that whenever they used to displace the sacred months from their original position, in their place they used to term lawful months as forbidden months. In this way they used to make up the number of the sacred months, which was four. Such a form of practice has nothing to do with 'kabeesah'. Thirdly, even if it is presumed that the practice of 'kabeesah' was followed in Arabia, then it means that not a single lunar month was in its original place, and that the entire calendar was at sixes and sevens.

And when Quran had forbidden Muslims to initiate a war in the forbidden months, and this emphatic command was given only a few days after the Prophet's migration, then the question arises, what then were the sacred months, when because of the practice of 'kabeesah' not a single month was in its original place, i.e. Rajab will not really be Rajab nor Zil Hijjah will be Zil Hijjah. As for the month of Ramadhan, would it be really Ramadhan when the fasting was made compulsory, in which the Battle of Badr was fought and during which the revelation of the holy Quran began? All these questions crop up because of presuming that the practice of 'kabeesah' was followed in Arabia, but the clarifications available in the Quran are sufficient to remove this misunderstanding.

Some commentators have opined that the Hajj performed by the Muslims under the leadership of Abu Bakr (R) in the year 09 A. H. was in the month of Zil Qa'dah, but Quran refutes this opinion, as Quran calls it the day of Hajj-e-Akbar, as stated in Verse 3 of this Surah, and Ibn Katheer has refuted this opinion taking a cue from this verse.

(See Tafseer Ibn Katheer, Vol.2, Page 357).

75. Refers to the Tabuk expedition, which took place in the month of Rajab, 09 A.H. (November 630 A.D.). After the victory of Makkah, Islam had acquired political power and was spreading through the length and breadth of Arabia like wild fire. At that time the most powerful kingdom was the Roman empire, whose borders had stretched up to Syria. In Syria the Ghassani clan, which was Christian, was ruling under the aegis of the Ro-

mans. The Roman Caesar started making preparations for invading Madina to subdue the rising power of Muslims. When the Prophet (Peace be upon him) got an inkling of this, he marched out with an army of thirty thousand mujahideen to fight against the Romans. It was a very hot summer, and it was harvest time; the journey was a very long one and therefore, going out on an expedition in such uncomfortable circumstances seemed most unattractive. Those whose hearts were afflicted with the disease of hypocrisy could not be expected to march out to bear all these hardships. They preferred to remain within the safety and comforts of the four walls of their homes. Besides them, among the Muslims there were a few who were weak and for them too this journey had become very trying, and some had become a prey to their own negligence.

The Prophet (Sallalahu Alaihi Wasallam) camped in Tabuk for about two weeks. Tabuk is in the north of Madina, about 686 kilometers away. The Romans did not offer a fight, so the expected battle did not take place. But by this step of the Prophet (Peace be upon him) the Muslims had left a deep impression on the minds of the Romans. The second benefit that was derived from this action was that in the border areas the Christian tribes that were under the Roman influence became subservient to the Islamic state. Accordingly the people of Aila, Jarba, Azruh, and Ukaidir made a treaty with him and agreed to pay jizyah. The third great benefit was that the training and experience of challenging the world's mightiest power subsequently encouraged them to gain victory over the two greatest military powers of the time, Roman and Persian empires, during the caliphate of Umar (R).

This is the brief description of the background when this series of the Verses were revealed, of which this one is the first.

76. A man avoids going on jihad because he is interested in making money for the comforts of this world. If he were interested or anxious to make provision for the Hereafter, he would consider it his good fortune if he gets a chance to go on jihad.

Those who believe in Allah and the Last Day will not request you for exemption from taking part in jihad with their wealth and their lives. And Allah knows well those who fear Him. Only those request your leave who do not believe in Allah and the Last Day, and whose hearts are filled with doubt, so they waver in their doubt. (Al-Quran)

39. If you do not march out for Jihad, He will punish you with grievous punishment⁷⁷, and replace you by other people⁷⁸, and you will not be able to harm Him in the least⁷⁹. And Allah has power over all things.

إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

40. If you do not help him⁸⁰ (the prophet) (it does not matter), for Allah helped him when the disbelievers drove him out⁸¹, (he was) second of the two; when they were in the cave he was saying to his companion: "Do not grieve, verily Allah is with us". Then Allah sent down His tranquillity on him⁸², and helped him with invisible warriors⁸³, and humbled the word of the disbelievers to the lowest depth, and Allah's Word is Exalted to the heights. Allah is Mighty, Wise⁸⁴.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ
لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا
السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

41. March out, whether light or heavy⁸⁵ (armed), and strive in the way of Allah with your wealth and your lives. That is best for you, if you only knew⁸⁶.

إِنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

42. Had the gain been immediate or the journey short, they would have followed you, but the distance seemed too far to them⁸⁷. They would now swear by Allah and say: "Had we been able, we would surely have set out with you". They destroy themselves⁸⁸. And Allah knows that verily they are liars.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ
وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ
لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ
وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

43. (O prophet!) Allah has forgiven you. Why did you grant them leave before it became manifest to you as to who were telling the truth and who were the liars?⁸⁹

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَّبِعِنَ لَكَ
الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

44. Those who believe in Allah and the Last Day will not request you for exemption from taking part in jihad with their wealth and their lives. And Allah knows well those who fear Him.⁹⁰

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمْ
بِالْمُتَّقِينَ ﴿٤٤﴾

45. Only those request your leave who do not believe in Allah and the Last Day, and whose hearts are filled with doubt, so they waver in their doubt.⁹¹

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

77. When such a severe warning is given for avoidance to go on jihad on this one occasion, then how much serious will be the consequences if Muslims were to seek excuses to avoid going on jihad on a permanent basis either for the sake of worldly comforts or under the influence of false ideologies. The pitiable conditions in which the Muslims find themselves today is mainly due to the fact that the spirit of jihad has gone out of their hearts. Had they had the spirit of jihad in their hearts, then neither they would have lost Baitul Maqdis nor would have they been disgraced at the hands of Israel.

78. That is: The plan of Allah does not depend on you for its fulfilment. If you would not strive for the promotion of Allah's religion. He will raise another people in your place to do that.

79. If you are careless in the performance of this duty, then think who would be the loser? Would it be Allah. or would it be your own self and your community?

80. That is the Prophet, Muhammad (Sallallahu Alaihi Wasallam).

81. Refers to the event of migration, which took place thirteen years after the prophethood was conferred on Muhammad (Peace be upon him) in 632 A.D. The Prophet had left Makkah as commanded by God, but as the disbelievers had created such conditions that forced him to leave his home, it is said here: "the disbelievers drove him out."

82. The Quraish had conspired to kill the prophet, and for this purpose they had placed guards outside his house. But he managed to get out of his house in such a way that none could notice it. At the time of migration Abu Bakr (R) was with him. From Makkah he was to go to Madina, which was in the north. But he purposely went towards the south so that the enemy could not follow him. He took shelter in the Cave of Mount Thaur which is 'at a distance of about 5 kilometers from Makkah. Here he spent three nights. On this dangerous occasion he did not have a large group of people with him, but only a friend, Abu Bakr (R). When the enemy in his pursuit reached the mouth of the cave, Abu Bakr (R) was worried that they might see them. But the Prophet (Peace be upon him) reassured him not to worry as Allah was with them. And God had

ordained it so that his pursuers did not even throw a glimpse towards them in the cave. This was a great help from Allah which came to him at such a dangerous moment. A reference is made to this help in the verse and the Muslims are told that if they would not march out with the Prophet for jihad, Allah does not care, He would help His Messenger in all circumstances, as He had helped him on the dangerous occasion of his migration, when there was none, except the two, the prophet and his companion in the cave.

83. Means the help of the angels, which was provided during the battles of Badr and Hunain and on other occasions.

84. Allah is the Mightiest Being, that is why His reign is supreme. He is the wisest of all, that is why He can adopt the wisest method for helping His Messenger.

85. That is: The arms and the equipments may be sufficient or when you are commanded to march out for jihad, you must obey it.

It should be noted that at that time all Muslims were commanded to come out for jihad, Only the women or those who had reasonable excuses were exempted. It may also be noted that the Arabs having been brought up in a tribal society generally knew swordsmanship and almost every Arab carried a sword. Moreover, at that time the nature of jihad was this: it was a jihad under the leadership of the Prophet, fully organized and purely for the purpose of raising high the word of Allah, against His enemies. Therefore, there was no reason for anybody, except disabled or weak, to remain behind.

The general aspect of this command is when there is an occasion for an organised Jihad, and when the Muslim leader in power commands the Muslims for jihad, it becomes their duty to join. This is the principle, but in modern times regular armies of the state undertake the actual fighting.

86. That is: If you have eyes on the consequence, then you will realise that to stake one's wealth and life in the cause of Allah is in reality a means of good fortune.

87. This describes the fate hypocrites, who avoided taking part in the Expedition of Tabuk, when all the Muslims were commanded to come out for jihad. It shows that when a general call is given, avoiding to come out for jihad is not the

way of work of a sincere follower.

88. That is: By offering false excuses they are preparing their own means of destruction.

89. At the time of the Tabuk Expedition a few hypocrites had requested for exemption for themselves from taking part in the expedition on some false excuses, and he had, being a kind-hearted man, granted them leave but Allah warned him on the occasion that he should not have granted any exemption without first ascertaining that the excuses offered by them were really genuine; in that case they would not have got the chance to hide their hypocrisy.

On this miscalculation Allah had forgiven His prophet before warning him, which on the one hand shows Allah's grace and kindness for His prophet, and on the other hand that the prophet's purity and innocence have not been affected at all. And this has been the tradition of Allah that if any prophet, on account of being a human, commits any miscalculation or error, He at once rectifies it so that the people may be correctly guided.

90. It shows that the man who shirks his responsibilities at the time of a war between Islam and disbelief and sits in his corner of safety is not righteous, but that righteous is he man who on such occasions comes out in the battlefield to ful-

fil his responsibilities.

91. It clarifies the reality about hypocrisy that a man may claim to be a Muslim, but his heart may not be convinced about Islam and may be in doubts. Such a state of the heart is contrary to faith, and a heart with such doubts wavers in the matter of fulfilling the demands of Islam, for when a man is not convinced of the reality of the religion, he would not be ready to stake his life and wealth for its sake. Such was the condition of the hypocrites of Madina, that they not only were called Muslims, but also offered prayers regularly, and paid zakat. But all this they used to do with an unwilling heart. In reality they neither had love for Allah nor for His messenger. Therefore, when they were asked to offer sacrifices in the cause of Allah, they felt as if they had an uphill task before them and usually they ran away from their responsibilities.

Even today there is no dearth of such Muslims as have been nursing doubts and misgivings about Islam in their hearts, and these doubts and misgivings are manifested whenever they are required to sacrifice their interests for Islam or to endanger their easygoing way of life. They have been able to hide their hypocrisy by dint of their having mixed up in the Muslim society.

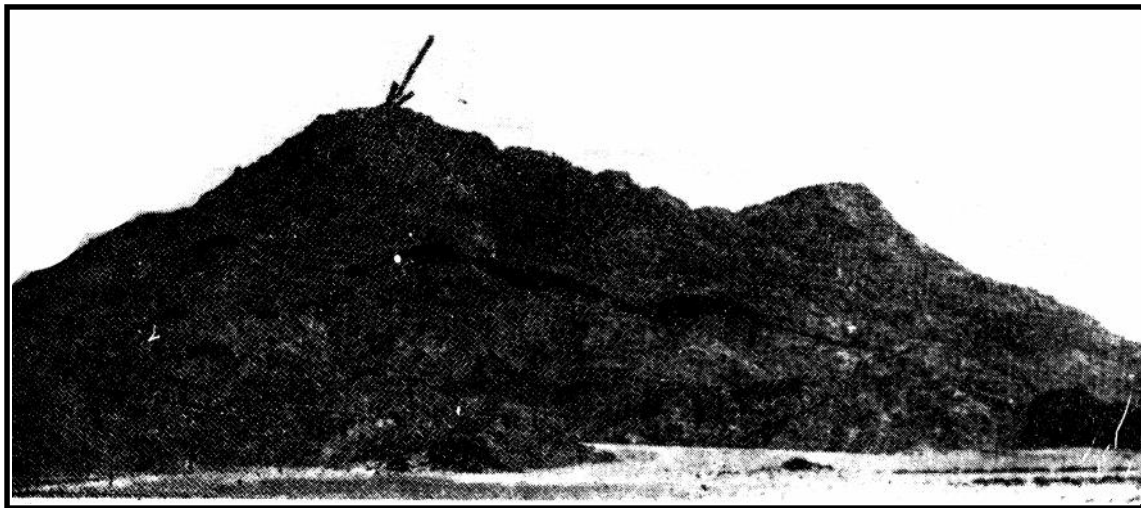


The Thaur Cave

**Where the Prophet (Sallal Lahu Alaihi Wasallam) took
shelter with his companion,**

Abu Bakr (R).

Distance from Makkah-5 Kilometers



46. And had they intended to come out, they would certainly have made some preparations therefor, but Allah did not like their being sent forth, so He held them back⁹² and they were told: "Sit among those who sit (shirkers)."

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ
اللَّهُ انْطِبَاعَهُمْ فَجَبَّبَهُمْ وَقِيلَ اقْعُدُوا
مَعَ الْقَاعِدِينَ ﴿٣٤﴾

47. Had they come out with you, they would have added to you nothing except trouble, and would have hurried to and from among you seeking to cause sedition among you. And there are among you some who would have listened to them.⁹³ And Allah knows well the wrong-doers.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَا أَوْضَعُوا خِلَافَكُمْ يَبْغُونَكُمْ الْفِتْنَةَ
وَفِيكُمْ سَمْعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٣٥﴾

48. Indeed before this also they had sought to create mischief and raised difficulties for you⁹⁴ till the Truth came and the Decree of Allah became supreme, to their dislike.

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ
حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٣٦﴾

49. And among them there is one who says: "Grant me leave (exemption) and do not tempt me.⁹⁵ Surely they have already succumbed to temptation,⁹⁶ and the Hell surrounds the disbelievers from all sides.

وَمِنْهُمْ مَنْ يَقُولُ ائْذِنْ لِي وَلَا تَفْتِنِّي ۗ أَلَا فِي
الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٣٧﴾

50. If good befalls you, it is unpleasant for them, and if any misfortune befalls you, they say: "We indeed took our precautions beforehand," and they turn away well pleased.⁹⁷

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ
يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَتَوَلَّوْا وَهُمْ
فَرِحُونَ ﴿٣٨﴾

51. Say: "Nothing will befall us except what Allah has ordained for us. Only He is our Guardian," and in Allah let the faithful put their trust.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٣٩﴾

52. Say: "Is either of the consequences for us, for which you wait, other than good?⁹⁸ And we wait for you for Allah's punishment to overtake you directly or by our hands.⁹⁹ So wait, we too will wait with you."

قُلْ هَلْ تَرْتَبِصُونَ بِنَا إِلَّا أَحَدَى الضُّلَّيَيْنِ وَنَحْنُ
نَتَرْتَبِصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِنَا
أَوْ بِأَيْدِينَا فَتَرْتَبِصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٤٠﴾

53. Say: "Spend (for the Cause) willingly or unwillingly, it will not be accepted from you, for you are a wicked people."¹⁰⁰

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُمْ كُنْتُمْ
قَوْمًا فَسِيقِينَ ﴿٤١﴾

92. That is: When they had not intended to come out to take part in the jihad. Allah too did not help them with His guidance to set forth for this noble purpose, as Allah did not like their coming out with an unwilling heart.

93. Refers to the simple-minded Muslims who generally fell a prey to the machinations of the mischief mongers.

94. The mischief-making of the hypocrites has been described in various verses.

95. Tabri has narrated that Judd bin Qais had said that if he would see the beautiful ladies of the Romans, he would not be able to keep himself under control. The temptation for sinning for him would be too great, therefore, he pleaded that he should be excused from participating in the jihad. This gives an idea as to what kind of false excuses were being invented by the hypocrites, and how they used to gild their excuses with false piety.

96. That is: They talk of not to be tempted, but they have already succumbed to the greatest temptations, of disbelief and hypocrisy.

97. These hypocrites are strange creatures. On the one hand they claim that they believe in the Prophet, and on the other hand they are his ill-wishers; they include themselves among Muslims, and at the same time are well pleased

when any misfortune befalls the Muslims.

98. The hypocrites were waiting to see the fate of the Muslim army against the Romans, whether it would be victorious or would have to face the disgrace of defeat. The answer to their doubts is that in either condition the advantage would be with the Muslims. If the Muslims win, then a victory, then it is a perceptible gain, and if Muslims are killed, then they would achieve the good fortune of martyrdom in the cause of Allah.

99. Hardly two years had elapsed after the revelation of this verse that the lash of Allah's punishment at the hands of Muslims fell on the hypocrites. These were the so-called Muslims who had refused to pay zakat during the caliphate of Abu Bakr (R) and some tribes had even rose in rebellion against Islam. But Abu Bakr (R) took military action against them and very skillfully nipped the mischief in the bud.

100. Fasiq or wicked people or outside the pale of obedience. If the hypocrites performed any act seemingly in obedience to Allah, it was not in the spirit of obedience, and whenever they found an opportunity, they used to openly and shamelessly disobey His commands. This wickedness of theirs was the very opposite of taqwa (fear of God) and was synonymous with disbelief (kufr).



54. And the reason why their expenditures are not accepted is nothing but that they disbelieved in Allah and His messenger, and that they come to salat with laziness,¹⁰¹ and that they spend with unwillingness.¹⁰²

وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا
بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ
كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾

55. So let not their riches and their children bewilder you. Indeed Allah intends to punish them with these things in the life of this world, and that their souls will pass away while they are disbelievers.¹⁰³

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ
بِهَآئِنِ الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

56. And they swear by Allah that they are truly of you, though they are not of you, but they are frightened people.¹⁰⁴

وَيَقُولُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ
يَفْرُقُونَ ﴿٥٦﴾

57. If they would find a refuge or caves or a hiding place, they would turn thereto post-haste, in transgression.¹⁰⁵

لَوْ يَجِدُونَ مَلْجَأًا مَغْرِبًا أَوْ مَدْخَلًا لَوَلَّوْا إِلَيْهِ
وَهُمْ يَجْهَلُونَ ﴿٥٧﴾

58. And among them are some who slander you in respect of alms. So if something is given to them therefrom, they are pleased, and if they are not given therefrom, they are displeased.¹⁰⁶

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا
رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَحْضُونَ ﴿٥٨﴾

59. And only if they had been content with what Allah and His messenger gave them, and had said: "Sufficient to us is Allah! Soon will Allah give us from His bounty, and also His messenger."¹⁰⁷ Verily to Allah we eagerly turn.¹⁰⁸ (It would have been better for them).

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا
حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ
إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

60. The alms¹⁰⁹ are only for the destitute and the needy,¹¹⁰ and those who are employed to administer them,¹¹¹ and for those whose hearts are to be reconciled (to Islam),¹¹² and to free necks of slaves¹¹³ and for the debtors,¹¹⁴ and to spend in the way of Allah¹¹⁵ and for the wayfarer.¹¹⁶ (It is a) duty enjoined by Allah. And Allah¹¹⁷ is All-Knowing, wise.¹¹⁸

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي
سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

101. For explanation please see Notes Nos. 229 and 230 of Surah An-Nisa.

102. That is: They did not spend their money with willingness and for seeking the pleasure of Allah but their purpose was only to make a show.

103. That is: The abundance of material wealth of these people is not a thing to envy, for the thing in which they are taking pride would prove to be a soul curdling experience for them in this world. And it is our experience that generally the wealth of the rich people actually becomes a means of great trouble for them, although it is manifested in different forms.

The things which prevented the hypocrites from being sincere Muslims was their pride in their wealth and children. This pride prompted them eventually to refuse to pay zakat, and Abu Bakr (R) during the early part of whose caliphate this event occurred, had to declare jihad against them. Military action was taken against the Abas and Zabyan tribes. Thus they received punishment for their pride in this very world, and they left it in the state of disbelief (kufr).

104. That is: They have remained in the Muslim society only because they are afraid that if cut off from this society they would not get refuge anywhere else; otherwise they are neither sincere in their faith nor are they really a part of the Islamic brotherhood.

105. If they find a place where their interests are safeguarded, they would immediately cut off their relation with the Muslim society and would join the other society. It means that they have no interest in Islam nor in Muslims, only because of the circumstances they have been tied up with the Muslims.

106. The receipts, from zakat which was collected in the Baitul-Mal (public funds), were distributed by the Prophet (Sallalahu Alaihi Wasallam) in such a way that the really deserving people would receive their share. But the hypocrites used to raise objections that the funds were not being distributed justly, even though none could be more just than the Prophet. The real point was that among the hypocrites those who were needy felt happy when something was given them on account of their poverty, but when other more deserving than them were preferred

for being helped they used to be displeased. Similarly those hypocrites were also displeased who greedily expected to get some share but were not given any share because they did not deserve it.

107. That is: Instead of being discontent and nursing misgivings against the prophet, they should have expected that he would not only help them fully, but also would give them more. Such an attitude would have been in keeping with the spirit of faith and sincerity.

108. That is: We are in reality interested in God and not in wealth or property.

109. In the above verse an answer was given to the objection of the hypocrites about the distribution of alms. In this verse it is shown who are the really deserving persons who should be given the alms, and on what items alms should be spent. These items of expenditure in all are eight.

The Arabic words for Alms, Sadaqa, is derived from the word Sidq (truth). By spending his wealth for the sake of Allah, a man proves that he is true (sincere) in his faith, therefore, the money that he spends for this purpose is called 'sadaqah'. In the hadith it is stated:

الصَّدَقَةُ بُرْهَانٌ - (مسلم كتاب الطهارة)

"The alms is proof." - (Muslim Kitabut-Taharat). In the general sense sadaqah or alms is understood to be charity, but in Quran the terminology 'sadaqah' has been used for zakat (compulsory charity), and this terminology is used in the hadith also. When the Prophet (Peace be up on him) sent Muaz to Yemen, he said:

فَاعْلَمِهِمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي
أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ فِي
فُقَرَائِهِمْ - (بخاری كتاب الزكاة)

"Let them know that Allah has prescribed for them alms from their wealth, which would be collected from their rich people, and would be distributed among their poor.

-(Al-Bukhari, Kitabuz Zakat).

110. In the text the words "fuqara" (destitutes) and "masakeen" (needy) have been used. These two words are spoken for such poor

people as are in need of help for their maintenance. These two words are used in one and the same meaning, but when these two words are used together at the same time, then the idea is to clarify that the "fuqara" (destitute) are the poor in the first degree and "masakeen" (needy) are the poor in the second degree.

The fuqara or the destitute have been mentioned first, which proves that they are the first among the deserving people. The words 'faqir' is the opposite of the word 'ghani' (rich), and Quran has used this word (faqir) for those refugees (muhajireen) who were deprived of their wealth and homes and were badly in need of every kind of help:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ
دِيَارِهِمْ وَأَمْوَالِهِمْ -

"For those destitute refugees who were driven out of their homes and (were deprived of) their property." -(Al-Hashr - 8.)

Therefore fuqara (destitute) means those people who may be living a life of penury and starvation, or who may be in need of others' help for their maintenance, or who on account of their helplessness may not be in a position to earn anything or who may not have any arrangement for their maintenance. The foremost purpose of zakat is to help such poor and needy persons. Quran has specifically encouraged people to help such destitute people who are involved in the service of the religion so devotedly that they do not find time to earn their own living, and whose self respect does not let the strangers know that they are in need of help:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ
ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ
تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا. (البقرة: ٢٤٣)

"(Charity is) for those in need, who in Allah's cause are restricted (from travel) and cannot move about 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 impurity." -(Al Baqarah -273).

As for the needy, so according to their needs they are in the second degree, that is those poor people who may not have sufficient provision for their maintenance, or if they have some means of earning, then the income may not be sufficient to suffice for the upkeep of the entire family. Quran has narrated an event which refers to a boat owned by the poor (Masakeen):

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ

"That boat belonged to the Masakeen who used to work as labourers in the sea."

-(Al-Kahf-89).

It shows that either to own a thing or to have some means of live-lihood does not militate against the concerned person's being Masakeen (poor), when his earning may not be sufficient for his upkeep.

111. Means those employees who have been appointed to collect zakat, to keep it in safe custody, to distribute it and do allied work in that connection. Their wages or salaries can be paid from zakat.

This item of expenditure demands that the work of receipts and distribution, etc. of the goods and monies of zakat should be well organized, so that the rich people may compulsorily pay their due amounts of zakat and on the other hand the destitute and the poor may have the reassurance that their due shares will be received by them. Besides due expenditure should be incurred from the collected amounts of zakat on items connected with religious work and of public benefits. To establish such a system of zakat is the responsibility of the Islamic state. Accordingly during the times of the Prophet (Sallal Lahu Alaihi Wasallam) and the righteous Caliphs, the system of collective zakat was in force.

112. Means those persons who had embraced Islam recently, and to help them financially may be a desirable thing so that they become more attached to their new religion. For such people the condition of being destitute or in need of help is not applicable, they can be given financial assistance from zakat even if they are well to do, and the Islamic state ahas the authority to make payments from zakat on this item of expenditure.

113. Means to spend money for freeing men or women slaves from their bondage. By allotting a share to this item of expenditure, Quran has brought into focus the importance of this purpose.

Today slavery does not exist in the world, but the innocent Muslim captives in the jails of disbelievers can be considered fit substitutes for them. Expenditure from zakat can be incurred on freeing such persons from the jails of the disbelievers. Accordingly, Dr. Yusuf Qarzavi writes:

"In the school of Fiqh of Imam Ahmed it is stated that it is lawful to free Muslim captives from jails from the amounts of zakat, because it amounts to releasing the necks from captivity.

Now slavery has ended, but the wars will continue, and truth and falsehood would also clash. In such a case it should be possible to pay the ransom of the Muslim captives from this expenditure." --(Fiqhuz Zakat, Vol. II, page 620).

114. In the text the word "al-gharemeen" (debtors) is used which means such debtors for whom the payment of the debts has become a great unendurable burden; These are the debtors, who are compelled by their straitened circumstances to borrow money to meet some social obligations, and who are unable to repay their loans. Such people are apparently earning persons and seemingly well to do, but being unable to repay their loans deserve to be helped from zakat finances in order to pay their debts.

115. In the text the words "Fi sabilillah" are used, which mean in the way of Allah. It means that way or path by treading which a man achieves Allah's pleasure and His nearness. It is obvious that this path is the religion of Islam, and in the Quran it has been used in this very meaning only:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ.

"Call towards the way of your Lord."

-(An-Nahl - 125).

In this verse the way of the Lord means the religion of Islam.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا.

"Who debar from the way of Allah and seek to make it crooked." -(Al-Araf - 45).

Here debarring from Allah's way means de-

barring men from embracing or practising Islam. Similarly the words "In the way of Allah" have been used at many places with Hijrah, jihad and infaq (to spend) which specially clarifies the cause for which these acts are undertaken.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ.

"Those who believe, fight in the way of Allah and those who reject faith fight in the way of Taghut (Rebel)." -(An-Nisa - 76).

In this verse to fight in the way of Allah means to fight to protect Islam and to make it victorious, and to fight in the way of Taghut means to fight against Islam and for false objectives.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ.

"He who migrates in the way of Allah..." -(An-Nisa - 100).

In this verse the words in the way of Allah express purpose of migration, that is the person who would migrate only for the sake of Allah and for the protection and victory of His religion (Islam).

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ.

"(Charity is) for those in need, who in Allah's cause are restricted (from travel) and cannot move about in the land." -(Al-Baqarah - 273).

In this verse restricted from travel in Allah's cause means to be busy fully in the service of the religion.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ.

"And spend your wealth in the way of Allah; and make not your own hands contribute to your destruction." -(Al-Baqarah - 195).

Here spending in the way of Allah means spending for the supremacy and triumph of Allah's religion, Islam.

وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ. (القنف - 11)

"And fight in the way of Allah with your property and your lives." -(As-Saf - 11).

In this verse fighting in the way of Allah means fighting in support of the religion of Truth and for making it supreme. It means that the meaning of the words "Fi sabilillah" (in the way of Allah) is not to do jihad or to strive, or else the verse would mean strive in striving. The words in the way of Allah express the purpose and objective of jihad or striving for Allah, that is jihad or striving should be for the cause and religion of Allah.

These details show that the range of the expenditure for the cause of Allah is very wide, and the distinguishing feature of this expenditure is that such expenditures are to be incurred on such works and for such purposes, as have a direct connection with the promotion of religion, while other expenditures are to be incurred for the individuals or for their benefits. If an expenditure is incurred in the cause of Allah on the ghazi (mujahideen, strivers in the cause of Allah), then the purpose is not to spend on their personal benefit but the purpose is to protect or safeguard the religion through them. And this item of expenditure is not restricted to be spent only on the mujahideen or the warriors, it can be spent on the purchase of weapons of war, as also on other measures of defence. This amount can also be expended on all works and acts which are directly connected with the dawah of the religion, its propagation, enforcement of its shariah and upkeep of its monuments, etc.

In the present day the most important work of faith is its dawah and propagation, for which it is necessary to prepare propagators and publicists, for striving in the academic and ideological fields. There is a necessity of communicating the message of Quran to the slaves of God as also of preaching and reforming them through organized gatherings. To popularise the religious instruction it is necessary to open madrasah's as also colleges. At some places the protection of the Islamic family laws has become an important national problem and somewhere else the application of the shariah has assumed importance. Apart from these matters, there is also a crying need of the time for uniting the Muslims as one millat by awakening their social consciousness, for establishing of shariah courts, and starting Baitul Mal and Islamic cen-

tres. And it is quite lawful to incur expenditure on these items in the cause of Allah.

It may be noted that the jurists have generally taken the words 'in the way of Allah' to mean 'for jihad', but there are also other ulema according to whom there is sufficient broadness in its meaning. Accordingly, Imam Razi writes:

"The words 'in the way of Allah' do not necessarily apply to the ghazi. Accordingly Quffal has quoted the sayings of some jurists that it is lawful to spend amounts of sadaqat (alms or zakat) for every kind of good work, like provision of coffin for the dead, construction of forts, upkeep of the mosques, etc., for in the common sense of 'in the way of Allah' all these are included." -(Tafseer Razi, Vol. XVI, page 113).

Sayed Siddique Hasan Khan writes in his 'Rauzatun-Nadiyah' as under :

"Here 'Sabilillah' means Allah's way. Although jihad is the greatest way to Allah, but there is no reason to reserve this item for jihad. It would be correct to spend it on every work which may mean it is in the way of Allah. Here literally the verse means the same thing, and when by Shariah no other meaning are stated, then it is necessary that the literal meaning should be accepted."

- (Fiqhuz Zakat, Al-Qarzavi, Vol. II, page 647 with reference to Ar-Rauzatun Nadiyah, Vol. I, page 206).

Allama Rashid Raza writes:

"In the way of Allah are included all those acts of common welfare and religious benefits, on which the affairs of the religion and the state are dependent. The first and the foremost need is the preparation for war, e.g. purchase of weapons, rations for the army, communications, war equipments, etc.

...And in connection with the expenditure in the way of Allah in the present time the most important work is that propagators missionaries may be prepared for Islam, and they should be sent to the countries of disbelievers by providing them help through organized associations, as the disbelievers do for the propagation of their religion."

(Fiqhuz Zakat, Vo I. II, page 649, with reference to Tafseer Al-Manar Vol. I, page 585).

Shaikh Mahmood Shaloot writes:

"This item of expenditure is of common benefit, which neither evokes the question of anyone's property, nor is it reserved for the benefit of any individual, but its ownership is that of Allah and its benefit is for the creatures of Allah. Among these benefits, the foremost is the need for war preparations... And in this also is included the point that for the propagators missionaries of Islam such resources be provided that they may be able to work for presenting the good points of Islam (to others), to propagate the religion and to communicate its commands"

-(Al-Islam, Aqueedatan wa Shariatan, page 100.) ,

Dr. Yusuf Qarzawi writes:

"I do not agree with such extension of the argued conclusion of 'in the way of Allah' that all acts of virtue and closeness to Allah be included in that, nor do I consider its circle so narrow as to limit it specifically to militant fighting (jihad) only. As jihad can be fought with the sword and lance, it can as well be fought with the tongue and the pen. As the jihad can be militant, in the same way it can also be ideological, one involving training, social, economic and political. - (Fiqhuz Zakat, Vol. II, page 657).

The learned writer further states:

"However in the present circumstances what would be considered the first and the foremost thing in the way of Allah would be that programme of the revival of the Islamic life which would aim at activating all the commands, beliefs, concepts, symbols, Shariah laws, conduct and etiquette.

...To establish dawah centres for presenting the correct Islam through which the message of Islam can be reached to every corner of the world to the Non-Muslims, in the struggle of the religions, this really is jihad in the way of Allah."

-(Fiqhuz Zakat, Vol. II, page 667,668).

116. A traveller who is rich in his own native land can be poor and needy in a foreign country during his travels, and thus deserving of help. Such needy persons can be helped with the amounts of Zakat. In the olden days the travelling was very hard and difficult, and entailed total cutting off of all connections with the native place. If in these circumstances his provisions were to be finished. he has to face extraor-

dinary difficulties. Therefore, Quran not only encouraged hospitality but also allowed spending of a portion of the amount from the Zakat for helping the travellers.

Even today when travelling has become quite easy, circumstances occur when a traveller has to spend all his cash and he is unable to get money from his native place inspite of being a rich man. If he happens to be in a foreign country then the rules of Foreign Exchange prevent him from getting immediate monetary help. Therefore, the need for spending money for helping the travellers arises even today.

117. This is an emphatic or compulsory command that these modes of expenditure have been fixed by Allah. Therefore, its distribution should be executed under this rule only. Therefore, it is improper or unlawful for anybody to spend zakat for a purpose outside this circle or to spend any amount of zakat for any item other than that specified by Allah. For fixing the sense of these eight modes of expenditure and its circle of execution there has been considerable differences between the commentators and the jurists. Therefore, we have tried to explain the sense of this ayah in greater detail. so that the arguments be understood and the meaning may becomes more obvious. This lengthening of the explanation has to be borne in view of the importance of this matter. Now one question remains: that of ownership. The jurists agree that those on whom the zakat is to be spent should be made the owners of the amounts, for this reason they reserve the spending of Zakat on the item of 'in the way of Allah' for the 'mujahideen' (strivers or fighters), Their argument is based on account of the use of the letter 'lam' in the word 'lilfuqara' which according to them is the 'lam' of ownership. although in Arabic 'lam' does not come for ownership only, but also for the meaning of privilege or for giving benefit, And if the text is examined carefully, it would be seen that it has been used to connote privilege, for in answering the hypocrites who objected to the mode of expenditure of zakat it is replied that the real persons deserving to receive zakat are these needy and poor people and not these objectors who do not form this kind, and they want that they be given the zakat, Secondly among the eight modes of

expenditure, only with four modes the letter 'lam' is used. For the remaining four modes, i.e, to free the necks, to lighten the burden of the debtors, in the way of Allah, and to help the wayfarers, for these four the letter 'lam' is not used. Here only the word 'fi' is used which means 'in'. Therefore, for these four modes of expenditure there is no argument for prescribing the condition of

ownership. And the use of the word 'fi' means that the amounts be spent for these acts or for their betterment. And in the way' of Allah there is no mention of persons in that. Therefore, this item is for expenditure on the service of religion and for the benefit of the religion.

118. Therefore, the command of distribution of zakat is based on knowledge and wisdom.



And among them there are those who hurt the prophet and say: "He is (all) ear." Say: "He hears what is best for you; he believes in Allah and has faith in the believers, and mercy to those of you who believe." And to those who hurt the messenger of Allah there is a painful punishment. (Al-Quran)

61. And among them there are those who hurt the prophet and say: "He is (all) ear." Say: "He hears what is best for you,¹¹⁹ he believes in Allah and has faith in the believers,¹²⁰ and mercy to those of you who believe." And to those who hurt the messenger of Allah there is a painful punishment.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ
أُذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ بِالْمُؤْمِنِينَ
وَرَحْمَةً لِّلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤١﴾

62. They swear by Allah to you (Muslims) to please you, but Allah and His messenger have more right that they should please them. if they are believers.¹²¹

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ
أَحَقُّ أَنْ يُرْضَوْا إِنْ كَانُوا مُؤْمِنِينَ ﴿٤٢﴾

63. Are they not aware that whoever opposes Allah and His messenger, verily for him is the Hell-fire wherein he will abide forever? That surely is the supreme humiliation.

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ
نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٤٣﴾

64. The hypocrites fear lest a surah should be revealed to them (Muslims) disclosing what is in their (hypocrites') hearts.¹²² Say: "Scoff, Allah will surely bring to light what you are dreading."¹²³

يَخْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ
بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَهْزِءُوا إِنَّا اللَّهُ مُخْرِجُ
مَا تَخْتَارُونَ ﴿٤٤﴾

65. And if you ask them, they will reply: "We were only talking playfully and jesting." Say: "Was it at Allah and His revelations and His Messenger that you scoff?"¹²⁴

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ
إِنَّا لِلَّهِ وَأَيْتِهِ وَرَسُولِهِ كُنْتُمْ سَاهُونَ ﴿٤٥﴾

66. Make no excuses. You have rejected faith after you had accepted it. If We forgive a group of you, We will punish some other group of you, because they are guilty.¹²⁵

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ
طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةٌ بِأَنَّهُمْ كَانُوا
مُجْرِمِينَ ﴿٤٦﴾

67. The hypocrite men and the hypocrite women are of the same genre,¹²⁶ they enjoin what is evil and forbid what is good¹²⁷ and they withhold their hands¹²⁸ (from charity). They forgot Allah,¹²⁹ so Allah has forgotten them.¹³⁰ Verily the hypocrites are evil-doers.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ
بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ
أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ
هُمُ الْفٰسِقُونَ ﴿٤٧﴾

119. The hypocrites used to scoff at the Prophet (Sallalahu Alaihi Wasallam) and make fun of the religion, and whenever this misdemeanour was reported to the prophet (Peace be upon him) and they were questioned, they denied the charges. They accused him of listening to every person's talk. Quran criticises this behaviour and states that the Prophet (Peace be upon him) hears whatever is best for them, he listens to the reports of your objectionable acts in order that he may warn you and you may be reformed, neither he seeks evil nor does he lend his ears to anybody to hear evil, his ears are meant for hearing the best talk.

120. That is: They are not such unreliable persons whose talk would misguide him about you. They are truly faithful people. and there is no reason why their talk be not given credence, for no sincere and faithful Muslim dare speak falsehood or give false reports to the Prophet (Peace be upon him)

121. Here the hypocrites are taken to task for their attempts to please Muslims by offering false excuses. It is said that they are not worried about pleasing Allah and His messenger, even though this is what is primarily demanded by faith, and if they really wanted to please Allah and His messenger they would not have tried to proffer false excuses.

If this verse is studied in its context, then the meaning of the verse is obvious as explained. However the people of bida'h (innovators) give quite a different meaning to this verse by removing it from its context. Accordingly they explain the meaning of this verse quite differently: that in the worship also a man's intention (niyat) should be to please not only Allah but also the prophet and this is the perfect faith, even though in this context the question of worship and prayer is not at all concerned or involved, the hypocrites were warned for not accompanying the prophet on this expedition for jihad, when he himself was leading the expedition. And so far as the question of worship is concerned the command for worshipping Allah alone and purely and exclusively for his pleasure only has been given at various places in Quran. But these innovators ignore these open facts and give wrong meaning to the Quranic verses, and in the past many ummah had gone

astray by giving 'wrong meaning to the texts of Allah's Scriptures.

122. The hypocrites did not have true belief in Quran, but looking to the tidings about unseen things which Quran was providing to Muslims, they could not help thinking that Quran was being revealed to the prophet from unseen sources. They were therefore, afraid lest some surah may be revealed which might disclose the secrets of their hearts.

123. And the Surah Repentance unveiled all the conspiracies of the hypocrites and disclosed each and every secret of their intrigues.

124. Allah, His Book and His messenger are deserving of greatest respect and no true Muslim dare make fun of them or scoff at them.

125. Among the hypocrites there were people with different degrees of evil intention and wickedness. Some were content with merely harbouring evil ideas, while others translated their evil thoughts into criminal action. Therefore, Quran states that even if Allah forgives the first kind of persons, the second group of people who are criminals would receive punishment. Here forgiveness refers to being 'forgiven in this world only and punishment also refers to receiving punishment in this world. As for the Hereafter, there is the punishment of Hell-fire for them, as stated in the verse No.68. These hypocrites received very disgraceful punishment in this world, for example the mosque constructed by them, known as the Masjid-Zirar, was burnt down by the command of the prophet (Peace be upon him) and similarly the house of the Jew, Suwailam, where they used to gather for plotting their mischievous acts, was also set ablaze.

-(Seerat Ibn Hisham -Vol. IV page 171)

126. That is: They are of the same kind and belong to the same category. They are Muslims merely in name, otherwise they have neither any connection with Islam nor any interest.

127. The characteristic of faith is that a man having faith enjoins others to do good and forbids them from doing evil. As opposed to this the characteristic of hypocrisy is that a man with this qualification encourages others to do evil acts and prevents them from doing good acts. This character of the hypocrites is not a thing of the past. Even today they conform to this peculiar

characteristic. This characteristic of the hypocrites has been mentioned in the Quran with a view to guiding Muslims to recognise them in every age.

128. That is: Their hands are closed for spending for good things and for the sake of Allah, they withhold their hands from all such good expenditure.

129. The hypocrites used to swear by Allah, and offer prayers. Yet they had forgotten Allah,

because their main purpose was neither to please Allah nor did they have any liking or inner inclination for prayers. They were ideological disbelievers, and their show of religiosity was due to the pressure of the society or to please it.

130. The meaning of forgetting Allah is that He does not guide them to perform good acts and therefore He has deprived them of His blessings.



Allah has promised to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide for ever, and in the evergreen gardens will be blessed dwellings (for them), and the pleasure of Allah, which is the greatest thing. That is the supreme triumph. O Prophet! Strive against the disbelievers and the hypocrites, and deal strictly with them. Their destination is Hell, and evil refuge. (Al-Quran)

68. Allah has promised the hypocrite men and women, and the disbelievers the fire of Hell, where in they shall abide for ever.¹³¹ Sufficient is it for them. Allah has cursed them, and for them is the enduring punishment.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ لَآئِهِمْ وَعَذَابٌ مُّقِيمٌ ﴿١٨﴾

69. Like those before you they were mightier in power and had more riches and children. They enjoyed their share, so you enjoyed your share as they had enjoyed it before you. And you indulged in altercation as they did.¹³² They are the people whose acts have gone waste¹³³ in this world and in the Hereafter. And they are those who will be the losers.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَآكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِهِمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِينَ خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٩﴾

70. Have not the histories of those before them reached them? The people of Nooh (Noah), Aad, and Thamud,¹³⁴ and the people of Ibrahim¹³⁵ and the dwellers of Madyan,¹³⁶ and of the townships that were uprooted,¹³⁷ Their messengers¹³⁸ came to them with clear ! signs. It is not Allah who wronged them, but they have wronged their own selves.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٠﴾

71. And the believer: men and the believer women are comrades of one another ; they enjoin what is good and forbid what is evil, they establish salat (prayer) and pay zakat, and obey Allah and His messenger.¹³⁹ They are those on whom Allah will have mercy. Verily Allah is Mighty, Wise.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١﴾

72. Allah has promised to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide for ever, and in the evergreen gardens¹⁴⁰ will be blessed dwellings (for them), and the pleasure of Allah, which is the greatest thing.¹⁴¹ That is the supreme triumph.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٢٢﴾

73. O Prophet ! Strive against the disbelievers and the hypocrites, and deal strictly with them.¹⁴² Their destination is Hell, and evil refuge.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٢٣﴾

131. In the world the Muslim society is formed on the basis of apparent Islam. Any person can embrace Islam by merely uttering the kalimah, and can be a member of the Muslim society. But in the sight of Allah the Islamic faith of that person only is acceptable who has accepted this faith with sincerity and who has the feelings of loyalty for Allah and His messenger. In other words he should be sincere in his acceptance of the religion, and success in the Hereafter is for such people only. As for the people who are in doubt about Islam being the true religion and whose loyalty is divided between God and the devil or whose hearts are filled with disbelief and who claim to be Muslims only with a view to remaining in the Muslim society, then such people, either men or women, are neither Muslims in reality, nor will they be counted among the Muslims in the Hereafter. They will have to bear the punishment of the Hell- fire as other disbelievers will.

132. Those, who are not sincere in their faith, sometimes express their doubts and mistrust about certain Islamic beliefs and sometimes start undue discussion about the Shariah commands in order that the people may deviate from the right path.

133. That is: Apparently they might have performed some good acts, but since these acts were not performed with sincerity for the sake of Allah and were not free from the dirt of disbelief, they will have no weight in the scale of Allah, and in this world too these acts will not be a means of blessing for them.

134. Their histories have been stated in Surah A'raf, Verses Nos. 59 to 79.

135. The people of Ibrahim were idolaters, whose history of destruction has been mentioned in Surah Anbia:

فَجَعَلْنَاهُمْ الْأَخْسَرِينَ

"We destroyed them heavily." (Al-Ambia - 70).
And Surah As-Saffat it is stated:

فَجَعَلْنَاهُمْ الْأَسْفَلِينَ

"So We disgraced and humiliated them." - (As-Saffat-98).

136. Their history has also been mentioned in

Surah A'raf Verses Nos. 85 to 93.

137. Means the townships of the nations of Lot, i.e. Siddom and Amurah. Their histories have also been mentioned in Surah A'raf Verses Nos. 80 to 84.

138. Allah's prophets have been referred to as belonging to certain nations or communities because they had been raised from amongst those nations.

139. In the above verse the characteristics of the hypocrite men and hypocrite women were mentioned. Here the characteristics of the believer men and believer women are mentioned, so that the difference between the two may be made clear.

140. Evergreen gardens that is everlasting gardens and the dwellers also enjoying the blessing of never-ending life.

141. That it : The greatest blessing, the greatest benefit that they would get will be Allah's pleasure. This is a blessing which is the key of all blessings, for the Being, who is the Master of the earth and the heavens and has their treasures at His disposal, the pleasure of such a Being will essentially result in His slave getting all the blessings, and this is such a good fortune that has all the possibilities of providing contentment and tranquillity. The achievement of Allah's pleasure is the final goal of every Momin's longing.

142. That is: Now no quarters should be shown to the hypocrites, but they should be dealt with strictly and firmly, and if necessary, force should be used against them to the extent that may be required. The command for strict dealing was given because their hypocrisy had been disclosed and their disbelief had come out in the open. These were so-called Muslims, but there was no difference between them and the disbelievers in the matter of their hostility towards Islam. They were guilty of uttering blasphemy, but besides they had not left any stone unturned in damaging Islam, discouraging Muslims and creating mischief among the Muslims; so much so that they had even plotted against the Prophet (Peace be upon him). Therefore, it had become necessary that these snakes in the sleeves be dealt with like the enemies.

74. They swear by Allah that they did not say so, but though indeed they did utter words of disbelief, and rejected faith after accepting Islam, and they sought to do what they could not attain.¹⁴³ The reason for their annoyance is nothing except that Allah and His messenger have enriched them through His bounty.¹⁴⁴ If they repent it will be better for them, and if they turn away, Allah will punish them with a grievous punishment in this world and in the Hereafter, and they will have no protecting friend or helper on the face of the earth.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا
بَعْدَ إِسْلَامِهِمْ وَهَتُّوا بِمَا لَمْ يَنَالُوا وَمَا نَفَعُوا إِلَّا أَنْ
أَعْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا
لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا لِيَبْتَلِيَ فِي
الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿٤٣﴾

75. And among them there are some who made a covenant with Allah (saying): "If He give us of His bounty, we will give in charity and be righteous.

وَمِنْهُمْ مَنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ
وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿٤٤﴾

76. "But when He gave them of His bounty, they became miserly, and turned away from their covenant totally averse (to righteousness).

فَلَمَّا اٰتٰهُمْ مِنْ فَضْلِهِ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ﴿٤٥﴾

77. As a result He caused hypocrisy to settle in their hearts until the day they will meet Him, because they broke their covenant with Allah, and because they lied.¹⁴⁵

فَاَعْقَبَهُمْ نِفَاقًا فِيْ قُلُوْبِهِمْ اِلَى يَوْمٍ يَلْقَوْنَهٗ
بِمَا اٰخَفُوْا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ﴿٤٦﴾

78. Are they not aware that Allah knows their secrets and their secret counsels, and that Allah is the Knower of Things Hidden?

اَلَمْ يَعْلَمُوْا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَاَنَّ
اللّٰهَ عَلٰمُ الْغُيُوْبِ ﴿٤٧﴾

79. Those who taunt such of the believers as give freely in charity, and such as can find nothing to give in charity but their hard earnings,¹⁴⁶ and ridicule them. Allah ridicules them, And for them is grievous punishment.

الَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوْعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي
الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ
فَيَسْخَرُوْنَ مِنْهُمْ سَخِرَ اللّٰهُ مِنْهُمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٤٨﴾

80. (O prophet!) Pray for forgiveness for them or do not pray for forgiveness for them; even if you pray for forgiveness for them seventy times, Allah will not forgive them. That is because they rejected Allah and His messenger¹⁴⁷, and Allah does not guide the evildoers.¹⁴⁸

اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً
فَلَنْ يُغْفِرَ اللّٰهُ لَهُمْ ذٰلِكَ يَا كٰفِرُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٤٩﴾

143. They had conspired and plotted against Islam and its Prophet in many ways, but fortunately none of their schemes fructified.

144. Before the migration of the Prophet to Madina, the economic condition of the general population of that city was not good. After his arrival, when Madina became the capital city of the Islamic state, the trade of the city picked up, and thereafter when the Muslims went on winning victory after victory, people of Madina became richer and quite well to do. In this way Allah widened their means of livelihood from His bounty and the favours of the prophet blessed them. But these hypocrites in return adopted the attitude of rejection with Allah and enmity with His Messenger.

145. It may be noted that to turn away from Allah after making a covenant with Him and speaking lies repeatedly helps hypocrisy to settle in a person's heart permanently.

146. On the occasion of the Tabuk Expedition. in view of the expenses involved in the journey and the impending war. there was need for the Muslims to spend in the cause of Allah freely and without reservations. On this important occasion the hypocrites not only withheld their hands from spending in the cause of Allah but also taunted those Muslims who had contributed generously by saying that they were doing so to show off, and ridiculed the efforts of those

poor Muslims who could offer only the meagre amounts that they could earn by putting in manual labour, and they said that Allah does not want such meagre amounts of their charity.

147. The appearance of these hypocrites is that of the Muslims, because they offer prayers and pay zakat, therefore, it is likely that the Prophet may request for forgiveness for them from Allah, being misled by their appearances, but since they nurse the feelings of disbelief against Allah and His messenger in their hearts, Allah will never forgive them. In the sight of Allah as the sin of polytheism is unforgivable similarly the sin of disbelief is also unforgivable.

It may be noted that seventy times has been mentioned to denote large number of times and not any actual figure, and the idea is to state emphatically that even the prayer of the prophet in favour of the hypocrites is not acceptable to Allah, even if the prophet prays for them a large number of times.

Almost a similar point is made in Surah Munafiqoon which was revealed earlier than this Surah, Taubah.

148. Here the Fasiq (evil-doers) are meant those who had disobeyed the prophet, while nursing the feelings and creed of rejection of faith. For such people the path to real success is not opened.



81. Those who were stayed behind¹⁴⁹ rejoiced in sitting inactive behind the messenger of Allah, and were averse to striving with their wealth and lives in the way of Allah. And they said: "Do not go forth in the heat". Say: "The fire of Hell is more intense in heat,"¹⁵⁰ if they but understood!

فَرِحَ الْخَافِقُونَ بِمَقْعَدِهِمْ خِلْفَ رَسُولِ اللَّهِ وَكَرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

82. Then let them laugh a little and weep more¹⁵¹, in return for what (evil) they have been earning.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً لِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

83. If Allah bring you back to a group of them¹⁵² and they request for your permission to march (with you), say: "Never shall you march with me, nor fight an enemy with me¹⁵³, you liked to sit inactive on the first occasion, then sit you now inactive with those who stayed behind".

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ يَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ يُفَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

84. And never offer (funeral) prayer for any of them that dies, nor stand at his grave, for surely they had rejected Allah and His messenger, and they died while they were evil-doers¹⁵⁴.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَأَنَابُوا وَهُمْ فٰسِقُونَ ﴿٨٤﴾

85. And let not their riches and their children bewilder you. Allah only wants to punish them through them in the world, and that their souls will pass away while they are disbelievers.¹⁵⁵

وَلَا تُبْغِكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كٰفِرُونَ ﴿٨٥﴾

86. And when a Surah is revealed (with the command): Believe in Allah and strive along with His messenger, the men of capability among them request you (for exemption) and say: "Leave us, we would be with those who sit. (inactive)"¹⁵⁶.

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْفٰعِدِينَ ﴿٨٦﴾

87. They liked to be with (the women) who remain behind¹⁵⁷, and their hearts are sealed so they understand not.¹⁵⁸

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

149. Means those hypocrites who were deprived of taking part in the Tabuk Expedition.

150. Pleasure --loving people are not prepared to undergo hardships in the path of truth, and they think that even in the Hereafter they would be blessed with peaceful life. This is a self-deception in which many people indulge. But when they would see the Hell before them in the next world, they would realise that by avoiding to undergo hardship in the world for the sake of Allah they have invited for harsher hardships for themselves in the Hereafter. The heat in the world which prompted them to avoid performing their duties is nothing compared to the heat of the Hell-fire.

151. That is: Their days for laughing are now numbered, they will now have to weep more and more and no chance of laughing.

152. These verses were revealed at the time of the Muslim army's return from the Tabuk Expedition.

153. It is a pointer of the fact that now the hypocrites will not be guided (by Allah) to march out for participating in any jihad.

154. This command is a sequel of the earlier command to deal strictly with the hypocrites, given in Verse No.73. and it is in regard to those hypocrites, whose hypocrisy had been exposed. and who had been guilty of open rejection of faith. Muslims have been forbidden to offer **salatul janazah** (funeral prayer) for such people and to stand near their graves. To stand near or at the grave means to pray for forgiveness of their sins, and for expressing feelings of mercy for them. This prohibitory command applies in the same way to disbelievers, polytheists and atheists as it applies to the hypocrites, because those who remain disbelievers till their last breath are the enemies of Allah, and for the enemies of Allah there cannot be a soft corner in the heart of a Momin.

When Allama Taimiyah was asked whether a Muslim could walk behind the dead body of a Christian. he replied no, a Muslim should not go behind the funeral of a Christian because he died while he was a disbeliever. and therefore fit to be thrown into Hell, and therefore, prayer should not be 'offered for him.

But in the present day opportunist Muslims

do not feel it undesirable to walk with the funeral processions of polytheists. to carry the vessels of their ashes, to offer flowers and garlands at their samadhis and to pay them tributes Those opportunists who are politically inclined or those who are expert in selling the revelations of Allah do not hesitate to recite the verses of the holy Quran near the dead bodies of the polytheist leaders despite the fact that these leaders. had been denying the truth of Quran being the Book of Allah. Generally this narrative is quoted in the explanation of this verse that the Prophet had offered the funeral prayer of the chief of the hypocrites, Abdullah bin Ubai, thereupon this verse was revealed. Accordingly, it is mentioned in Bukhari:

"It is narrated by Abdullah bin Umar that when Abdullah bin Ubai died" his son went to the Prophet (Peace be upon him). The Prophet gave him his kurta (shirt) and asked him to shroud his dead body in that shirt, then he stood up so that he may offer his funeral prayer. But Umar Ibn Khattab held him by his clothes and inquired whether he would offer his funeral prayer when he was a hypocrite, and Allah had forbidden him to pray for their forgiveness. The Prophet replied that Allah had given him authority for both the things, accordingly He has stated: 'Pray for forgiveness for them or do not pray for forgiveness for them; even if you pray for forgiveness for them seventy times, Allah will not forgive them' (After reading this verse) he said: I will pray for forgiveness for them more than seventy times.' Umar (R) then states: "The Prophet then offered his funeral prayer and we also offered the funeral prayers with him. Thereafter Allah revealed this verse to him: Never offer funeral prayer for any of them that dies, nor stand at his grave, for surely they had rejected Allah and His messenger, and they died while they were evil-doers."

(Bukhari, Kitabut Tafseer)

Although this tradition is from Bukhari and its narrators are reliable, yet some scholars have refused to accept its veracity and to admit it among the authentic traditions.

"Qazi Abu Bakr states it is not proper to accept this hadith, nor is it correct to say that it is the saying of Allah's messenger. And Qazi Abu

Bakr Baqalani writes in 'At- Taqrib' that this hadith has a single narrator, whose authenticity is not certain. Imamul Haramain states in his 'Mukhtasar' that this tradition is not counted among the authentic ahadith and he states in 'Burhan' that Ahle Hadith do not consider it authentic, and Imam Ghazali writes in 'Al-Mustasfa' a clearer point is that this tradition is not authentic. and the commentator of this hadith Dawoodi says that it is unprotected (unauthentic)," -(Fathul Bari, Vol. VIII. P. 272).

The difficulties that are felt in accepting this tradition as authentic are briefly as follows:

(1) As Bukhari has quoted this hadith, he has also quoted another hadith. narrated by Jabir (R). which is quite different from it:

"Jabir (R) says that the prophet (Peace be upon him) went to Abdullah bin Ubai after his burial Then he ordered him to be exhumed and put his saliva in his mouth and covered him with his own kurta (shirt)."

-(Bukhari Kitabul Janaiz)

Both the ahadith are from Bukhari. In one it is stated that when his son went to the prophet, he gave his shirt to him and then offered his funeral prayer. And in another narrative these words are also there: "He said to him: 'Inform me, I will offer prayer. Then he informed him of the completion of the funeral preparations, and when he proceeded to offer prayer, Umar (R) tried to stop him". -(Bukhari Kitabul Janaiz)

And in another tradition it is stated that the burial had taken place, but he ordered his body to be exhumed and then covered it with his shirt. It is obvious that there is open disagreement between the two traditions. Another example of this disagreement is: The words of the narrative of Abdullah bin Umar quoted by Bukhari are that the Prophet said that he would pray for forgiveness more than seventy times, but in the narrative that has been quoted by Ibn Abbas the words that have been ascribed to the Prophet are: Had I known that by praying for forgiveness for him he would be forgiven, I would have prayed for his forgiveness more times than that."

-(Bukhari, Kitabut Tafseer Surah Taubah).

There is a lot of difference between the two things. The first statement is unconditional, and the second statement is conditional, and Allama

Jussas writes that the words, 'I would add even to seventy times' quoted in some narratives are because of the narrator's error, because Allah had already informed that these people had rejected Allah and His messenger, then how could the prophet (Peace be upon him) pray for forgiveness for the rejectors of faith, when he knew that they would not be forgiven. Quoted here is an extract of an authentic narrative; "Had I known that by praying for forgiveness for them for more than seventy times they would be forgiven, I would have prayed for forgiveness for them more than that."

-(Ahkamul Quran, Jussas. Vol. III, page 177).

(2) This tradition has been quoted in different ways with references to sources, but the middle link is Ubaidullah bin Abdullah bin Utbah, or it is Ubaidullah bin Abdullah bin Umar. Therefore, it stands as a report from a single narrator (Khabar-i-wahid), and although a narrative from a single source is acceptable, provided it does not clash with the Quran and the Sunnah.

(3) In the hadith included in the Musnad-i-Ahmed which is narrated by Ibn Abbas, there is this elaboration: then the Prophet (Peace be upon him) offered his funeral prayer, walked with the coffin and stood at his grave, while the tradition quoted by Bukhari as narrated by Jabir says that the Prophet arrived at the grave of Abdullah bin Ubai after his burial. These conflicting statements in the traditions has been admitted by Allama Sindi also, as he writes: This hadith is in contradiction of the previous hadith, because in this it is clearly stated that the Prophet offered the funeral prayer and before that he had given his shirt... But stretching its meaning, this tradition shows that he arrived after that and thereafter covered the dead body with his shirt. Some scholars have tried to show that both the traditions are similar, but that does not remove the objection fully.

-(Sunan-i-Nussai, Vol. IV, page 38, Hashiatul Imam Sindi).

(4) Ibn Jarir Tabri quotes the narrative of Anas (R) that when the prophet (Peace be upon him) wanted to offer the funeral prayer of Abdullah bin Ubai, Jibril held him by the edge of his clothing, and recited this verse: And never offer

prayer..... But as Ibn Katheer has explained one of its narrators is Yazid Raqashi, who is unreliable.

-(Tafseer Ibn Katheer, Vol.II, page 379).

However, the probable or the likely thing is that Jibril might have stopped him and probably other narrators might have misunderstood that Umar (R) tried to stop the prophet. This is the reason why Allama Razi in his Tafseer-e-Kabir and Maulana Maududi in his Tafhimul Quran have relied on this tradition of weak sources, though in the narratives quoted in Bukhari and Muslim the description of the Prophet's offering the funeral prayer is clearly given. In other words according to them this weak tradition, from the viewpoint of its contents, is preferable to the tradition quoted by Bukhari.

(5) The context of the verse clearly shows that the verse was revealed at the time of the return journey from the Tabuk Expedition, because in its immediately preceding verse it is mentioned: "If Allah bring you back to a group of them..." which is a proof of the fact that these verses were revealed before his returning to Madina, and Abdullah bin Ubai died about two months after the Prophet's return to Madina, i.e. in Zil Qa'dah 09 A.H. Therefore, this hadith has no relation with the context of the verse, but the subject which starts in verse No.73 and continues till this verse is a well-knit subject, and in view of the direction of fighting against the hypocrites and dealing with them strictly, what con-

nection is there in treating the chief of the hypocrites so softly, and that he would give his own shirt to cover his dead body, and would offer his funeral prayer?

(6) The son of Abdullah bin Ubai, Abdullah was a sincere and righteous Muslim. At the time of the Battle (which took place in 6 A.H.) of Bani Al-mustaliq, when Abdullah Ubai uttered these insulting words: "We will return to Madina and the respectable people will oust the mean people", his son went to the Prophet and sought his permission to sever his father's neck.

-(Seerat Ibn Hashan. Vol. III. page 337).

Will such a person ask for prophet's shirt for his hypocrite father and would he request him to offer his funeral prayer?

In view of these difficulties, it appears that the situation as reported in these traditions is not correct. Only Allah knows what really happened and in what manner it has been stated.

155. It has been explained in Note No. 103.

156. Refers to those hypocrites who were capable of participating in jihad but still they did not come out and sought to offer false excuses.

157. That is: Like women, they preferred to remain at home.

158. The result of this demoralisation and moral downfall was this that their ethical sensitivity was dead, and they became shameless. This state is termed as their hearts being sealed, because such a state is developed under the law which Allah has fixed concerning ethical behaviour.



88. But the messenger and those who believe with him strove with their wealth and their lives. And these are the persons for whom are the good things, and these are the persons who will prosper .

لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

89. Allah has prepared for them garden beneath which rivers flow, wherein they will abide forever. That is the supreme achievement.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

90. And those among the Bedouins who had (false) excuses came so that permission might be granted them¹⁵⁹. And those who lied to Allah and His messenger sat (at home)¹⁶⁰. Those who disbelieved among them (Bedouins) will soon receive painful punishment¹⁶¹.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ
كَذَّبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. There is no sin on the weak, the sick and on those who find no money to spend, if they are sincere to Allah and His messenger¹⁶². There is no blame on such righteous people. And Allah is Oft-Forgiving, Most Merciful.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ
لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا انصَحُوا لِلَّهِ وَرَسُولِهِ
مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

92. And nor (is there blame) on those who came to you to be provided with mounts, and when , you said: "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they could not find the means to spend¹⁶³.

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتُمْ حَمَلَكُمْ قُلْتُمْ لَا
أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ
الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ ﴿٩٢﴾

93. In reality the blame is on those who request for your exemption despite being rich. They liked to stay with women who remain behind. Allah has sealed their hearts, so they know nothing.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ
رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

94. When you return to them they will offer excuses before you¹⁶⁴. Say: "Do not offer excuses, for we will not believe you. Allah has already informed us about your affairs¹⁶⁵. Now Allah and His messenger will see your actions¹⁶⁶, then you will be returned to Him who knows the hidden and the manifest, then He will tell you what you had been doing"

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا
تَعْتَذِرُونَ لَنَا نَوْسِنَا أَلَمْ نَقُلْ لَكُمْ قَدْ بَيَّأْنَا اللَّهُ مِنْ
أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى
عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

159. Bedouin means an Arab villager. This refers to those hypocrites from the villages who offered false excuses for not taking part in the Tabuk Expedition.

160. That is: Among these Bedouins there were some hypocrites who did not even take the trouble of coming to the prophet on this important occasion.

161. The promised warning from Allah to these hypocrites did actually materialize, as within two years of the revelation of this verse they openly declared their apostasy, and the first Khalifa, Abu Bakr (R) vanquished these apostates.

162. That is: Those who have a reasonable excuse, there is no sin or blame on them. e.g. old people, sick men, disabled and poor people, provided their relationship with Allah and His messenger was based on sincerity and loyalty, and provided that after remaining behind they do not indulge in any work contrary to this relationship.

163. These were the sincere feelings of the truly righteous people. When they had no means of buying their own mounts they approached the prophet (Peace be upon him) with a request to get them mounts, and when even he could not provide them due to scarcity of resources. tears of grief streamed from their eyes.

This statement of the Prophet: "I can find no mounts for you" expresses" his helplessness, but in spite of these clear proofs the illiterate section of Muslims gives him the position of God, and thinks that he has treasures, and even though he has departed from the world this section calls

him for help, believing it to be proper. Such a belief is totally contrary to monotheism. and this statement of the prophet is sufficient to the contradict it.

164. That is; When you would return to Madina from your Tabuk Expedition, these hypocrites will come to you and offer false excuses for their inability to go out with you for jihad.

165. Refers to those verses of the Surah Taubah (Repentance) in which the hypocrites and their black deeds have been unveiled.

166. That is: Now your actions will be watched and it will be seen whether you would accept the reformation in your conduct and prove your loyalty to Allah and His messenger or you would stick to your old attitude.

It should be noted that Allah's messenger was in their midst, therefore, the meaning of the words that 'he will see your actions' is quite clear, in the same way as it was stated in Verse No. 105 that Allah will see your actions, and also His messenger and the believers.

But the excess-loving minds bring out the novel point that even though the prophet has departed from this world, he still watches our overt and covert actions. By imagining such points they only help in creating new ways of innovation (bidat) and polytheism (shirk). The Jews and Christians had been inventing such fantastic points in interpreting the divine scriptures. May Allah give us refuge from such practices.



95. When you return to them, they will swear by Allah before you, so that you may leave them alone. So leave them alone¹⁶⁷ They are unclean¹⁶⁸, and their abode is Hell, a recompense for what they had been earning.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنَعْرِضُوا عَنْهُمْ
فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَا وَبَهُمْ جَهَنَّمُ جَزَاءً بِمَا
كَانُوا يَكْسِبُونَ ﴿٤٥﴾

96. They will swear before you so that you may be pleased with them; but even if you are pleased with them, Allah surely will not be pleased with the evil-doing people.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ
لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٤٦﴾

97. The Bedouins¹⁶⁹ are very severe in disbelief and hypocrisy¹⁷⁰, and more likely to be ignorant of what commands Allah has sent down to His messenger,¹⁷¹ and Allah is All-Knowing, All-Wise.¹⁷²

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا
حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٤٧﴾

98. And among the Bedouins there are some who regard what they give in the cause of Allah as a compulsory fine¹⁷³, and wait for some misfortune to befall you¹⁷⁴. (But the fact is that) misfortune has befallen them. And Allah Hears All and Knows All.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ
مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَابِرَ عَلَيْكُمْ
دَائِرَةٌ السُّوءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٤٨﴾

99. And among the Bedouins there are some who believe in Allah and the Last Day¹⁷⁵, and regard their offering in the cause of Allah as a means of bringing them close to Allah and seeking the prayer from the messenger¹⁷⁶. Lo ! Indeed it is a means of bringing them closer to Him¹⁷⁷. Allah will soon admit them to His mercy. Verily Allah is Oft-Forgiving, Most Merciful.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ
مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۗ أَلَا إِنَّهَا
قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٤٩﴾

100. And as for those among the Muhajireen¹⁷⁸ (refugees from Makkah) and the Ansar¹⁷⁹ (supporters in Madina) who were the first to lead the way,¹⁸⁰ and also those who followed them in goodness¹⁸¹- Allah is well pleased with them and they are well pleased with Him.¹⁸² And for them He has prepared gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿٥٠﴾

167. They want that you should leave them as they are. When they are not prepared to reform themselves, then the best thing is to leave them alone.

168. Here the uncleanness is the uncleanness of disbelief and hypocrisy, which has made their heart and mind totally unclean, therefore, neither their heart nourishes clean feelings nor their mind thinks clean thoughts.

169. Bedouins or the Desert people or the village bumpkins.

170. From the social standpoint the village atmosphere is quite different from that of the city. The village people are very severe in their beliefs and conducts, therefore, this severity of temperament goes into their disbelief and hypocrisy also.

171. They are neither interested in acquiring knowledge nor any kind of training, therefore the possibilities of their being ignorant of the Shariah commands are greater.

172. Refers to the fact that Allah knows the secrets of their hearts, and therefore, He will deal with them according to what His Wisdom would decide.

173. That is: they regard Zakat as a compulsory tax and the co-operation for jihad as a fine, though this expenditure is a form of worship which should be made with pleasure.

174. These Bedouins had embraced Islam for convenience. They saw that Islam was spreading speedily in their land and safety lay in embracing it, otherwise they had no interest in Islam. They were ill-wishers of Muslims and wanted that some misfortune should befall them, so that they may be able to throw away the yoke of Islam from their necks.

175. All the Bedouins were not alike. If there were some hypocrites then there were some sincere Muslims also. Incidentally, it also refutes the theory that it is the environment that makes a man good or bad. If it were so, then soft-hearted men would not have been born among the hard hearted Bedouins. Man cannot be dealt with like bricks and stones. A man has the capability of rising above his environment and in this matter the decisive force is his own soul or personality. If this were not true then good men would not have been born

in bad environment, nor bad men would have been born in good environment.

176. If anybody from amongst the faithful people offered any financial aid in the cause of Allah, the Prophet (Peace be upon him) used to accept it and prayed for Allah's mercy for that person. The faithful people very well knew the value of the prayer from the prophet, and therefore they always nursed the desire of seeking his prayers for them as many times as possible.

177. It shows the value and importance of spending in the way of Allah: the more a Muslim spends for Allah, the closer he gets to Him.

178. For explanation see Surah Al-Anfal. Note No.106.

179. For explanation, please see Surah Al-Anfal Note No.108.

180. That is: Those who took lead in responding to the call of the Truth and in embracing Islam, and did not wait to see whether others also embrace this religion or not and after accepting the faith, were in the vanguard of those who tried to fulfil its demands and to offer sacrifices in time of difficulty. They did not hesitate to stake their lives to elevate Allah's kalimah and to support and help His messenger. These are the people who are the everfresh flowers of this garden, and who had adorned the front rank of the followers of Islam.

Sabiqoonal awwaloon (vanguards) belong to the period prior to the battle of Badr because this period was of great (stresses and hardships and the battle of Badr had actually given the decision in favour of Islam after which the obstructions to embrace it were disappearing gradually.

181. Refers to those people who followed the earlier leaders in joining this caravan of Islam and who followed their lead diligently.

The first one is the group of the grand companions of the prophet and the other group is of other companions and also others who followed their example sincerely, regardless of their having been born at any place or in any country or at any time. for all are the treaders of the same path and members of the same Ummah.

182. The group, about whom Allah has declared, in His Book, the fact of being pleased. would naturally evoke great respect and admiration in the hearts of the general Muslims. and all sincere Muslims would definitely try to emulate their examples.

But inspite of this clearcut statement, there is a sect among Muslims which makes the entire group of the front rank companions of the

Prophet, excepting a few, a target of their curses, it has made uttering of curses a regular religious practice. In other words the source from which they should have received guidance ,they have converted that source to achieve misguidance. Had they not been victims of excesses and personality cult. recitation of this verse would have opened their eyes.



And there are those who put up a mosque in order to harm and as an act of disbelief and for disuniting the faithful, as an outpost for those who fought against Allah and His messenger earlier, They will surely swear that their intention was nothing but good, but Allah bears witness that they are definitely liars. (Al-Quran)

101. And among the Bedouins around you there are hypocrites and among the people of Madina (there are hypocrites), hardened in hypocrisy¹⁸³, you do not know them. We know them.¹⁸⁴ Soon we will punish them twice,¹⁸⁵ then they will be returned to a very great punishment.¹⁸⁶

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ ذُو مِنِّ أَهْلِ
الْمَدِينَةِ تَشْرُونَ عَلَى الْيَفْقَارِ تَلْعَلَهُمْ نَحْنُ
نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

102. And there are others who have confessed their sins; their good acts are intermixed with evil acts.¹⁸⁷ It is likely that Allah may accept their repentance, Allah is Oft-Forgiving, Most Merciful.

وَالْآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرًا سَيِّئًا
عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

103. (O Prophet!) Take alms from their property¹⁸⁸ whereby you may cleanse them and purify them,¹⁸⁹ and pray for mercy for them, verily your prayer is a comfort for them and Allah Hears All, Knows All.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ
عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

104. Do they not know that it is Allah who accepts repentance from His slaves and accepts alms, and that Allah is the Acceptor of repentance, Most Merciful.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ
الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

105. And say: "Act! Allah will see your actions and (also) His messenger and the believers (will see),¹⁹⁰ and soon you will be returned to the Knower of the hidden and the visible, then He will tell you what you had been doing."

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ
وَسُرُّدُونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿١٠٥﴾

106. And there are others who await Allah's decree,¹⁹¹ whether He will punish them, or accept their repentance (mercifully). Allah is All-Knowing, wise.

وَالْآخَرُونَ مَرْجُونَ لِأَمْرِ اللَّهِ إِنَّا نَعِدُّبُهُمْ وَإِنَّا نَتُوبُ عَلَيْهِمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

107. And there are those who put up a mosque in order to harm and as an act of disbelief and for disuniting the faithful, as an outpost for those who fought against Allah and His messenger earlier,¹⁹² They will surely swear that their intention was nothing but good, but Allah bears witness that they are definitely liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ
الْمُؤْمِنِينَ وَإِضَاعًا لِلْأَيْمَنِ حَارَبَ اللَّهُ وَرَسُولَهُ مِنْ
قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ
إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

183. That is: They proclaim to be Muslims but in their hearts they are hypocrites. and to hide this hypocrisy they become so magniloquent that others are unable to see their true colours.

184. Secrets of hearts or what a man hides in his heart, not even a prophet knows. It is only Allah who knows that.

185. One punishment is in the world and the second punishment is in the grave or in the world of Barzakh.

Their punishment is in the world. as explained in Note No. 103 was meted out to them at the hands of the Muslims.

186. Means the 'punishment in the Hereafter.

187. Surah Bar'at (Repentance) is the revelation of the last period. and at that time in the Muslim society Muslims of different degrees according to faith and action, were found. Therefore, a survey of the group of every degree is taken in the surah, so that who is the desired Muslim according to the Quranic standard should be known to the Muslims of that time, as well as to the following generations of Muslims.

The group of the people who have been referred to in this'verse had been guilty of the first offence which was that they did not participate in the Tabuk Expedition. Besides this, as is clear from the Quranic statement their lives were an intermixture of good and evil deeds, but they had confessed their sins, therefore, a hope of their repentance being accepted was given to them.

188. That is: The gifts in charity that they would give should be accepted.

Whatever alms or zakat the Prophet (peace be upon him) used to get from Muslims, he used to spend their amounts on the items of expenditure which were fixed for such kind of charity.

189. It has thus become clear that charity-either in the form of zakat or alms-is a means of achieving cleanness and purification from evil and sin and of equipping oneself with the ornaments of good and virtue. It also removes the diseases of heart and mind, and it develops feelings of goodness. It improves the inner quali-

ties and makes a man virtuous.

190. That is: What is their attitude and line of action in future will also be watched by the true believers so that they may mete out to them the treatment they deserve.

191. That is: Among those who remained behind at the time of the Tabuk Expedition, whose case has been kept pending, there were three men, who had not participated in the Expedition on account of their negligence. Their case was not decided immediately and they were made to wait. Subsequently their repentance was accepted, which is being mentioned in the Verse No. 118. which follows.

192. This mosque. which came to be known as masjid-e-zirar (dhirar) was built in Madina, near the Masjid-e-Quba by a group of hypocrites. When the Prophet (Sallalahu Alaihi Wasallam) set on the Tabuk Expedition, some hypocrites requested him to offer prayers in that mosque at least once. The purpose of building this mosque was stated by them to provide convenience in the rainy nights. particularly to the disabled people. The Prophet replied that a long journey was ahead, and did not go with them. On his return from Tabuk, when he reached Ziawan, near Madina, Allah informed him of their conspiracy. Immediately he despatched some of his companions so that they might destroy the mosque before his reaching Madina. Accordingly these gentlemen executed his orders very efficiently and burnt down the mosque so that the mischief might not crop up again. (This event is mentioned in Seerat Ibn Hasham in Vol. IV. page 185). In this verse Allah has disclosed the evil designs with which they had put up this mosque. Their first design was to cause damage to the religion. Mosques are built for spreading and developing religion, so that this monument of Islam may become a means of its strength, but they had built the mosque for rooting out Islam. How can a mosque whose foundation was kept on evil designs attract reverence, and how can it become holy? Their second design was that it should not become a place of worship in reality, but a centre of spreading disbelief. The third design was to smash the unity of Muslims to smithereens, by prompting Muslims to keep

away from their centre of gathering. The fourth design was that it should be used as an outpost for the enemies of Islam, so that they may plan their nefarious activities against Islam from that place. It is mentioned in the narratives that a man from the tribe of Bani Khazraj, whose name was Abu A'mir, was converted to Christianity and he was an arch enemy of the Prophet. He supported the polytheists in the Battle of Uhud, and after the Battle of Hunain

when he felt that the Arabs have failed to stem the onward march of Islam, he went to Rome, where he spent his time in conspiring against Islam, till at last he succeeded in provoking the Roman Caesar to invade Madina. On his suggestion the hypocrites had built the Masjid-e-Zirar, but the inspiration from Allah disclosed this nefarious conspiracy, and the Prophet nipped the mischief in the bud by his timely action of getting the mosque destroyed.



Never stand therein. A mosque which is founded upon piety from the first day is more worthy that you should stand (pray) therein. In it are men who love to clean and purify , (themselves) and Allah likes pure people. (Al-Quran)

108. Never stand therein.¹⁹³ A mosque which is founded upon piety from the first day is more worthy that you should stand (pray) therein.¹⁹⁴ In it are men who love to clean and purify,¹⁹⁵ (themselves) and Allah likes pure people.

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ
أَحَقُّ أَنْ تَقُومَ فِيهِ فَبِعِزَّتِكَ لَئِنْ يَتَطَهَّرُوا لَإِنَّ اللَّهَ
يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

109. Who is better? One who laid of his house foundation on piety and fear of Allah and His pleasure, or one who laid its foundation on the brink of a crumbling precipice, and then it toppled with him in the fire of Hell.¹⁹⁶ And Allah does not guide the wrongdoing people.¹⁹⁷

أَمَّنْ أُسِّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ
أَمْ مَنْ أُسِّسَ بُنْيَانَهُ عَلَى شَفَا حَرْفٍ مَارٍ فَأَنَّهُارٍ فِي
نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

110. The house that they built will never cease to be a misgiving in their hearts, until their hearts are torn to pieces.¹⁹⁸ And Allah is All-Knowing, Wise.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ
تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

111. Verily Allah has bought from the believers their lives and their properties in return for the Paradise¹⁹⁹ (that will be theirs). They fight in the cause of Allah, and they slay and are slain.²⁰⁰ It is a true promise binding on Allah, (made) in the Torah, Injeel²⁰¹ and Quran. And who is more true to his promise than Allah? Rejoice then in your bargain that you have concluded. That is the supreme success.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ
بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ
يُقْتَلُونَ وَوَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ
وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِذِيْعِكُمْ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

112. Those that repent,²⁰² those that worship²⁰³ (Allah), those that praise Him,²⁰⁴ those that move in the land²⁰⁵ (in His cause), those that bow down, those that prostrate themselves (in prayer),²⁰⁶ those that enjoin the good and forbid the evil,²⁰⁷ and observe the limits set by Allah²⁰⁸ -And (O Prophet !) give glad tidings to the believers.

الَّذِينَ يَتَابِعُونَ الْغَيْبُونَ وَالْحَمْدُ لِلَّهِ وَالسَّابِقُونَ السَّابِقُونَ
الَّذِينَ يَتَابِعُونَ الْغَيْبُونَ وَالْحَمْدُ لِلَّهِ وَالسَّابِقُونَ السَّابِقُونَ
وَالْحَفِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

113. It is not for the Prophet and those who believe to pray for the forgiveness of the polytheists even if they be of kin, after it has become manifest that they are the people of the Hell.²⁰⁹

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ
مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

193. That is: Not only do not offer prayer in the mosque, but do not also set foot therein.

194. When the Prophet (Peace be upon him) reached Madina after migration from Makkah, he stayed for some time in the Quba area. There he laid the foundation of a mosque, which came to be known as the Masjid-e-Quba. This was the first mosque of Madina. The second mosque was built by the Prophet inside the city, which is called the Masjid-e-Nabavi. The foundation of both these mosques were laid on the fear of God and piety. Therefore, this verse can apply to both these mosques, and the sayings of the prophet's companions in support of both the mosques are there. But in this respect Masjid-e-Nabavi is better qualified, because it was Prophet's routine to stand in this mosque for prayer more than in the other mosque, and the real target of the hypocrites was to smash to pieces the unity of Muslims born out of gatherings in this mosque. Therefore, the foremost and the first mosque to which this verse can apply is this mosque. In a hadith it is stated that there was a difference of opinion between two persons in the matter of the mosque as to whose foundation was laid on the fear of God and piety. One said that it was the Masjid-e-Quba and the other said it was the Masjid-e-Rasool. The Prophet said: "That is this mosque of mine". Imam Tirmizi quoted this hadith and has commented that it is 'hasan'. authentic. And Shaukani in his Tafseer Fathul Qadeer has correctly commented that when from the authentic traditions it is proved that the Prophet (Peace be upon him) has meant it to be Masjid-e-Nabavi, then to present any other persons's saying in opposition to the saying of the Prophet is not proper. -(Fathul Qadeer, Shaukani, Vol. II, p. 406).

195. Means inner cleanliness as well as outward cleanliness. The Shariah has given commands for both, and the quality of these sincere Muslims is that first of all they keep their hearts and minds clean from the impurities of sin and side by side they also take care of keeping their bodies clean. As opposed to this, the interior (heart and mind) of the founder of the Masjid-e-Zihar was unclean and impure with the uncleanness and impurities of disbelief and hypocrisy. They were neither mindful of the purity of their hearts nor of the cleanness of their bodies.

196. This is the example of those who build the

edifice of their life, instead of on the fear of God and His good pleasure, on disregard and indifference to Him, which results in the form of total destruction. If they keep this result in view, they would realize that they are not doing the work of construction but destruction.

197. That is: He does not help them to succeed and reach the goal.

198. By giving their nefarious conspiracy the shape of a mosque they have fixed hypocrisy in their hearts so firmly that they are now unable to get free of it till their last breath.

199. Here the covenant that the believers make with Allah by believing in Him, in His messenger and the Last Day has been termed as an act of transaction. Life and property are in reality gifts granted by Allah alone and He really is their Master, but in this life of testing the sacrifices of lives and properties that the believer tenders in the way of Allah is appreciated by Him in such a way as if it is a business deal which takes place between God and His slave. The slave has sold his life and worldly goods to his God and the price which God who promises his slave paradise.

200. That is: They do not hesitate to fight in the cause of Allah and they fight with utmost courage. and spare no pains in destroying Allah's enemies, to the extent that even they taste the cup of martyrdom.

201. Means the real Torah and Injeel in their original forms as revealed by Allah. If in the present day Torah and the Bible this subject is not found in this form, it does not mean that this subject was not there at all in these scriptures, because the existing Torah and the Bible have been revised and altered, and only few parts of the original scriptures are found in them. Even then somewhat similar subject is found in the present Torah and Injeel, for example:

"Hear, O Israel: the LORD our God is one LORD, and you shall love the LORD your God with all your heart, and with all your soul. and with all your might. (Deut 6: 4,5)

"Blessed are those who are persecuted for righteousness' sake for their is the kingdom of heaven"
(Mat, 5:10)

He who finds his life will lose it, and he who loses his life for my sake will find it.

(Mat , 10: 39)

202. In this verse the qualities of the true be-

lievers have been described, and their first quality that has been mentioned is that for the wrongs done by them they repent, whenever they commit any mistake or sin, they feel sorry for it and turn towards Allah and beg for his pardon. The explanation of repentance has been given in Notes Nos. 45 and 46 in Surah An-Nisa.

203. They worship the one and only God and are very active in worship. They do not worship Him as if it is a heavy task to be performed unwillingly, but they worship Him from the depths of their hearts, with sincerity.

204. That is: They are grateful to Him and sing His praises only.

205. They do not ignore the demand of the religion and stick to their homes and native places, but whenever necessary they undertake the hardships of journeys and travels in order to fulfil the demands of the religion, they wander all over the earth for performing jihad in the cause of Allah, hijrat (migration), Hajj, Umrah, tabligh (spread of religion), seeking religious knowledge, observation of the Divine signs, service and propagation of the religion, etc.

206. That is: Bowing down and prostrating oneself in prayer (Ruku' and Sajda). The position of ruku' is standing with both the hands on both the knees, keeping the back straight and bending the head, and the position of Sajda (prostrating oneself) is: the forehead should be placed on the ground, along with the nose, palms and the toes of both the feet touching the ground.

Bowing down and prostrating oneself (Ruku' and sajda) are two important items of salat and here they are mentioned to connote offering prayers or salat.

207. They do not merely reform themselves.

They perform the duty of reforming other fellow humans also. For further explanation, please Note No.137, Surah Aal-e-Imran.

208. "Hudoodullah" means limits set by Allah, the Shariah commands and laws as culled from the Quran, and their protection means observing them. Besides, it also means that a man should avoid supporting the non-Shariah commands and laws and their enforcement.

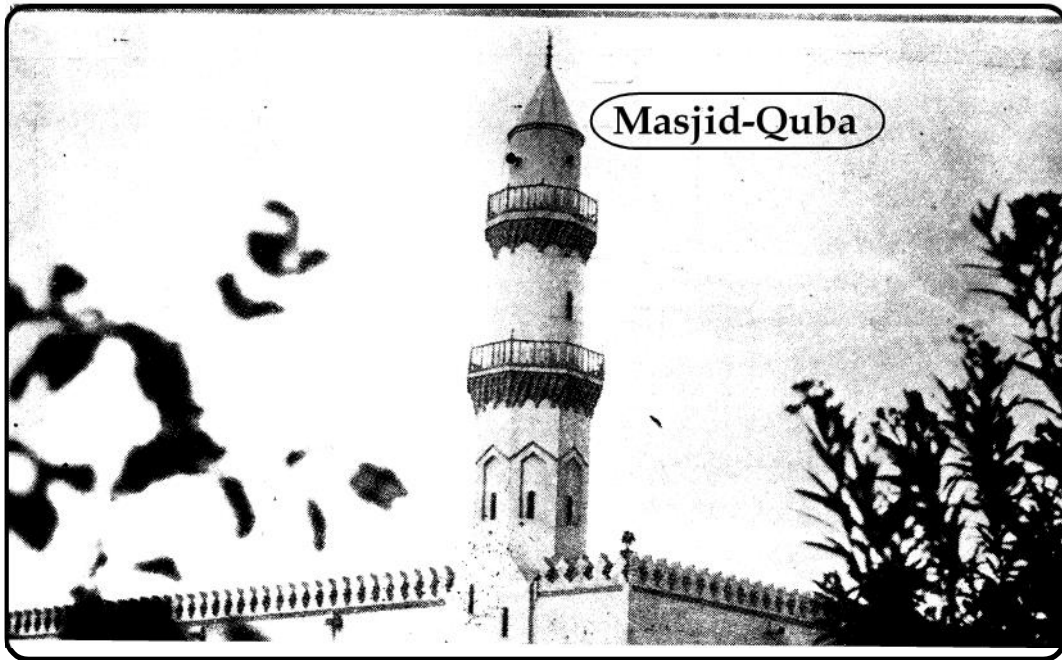
The qualities that have been mentioned here bring into sharp focus the contrast between characters of the faithful Muslim and the hypocrites.

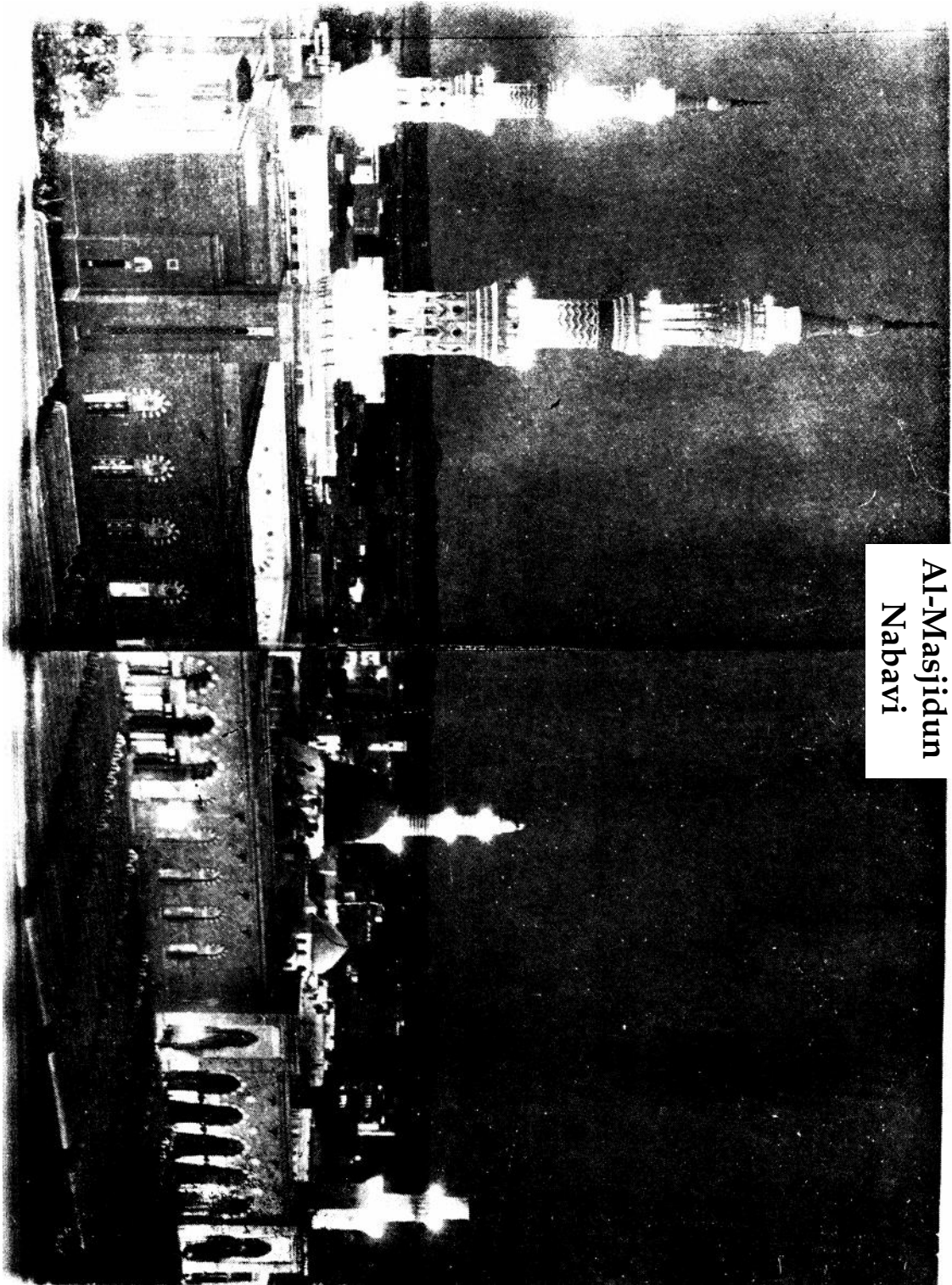
209. A Mushrik (polytheist) refuses to be faithful to the one and only Allah. For this reason he is Allah's rebel and His enemy. So the man who remained a polytheist till his death, has proved himself to be the enemy of Allah. About polytheism Allah has made it clear that it is an unforgivable crime and the destination of such criminals is Hell. After this how can it be proper for the believers to pray for forgiveness of the polytheists even though they may be their next of kin and very dear to them. Friendship with Allah demands that the believers must consider His enemies as their own enemies.

It may be noted that prayer for forgiveness for the polytheists is forbidden as it is forbidden in the case of disbelievers and apostates, because their common crime is disbelief, which is unforgivable.

As for determining who is a polytheist, it will be based on a person's outward or apparent belief and acts, as a person's being a Muslim is determined by the fact of his outward appearance as a Muslim in matters of belief and acts, otherwise only Allah knows who died as a Muslim or who died as a disbeliever, who is to go to paradise and who to Hell.







Al-Masjidun
Nabawi

And the prayer of Ibrahim for the forgiveness of his father was only because of a promise he (Ibrahim) had made to him (his father), but when it became manifest to him that he (his father) was an enemy to Allah he (Ibrahim) disowned him. Verily, Ibrahim was soft-hearted, forbearing. (Al-Quran)

114. And the prayer of Ibrahim for the forgiveness of his father was only because of a promise he (Ibrahim) had made to him (his father), but when it became manifest to him that he (his father) was an enemy to Allah he (Ibrahim) disowned him ²¹⁰. Verily, Ibrahim was soft-hearted, forbearing. ²¹¹

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعَدَةٍ
وَعَدَهَا آيَاتُهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ
إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾

115. And Allah is not to cause a people to go astray after He had given them guidance until He had made manifest to them what they should guard against. ²¹² Verily Allah knows everything.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى
يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١١٥﴾

116. Surely Allah's is the kingdom of the heavens and the earth. He ordains life and death. Except for Allah you have no protector nor helper. ²¹³

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

117. Allah granted pardon to the prophet, and the Muhajireen and the Ansar, who followed him in the hour of adversity, ²¹⁴ when the hearts of a group of them were on the point of swerving, then Allah granted them pardon. ²¹⁵ Verily He is to them Most Affectionate, Most Merciful.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا
كَادَ زَيْغُ قُلُوبِ فِرْقَتِي مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ
بِهِمْ رءُوفٌ رَحِيمٌ ﴿١١٧﴾

118. And to the three also (He granted pardon), whose case was kept pending, ²¹⁶ until the earth, despite its vastness, was straitened for them, and their lives became suffocating for them, and they realized that there was no refuge from Allah except towards Him. Then Allah granted acceptance to their repentance, so that they might turn to Him. ²¹⁷ Verily Allah is the Great Acceptor of Repentance, Most Merciful.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلِفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ
لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

119. O you who believe ! Fear Allah and be with the truthful. ²¹⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

210. Prophet Ibrahim (Abraham) had promised his father that he would pray for forgiveness for him, which has been mentioned in the Quran at other places. In Surah Maryam it is stated:

سَلِّمْ عَلَیْكَ ۖ سَأَسْتَغْفِرُكَ رَبِّیْ إِنَّهُ كَانَ بِي حَفِیًّا

“Be peace on you. I will pray to my Lord for forgiveness for you. He is very kind to me.”

(Surah Maryam-47).

It is likely to create a misunderstanding that a Muslim can pray for forgiveness for his near relatives, who may be polytheists. This misunderstanding is removed here, that Prophet Ibrahim prayed for forgiveness for his father because he had earlier promised him to do so, and that when he came to know that his father was an enemy to Allah, he stopped praying for him. It means that Ibrahim prayed for forgiveness for his father, according to his promise, until it was made manifest to him that his father was an enemy to Allah. When this aspect came to his view, he realised that it was not proper to pray for forgiveness for any polytheist, even though he was his father. On this realisation he stopped praying for him. This subsequent action of Prophet Ibrahim is the guiding model.

211. That is: Since Prophet Ibrahim was a tender-hearted and forbearing man, he sympathized with his father without minding his tyrannical treatment and repaid his ill-treatment with a prayer for his forgiveness, until it became clear to him that his father would not give up polytheism, and polytheism is synonymous with enmity to God.

212. This is a warning for Muslims that Allah, after giving you guidance, has made manifest to you all the things which you should avoid, which includes the instruction that you should not regard Allah's enemies as your friends, and do not pray for forgiveness for them even if they may be your near relatives. If even after these clear directions you did not pay heed then remember Allah's law of straying can come into action and you can fall into the pit of misguidance.

213. When these are Allah's qualities, then in all matters you must turn towards Him, you

must strictly follow His directions, and with Him only should be your deep attachment.

214. In the text the word 'Taba' is used which, when used in this way, means to grant pardon to accept repentance, to turn with mercy, and to be kind. Here this word is used in its wider sense, but for translation we could not get an exact word to convey its full meaning, therefore, we have been content with translating it as 'granted pardon.'

The faults committed by the believers at the time of the Tabuk Expedition were criticised in the foregoing verses. But when they realised their mistakes and they begged for pardon, then the glad tidings of the acceptance of their repentance was given to them. And the circle of this pardon was so wide that whatever omissions and commissions that were there of their earlier career were also pardoned. This was the shower of mercy which cooled the suffocating air then prevalent.

The miscalculation of the prophet (Peace be upon him) has been mentioned in Verse No.43. which was that those who were capable of participating in the Tabuk Expedition but did not do so when requested him to exempt them, he readily agreed on account of his kindness and soft-heartedness. This was a very insignificant miscalculation, but as an Urdu poet has remarked: "Those whose ranks are high have greater difficulties". Or in Shakespeare's words: Uneasy lies the head that wears a crown.

When Allah turned to Muhajireen and Ansar with His mercy. He first of all turned His attention to His prophet.

By the hour of adversity is meant the Tabuk Expedition. The hardships involved in this expedition can be imagined: in the severest hot climate. a long journey of seven hundred kilometers. scarcity of water and food: one camel to be used by many persons by turns for riding, and then the enemy was none other than the mighty Roman Emperor. At such a difficult time those who remained faithful to the Prophet and passed through the trials successfully, were rewarded by the Divine Mercy which was waiting to receive them. All, their faults were forgiven and their repentance was accepted.

215. That is: In this severe test it was very

likely that some sincere Muslims might have fallen a prey to weaknesses, but their sincerity overcame their weakness, and Allah also forgave them.

216. These three persons were Ka'b bin Malik, Murarah bin Rabi' and Hilal bin Umayyah. They were sincere Muslims, but due to their laziness and, negligence they were unable to participate in the Tabuk Expedition. Therefore, their case, as has been stated in the Verse No. 106, was postponed. This verse also gave the glad tidings about the acceptance of their repentance.

217. Ka'b bin Malik (R) who is included in these three companions of the prophet, has narrated his story in sufficient details which has been recorded in the Bukhari and other books of traditions. Here we give a summary of the narrative as recorded in Bukhari:

The fault of these three was that they did not participate in the Tabuk Expedition without any valid excuse. When the Prophet (Peace be upon him) returned from Tabuk, those that had remained behind went to him and offered their excuses for not participating in the Expedition, but Ka'b bin Malik presented himself before the Prophet and stated that he had no valid reason for not participating. The Prophet told him that he stated the truth. He advised him to wait for the decree from Allah. Ka'b (R) states that he went away, and later on learnt that the cases of Murarah bin Rabi' and Hilal bin Umayyah, who were fighters in the Battle of Badr, were also similar. These two went home and kept on shedding tears, but Ka'b bin Malik used to go out as per routine. The Prophet had forbidden Muslims to speak to them, so none was on speaking terms with him. One day in the market place a person gave him a letter from the King of Ghassan in which it was stated that his friend had committed excesses against him and that if he went to the king, he would get his due appreciation and honour. Ka'b (R) says that when he read this letter he felt that it was also a trial, and he threw the letter into the stove. After forty days, the Prophet ordered that he should keep away from his wife. He bade his wife to go to her parents and stay there till Allah gave His decision in his case. In this condition, fifty days passed, when life had become a burden for him and the earth

with all its vastness had become a narrow place. Then suddenly he heard the voice of a crier who had come to give the glad tidings of the acceptance of his repentance. People had gone to his two companions also for giving them the glad tidings of the acceptance of their repentance. Ka'b (R) went to the Prophet and saluted him. The Prophet's face was shining with happiness. Giving him the good news the Prophet informed him that day was the best day of his life. He said that acceptance of his repentance demands that he should give in charity all his wealth. The prophet replied: "It is better, keep something for yourself." He said that he would keep the part near Khaibar for himself. He again said to the prophet: "O Messenger of Allah ! I am granted salvation by Allah because I spoke the truth. In my repentance is also included the fact that as long as I would live I will speak nothing but truth." -(Bukhari, Kitabul Maghazi).

It may be noted that forbidding other Muslims to speak with these three persons was a special and an exceptional case, and all this happened under the direction of the Divine inspiration. Therefore, this event cannot be made an example for enforcing social boycott against other Muslims. Weaknesses were shown by other Muslims also, and whoever committed a crime was also punished, but the method of not replying to the salute and not speaking with them was not adopted in any other case, and therefore it is the proof of the fact that the treatment meted out to Ka'b bin Malik (R) and his other two companions was a specific case, and it would not be correct to derive the principle of social boycott from this example.

The second point is this that the companions of the prophet committed mistakes and they were also forgiven. Therefore, they cannot and should not be condemned for their past errors nor can and should they be declared innocent of all errors. When the companions of the prophet are not 'masoom' (innocent), how can the belief in the innocence of Imams, which a particular sect among Muslims persistently proclaims, be right?

The falsehood of this belief is quite clear from the teachings of Quran.

218. From the events narrated above it is

demonstrated that the hypocrites had taken shelter' in falsehood, as a result of which the seeds of hypocrisy had taken firm roots in their hearts, and they did not receive the divine guidance to offer repentance. As opposed to this, the Muslims who had committed the mistake had not given up truth, as a result of which their faith was not dimmed and they received the divine guidance to repent.

In view of these blessings of truth and truthful behaviour the general Muslims are being directed to speak the truth and to be with the rightful people, that is to be in touch and friendly with the righteous and sincere believers, to prefer their companionship, to have dealings with them, and in the collective and social striving for religion to be their supporters. and to avoid those who adopt the hypocritical attitude.



120. It was not proper for the citizens of Madina and the Bedouins of the neighbourhood to stay behind the messenger of Allah and prefer their lives to his life.²¹⁹ That is because neither thirst, nor toil nor hunger afflicts them in the way of Allah, nor the step that they take to enrage the disbelievers, nor the gain that they achieve over the enemy, but a good deed is recorded for them therefore.²²⁰ Verily Allah does not waste the reward of those who do good.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ
أَنْ يَتَخَفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ
نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ
وَلَا مَخَصَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطُونُ مَوْطِئًا يَغِيظُ
الْكَفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّنَا إِلَّا الْكَدِّبَ لَهُمْ بِهِ
عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ ﴿٢٠﴾

121. And nor do they spend any amount, small or big, nor do they cross a valley, but it is recorded for them that Allah may repay them the best for what they used to do.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ
وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا
يَعْمَلُونَ ﴿٢١﴾

122. And the believer, should not go forth all together. But why did it not happen that a few persons' from each group should have come out to seek sound knowledge of the religion, and on their return warn their people in order that they may take heed.²²¹

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ
فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا
قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿٢٢﴾

123. O you who believe! Fight those of the disbelievers who are near to you²²², and let them find sternness in you²²³, and know that Allah is with those who fear Him²²⁴.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ
الْكَفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿٢٣﴾

124. And whenever a surah²²⁵ is revealed there are some of them who say: "Which of you has had his faith increased by it?" So those who believe—their faith is increased²²⁶, and they receive glad tidings (from it).

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ
زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿٢٤﴾

125. But those in whose hearts is a disease, it has added filth to their filth, and they died while they were disbelievers²²⁷.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا
إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿٢٥﴾

126. Do they not see that they are tested once or twice in every year? Still they turn not in repentance, nor do they learn a lesson²²⁸.

أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ
مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ ﴿٢٦﴾

219. The real reason for censuring those who had remained behind at the time of the Tabuk Expedition, occurring in the foregoing verses, is the one that has been mentioned in this verse, that is on the important and emergent occasion of jihad their not being with the messenger of Allah and remaining at home meant that the messenger of Allah may place his life in danger while these people may seek refuge in the cool and safe boundaries of their homes !

220. When jihad is so auspicious that at every step divine reward can be collected and one's bags for rewards in the Hereafter can be filled, then any hardship in its path is no hardship, but is a means of achieving good fortune. Its psychological aspect is that when a man is certain that he will achieve his goal by traversing a certain valley, all the hardships and difficulties in the path seem easy and surmountable, and man becomes prepared to achieve even the unachievable.

221. Those Muslims who lived away from Madina were unable to attend the prophet's meetings, and it had created certain problems regarding their religious education and training. Day by day the area of Islam was widening and on the other hand on account of lack of education and training the number of Muslims in name only was increasing. This verse tries to solve this problem in this way that all Muslims cannot come to Madina to seek religious knowledge and understanding, but some persons from every colony and every tribe can come out and seek the required knowledge and then they can return to their own people and transmit that knowledge, so that they may gain the required religious consciousness and save themselves from disobedience and sin.

The directive principles that can be derived from this are as follows:

1) Religious education is of basic importance. If people are not aware of the Shariah limits, they cannot live the correct Islamic life. and if they do not have the right consciousness about religion. then they may become prone to develop a sinful mentality even to the extent of committing hypocrisy and disbelief. Therefore, it is necessary to popularise religious education among Muslims.

2) Popularising the religious education can

be achieved by different methods according to the prevalent conditions. One method is by opening centres for teaching, lecturing, and training, where people from every corner of the attached areas can come in a fixed number and later on pass on their knowledge etc. to the residents of their own areas.

In modern times this work can be done locally, e.g. lessons of Quran and hadith in mosques, religious gatherings, schools, etc.

3) The need for acquiring religious education is essential for children as well as adults. Therefore, it is not correct to ignore the grown ups and concentrate on children only.

In the Verse mainly the grown ups are directed to be taught religious consciousness.

4) The real importance in the religious education is to 'Tafaqquh' that is an understanding of the religion may be created. This purpose cannot be achieved by merely giving the formal type of education or by providing knowledge of Fiqh, but it requires that such education be imparted that man may be able to recognise his Lord, may realise what is the purpose of his life, and this fact must be firmly inscribed in his mind that his religion demands sincere observance of its tenets, and Islam is to place oneself wholly and totally at the disposal of God; he should know what are the outlines and features of Islamic life; what is the meaning of observing the Shariah limits; what is the reality about taqwa (fear of God); and who are the people whom Quran has called Muttaqi (God-fearing).

5) The real objective of the education and training is to make aware the people about adverse effects of the non-Islamic life so that a sense of accountability in the Hereafter is created in people, and they are prepared to lead a correct Islamic life.

6) Profound knowledge of religion and its understanding can be created when efforts are made to understand and explain the holy Book, Quran.

7) If it becomes necessary man should undertake journeys for seeking or imparting religious knowledge.

222. This is the last command concerning jihad, that has been given to Muslims, This command has been given with a view to focussing

attention on the fact that although Islam has spread to the whole of Arabia, the responsibilities of the Muslim Ummah have not ceased thereby, that the purpose for which this Ummah has been raised demands that the process of jihad be continued further so that the area of Islam may go on widening gradually and it may become a supreme power. Its practical form would be that the area or the country of the disbelievers which may be near to the boundaries of the Islamic state or adjacent to it should be challenged for war first, and thereafter the next nearest area.

This is an absolute command and there is no reason to limit it to defensive war. The Islamic state is authorised to act in accordance with its resources and the prevailing conditions.

The master commentator Ibn Jarir Tabri has taken it to have absolute meaning. Accordingly he states: The meaning of Allah's command is that according to your residence those disbelievers who may be near to you should be fought against first, then those who may be next near; not with the disbelievers from distant places."- (Tafseer Tabri, Vol. VII, page 52)

And the contemporary commentator Sayed Qutb states: "In this command there is no mention of the disbelievers' committing excesses against Muslims and launching an aggressive attack on the country, and we know that this was the last command which makes it a fundamental point to act on the (tenets of) religion, and from this is derived the principle of jihad. This is not the command like the commands, concerning the preliminary stages of the establishment of the Islamic state, which is related to merely "defence."

Some people who these days discuss Islam's international relations and the commands of jihad in Islam, and also those who disagree with the explanation of the Quranic verses concerning jihad desire that this last verse on jihad be made conditional with those which are related to the previous stages, and for this they want that conditions regarding commitment of excesses or fear of danger should be attached to it, though this Quranic verse is absolute in itself and about jihad it is the last verse."

-(Fi Zilalil Quran Vol. III. page 1737)

This offensive war is fought to bring out humanity from the darkneses of ignorance, to free humans from the slavery of mankind and to save them from the destructive consequences of disbelief. Therefore, there is a world of difference between the war fought for land grabbing and expansion and this war.

Perwaz hai dono ki esee aik jahan mein shaheen ka jahan aur hai kerghas ka jahan aur

A few days before his death, the army which the prophet (Peace be upon him) had despatched under the leadership of Usamah bin Zaid, towards Syria to fight against the Romans, was in deference to this divine command, and later on the battles of Yermuk, etc. which were fought subsequently were in obedience of this command only. For further details please see Note No.57 .

223. That is: They should know that you are firm with the disbelievers and will not yield to falsehood. In their matter you should not be feeble or unsteady that they may consider you soft, but that in dealing with them you should be so firm that they should realise that it will be difficult to unsettle you.

It was the effect of this direction that the Muslims challenged the might of the great persian and Roman empires, and were neither awed by Kisra Cyrus or frightened by Caesar.

224. Therefore, while fighting against the disbelievers and dealing with them strictly and firmly, you should fear Allah, and all these acts should be performed remaining within the Sharia limits.

225. As in the foregoing verse it was the last command that was given about the disbelievers to the believers, similarly in these few verses these are the last points that are being stated about the hypocrites. those hypocrites whose mention has been made in this surah in detail.

226. Increase in or addition to belief or faith means increase in or addition to the state of faithfulness. Its explanation has been given in Note No.3.

227. That is: Those people in whose hearts there was the disease of hypocrisy the revelation of this surah increased their inner filth. A person who has a diseased eye cannot derive any benefit from the sunlight. On the contrary it would increase his suffering. These hypocrites,

inspite of suffering from the filthiest of diseases. considered themselves healthy, and whenever they were invited to get themselves cured, they used to claim that they were quite healthy. As a result they could not derive any benefit from the Quran inspite of the fact that it is a grand recipe for cure, and even by a conscience-shaking Surah like Surah Repentance, they could not be woken up.

228. That is: In a year one or two twice occasions arise when they are put to test, sometimes in the form of a jihad or sometimes in some other form, so that these tests may afford the chance to offer repentance. But these hypocrites have become so cruel that they were not to receive the guidance to repent, and since their minds are prejudiced and affected they cannot learn any lesson from them.



127. And whenever a surah is revealed, they look at one another to see if anybody is seeing you, then they turned away²²⁹. Allah has turned away their hearts, because they are a people that would not understand.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هُمْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْفُوا هُنَا ۚ

128. There has come to you a messenger, from amongst you²³⁰, it grieves him that you should suffer²³¹. He is full of concern for you²³², to the believers Most Affectionate and Merciful²³³.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ
مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۙ

129. Even then if they turn away say²³⁴ " Allah is sufficient to me, there is no god but He,²³⁵ on Him is my trust, and He is the Lord of the great Arsh (the Grand Throne) .

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۚ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۙ

229. The hypocrites used to attend the meetings conducted by the Prophet in order to hide their hypocrisy, but whenever a surah which disclosed their hypocrisy was revealed, they used to become nervous, and they used to enquire of their companions in gestures whether anybody was seeing them in this condition, and at the first opportunity used to come out. This condition of theirs is pictured in this verse.

230. These last two verses, except for the Surah Nasr, are the last words of Allah, according to the revelation of Quran. In these verses a farewell message is given. Although the Messenger was sent to the people of Arabia direct, but indirectly his message, his prophethood is for all the nations till the Last Day.

“From amongst them” means that he is from the Arabs. The second meaning is that he is from amongst humans, therefore, all mankind can easily familiarise with him. A prophet is a messenger from Allah, therefore, the prejudices of nationality or the country should not come in the way of accepting him as a Messenger.

231. He was a sympathetic heart for the whole

mankind. Therefore he was anxious to save you from destruction. The imagination, of you being thrown into the Hell, for undergoing perpetual punishment, would be extremely painful for him.

232. He is the well-wisher of humanity and wants that you should collect virtues by following the righteous path and come out successful in the Hereafter .

233. Among the believers, were Arabs as well as non-Arabs. Suhaib from Rome, Salman from Persia and Bilal from Abyssinia - all were the moths of the prophetic light, and the Prophet's munificence was common and available to all believers irrespective of nationality.

234. That is: If people do not appreciate this grand Messenger and do not believe in his message.

235. These are the last words which the Prophet has been made to utter. This depicts tawheed, and also expresses his trust in God and disinterestedness. The Messenger had begun the message of his dawah with tawheed (monotheism) and in his farewell message also he presents tawheed.



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