Tafseer-e-Hamdi

(Commentary on The Holy Qur'an)

Manzil - 1

Al-Fātihah to An-Nisā'

1422 A.H.

Fazli Foundation

Lahore - Pakistan

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Tafseer-e-Fazli

(English Translation)

Al-Fâtihah to Al-Nisâ

Manzil I

LOG DATA ENTERED

COMMENTARY:

Hazrat Fazal Shah

WRITTEN BY:

Muhammad Ashraf Fazli

Presented to The
Vice-Chancellor
University of the Punjab,
Lahore
23.5.03

1422 A.H.

FAZLI FOUNDATION

Lahore Pakistan

Dr. Abdul Hafeez
Assistant Professor
Department of
Philosophy.

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Tafseer-e-Fazli

(English Translation)

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Editors: 1. Abdul Hafeez
2. Arshad Mahmood
3. Komal Akram

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Foreword

'Qur'an Paak' (The Holy Qur'an) is that compilation of verses sanctified in sequence and certified by the Holy Prophet (pbuh) to which the righteous have been bearing witness. The most learned of the wisdom and knowledge of the book, the Prophet Mohammad (pbuh) has divided it into seven volumes. Each volume is known as *Manzil.* This is the first volume of *Tafseer-e-Fazli* - the most comprehensive commentary of the Holy Qur'an.

There are 4 *Surahs* (chapters) in *Manzil* 1:

1.	***Surah Fâtiha***	**7 verses**
2.	***Surah Baqarah***	**286 verses**
3.	***Surah Al-e-Imrân***	**200 verses**
4.	***Surah An-Nisâ***	**177 verses**

Manzil 1 of the *Tafseer-e-Fazli* explains 670 verses altogether. It begins with *Surah Fatiha* and concludes in the first quarter of the sixth *Paara.*

The efforts of all those who have been associated with this honorable task of translating the Holy Qur'an shall bear fruit as *Tafseer-e-Fazli* illuminates the 'straight way' for you.

Muhammad Ashraf Fazli

27th Ramazan-ul-Mubarak 1417H

PREFACE

The first *Manzil* of *Tafseer-e-Fazli* (Urdu version) was printed in 1982 by Mr. Rashid Ahmad Chaudhry. This graceful expression of gratitude to Hazrat Fazal Shah-who held in his time the highest cadre in spiritual hierachy-was a matter of pleasure for all his followers. Chaudhry Sahib says, "Neither have I been able to make such elaborate arrangements for the publication of any book before, nor shall I be able to do so in future. The pleasure I got from the publication of this book can only be felt, it cannot be expressed in words." Chaudhry Sahib had been paying frequent visits to Hazrat Fazal Shah Sahib. He had been attending the meetings held by Shah Sahib in the early hours of the morning when it is difficult to keep awake. He used to listen very carefully to the discourses given by Shah Sahib.

The Introduction of *Tafseer-e-Fazli*, which Chaudhry Sahib has written under the caption of *Taassurat* (impressions), is so illuminating that it should be duly highlighted. An extract from what he heard, believed and described has been reproduced below for the benefit of the readers:

"The claim which is not confirmed in practice is never true. All doubts are over if the past confirms the present and the present certifies the past. Out of the four stages, the first is declaration/verbal profession; the second is practice/implementation; the third is knowledge and the fourth is sincerity. Words are the mine/source, if they exist then everything can be made from them. If one accepts what is Ordained by Allah Almighty then one can reform one's actions. He who does good deeds acquires real knowledge, otherwise it is impossible to get out of the quagmire of doubts. He who is successful at all the three stages: i.e., declaration, practice and knowledge becomes sincere and then he enters the category of the honoured. His footprints determine the right path and obedience of his order is a means to success. After obedience one attains knowledge. One who indulges in pre-compliance discussion goes astray. Contradiction should never be seen in him who has been declared good on the strength of one's own experiences and observations. Attachment with a person whose sincerity is definite is the way to salvation. If personal likes and dislikes are kept subservient to the Pleasure of Allah Almighty, then one receives Allah's blessings and his destination rushes towards him."

Hazrat Fazal Shah Sahib passed away on 23rd Shabaan 1398 A.H. (30th July, 1978). Each year his *Urs* (annual gathering) is celebrated on this date and continues for three days. His shrine is situated at 29-31 Infantry Road, Dharampura (now Mustafa Abad) Lahore and is renowned as *Noorwalun Ka Dera* (abode of the person from whom light eminates). It is situated at a distance of about half a kilometer from the Dharampura bridge, a little ahead of the Shrine of Hazrat Mian Mir.

One who grants true knowledge is exalted. The followers attribute their knowledge to their benefactor who imparts it to them and in reality they live in that state which they talk about. But they never claim to have encompassed the entire knowledge of the benefactor.

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Twelve days before his demise, Hazrat Fazal Shah Sahib, sent for Mr. Muhammad Hanif Ramay and dictated his will to him in the presence of many people and ordered the following five gentlemen to sign it:

1. Ghulam Rahman (Secretary Sahib)
2. Sahibzada Raza Hussain (Raza Sahib)
3. Muhammad Ashraf Fazli (Dr. Sahib - the undersigned)
4. Haji Sultan Ahmad (Haji Sahib)
5. Muhammad Azam (Azam Sahib)

An impression of this will, along with its English translation, is reproduced below:

ارشاد حضور سائیں فضل شاہ صاحب قطب عالم

بسم اللہ الرحمن الرحیم

یہ درویشوں کا مقام ہے۔ تمام عمر اینٹیں کھائیں، گالیاں کھائیں۔ یہ ہسپتال جو بنا ہے اس کے لیے کسی نے کوڑی نہیں لگائی، سب اللہ کا ہے۔ رضا صاحب کی نہیں، ڈاکٹر صاحب کی نہیں، میری نہیں، کسی کی کوڑی نہیں لگی۔ تمام دوست اس جگہ کو (ہسپتال سمیت) پیر خانہ سمجھیں۔ پہلے بھی بزرگان دین اسی طرح کرتے رہے ہیں جنہوں نے (بزرگان دین نے) اس جگہ کی بنیاد رکھی ہے یہ جگہ انہی کے سپرد رہے وہ اسے چلا سکیں یا بند کر سکیں۔ اور کسی کی ذمہ داری نہیں کہ اسے چلائے یا بند کرے۔ گویا یہ جگہ پیر خانے کے طور پر استعمال ہوگی۔

ڈاکٹر محمد اشرف فاضلی قول کے بادشاہ ہیں۔ ویسے بھی بادشاہ ہیں۔
ڈاکٹر صاحب تفسیر پاک کی اشاعت کا حق رکھتے ہیں۔ کفالت وہی (بزرگان دین) کریں گے جن کا یہ حکم ہے۔

ہم سب اس فیصلے پر راضی ہیں:

تحریر (محمد حنیف رامے)
18th July 1978
صبح دس بجے —
29-31 Infantry Road,
Mustafa abad, Lahore.

1- G. Rahman 18-7-78
2- R. Hussain 18.7.78
3- Ashraf Fazli 18/7/78
4- Sultan Ahmad 18.7.78
5- Azam 18.7.78

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Dictation given by Hazrat Fazal Shah (Holder of the highest cadre in spiritual hierarchy):

'In The Name of Allah, The Most Beneficent, The Most Merciful.'

This is the place of *Dervishes.* I have been a target of bricks and abuses all my life. No one has invested even a penny over the hospital constructed here. Everything spent on it was from Allah. Raza Sahib, Dr. Ashraf and I have not spent anything. All my friends should consider this place, including the hospital, as *Pirkhana* (the Mentor's abode). This is in accordance with the practice of saints in the past. This place should remain with those venerable men who laid its foundations no matter whether they can maintain it or not. It is not the responsibility of any one else to run it, in short, this place will be used as a *Pirkhana*.

Dr. Muhammad Ashraf Fazli is 'King of words'; and even otherwise he is a man of 'Kingly' disposition.

Dr. Sahib has the rights for the publication of the *Tafseer*. Those venerable men will support this project who have ordered it.

Written by M. Haneef Ramay 18th July 1978 10:00 A.M. 29-31 Infantry Road, Mustafa Abad, Lahore.

We are witness to this order and fully agree with it.

1. Ghulam Rehman 2. Raza Hussain 3. Ashraf Fazli 4. Sultan Ahmad 5. Muhammad Azam

May Allah Almighty save you from fear and grief and on the Day of Resurrection raise you from amongst the pious. It will be a means of Allah's Mercy for you to thank and pray for all those whose noble efforts have brought this book to your hands.

12 Rabi-al-Awwal, 1412 A.H.
22nd May, 1981 A.D.

Muhammad Ashraf Fazli
PECO Road, Kot Lakhpat, Lahore.

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About the Author and the Commentary

Sayings of Hazrat Fazal Shah, the Leader of the mystics, *Babaji Noor Walay* torch of the devotees, comfort of the lovers, who holds the highest cadre in spiritual hierarchy.

1. All those who are devout constitute one embodiment, because their objective is one and that is bringing people from darkness to light.

2. Obligation relates to the present and is to bė performed in the present. If one is engrossed in remembrance of the past, or constantly worries about the future, then obligations pertaining to the present will definitely get neglected.

3. A friend of Allah is one who deals with people to attain the Pleasure of Allah and is free from habits.

4. Time spent in company of the devout becomes the treasure of life.

5. He who has the honour of being a benefactor should also be thankful to his beneficiary, as it is due to the latter that the benefactor gets an everlasting reward in return for something mortal.

6. *Shariah* has the likeness of milk, *Tariqat* (practice) has the likeness of curd, *Haqeeqat* (realism) is akin to butter, and *M'arfat* (gnosis) is like butter-oil. If there is no milk, nothing can be made nor can anyone make.

7. He who is afflicted with contradiction loses perception for subtleties.

8. Success in reality is togetherness with those whom Allah Almighty holds dear. Sincere intentions, their practices for the attainment of objectives, following and acceptance of results as the Will of Allah Almighty, are the components of success.

9. Gallantry leaves when desires are pursued.

10. Intellect distinguishes a man from an animal. Struggle to save oneself from contradiction is the place for its use.

11. His capabilities are forfeited who does not refrain from denying the beloved of Allah Almighty, even after witnessing the proof of his veracity.

12. Pride is the greatest sin. In its essence it is *Shirk* (associating partners with Allah Almighty) and root of all offences.

13. Knowledge is always post-experience.

14. Satan cannot lead the sincere astray, because the sincere is not carried away by flattery nor is he disturbed by censure.

15. Gnosis is always granted at present and by the Mentor/Gnostic of the present.

16. To prefer the pleasure of people over the Pleasure of Allah Almighty and His Messenger (pbuh) and to fear people more than Allah Almighty always brings trouble.

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17. He whose nearness is required his liking has to be liked.

18. Every drop that enters the ocean will be called ocean.

19. The circumstances created by Allah Almighty for the pious serve like carriers to destiny.

20. If one keeps one's heart towards the mentor evil will not enter into it.

21. Those who attach greater importance to their own liking, find it easier to pursue their own desires. Following the beloved of Allah Almighty seems difficult to them.

22. The bounties of Allah Almighty are bestowed for distribution, if not distributed these will not be bestowed any longer.

23. Patience is ordained for the self and ceaseless struggle is ordained for public welfare.

24. Whatever is Granted by Allah Almighty under existing circumstances should be considered appropriate. If this is so it will demonstrate belief in the Omniscience of Allah Almighty.

25. Where respect and honour go with the extent of wealth, everything that is done will be unjust.

26. Quest for distinction is defiance of social etiquettes.

27. When one does not spend justly, one will have to spend unjustly and this is ungratefulness.

28. He who speaks of his own desire, obeying him will never be free from risk.

29. He who accepts the sincerity of the beloved of Allah Almighty but finds fault with any of his lovers is a victim of inner contradiction.

30. He who does not forgive those who trouble him, his begging pardon from Allah Almighty is of no account.

31. Those who are knowledgeable not only tell the way but make it manifest.

32. If love depends on the excellence of the beloved then it ends with the end of excellence, if it depends upon beauty it ends with the beauty; but if it is for the Pleasure of Allah Almighty and His messenger then it is everlasting.

33. The pious do not hesitate to surrender even their legitimate right if it would resolve dispute.

34. The change brought about by suppression will last till suppression only.

35. If one's elders and brothers love infidelity rather than faith then it will be wrong to befriend them.

36. He who enjoins evil, forbids virtue and does not spend in the way of Allah Almighty,

has certainly forgotten Allah Almighty.

37. A believer has nine stages: *Tauba* (Penitence), *Ibadat* (Worship), *Hamd,* (Glorification of Allah), *Roza* (Fast), *Ruku* (bowing before Allah), *Sijdah* (Prostration), Bidding Good, Forbidding Evil and Protection of the Limits Prescribed by Allah Almighty.

38. Habit lends a support to the self. He who is to be relieved of a habit should be managed properly. If he falls unsupported, he will break and issuer of the command will be held responsible for it.

39. The claim to faith is proved true by the love for the Mentor.

40. He who does not love the Mentor despite his lofty claim to faith is not serious in understanding it. And if he starts preaching, it will only create doubts and misgivings among the audience.

41. When hardships suffered in response to the expression of righteousness are attributed to the ignorance of the tormentors, it is *'Sunnah'* (practice of the Prophet-pbuh).

If you have received light from these magnificent sayings and you feel that your way has become easier, then let us go to the 'Abode of Mercy' situated at 29-31 Infantry Road, Mustafabad, Lahore, Pakistan. It is renowned by two different names:

Idara Qadriya

Noor Walun Ka Dera

Hazrat Fazal Shah Sahib

Hazrat Fazal Shah Sahib (Allah's mercy be upon him) had been inviting people to the path of salvation and purifying those who submitted to him whole-heartedly and bringing them closer to Allah Almighty. This "good in abundance" was granted to him by Allah Almighty and was handed over to him by the Crown of Saints, Hazrat Mian Khuda Bukhsh Sahib whose shrine is in Pir Bukhari Graveyard, Sahiwal, province of Punjab, Pakistan. Hazrat Fazal Shah Sahib lived with his bountiful Mentor for fourteen years but he lived with him in such a manner that he never opened his lips before his benefactor. People used to ask Hazrat Mian Khuda Bukhsh, "How is it sir, that we have never seen this boy speaking to any one?" His response used to be, "He will speak in his own time and then whatever he will say will be with authority." I bear witness that all that was ever said by Hazrat Fazal Shah Sahib is confirmed by the Divine Orders and everything done by him was in conformity with the good example of *Sunnah* of Allah's Messenger (pbuh). These are the best of the certificates for the believers.

Hazrat Fazal Shah Sahib, who held the highest cadre in the hierarchy of spiritual order, was addressed by his followers as *Hazoor,* (Sir/Your Honour) because he was yearning

to earn the Pleasure of Allah Almighty and His Messenger (pbuh) at all times and places. Stationed or travelling, he had not specified any time for his seclusion. He used to say to his friends, *Salat* (Prayer) can be postponed when necessary but postponement of public service is not allowed and whenever someone comes to you, you should consider that he has been sent by Allah Almighty. Therefore, treat him well for the sake of Him Who has sent him. Do not ask for any reward because He is the best in the matter of giving rewards.

It is the dignity of those who impart knowledge that they give full protection to their companions and demonstrate to their followers their high degree of steadfastness in afflicting times. This dignity is the life-blood of the institutions which are meant for moral upbringing and it is these institutions which reflect the quality of a society with high social standards. Hazrat Fazal Shah Sahib, henceforth to be called *Hazoor*, was once suffering from fever. He was then taking only barley water for the last many days, but there was no sign of recovery. A man came to him and said, "*Hazoor*/Baba Chiragh Din is ill. He wants your blessings and medicine. But now, you are also suffering from fever. What have I to do in this situation?" *Hazoor* answered, "I will go with you right now." *Hazoor* stood up, took his mace and proceeded. He was considerably weak but after covering a distance of half a kilometer, he reached Baba Chiragh Din's house. Baba Chiragh Din started weeping on seeing *Hazoor* and said in an apologetic manner, "*Hazoor*! I have failed to pay you due respect as you have come to see me in this state of fever. How shall I atone for it?" He answered, "You were unable to come and that is the reason you sent for me. This is also respect and well mannerism. If you had called me despite your ability to travel, then that would have been carelessness and incorrect. As far as I am concerned, had I been unable to come, this message would not have reached me. I believe that the Sender of this call is All-Knowing and the Bestower of everything. Allah Almighty first grants a far greater ability to do before he entrusts a duty to someone."

Hazarat Fazal Shah Sahib was born in Jallendhar, East Punjab, India. He came to Pakistan in 1947 A.D. He passed away on 30th July 1978 A.D. At the time of his demise his age was about hundred years.

Hazoor had definite knowledge of the treatment of physical as well as spiritual diseases. His expertise about differential diagnosis is apparent from the fact that he never changed his prescription. If some patient complained of lack of improvement, it transpired on inquiry, that he or she had exceeded the prescribed limits. The wife of a Hakeem (physician) from Jallendhar was suffering from stomach ulcer. During the course of her treatment Hakeem Sahib one day said, "*Hazoor*! there is no sign of recovery." He replied, "If the patient does not adhere to the instructions it is not possible to get rid of the disease." Hakeem Sahib said, "Sir, she is a very careful person." He said, "Please go home two hours before your usual time and see it for yourself." Accordingly, Hakeem Sahib went home early. To his surprise he saw her eating the things which were prohibited. Hakeem Sahib was astonished and he asked many questions from *Hazoor*.

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Let us listen to the dialogue, which took place between them. Maybe Hakeem Sahib asked him the very questions which you have in mind:

Hakeem Sahib: Hazoor! how were you sure that the prescribed limits were not being observed?

Hazoor: When the diagnosis is correct, diet and medicine are also right and prescribed limits are being observed, then improvement should be there. The patient is responsible for one thing only, and that is to respect the limits prescribed by the physician. This is the only thing a patient can neglect. I have never doubted my diagnosis nor the diet and medicine which I prescribe for anybody.

Hakeem Sahib: In your system of treatment the diet has greater importance than the medicine, while usually medicine is considered more important than the diet. Generally physicians prescribe medicine, not food.

Hazoor: Medicine is needed to reduce the severity of the disease. If the diet is correct it invigorates the patient, and helps him overcome the disease. One should never go to a physician who has no knowledge of nutrition. Getting treatment from such a physician is never danger-free. Even if the medicine prescribed by him is useful the patient will become drug-dependant.

Hakeem Sahib: *Hazoor*! I remember, in 1947, before coming to Pakistan, Cholera broke out in the camp where we were lodged. Many people died of it daily. There used to be many people with you, wearing turbans, who were constantly reciting *"Ya Wadudu, Ya Wadudu"* in the course of their service to the patients. Water, which was scarce at other places, was available at your dwelling. In fact people used to get food there. How were the arrangements made, as visible resources were definitely limited?

Hazoor: He who submits his own liking to the Pleasure of Allah Almighty, complaint leaves his person. He is granted convenience. Those who do not ascribe cause to the Causer (Allah Almighty), never attain this status.

Hakeem Sahib: When you sent off our caravan, you gave us plenty of water for the journey. It was not understandable then, but in due course we realized that water was the most needed thing.

Hazoor: A man of limited knowledge sees only the immediate benefit of things, but one who has vast knowledge sees the short-term as well as the log-term benefits.

Hakeem Sahib: We have seen you in affluence and in austerity. You have never been seen disturbed and we are never tension-free.

Hazoor: We want nothing but you, so we are never disturbed. You search for something besides us and for this reason you are always disturbed.

Hakeem Sahib: We do follow you, but at places we go by our own liking. How far can the worldly people obey the commandments of the righteous?

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Hazoor: 'Belief', near Allah Almighty, is Islam. The ideology of non-believers is also termed as *Deen*. Those who give the name of 'worldliness' to what they do of their own accord and call worship 'religious-mindedness', have invented these terms without any authority. Allah Almighty has not granted any sanction to it. One who believes in the beloved of Allah Almighty, accepts Islam thoroughly. If acceptance is subject to one's own liking, it is but conditional because then one accepts only oneself. If belivers associate with the pious their word becomes pure, deeds become righteous, they are granted true knowledge and become sincere. It should be borne in mind that it is the sincere whose footprints are called 'the straight path'. Those who accept the sincere are relieved of fear and grief. In worldly life, this is the evidence of being guided.

Hakeem Sahib: *Hazoor*! you have certainly illuminated the way which relieves a man from fear and grief. But if I just keep on talking about it the distance will not be covered, because it can only be covered by moving towards the destination. Nevertheless, I would like to know one more thing. How far does the thought process influence the body?

Hazoor: You must have seen *Sain Qalandar*. He was such a simpleton that he would readily believe anyone (without proper inquiry) who spoke to him in a friendly manner and said something which was utterly against his own observation and feelings.

Gardener once massaged him. He was highly pleased and he blessed him. After the gardener had left, Ghulam Haider visited him. *Sain Ji*, happy as he was, said to him, "Ghulam Haider, it is only the fortunate who get the chance of serving the saints. Today the gardener has done a great service to me. I was very tired and he has massaged me so well that I am now feeling quite fresh." Ghulam Haider said, *"Sain Ji!* the gardener is not as noble as you consider him. I am afraid he must have done some mischief. Will you please lay down for a while, so that I may examine your body?" Ghulam Haider took a thread and by means of it measured different distances from *Sain Ji*'s navel to his toes. After a while he said, "I was already expecting some mischief. It seemed strange to me that the gardener should do some service to saints. *Sain Ji*! do you know what is the reality of this massage which is pleasing you so?" *Sain Ji* asked, "What has happened?" Ghulam Haider replied, "Sir, the gardener has so massaged you that your right leg is now two inches longer than your left leg. Now you will not be able to walk, so you can lie on your bed for the rest of your life and weep over this massage." Thereupon, *Sain Ji* started weeping and cursing the gardener, "O gardner may you never prosper! Why have you been so cruel to me, what wrong have I done you?"

I had gone to see a patient. When I returned, I found *Sain Ji* weeping. I asked him, *"Sain Ji* what is the matter?" He replied, "My life is in danger and you ask me what the matter is? I was tired and the gardener massaged me. I thought that he was doing

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me a service, but in fact he was doing harm to me. He has made my right leg longer than my left leg by two inches. Ghulam Haider has disclosed this after precise measurements. I am afraid that the rest of my life will be spent in weeping or maybe my life is over! Now you may ask me and say to me anything you want. After today we will meet on the Day of Resurrection."

Sain Ji had developed fever and was also feeling nervous. I called the gardener and rebuked him, saying that when he had no knowledge of massage, what right had he to do it. I told him to do as directed, massaging here and rubbing there. Then we sent for Ghulam Haider who had created the doubts in *Sain Ji*'s mind and asked him to take the measurements again. He did it and exclaimed, "*Sain Ji*! by the Grace of Allah both the legs are now equal in length." *Sain Ji* said, "Please look carefully, lest I go on limping." He said "I have thoroughly examined and I fail to understand how it has happened!" *Sain Ji* said, "*Hazoor* used to say that Allah Almighty, who first made us, does not take any time in repairing us if He so likes. Such things go with men of Allah and only they understand them."

Ghulam Haider who had earlier declared *Sain Ji* disabled was made to give the certificate of health. *Sain Ji* got up and said, "Now that my health has been restored, I must express my gratitude to Allah Almighty. Please bring me water for ablution, so that I may offer my thanks to Him through prayer." Now you can see for yourself how far the thought process affects the body.

Hakeem Sahib: *Hazoor*, what it proves is that if one has the right faith, it does not take him long to cover the distance.

Hazoor: If one has the right faith one would be set in the right direction. And when one is set in the right direction, it is only then that he reaches his destination.

You have found light from the sayings of *Hazoor*–Hazrat Fazal Shah Sahib. You have studied and heard his dialogues. This is a very brief introduction of the author of this *Tafseer*–Hazrat Fazal Shah, who holds the highest cadre in spiritual hierarchy, (may Allah bless him) and whose every word is embedded in authority.

Hazrat Fazal Shah Sahib on the Principles of Interpretation of The Holy Qur'an.

1. The Holy Qur'an is the name of the collection of *Surahs* and their arrangement, which has been certified by the Prophet (pbuh).

2. *Tafseer* (Commentary) is not subservient to the lexicon and grammar because it is unfair to judge the Divine Knowledge by means of acquired knowledge.

3. Commentary of the Holy Qur'an is that lucid description, given in pure words by the dear ones of Allah Almighty which carries the certificate of success for the believers.

4. The translation or commentary, that does not maintain the limits of humility on the part of man before his creator will not be straight and will have contradictions.

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ايـاتها ٧ سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ ١ ركوعها ١

Surah Al-Fâtiha (The Opening)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Compassionate, the Most Merciful.

He said: Believers, Allah Almighty is pure, perfectly pure. Only he can reach Him who is pure. This purity is granted by the Beloved of Allah and it is by virtue of it that one attains the substantive and the attributive knowledge of evolving equity with all the creatures. It is a mark of Divinity of *Ar-Rahman* that He is Merciful to everyone and when someone strays from the objective of life He becomes stern only to bring one closer to one's aim. But the strictness that He at times exercises is altogether temporary and then what follows is His Mercy, His Grace. It is the Mercy of Allah that one who is blessed with it attains the honour of coming close to Him. This is how an auspicious beginning is made by action because otherwise no amount of repetition is enough to prove the veracity of one's claim. A precept devoid of practice never proves true.

Peroration: *To begin every work with the invocation 'Bismillah' is certainly right but what must be seen in practice is that we tread the path of devotees of Allah and keep ourselves free from innovations.*

1. Al-Hamd is exclusively for Allah Who is the Sustainer of all the Worlds. اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ①

Praise is related with the determination of scope that is against the Divineness of Allah. The value of *Al-Hamd* lies in majesty and the Majesty of Allah lies in the fact that He sustains all. He sustains them with knowledge. One can see His mode of sustaining from one end to the other but nobody has any say in His scheme of sustenance.

Peroration: *One who is doing Hamd of Allah, the Sustainer of the worlds, must see that one's conduct is in tune with the Divine scheme of things. This includes one's behaviour with one's opponents. The trust in Allah Almighty should be such that we should never complain about anything and have faith that Allah Almighty is All-Knower and whatever is happening to us is in His knowledge and as Willed by Him.*

2. The Most Compassionate, the Most Merciful. الرَّحْمٰنِ الرَّحِيْمِ ۙ②

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Allah Almighty is the Creator and Sustainer of all creatures. The majesty of the Sustainer is that when He sees someone drifting away from moderation He becomes a little stiff but this stiffness is purely for one's welfare. The period of this stiffness is temporary and is followed by an everlasting state of mercy.

Peroration: *If strictness with the creatures is temporary and is motivated by their welfare then it is certainly benevolence. Mercy should be forever.*

3. Lord of the day of Judgement. لٰمٰلِكِ يَوْمِ الدِّيْنِ ۝٣

He who enables a person to do a good deed is also the One who gives the reward for that deed. Those who are favoured by the Beloved of Allah have firm faith in His reward. In fact welfare of both the worlds, this world and the next, is for them.

Peroration: *Whatever one does one's sole aim should be Allah's Pleasure,.Allah's Pleasure alone, because the discretion to reward lies exclusively with Him.*

4. You alone we worship and You alone we ask for help. اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝٤

It is incumbent upon every individual to acknowledge the infinite compassion and mercy of the Sustainer and ascribe the reward of one's deeds exclusively to Him. The Messenger of Allah is His servant and his life is devoted to Him. What his servitude signifies is that one should not do anything by habit but for the reason that the Beloved of Allah did likewise. We seek the help of Allah that He may enlist us among those who bear witness to Him and His Prophet/Messenger (pbuh). We beg for His assistance so that we are purified and blessed with welfare.

Peroration: *The life of Allah's servant, that is to say His Messenger Muhammad (pbuh), is the acme of devotion to Allah. The prayer for help is made so that the Beloved of Allah grants purification and peace of mind.*

5. Guide us to the Straight Way. اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝٥

The footprints of the Beloved of Allah are named 'the Straight Way', because the Pleasure of Allah is highlighted through it. The reading of the teacher is meant to impart teachings of the Book and words of wisdom. If one accepts him it will amount to worship of Allah and furnish proof that one is on 'the Straight Way'. وَاِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝٣٦ And *Isa* (Jesus-pbuh) said: Verily, Allah is my Sustainer; so worship none but Him; This is the Straight Way. (19:36) In Surah **Maryam**: Allah states: وَّاَنِ اعْبُدُوْنِيْ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝٦١ And that you should worship Me (alone). This would have been a straight way. (36:61) The ideal for the purpose of worship of Allah is the servant of Allah, that is to say Prophet *Muhammad* (pbuh). Next to him (pbuh) are those who bear witness that none has

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the right to be worshipped but Allah, and *Muhammad* (pbuh) is the Messenger of Allah.

Peroration: *The prayer for 'the Straight Way' makes it essential for the petitioner that he should not in any case differ from the conduct of the Beloved of Allah. At the same time he should also remember the Sustainer of the worlds with reference to him and the witness that the Messenger (pbuh) gave for Him.*

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ

6. The way of those upon whom You have bestowed Your Blessings.

Allah Almighty has stated in Surah **An-Nisa:** وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَ الصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝ And who so obeys Allah and His Messenger *Muhammad* (pbuh) will be in the company of those whom Allah has graced with His Blessings–that is, the prophets (pbut), the devout believers, the martyrs and the righteous, and what an illustrious company it is indeed. (4:69) The company of such illustrious persons guarantees the Pleasure of Allah. This company can be attained by means of obedience of Allah and His Messenger (pbuh). Obedience of Allah is proved by obedience of His Messenger (pbuh), while the obedience of the Messenger (pbuh) is proved by the obedience of *Tabi'un* (followers) *Nasiheen* (advisors) and mentors. What is claimed has a bearing on the present, and he who bears witness is a witness to the present, as no suit is entertained without witness. Following one who is blessed with honour by Allah is an unfailing source of relief from fear and grief. There can be no greater source of strength for man than this.

Peroration: *Those who have been rewarded by Allah know the dispensation for relieving people from fear and grief. By following them one is listed among the blessed.*

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝ ع

7. Not those who have been condemned, nor of those who have gone astray.

To keep virtue and vice apart is a highly important obligation for everyone. Imperative in precept, it is the strongest force in practice. In order to gain the company of the blessed it is essential to avoid those who have been condemned by Allah and also those who have gone astray. The condemned are those who are hypocrites. Allah's wrath visits upon them who are infatuated by disbelief. Those who interfere in the Divine Injunctions are transgressors and it is the transgressors who go astray. Those who claim to have accepted righteousness and yet decide matters according to their likes and dislikes, distance from them will mean nearness of the blessed. It is also a mark of entering Islam as a devout believer.

Peroration: *Keeping away from those who have been condemned is the characteristic of those who are blessed by Allah.*

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Evidence: Allah Almighty has stated in Surah **An-Nahl:** إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ Verily, as for those who will not believe in the Message of Allah, Allah does not guide them and theirs will be a painful torment. (16:104)

اياتها ٢٨٦ سُوْرَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٢ ركوعاتها ٤٠

Al-Baqarah (The Cow)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Compassionate, the Most Merciful

الٓمّٓ ﴿١﴾

1. Alif. Laam. Meem.

Any attempt to interpret these letters, known as *Muqattiat* will be tantamount to surpassing Allah's Messenger (pbuh) and it would be unjust and against righteousness to do so.

Peroration: *One must speak when required, and one must remain silent when silence is essential.*

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾

2. There is no doubt in this Book. It is guidance for muttaqin.

This Book is revealed by the Sustainer of the worlds–Allah Almighty and He does not demand any reward for revealing it. It is a guidance, mercy, cure for the believers. Since the recipient of the revelation is also free from any need and desire, therefore, what he says is beyond doubt. In fact one who doubts is sinful. When the commands are issued with perfect knowledge and without any desire for reward, then one who harbours doubts, is a loser. *Muttaqi* (the pious) is fearful of Allah and lives according to the Beloved of Allah. One who follows the *Muttaqi* is cleansed of doubts. In public and personal life guidance is the footprints of the Beloved of Allah. Whatever the sphere of action, the *Muttaqi* set their direction towards their beloved at every stage.

Peroration: *A commander who is not desirous of reward, whose commands are based on perfect knowledge, and whose aim is public welfare, speaks for Allah–his speech is the Speech of Allah. One who doubts it becomes a loser–Muttaqi lives the way the Beloved of Allah lives and is therefore blessed with guidance.*

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣﴾

3. Those who believe in the unseen, establish Salat, and spend out of what We have provided them.

The *Muttaqi* live like the Beloved of Allah. Whatever is said on his behalf is accepted by them as true, no matter whether they understand it or not. One whose honesty is acknowledged, whose integrity is admitted, the affirmation of his statement is an honour

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for the *Muttaqi*. They (the *Muttaqi*) are those who establish *Salat* and keep the commitment they make in it with Allah and after offering a *Salat* they intend for and make ablutions for the next prayer and they take their sustenance as a Gift of Allah and spend it for His Pleasure. The *Muttaqi* learn the way to spend for the sake of Allah from those who are loved by Allah and live the way they live. In spending in the way of Allah, every step they take reflects their true knowledge.

Peroration: *The sayings of one whose honesty and integrity are acknowledged must be accepted without hesitation. This mode of submission is faith in the unseen. What really establishes Salat is the fulfillment of the commitment made by a believer in Salat. The dignity of Muttaqi lies in spending the sustenance granted by Allah in His way in the manner of His devoted servants.*

4. And those who believe in the Revelation sent to you, and sent before you. And affirm faith in the Hereafter.

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝

The *Muttaqi* accept the present as well as the past and make no distinction between them. While spending what is granted to them by Allah they always keep His Pleasure in view and are confident of their reward.

Peroration: The Muttaqi accept the present as well as the past and are confident of being rewarded by Allah.

5. It is they who follow the guidance from their Sustainer, and it is they who are successful.

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

The *Muttaqi* follow the guidance which is promised by Allah and as a result of this guidance they are relieved of fear and grief. Neither their speech has any traces of doubt nor they waver in their actions, they are destined to succeed in this world as well as the next because their life is consonant with the life of their beloved.

Peroration: Those who follow the guidance granted to them by Allah are identified by their belief in the unseen, establishment of Salat, spending in the way of Allah, faith in the present, past and Hereafter. Their reward is their prosperity in both the worlds, in this world and the next.

6. As for those who do not believe, it is the same to them whether you warn them or not, they will not come to believe.

اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝

One who denies the truth and goes for the untruth and then sticks to it, is past redemption. It is all the same whether one is warned or not. One will not return to the

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faith. Those who are pitched against the truthful do not come to the truth. One who accepts the faith is one who knows the value of making the best use of the bounties of Allah, who wants relief from fear and tension, who thinks life is meaningful.

Peroration: *Warning is immaterial for one who suffers from disbelief. One who thinks that life is endowed with a purpose, who knows the value of using bounties of Allah in the best manner, who wants to relieve oneself from fear and tension, is a believer.*

7. Allah has sealed their hearts and their hearing, and on their eyes is a veil, and an awful torment is in store for them.

خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ؕ وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ۖ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ۝ ع

One who adores desires goes astray. (45:23) Then the heart is attached with someone other than Allah, and one moves away from virtue, listens to others only and does not pay heed to virtue. This is the sealing of the heart and hearing. One who sees through the eyes of desires cannot see virtue. There is a veil on the eyes. One spends the bounties granted by Allah in pursuit of desires and because of this condition is engulfed in fear and grief. An awful suffering awaits such a person in the Hereafter.

Peroration: *One who is given to desires has one's heart and hearing sealed. The eye that sees through desires is veiled. There is a severe punishment for those who lavish the bounties granted to them by Allah on their carnal desires.*

Evidence: In Surah **As-Shura**, Allah Almighty states: اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ؕ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ وَّمَا لَكُمْ مِّنْ نَّكِيْرٍ ۝ Answer the Call of your Lord before there comes from Him a Day which cannot be averted. You will have no refuge on that Day, nor will there be for you any denial. (42:47)

8. And there are people who say: We believe in Allah and the Last Day, while in fact they do not believe.

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۝ ٨ وقفہ لازم

Their profession of belief in Allah and the Last Day is a mere claim unless there is evidence that they are following the Beloved of Allah. The evidence of belief in Allah is that the believer takes the ability to do good as a Bounty of Allah, while belief in the Last Day is that one always strives to gain the Pleasure of Allah. Both these beliefs are the index of a believer's condition. One is suffused in the colour of the Beloved of Allah. On the other hand, one who is a hypocrite does not follow the Beloved of Allah and because of this serious defect one's claim of being a believer is void.

Peroration: *The claim of faith in Allah and the Last Day proves true only by following the Beloved of Allah.*

9. They want to deceive Allah and the

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ

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إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۝٩

believers while in fact they deceive themselves but are not conscious of it.

Those whose profession is not borne out by their practice make a false claim. Their claim is intended to deceive Allah and the believers but they fall victim to their own schemes. Such people develop a fondness for material things and go away from Allah–the Master of all things. What they fail to see is that all things are actually meant for people. Besides, all the things, the attainment of which is their ultimate aim, are mortal. Inspite of this fact they have an obsession for them. One who devotes himself completely to Allah is sought after by things. Things search for them, and it is they who are granted success in this mortal world as well as in the immortal world to come.

Peroration: *Hypocrites try to deceive Allah and the believers for their momentary gain. Their lust ruins them. To prefer mortal over the immortal proves lack of understanding.*

فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ۝١٠

10. Their hearts are afflicted with disease and Allah has aggravated it and there is a painful torment in store for them because of their persistent lying.

A heart which is plagued with desire for material things is a diseased heart. It is in the nature of desires that if one of them is fulfilled many more emerge from it. This is how a vicious circle starts. Even if these people claim obedience of the Beloved of Allah their hearts are not subordinate to him. Their hearts are abodes of desires. The chain of their desires ends with the end of their lives. Because of their ceaseless struggle for amassing material goods they are constantly seized by tension. The painful torment which they shall have to suffer in the Hereafter would also be a consequence of their own doing because they verbally profess the truth but refute it in practice.

Peroration: *If one does not have love for the Beloved of Allah then one's heart is diseased and the disease is bound to aggravate with the passage of time. One must accept the commander before accepting his commands.*

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ ۙ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ۝١١

11. And when it is said to them: Don't make mischief on the earth, they answer: We are reformers.

One whose heart is obsessed with the desire to amass worldly goods, rather than search for the Pleasure of Allah, is in fact a mischief-monger for whom the only truth is desire. What constitutes mischief is that people are entangled in suggestion. It is given the name of profitable scheme but in fact it is an entirley disasterous scheme. One who tries to harm others for the sake of one's own gain and involves them in one's own suggestion

instead of Allah's Ordinance is a mischieveous person who talks of the people's welfare and calls oneself a reformer. While a reformer in the true sense is one who does not suggest anything oneself, but speaks of the Ordinance of Allah, which is confirmed by those who are loved by Allah.

Peroration: *It is wicked to give one's own suggestion to people instead of the Ordinance of Allah. One who says something on one's own without authority is not a reformer.*

اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَ لٰكِنْ لَّا يَشْعُرُوْنَ ⑫

12. Verily, they are the ones who make mischief, but they perceive it not.

Guard against the mischief-makers as it is essential for one's own as well as for others' security. The reason being that the mischief-makers do not hesitate to entangle people in trouble for their trifle gain. The gain for which they practically deny the truth could also be their's by the Will of Allah but they ruin their life here and in the Hereafter because of their lack of understanding.

Peroration: *One should be on guard against mischief-makers. It should always be borne in mind that for even very small gains one is indebted to Allah. Because of their lack of understanding unwise people lose in both the worlds for small gains, little knowing that in fact it was reserved for them.*

وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ؕ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَ لٰكِنْ لَّا يَعْلَمُوْنَ ⑬

13. And when it is said to them: Believe as people have believed. They say: Should we believe as the foolish have believed. Oh, verily, it is they who are the foolish, but they know it not.

The sign of true faith is that one develops such love for the preacher that one's speech, action, knowledge and devotion, in short one's whole conduct is like the preacher's. One should follow the preacher wholeheartedly and accept the result (of this emulation) as the Will of Allah. Hypocrites consider this attitude foolish because it leaves no chance for their suggestion. When in fact the foolishness lies in placing one's own scheme parallel to the advice of one who is far greater knowledgeable. Such an attitude neither increases one's knowledge nor lets one cross the barriers of ignorance.

Peroration: *The sign of faith is that one develops love for the preacher. To the hypocrites such an attitude seems foolish, while the real foolishness lies in prefering one's own suggestion over his orders who is more knowledgeable. One remains confined in ignorance with such attitude, which is a mark of hypocrites.*

وَ اِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَ اِذَا خَلَوْا

14. And when they meet those who believe,

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إِلَىٰ شَيَٰطِينِهِمْ ۙ قَالُوٓا إِنَّا مَعَكُمْ ۙ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ١٤

they say: We believe, but when they are alone with their devils they say: Verily. We are with you, we are only mocking.

The difference between one's private and public life is proof of hypocrisy. When hypocrites meet the believers they say that they are believers and when they are in close company with others they are one with them. Then they ridicule their own claim of being believers. If one's private life is not righteous then public life cannot be so.

Peroration: If one's private life is not righteous, then public life cannot be so. There does come a stage when righteousness is subjected to ridicule, this is a sign of hypocrisy.

اَللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ١٥

15. Allah will mock at them and leave them in their over-weening arrogance, blindly stumbling to and fro.

The mockery of Allah is that hypocrites are given a long rope. They consider the delay in punishment as their success and become more headstrong. Their lust makes them blind and in pursuit of it they go to the stage where they have to eventually face the consequences of their evils.

Peroration: One must aviod pursuit of selfish desires. This is an obligation. It is a must. If one fails to fulfill this obligation he is bound to revolt and suffer loss.

أُولَٰٓئِكَ الَّذِينَ اشْتَرَوُا الضَّلَٰلَةَ بِالْهُدَىٰ ۖ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ١٦

16. They are the people who have purchased error for guidance, so their bargain has not brought them any gain, nor are they guided aright.

Those whose private life is different from their public life, who ridicule the believers, and who associate with the wicked, they are the people who have purchased error for guidance. In their desire for material goods they rejected the truth, little knowing that they could have what they desired by the Will of Allah alone. This is how these people failed to gain anything by exchanging error with guidance, and they had to suffer loss in both the worlds – in this world and the next. They did not accept guidance. Self-conceited about their own suggestions they preferred it over the truth. One who is not on the right path can never find guidance.

Peroration: One who purchases falsehood rather than truth is bound to suffer in both the worlds–in this world and the next.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۖ فَلَمَّآ

17. Their likeness is the likeness of people

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who kindled fire and when it lighted all around them, Allah took away their light and left them in utter darkness wherein they could not see.

اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَ تَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ۝١٧

Fire produces light which illumines its surroundings. If the rays of this light fall upon live eyes they begin to see. Now if an environment is illumined with light and the eyes are blind, one will not be able to see anything. This light was Granted by Allah Almighty and it illumined the environment. The lovers who saw the surroundings in that light, witnessed where they were and where they should have been. Those who do not love their guide are deprived of this light. Because of their ingratitude Allah takes away their light and leaves them in darkness. Then they do not know where they are and where they ought to be. Where would the path they are treading lead to.

Peroration: *The essence of light is awareness. If one does not love the man who imparts awareness one loses the ability to see. In darkness one can neither see what is present nor find what one is trying to find.*

18. They are deaf, dumb, and blind, so they will not return to the path.

صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُوْنَ ۝١٨

One who is more inclined to the speech of someone other than Allah, is deaf; one who does not describe Allah as one really feels is dumb; and one whose observation is subject to one's desire is blind. Where all these three conditions combine, all possibilities of one's return to the truth are finished.

Peroration: *One who hears anyone other than Allah Almighty and hides the truth is deaf and dumb, and anyone who sees through the eyes of the wrong-doers is blind. If all these conditions are combined then there is no possibility of one's return to Allah Almighty.*

19. Or like a violent cloudburst in the sky with utter darkness, thunder and they press their fingers in their ears to keep out the thunder peal, fearing death; but Allah Almighty encompasses all who deny the truth.

اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّ رَعْدٌ وَّ بَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ؕ وَ اللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ۝١٩

The second example mentioned here is that it is like a rainstorm combined with deep darkness, thunder and lightning, in which these people press their fingers into their ears in fear of death. How can they save themselves in this way. Allah Almighty has besieged the disbelievers. What is descending upon them from Allah Almighty is

incessant, continuous. It is because of the faithful that the refutation of untruth and the acceptance of truth prevails intensly. And this is the light that segregates right from wrong.

Peroration: *The condition of those who believe, is a death-knell for the people entangled in desires because they see in it the end of their prominence. Whatever is its outcome it takes shape by the Will of Allah Almighty.*

يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ؕ كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَاِذَآ اَظْلَمَ عَلَيْهِمْ قَامُوْا ؕ وَلَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝٢٠ ع ٢/١٣

20. The lightning well-nigh takes away their sight; whenever it flashes on them, they advance and whenever darkness falls around them they come to a halt. And had Allah so Willed, He could indeed take away their hearing and their sight. Verily Allah has power over all things.

When hypocrites see the *Nur* (light) of the righteous they are dazzled to see how they spend in the way of Allah Almighty, so much so that it seems that they will loose their sight by its light. Such people have no link with the guide. When something of their liking comes in their way they walk in its light. When there is a situation which is against their liking they stand still in darkness. One who enters Islam with one's heart and soul, is the one who reaches the destination. One must accept what the beloved says, whether one understands it or not. Ears and eyes are bestowed upon us by Allah Almighty. If the Bestower takes away these gifts there is none who can question Him. It is in our interest to thank Him for these gifts. Our expression of gratitude for these gifts keeps our hearing and sight intact. One looses them by showing ingratitude. Ingratitude deprives us of the ability to turn to Allah Almighty.

Peroration: *The eyes of the hypocrites are dazzled to see the manner in which believers spend in the way of Allah Almighty. If there is something to their liking they walk for a while in the light of it but come to a halt as soon as the liking is finished. One gains success in both the worlds if one uses one's hearing to listen to the truth. If one fixes the eyes on the path of the righteous, one attains success in this world as well as the next. The proof of recognition of Allah's Almightiness comes from ignoring all except Allah Almighty. It comes from striving constantly for righteousness.*

Evidence: In Surah **Al-In'am**, Allah Almighty states: اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ؕ وَالْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ۝ Only those who listen can respond to a call and Allah will raise them from the dead, unto Him they will return. (6:36)

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ﴿٢١﴾

21. O mankind! Worship your Sustainer, who has created you and those who lived before you, so that you may become pious.

Allah Almighty is the Creator and Sustainer of the universe. He alone is worthy of worship, who enables man to do good and is the Despenser of reward, Who created us and those who lived before us. None knows about our welfare more than He does. Obedience to Him brings one in line with His lovers. This is piety. This is the right path.

Peroration: *Our foremost duty is the obedience of Allah Almighty's orders because He is our Creator and the Omniscient. Our obedience to the Sustainer is proved if our conduct is consonant with the conduct of His lovers. Piety is the fruit of it.*

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّالسَّمَآءَ بِنَآءً ۖ وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ ﴿٢٢﴾

22. Who has made the earth a resting place for you and the sky a canopy, and sent down rain from the heavens and therewith brought forth fruits for your sustenance. So do not set up rivals unto Allah, while you know.

It is Allah Almighty alone Who has claimed that it is He who has made the earth a resting place and the sky a canopy. It is also He Who has produced necessities of life and created means for their production. When all that occurs is due to Him then it would be extremely unjust to ascribe partners unto Him. *Shirk* (worship of others along with Allah Almighty) is invented by humans and no trace of it is found when they are in trouble. Then it is He Whom they call for help. It is a truth which is thoroughly known to Him.

Peroration: *All arrangements in the universe are ordered by Allah Almighty who has no partner. Orders of none except His, are worthy of obedience. People know that the authority to give orders/commandments lies with the Greatest Giver.*

وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٣﴾

23. And if you are in doubt about what We have sent to Our Messenger (pbuh) then produce a Surah like it and call upon any other than Allah to bear witness for you if what you say is true.

What has been sent by Allah to His Messenger (pbuh) has been sent by Him Who is Omniscient (knows everything about everyone) and has been revealed to him who understands better than everyone else. What has been revealed is for the good of the people and holds the guarantee of their welfare. If anyone doubts the Divine Book and

considers it a human effort then let one bring a similitude of that Surah and call all one's supporters against Allah. They are free to join hands in this attempt to prove their truthfulness. The words 'any other than Allah' stand for those who are against Allah. His friends do not come in this category because they believe in Him. Those who believe and those who do not believe cannot be equal. The onus of proving the truth lies with those who hold that the Qur'an is man-made.

Peroration: *Let the one who doubts the Message of Allah bring a Surah like those which have been revealed by Him. Let one also call for support in this venture the rivals of Allah. It is not the claim that establishes the truth but the evidence.*

فَإِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۚ أُعِدَّتْ لِلْكٰفِرِيْنَ ﴿٢٤﴾

24. And if you cannot do it and most certainly you will not be able to do it then guard against the fire of which fuel is human beings and stones and which is awaiting all those who deny the truth.

It is beyond the power of man to produce something like the Divine Message. Whatever Allah Almighty has ordered is for the well-being of man, and whatever He has ordained is ordained with perfect wisdom. One who speaks with some desire at heart can never produce anything like His Speech. If you acknowledge the Omniscience of Allah then accept this Divine Book and save yourself from the fire which will issue from the misdeeds of those who deny it. The retribution of those who deny and differ is Hell, which is already prescribed and is related with the outcome of the actions of the disbelievers. They will be thrown in it and in order to perpetuate it stones (idols) will also be used as fuel.

Peroration: *It is not possible to produce a parallel of the Divine Book. The proof of accepting it is found in one's endeavour to save oneself from the fire, the fuel of which comes from disbelievers and stones (idols) against which warning is given here.*

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۖ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ۖ وَ لَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥﴾

25. And give glad tidings to those who believe and do good deeds that theirs shall be gardens through which canals flow. When they will be granted fruit there they will say, this is what was granted to us as sustenance before, and they will be given things of similar form and have therein chaste wives, then they will live there forever.

Those who entertain love for the teachers, they follow their words as well as their

deeds. Those whose good deeds are verified by the pious they are certainly virtuous people. Such true believers are given glad tidings of Paradise in their present condition. In its essence paradise is bliss. Those who live in the company of the Beloved of Allah are attached with Allah rather than His Manifestations, The Causer rather than the cause. In the sustenance they receive, they see the Grace of the Donor and not what is donated. They strive to attain His Beneficence. They make the best use of the knowledge by means of which they know how to serve Allah's creatures. They do not ascribe their sustenance to their own efforts and for this reason they get now what they will receive in paradise. It is on account of this experience that when they will receive fruit in Paradise they will say it is the same which was given to them before. Whatever shall be granted in Paradise shall be without reckoning. The present in which they are now living will turn into Future. He who is of Paradise today will also be of Paradise tomorrow. In Paradise, wives will not be provided for perpetuation of race and for this reason the nature of their contact will not be the same as it is in the present world. Chaste wives will be meant for service and the present condition of the believers will last forever.

Peroration: *They belong to Paradise who are believers and virtuous. They live in the present world in company of the Creator of all causes. In the Hereafter also they will be in a similar condition because the current time (called present) is about to become future (the time that is to come). Chaste wives are for them, they are not for them. He who is always delightful and pious lives in paradise.*

26. Verily, Allah does not feel any disdain to propound a parable of a mosquito or of something bigger than that. As for those who believe, they know that it is the truth from their Lord; and as for those who disbelieve, they say: What does Allah mean by this parable. Thereby He leads many astray, and thereby He guides many and He does not lead astray thereby but the transgressors.

إِنَّ اللّٰهَ لَا يَسْتَحْيِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً
فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ
ٱلْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا۟
فَيَقُولُونَ مَاذَآ أَرَادَ ٱللّٰهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ
بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِۦٓ
إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾

تفسیر

Allah has created everything with great wisdom. Now with increase in the understanding of the purpose and utility of creation there will be increase in the consciousness about the Creator's Greatness. The wisdom with which He has created mosquitos and flies and the service these small insects render has no parallel. Everything is set in the universe with great knowledge and wisdom at its right place and everything is fulfilling the purpose for which it has been created. The believers know that what is ordained by

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Allah is full of wisdom and is a truth from their Lord. On the other hand, the disbelievers do not have their eye on the wisdom but describe their own ideas about what they see and are then get entangled in them. To involve oneself in speculation, rather than submitting oneself to what is ordained by Allah, is transgression, in consequence of which one goes astray. One who accepts the command and follows the Commander is granted guidance. He who applies his own mind, rather than going by the Command, goes astray because of his *Fisq* (transgression).

Peroration: *One should not feel shy of saying what is based on truth, because to withhold truth is against righteous conduct. One who accepts the command and follows the commander is granted guidance. One who applies one's own mind in the command goes astray on account of Fisq.*

27. Who break their bond with Allah Almighty after its confirmation, and cut asunder what they are commanded to join, and spread corruption on the earth, it is they who are the losers.

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۠ وَ يَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَ يُفْسِدُوْنَ فِي الْاَرْضِ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝٢٧

Allah has ordained justice, kindness, and benevolent treatment with relatives, and He has forbidden what is immodest, evil and rebellious. (16:90). Those who are mischieveious claim to obey the Orders of Allah, make the Prophet (pbuh) their witness, and then violate their bond of allegiance inspite of its confirmation and evidence. They who seek the Pleasure of Allah show patience and adhere to His Command even if it goes against them. It is they who return virtue for vice for the sake of His Pleasure, and spend openly as well as secretly, from the sustenance Granted by Allah. They join what Allah has ordained to join. As for those who have contact with people for their own motives, they break their contact with them when they do not find any chance of success in their pursuit. To attain the Pleasure of Allah they do not have before them any criterion to cherish, any standard to aspire to. When selfish desire is the only standard, violation of the Divine Injunction is bound to incur loss. The consequences of violation proceed from the Will of Allah. One who violates can also attain the same that occurs with the Will of Allah but one is counted among those who are opposed to truth. This is loss in both the worlds.

Peroration: *After submitting to the Divine Command, pursuit of one's own desires is violation of the Command and tantamounts to disjoining what Allah has Ordained to join. Going against the truth gives rise to mischief and the result of mischief is loss.*

28. How can you refuse to acknowledge Allah seeing that you were lifeless and He gave

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ

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you life, and that He will cause you to die and bring you again to life, then you shall be brought back to Him.

ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

It is Allah who brings man to existence from the state of nonexistence. It is the Absolute Bestower who grants ability to do. It is He Who gives respite in the form of life in this world, and it is also He Who causes man to die and will re-create him after death. It is He alone Who rules supreme.

Peroration: *It is Allah Who brings man to existence from the state of non-existence. It is He Who enables him to do good. It is also He Who gives him life after death and Who requites all our deeds. To believe in Him is entirely to our benefit.*

29. It is He Who created for you all that is in the earth, then He turned to the sky and formed seven heavens. And He is the Knower of everything.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ ع ٢

All that is on the earth has been created by Allah for mankind. It is not right to call anything useless, nor is it right to waste anything. It is a great obligation for man that he learns the right use of things. To keep things at their proper place is wisdom. After the creation of the earth Allah turned to the heavens and formed seven heavens. When the earth becomes dead, rain water is sent down from the sky to give it life. The Creator of everything is also the Knower of everything.

Peroration: *Nothing is meaningless on this earth. Everything is for mankind. Everything has nexus with the sky. If everything is used by means of Divine Knowledge then it becomes highly useful for the user as well as his associates.*

Evidence: In Surah **An-Nisa,** Allah says: أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذًا لَّا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾ Or have they a share in the dominion. Then in that case they would not give mankind as much as (would fill) the groove on a date-stone.

30. When your Lord said to the angels: I am going to depute on the earth a vicegerent, they said: Are you going to depute there one who will cause mischief and bloodshed, while we extol Your Glory and praise You, and sanctify Your Name. He replied: I have great knowledge which you do not have.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

When our Lord spoke to the angels about the appointment of *Âdam* as vicegerent on the

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earth He told them that everything on the earth was meant for the use of mankind. The angels saw that the true purpose of the vicegerency was to use resources of the world with great efficacy. Then, it will also not be possible for mankind to live like angels because an angel does not receive any benefit from another. The inhabitants of the earth will fight and shed each other's blood on the use of things needed for the fulfillment of their desires. There is an apparent possibility of mischief and bloodshed when man has a vast capability of using things and these are to be shared by him. Contrary to mankind angels are so made that they go strictly by Divine Commands. They extol His Glory and sanctify His Name and there is no possibility of mischief in their set-up. Each of them is busy in his sphere and they have no concern with one another. Allah's reply to the angels on this occasion (that He is the Most Knowledgeable and their knowledge is restricted to their condition) was meant to make it clear to the angels that He Who grants the ability to do certainly possesses the greatest knowledge. All that they have is their personal purity, the purity of their personal conduct—what will be the status of man on earth is a matter little known to them.

Peroration: *It is necessary to make a declaration when someone is appointed as a vicegerent. The audience should not think that the vicegerent is like them. He Who is the Best and Perfect Donor knows well what is His Gift, what is His Pleasure, and what is faithfulness to Him.*

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾

31. And He taught Âdam the names of all things, then He showed them to the angels and said: Now tell Me the names of these, if you are truthful.

Âdam (pbuh) was graced with purity in his personal and public life while the angels have the purity of personal life only, because they do not have any social life. *Âdam* (pbuh) was taught the names of all the objects he had to use in his life. The name of a thing does not mean just the word by which it is known or identified but it also denotes its proper use, right measure, place of use, benefits, and remedy in case it harms. The aggregate of all this information constitutes knowledge of things. All those objects are for mankind. Infact these things are yearning for man. When something is needed its name is pronounced and it emerges before us while other objects remain in circulation. The angels were shown these objects and were asked to name them which were to be used by the vicegerent. If they feared that the creation of *Âdam* will result in mischief and bloodshed, then they should know the names of the objects to be used.

Peroration: *When one is granted a status one is also granted with it the knowledge of things which one has to handle. Those who assess and describe that status by a mere*

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guess should be asked to name the objects which are to be used in his sphere, if they claim to be truthful.

قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿٣٢﴾

32. They said: Limitless is Your Glory. We have no knowledge except what You have taught us. Verily, You alone are All-Knowing, All-Wise.

When the angels saw the objects which were to be used by *Âdam* (pbuh) they could not even name them. That is, they could not name the things about which they had expressed apprehension that they will cause mischief and bloodshed. Thus they could not say anything further in the matter and left their discourse incomplete. The truth has to be complete. The angels then submitted to Allah Almighty that they had only the knowledge which had been imparted to them and knew nothing more. Allah Almighty alone has absolute Knowledge and Wisdom.

Peroration: *If a person endowed with the purity of personal conduct only comments on someone who has been endowed with purity of personal as well as public life one's observation will naturally be incomplete because it will not be proved by one's personal condition: If one is ignorant of someone's status, the right course is that one should say that He knows best Who is All-Knowing, All-Wise.*

قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّيْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿٣٣﴾

33. He said: 'O Âdam (pbuh) inform them of these objects. When he informed them the names of those objects, Allah said: Didn't I tell you, verily I know the unseen in the heavens and the earth and know what you disclose, and what you conceal.

On Allah Almighty's Order when *Âdam* (pbuh) told the names of all the objects which were there, his perfect knowledge about the things to be used by him was confirmed. There is no mischief if knowledge is perfect because then everything is kept at its proper place. It is the desire and demand for things which creates mischief. If one is sought by things the root of mischief is cut. Things are all for mankind, mankind is not for things, it is for Allah Almighty. It was on this point that Allah Almighty had said: Didn't He say that He knows best about the unseen of the heavens and the earth. He knows what they disclose or conceal. The Creator of everything and every being has the greatest knowledge and He Grants knowledge to whom He likes. A servant of Allah can have knowledge but the greatest knowledge is befitting for Allah Almighty alone because He is the Creator of all and everything. It is He Who Grants knowledge of the use of things to His beloved. What the angels had said has been stated above. What they had concealed

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was that inspite of all their praise, glorification and hymn of Allah, the vicegerent appointed by Him will be superior to them.

Peroration: *If the knowledge about the use of things is Granted by Allah then there is no possibility of mischief in it. Allah Almighty Grants this knowledge to one whom He loves. One must always be fearful of Him from Whom nothing is concealed.*

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ وَ كَانَ مِنَ الْكٰفِرِيْنَ ﴿٣٤﴾

34. And when We said to the angels: Prostrate yourselves before Âdam (pbuh), they all prostrated except Iblis. He refused and was proud and became a disbeliever.

When the angels were ordered to prostrate before *Âdam* (pbuh) they obeyed because they accepted him as a vicegerent of Allah. Since they were commanded to prostrate they did it. There was no provision in the order to know its significance. That is why it was ordained. Compliance of His order is a must, not its understanding. *Iblis* (Satan) tried to know the order. When one begins to consider the order rather than obeying it at once, there does occur defiance due to some desire. There also occurs a stage of pride. This is how the forces opposed to faith and certainty group together and an alliance of hostile forces develops.

Peroration: *What is a must in respect of an Order is its compliance, not its understanding. An effort to understand an Order does give rise to defiance and pride and proves that one is with someone other than Allah.*

وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿٣٥﴾

35. And We said: O Âdam (pbuh) dwell you and your wife in the Gardens and both of you eat freely from thereof; but come not near this tree lest you become wrong-doers.

Âdam (pbuh) and his wife were ordered to live in Paradise and eat whatever they liked. They were, however, ordered to keep themselves away from a particular tree. The inmates of Paradise get their sustenance without any effort. *Âdam* (pbuh) and his wife were forbidden from going near that tree because if they did they would be reckoned among the wrongdoers/transgressors. Prohibition of a particular edible thing and its consequences were meant to determine the direction of untruth.

Peroration: *In paradise sustenance is provided without any effort. The determination of untruth was also done by Allah Almighty. It is also He Who warns against the consequences of approaching the untruth.*

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فَأَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۠ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ إِلٰى حِيْنٍ ﴿٣٦﴾

36. But Iblis shook them and drove them forth from their erstwhile state. And We said: Down with you enemies unto one another, and on earth you shall have your abode and livelihood for a while.

Âdam (pbuh) and his wife did obey the order and did not go near the forbidden tree. They had full intention to strictly comply with the Order but Satan, who was their enemy, seduced them. He induced them to make use of the tree and gave them the understanding that the tree was forbidden to them for the reason that its use would make them angels or immortals. Satan even vowed that he was their sincere adviser. Then they tasted the tree. In Surah **Al-A'raf**, Allah Almighty has stated: فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وُۥرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ إِلَّآ أَنْ تَكُوْنَا مَلَكَيْنِ أَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ ﴿٢٠﴾ Then Iblis whispered suggestion to them both in order to uncover that which was hidden from them of their private parts earlier; he said: Your Lord forbade you this tree so that you may not become angels or immortals. (7:20) And the private parts which were hidden from them were uncovered. And they began to cover them with leaves from the trees of Paradise. They accepted the suggestion of the enemy. They erred and with that the form of disobedience was determined. At first he was devoted to the form of right and wrong to the extent of speech, now he was enlightened about their practical form also and that course was determined which the righteous must avoid. With that also came the order to descend from Paradise. Satan had showed his enmity there, and here also he is present as enemy. Man's abode and sustenance on the earth is for a short period. While passing this time here it is necessary to bear in mind that Satan is our open enemy and he tries to entrap mankind in desires. We must do our utmost to save ourselves from following him otherwise we will spoil not only our temporary abode but also ruin what we have for our sojourn here.

Peroration: *Even if intention is good it is essential to see that one who is inducing us is not our enemy, otherwise the pains we take will become a source of trouble for us. In order to keep our abode clean, and to make the right use of what we have, it is essential that we accept the truth and avoid the pursuit of desires.*

فَتَلَقّٰى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٧﴾

37. Then Âdam (pbuh) learnt from his Lord certain words and He pardoned Him. Verily, He is the One who forgives, and He is the Most-Merciful.

Âdam (pbuh) learnt the words of pardon from his Lord and then made repentence for his transgression. He submitted to Allah Almighty, "We did great wrong to ourselves and if

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You will not forgive us we will certainly be from the losers." Allah Almighty generously accepted their repentence. Infact, it is Allah Almighty who teaches man how to repent. He teaches the way to repent if one's attention is towards Him. He does it if one commits a sin inadvertantly, unintentionally. He does it if one has good intention. *Âdam* (pbuh) made a mistake and when he repented, Allah Almighty pardoned him. His repentance opened the gate of pardon through which sinners will pass till eternity and their acts of omission and commission will be turning into flowers. Allah Almighty was Most Forgiving and Merciful even before the fault of *Âdam* (pbuh). So it was quite natural for man to err. Infact to err is one of the characteristics of the beloved of Allah Almighty. By means of repentance one's error is turned by the Most Forgiving Lord into His Grace, not only for the repenter but also for others. Allah Almighty's Compassion is so infinitely vast that if the whole universe is placed in it, it will not occupy even a part of it.

Peroration: *The words of repetence are also taught by Allah Almighty. It is also He Who Grants pardon. It is also He Who Grants Mercy. We too should not hesitate in forgiving others.*

قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٨﴾

38. We said: Down with you all from this place. Then whenever there comes to you Guidance from Me, then whoever follows My Guidance need have no fear nor shall he grieve.

Âdam (pbuh), his wife and their enemy were ordered to go down (from Paradise). *Âdam* (pbuh) and his wife were granted the ability to do and the form of its use was also made clear to them. They were assured that guidance will come to them from their Lord. They were also told that the guidance which will come to them will be so auspicious that it will relieve them from fear and grief. Whoever will follow that guidance will love the guide. One follows the guide, whom one loves, in private and public life. The future form of that love is Paradise.

Peroration: We have not been sent down to the earth as punishment but to see whether or not we use the bounties granted to us by Allah Almighty in accordance with His Pleasure. It is through love that one can follow the guide. One who loves the guide is relieved of fear and grief.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٩﴾ ع

39. And those who deny and belie Our signs, they are the denizens of Hell and they shall live there forever.

Those who do not accept the truth, who do not consider that guidance is granted by

Allah Almighty, who follow their own desires rather than following footsteps of the righteous, they are surrounded by fear and grief. In the Hereafter, they will suffer the torment of fire in Hell. Those who use their capabilities against the Pleasure of Allah Almighty will always be losers.

Peroration: *They who belie the righteous in fact belie the signs of Allah Almighty, the consequence of which is Hell. The capabilities Granted by Allah Almighty should be used to win His and His Pleasure alone.*

Evidence: In Surah **An-Nisa,** Allah Almighty says: وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ۝ And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Forgiving, Merciful. (4:110)

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْٓ اُوْفِ بِعَهْدِكُمْ ۚ وَ اِيَّايَ فَارْهَبُوْنِ ۝٤٠

40. O Children of Israeel! Remember those favours of Mine which I did to you and fulfil your covenant with Me and I shall fulfil My covenant with you, and fear none but Me.

Bani Israeel (Children of Israeel) are the people who were in ancient time given distinction in the world. They should have remembered this favour of Allah Almighty. This reference to *Bani Israeel* is to educate the Muslim *Ummah* and relates to their condition. One who remembers the bounties of Allah Almighty expresses one's gratitude to Him. One who is ungrateful to Him wastes His bounties. *Musa* (Moses–pbuh) had said to his people: اسْتَعِيْنُوْا بِاللّٰهِ وَاصْبِرُوْا ۚ Seek help from Allah and be patient. اِنَّ الْاَرْضَ لِلّٰهِ ۙ يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۭ Verily, the earth is Allah's. He gives it as heritage to whom He Wills. (7:128) It is a covenant of Allah Almighty. Now if these people attribute the result to their own efforts and run after their desires they will be violating their pledge with Allah Almighty, which inevitably results in loss. One who is fearful of Allah Almighty in this world and Hereafter, has no desire. One who has desires does not fear Allah Almighty.

Peroration: *One who values the bounties of Allah Almighty seeks His help and shows patience, fears Allah Almighty and keeps one's pledge.*

وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْٓا اَوَّلَ كَافِرٍ بِهٖ ۠ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ۠ وَّاِيَّايَ فَاتَّقُوْنِ ۝٤١

41. And affirm faith in that which We have sent confirming that which is with you and be not the foremost among those who deny it and do not barter away My revelations for a trifling gain and be fearful of Me.

Bani Israeel were inheritors of a Divine Book. They had a glorious past. What was subsequently revealed to Prophet *Muhammad* (pbuh) was a confirmation of that past.

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Thus it was an obligation for the people of the past who were blessed with Divine Scripture to confirm the present, that is, what was revealed to Prophet *Muhammad* (pbuh). They will have no control over the results even if they deny the truth on account of their own desires of momentary gains. Fear of Allah Almighty in essence is that one should attribute the result to Him alone.

Peroration: *The past is confirmed by the present. Those who have seen the past must confirm the present. Those who try to change/subvert the truth for the sake of their own desires become losers. The reason being that the result of everything depends on the Will of Allah Almighty.*

42. And mix not falsehood with Truth, or conceal the Truth while you know it.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَ
اَنْتُمْ تَعْلَمُوْنَ ﴿٤٢﴾

When *Bani Israeel* saw the Prophet *Muhammad* (pbuh) from *Bani Ismail* they took to mixing falsehood with truth, rather than confirming the present. They began to suppress the truth which they had, which was for the confirmation of the present. They did recognize the Prophet (pbuh). They knew that he was the same Prophet (pbuh) the glad tidings of whose appearance were continuously given to them. The knowledge of Allah Almighty is not subject to anyone's plan. What had actually ruined Satan was that he claimed to be superior. Rather than obeying the Order of Allah Almighty he tried to know its significance. He revolted when it was time to submit, to obey.

Peroration: *To mix falsehood with truth, to suppress the truth knowingly, is a clear proof that one is pursuing one's own desires.*

43. And establish Salat and pay Zakat and bow down with those who bow down.

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ
الرّٰكِعِيْنَ ﴿٤٣﴾

Salat (prayers) and *Zakat* (poor's due) are inseparable. The former is a verbal pledge, the latter is its confirmation through practice. One can do full justice to *Salat* if one bows down along with those righteous ones who have attained that status before Allah Almighty. *Bani Israeel* will establish *Salat* if they obey the Command of Allah Almighty. They will establish *Zakat* if they follow the Prophet(pbuh). They will bow down in the true sense if they keep company with those who bow down in all sincerity. Otherwise their denial of the present will be denial of their past also because the present is the witness of the past.

Peroration: *To pray is to pledge. Payment of Zakat is putting that pledge into practice. One's word is proved by one's action. One must keep company with the righteous. To keep aloof for the sake of distinction is against rightful conduct.*

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44. You enjoin righteousness upon people while you yourselves forget and you recite the Book. Have you then no sense.

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۴۴﴾

Those who read or listen to the Qur'an and start conveying it to others, without benefiting from it themselves, their act of relaying the Qur'an to others, has some selfish motive. The Book, reading and hearing of which has proved beneficial for the reader and listener, must be communicated to others. One should not induce others to do what one does not do himself. To do so is wrong and against reason. The sensible course is that one should convey to others that which one has experienced and found useful.

Peroration: *To preach and not to practice what is preached, is against righteous knowledge. If the one whose words are preached is loved then puting those words to practice comes naturally. It is wise to tell others of that only which has proved beneficial to ourselves.*

45. And seek help with fortitude and prayer and verily it is hard except for the humble ones.

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ﴿۴۵﴾

Sabar (Patience) is to believe that the results are appropriate and as Willed by Allah Almighty and that present circumstances are a precondition in which more knowledge from Allah Almighty can be bestowed upon us. To make oneself worthy of more knowledge, not to attach oneself with any status but to go along with the Most Bounteous One Who has Granted that status. One receives help from *Salat* by verbal rendering of the Divine Command, by positioning oneself for the fulfilment of one's pledge with Allah Almighty, and by keeping oneself in the company of the righteous. This is the way one can acquit oneself of this duty, otherwise, one falls short of it. If one offers *Salat* wholeheartedly then it is easy and light. The way to offer it with pleasure is that one should offer it as a practice of the beloved. In all other cases it weighs heavy on the worshipper.

Peroration: *If one offers prayer as a practice of the beloved then it is imbued with humility (combined with fear of Allah Almighty) and is graced with redemption, otherwise it weighs heavy on the worshipper.*

46. Those who know that they have to meet their Lord and they shall have to return to Him.

اَلَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَاَنَّهُمْ اِلَيْهِ رٰجِعُوْنَ ﴿۴۶﴾ ع

Those who are humble and fear Allah Almighty, know it for certain that they have to meet their Lord. Their return to Him lies before them. They acquire the company of

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those whose company will be a mark of being righteous. They believe that their Sustainer is Omniscient and do not add their own suggestion to what is ordained by Him. Allah Almighty bestows His Grace and Mercy upon such righteous people.

Peroration: *The proof that one has firm faith in reward and one has set oneself unto the Rewarder, is furnished by faithfully following the Beloved of Allah Almighty.*

Evidence: In Surah **An-Nisa,** Allah Almighty says: اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ حَدِيْثًا ۝ None has the right to be worshipped but He. Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And whose statement is more true than that of Allah. (4:87)

47. O children of Israeel remember the favours which I bestowed upon you and verily I gave you distinction in the worlds.

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ۝٤٧

Allah Almighty relieved *Bani Israeel* from the awful servitude of the people of Pharaoh and bestowed upon them vicegerancy of the earth. He Granted that very land to them where they lived in a miserable condition as slaves. One who remembers the bounties of Allah Almighty lives his life in the manner that Pleases Him. One who forgets His favours looses one's distinction. Distinction is in fact a reward for the obedience of Allah Almighty. This is a system which shall continue till the Day of Judgement.

Peroration: *Only they can maintain their distinction who are always mindful of the favours done to them by Allah Almighty.*

48. And be fearful of the Day when no soul shall compensate for another, nor shall intercession be accepted nor shall any substitute be accepted, and nor shall anyone be helped.

وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝٤٨

Everyone shall be requited for his deeds on the Day of Judgement. No one shall be held in place of another. Therefore, every individual should keep an eye on his own condition and see that he is using his capabilities for the Pleasure of Allah Almighty and not against it. He who has been granted some potential, shall also be answerable for it. Since the Day of Judgement shall be the Day of reward and retribution, the time granted for deeds will then be over. Thus the essence of intercession is extended respite. Allah Almighty has created everything for His servants and created mankind for Himself. Material things can never take the place of mankind. When it is Allah Almighty, the highest Benefactor, Who has Granted everything, how can the wealth granted by Him be offered unto Him

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as indemnity. The authority to intercede is also related with Divine help. When there will be no more time for deeds there will also be no scope for help. When no one will be accepted in place of another, when there will be no grace period, when nothing will be accepted by way of indemnity, when there will be no scope for help, then they alone will be happy who will be graced with the Pleasure of Allah Almighty.

Peroration: *One should always be fearful of the Lord of the Day when no one will be allowed to take the place of another, when nothing will be accepted in indemnity, when no help from any quarter will be possible. One should devote oneself entirely to the Pleasure of the Lord of that Day.*

وَ اِذۡ نَجَّيۡنٰكُمۡ مِّنۡ اٰلِ فِرۡعَوۡنَ يَسُوۡمُوۡنَكُمۡ سُوۡٓءَ الۡعَذَابِ يُذَبِّحُوۡنَ اَبۡنَآءَكُمۡ وَ يَسۡتَحۡيُوۡنَ نِسَآءَكُمۡ ؕ وَ فِىۡ ذٰلِكُمۡ بَلَآءٌ مِّنۡ رَّبِّكُمۡ عَظِيۡمٌ ۝٤٩

49. And recall the time when We delivered you from the people of Pharaoh, who subjected you to horrible torment, slaughtered your sons and spared your women. And therein was a great calamity from your Lord.

The people of Pharaoh were cruel to *Bani Israeel* before as well as after the advent of *Musa* (pbuh). In order to keep *Bani Israeel* in their slavery and to keep their manpower reduced they used to slaughter their sons and spare their women. This was a great calamity from Allah Almighty. With the Grace of Allah Almighty they were relieved of this calamity and the period of their torment came to an end. All the trials and tribulations are from Allah Almighty. One who shows patience and considers troubles and tribulations to be from Allah Almighty is granted greater reward. One who ascribes them to causes is crushed.

Peroration: *It is the Will of Allah Almighty which produces the result of all efforts. Those who perpetrate tyrannies on the creatures of Allah Almighty are in fact uprooting themselves. One who accepts that troubles are from Allah Almighty is granted more knowledge.*

وَ اِذۡ فَرَقۡنَا بِكُمُ الۡبَحۡرَ فَاَنۡجَيۡنٰكُمۡ وَ اَغۡرَقۡنَآ اٰلَ فِرۡعَوۡنَ وَ اَنۡتُمۡ تَنۡظُرُوۡنَ ۝٥٠

50. And recall the time when We divided the river for you and saved you and caused the people of Pharaoh to drown before your eyes and you were witness to it

When *Bani Israeel*, led by *Musa* (pbuh), reached the river, Allah Almighty made a passage for them to pass by splitting the water. This passage was for the virtuous. When the people of Pharaoh also proceeded on this passage with their vicious motives they were drowned and the enemies of *Bani Israeel* were destroyed before their very eyes.

Peroration: *If one has Divine support in an undertaking, physical impediments do not*

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obstruct one's way. Allah Almighty does not let the tyrant thrive. The tyranny of the tyrant seizes him and the opressor himself witnesses it.

وَاِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٥١﴾

51. And when We appointed for Musa (pbuh) forty nights and in his absence you took to the worship of the calf, and you were evil-doers.

Allah Almighty promised *Musa* (pbuh) to Grant him *Turat* for the guidance of *Bani Israeel*. After his departure to *Koh-i-Toor* (Mount Sinai) they started worshiping the calf and thus committed *Shirk* (polytheism) and *Zulm* (grievous wrong). After having accepted *Musa* (pbuh) as Prophet their evasion to obey his order showed that they did not have any love for him. If one does not truly love one's mentor then there is no escape from wrong-doing.

Peroration: *The proof of love for the beloved is that his order should be obeyed in his absence in the same way as one obeys in his presence.*

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٢﴾

52. Even then We forgave you so that you may be grateful.

Musa (pbuh) was ordained by Allah Almighty to present himself on *Kohi-i-Toor* for *Turat* and he went there. In his absence *Bani Israeel* started worshipping the calf and disobeyed Allah Almighty's Order. Inspite of this grieyous sin on their part Allah Almighty forgave them so that they acknowledge His favour and save themselves from falsification of the Divine Order and always be mindful that He Who Grants us everything, He alone is worthy of obedience.

Proration: *The order of one who has Divine Knowledge is worthy of obedience. Gratefulness is proved valid when it is not only a claim but is also evident in practice. To behave gratefully is to consciously follow the beloved of Allah Almighty at every step.*

وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿٥٣﴾

53. And recall the time when We Granted the Book and Criterion to Musa (pbuh) so that you may be guided aright.

Musa (pbuh) was granted the Book *Turat* for the guidance of *Bani Israeel*. *Furqan* (criterion) means anything that separates or distinguishes between truth and falsehood. It is possible to go on the right path if one knows the distinction of right and wrong, otherwise an open enemy, garbed as a friend tries to consign one to hell. Satan cannot mislead the sincere. There is no contradiction in their statement. For this reason they conform to the standard. In fact, they are the standard.

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Peroration: *One is blessed with guidance if one has the knowledge of furqan. If one does not have the sense to keep right and wrong apart in practice then there is neither furqan nor any chance of receiving guidance.*

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٥٤﴾

54. And recall when Musa (pbuh) said to his People: O my People, verily you have wronged yourselves by worshipping the heifer. So turn to your Creator and kill yourselves, for verily that is best for you in the eyes of the Creator. Then He turned to you for He is Relenting, Merciful.

When *Bani Israeel* took to worshiping of the heifer, *Musa* (pbuh) said to them: You have wronged yourselves, so make penitence before your Creator and 'kill your selves'. The real significance of this expression is 'kill your desires' because the aim is to finish desires, the pursuit of which leads one astray, otherwise, there is evidence to confirm forgiveness of Allah Almighty and an opportunity to show gratitude to Him. What can be better than making the Pleasure of Allah Almighty, Who is the giver of ability to do, one's objective. When His Order was obeyed He showed mercy. Thus we learn that it happened in earthly life and *Bani Israeel* saw His Grace who is the Most Forgiving, the Most Merciful. If this expression is taken in its literal sense, that is, they should kill themselves by way of punishment for their sin, such an interpretation will not be consonant with the Divine Order. The order is not for killing others, nor is it for killing each other. What it demands is killing of one's self.

Peroration: *When a wrong-doer eliminates wrong-doing, it would be like killing his self. In the sight of the Creator the most appropriate course is that one uses his capabilities according to His Pleasure. We should also forgive people and show mercy to them.*

وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٥﴾

55. And recall when you said: O Musa (pbuh) we will not believe in you until we see Allah manifestly. Then you were seized by the earthquake while you kept looking.

Those who had gone with *Musa* (pbuh) to *Koh-i-Toor* said they will believe in him after seeing Allah Almighty. It was proof that they did not believe in *Musa* (pbuh), otherwise such a demand was unbecoming of those who were relieved of the awful slavery of Pharaoh by associating themselves with *Musa* (pbuh), because of whom they had received vicegerancy of the earth. It is unbecoming for the believers to insert their own desire in His order. On this insolence they were overtaken by an earthquake and they became helpless spectators before the Might of Allah Almighty.

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Peroration: One who inserts desire in the orders of those who are close to Allah Almighty, after having believed in them, is seized by Allah Almighty and is made to see one's humbleness before the Might of Allah Almighty.

56. Then We raised you again after your death so that you should be grateful.

ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٦﴾

Those from *Bani Israeel* who had died in the earthquake were brought to life again by Allah Almighty so that they could be thankful on being granted further life and could also save themselves from inserting their own desire and suggestion in the Order of Allah Almighty.

Peroration: One should always be thankful for the time that is Granted by Allah Almighty. One should be all the more thankful when one is granted an additional opportunity by Allah Almighty.

57. And We caused the cloud to cast shade over you and We sent down unto you Manna and Salwa. Eat from the good things which We have provided you as sustenance. And they wronged Us not but did wrong to themselves.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٥٧﴾

It was a great blessing of Allah Almighty for *Bani Israeel* to have in foreign land, a shade over them in the form of a cloud. Such sustenance which is granted without any effort is called *Mana* and *Salwa*. *Tayyibat* are those things which have been held lawful by Allah Almighty. They who go by their own opinion, rather than following the Order of Allah Almighty, do not cause any harm to Him but to themselves alone. He whose order is free from personal interest or motive, and also guarantees welfare, is denied only by a disbeliever, who alone suffers for it. It does not effect the dignity of Allah Almighty at all.

Peroration: Shade is a great blessing indeed. The sustenance which one gets without any effort is Manna and Salwa. He whose order is free from personal interest and motive can be disobeyed at the risk of one's own loss.

58. And recall the time when We said: Enter this town and eat from anywhere you like, and enter the gate prostrating yourselves and saying 'Hitatun'. We shall forgive your

وَاِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَّ

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sins, and We are soon to increase the reward of the doers of good.

قُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطٰيٰكُمْ ؕ وَسَنَزِيْدُ الْمُحْسِنِيْنَ ﴿٥٨﴾

Allah Almighty Grants status along with the reward. Its etiquettes and manners are also made clear. The city in which *Bani Israeel* were to settle, they were required to prostrate at the gate and say *Hitatun.* Since this status was Granted by Allah Almighty, observance of the prescribed etiquettes was essential. The word *Hittatun* was a prayer for forgiveness from Allah Almighty. Those who obey His Orders do a favour to themselves and their obedience is a source of comfort for others also. Thus those who are obedient to Allah Almighty are granted more favour by Him.

Peroration: *The status Granted by Allah Almighty is highly honourable. Obedience of Orders of Allah Almighty becomes a means of His additional favours.*

59. Then the evil-doers changed the prescribed word for another. So We sent on them Rijz from heaven for their sinfulness.

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٥٩﴾ ع ١٣ ٦

One who inserts one's own desire in the Divine Order is a tyrant. Divine punishment is sent because of one's transgression. Then nothing helps. One who is a transgressor does not accept guidance due to lack of love for the guide. One can be a lover of principle but does not love the one who sets the principle.

Peroration: *To insert one's own suggestion in Allah Almighty's Order is to invite constant trouble. To adultrate truth with one's own suggestion is fisq/transgression.*

Evidence: In Surah **An-Nisa**, Allah states: اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ﴿٧٦﴾ Those who believe fight, in the Cause of Allah and those who reject Faith, fight for the cause of evil. So you should fight against the friends of Satan, feeble indeed is the plot of Satan. (4:76)

60. And recall the time when Musa (pbuh) prayed for water for his people, We said: Smite the stone with your staff. Then twelve springs gushed forth from there, every people knew their drinking place; eat and drink of the sustenance provided by Allah and spread not mischief on the earth.

وَاِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ﴿٦٠﴾

After their liberation from Pharaoh, *Bani Israeel* had to face many problems, most of all was the problem of water which is a basic need for human life. Unnatural water can

never be a substitute for natural water. It is so important that vegetation will ripen only if it is watered from the spring. In the same way the crop of deeds thrives if it is watered by the tears that flow from the springs of eyes. This verse mentions the bounties of Allah Almighty and refers to the prayer that *Musa* (pbuh) made for grant of water. His prayer was granted and he was asked to smite the rock with his staff. When *Musa* (pbuh) complied with the Order, twelve springs gushed out from the rock. The evidence of twelve tribes of *Bani Israeel* is also furnished by this incident because each of them then came to know of their spring. Sustenance was already being granted without any effort, now springs were also granted for water. Thus there was no worry of food and water. The right way to show gratitude for this great favour was that they should have valued his company because of whom they were granted those bounties. They should have obeyed his order, they should have honoured him, they should have loved him, and they should not have allowed their own desire to stand in the way of his obedience. Allah Almighty is the Creator of all and everything. It is the obedience of His Order which keeps balance in the cosmos. When human desires are brought at par with Orders of Allah Almighty the result is mischief.

Peroration: The prayer of the virtuous is highly meritorious. He whose company one is granted as a favour must be obeyed because his obedience is auspicious and is sure to lead to one's welfare. To insert one's opinion in his order causes mischief.

وَ اِذۡ قُلۡتُمۡ یٰمُوۡسٰی لَنۡ نَّصۡبِرَ عَلٰی طَعَامٍ
وَّاحِدٍ فَادۡعُ لَنَا رَبَّكَ یُخۡرِجۡ لَنَا مِمَّا تُنۡۢبِتُ
الۡاَرۡضُ مِنۡۢ بَقۡلِهَا وَ قِثَّآئِهَا وَ فُوۡمِهَا وَ
عَدَسِهَا وَ بَصَلِهَا ؕ قَالَ اَتَسۡتَبۡدِلُوۡنَ الَّذِیۡ
هُوَ اَدۡنٰی بِالَّذِیۡ هُوَ خَیۡرٌ ؕ اِهۡبِطُوۡا مِصۡرًا
فَاِنَّ لَكُمۡ مَّا سَاَلۡتُمۡ ؕ وَ ضُرِبَتۡ عَلَیۡهِمُ الذِّلَّةُ
وَ الۡمَسۡكَنَةُ ۟ وَ بَآءُوۡ بِغَضَبٍ مِّنَ اللّٰهِ ؕ ذٰلِكَ
بِاَنَّهُمۡ كَانُوۡا یَكۡفُرُوۡنَ بِاٰیٰتِ اللّٰهِ وَ یَقۡتُلُوۡنَ
النَّبِیّٖنَ بِغَیۡرِ الۡحَقِّ ؕ ذٰلِكَ بِمَا عَصَوۡا وَّ كَانُوۡا
یَعۡتَدُوۡنَ ﴿۶۱﴾ ع

61. And recall the time when you said: O Musa! (pbuh) We shall, by no means feel contented with one food, pray to your Lord to produce for us of what the earth groweth–its pot-herbs, and its cucumbers, garlic, lentils, and onions. He said: Will you exchange the better for the worse. Go to any town and you will find there what you are asking for. And so smitten were they with ignominy and humiliation, and they drew on themselves the wrath of Allah. All this because they used to reject the signs of Allah and quarreled with His Messengers. All this because they disobeyed and were in the habit of crossing limits.

When *Bani Israeel* crossed the limit of trust in Allah Almighty they said: We cannot be

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satisfied with one kind of food, so pray to your Lord to produce for us from the earth, its pot-herbs and cucumbers, garlic, lentils, and onions. When one does not have any more trust in Allah Almighty one is inevitably faced with hardships. Whatever one gets as a result of trust in Allah Almighty is better. What one desires on one's own is inferior. Hardship is welded with the inferior. In the absence of trust in Allah Almighty, one's status is also changed. For this reason those who prefer their own desires over the Orders of Allah Almighty are afflicted with hardship. They are also made to suffer disgrace and poverty. Disgrace for the reason that rather than siding with the truth they are involved in the love of worldly things. They are made to suffer poverty as their desires go on increasing and whatever they have seems to be less because of their fear. This is in fact wrath of Allah Almighty on the denial of His Signs. Denial of His Signs is practically fighting against His Prophet (pbuh) because the Order of Allah Almighty comes through His Prophet (pbuh) and he is the embodiment of its practical form. Defiance of His Order is in fact the denial of His Messenger (pbuh). Prophets (pbut) have been sent by Allah Almighty and He has promised that: إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝ We will without doubt help Our Messengers and those who believe, (both) in this world's life and on the Day when the witnesses will stand forth. (40:51) Allah Almighty is the Best Helper. It is not possible for anyone to finish the one who has Allah Almighty as the Helper. The word *Qatal* does not only mean 'to kill', as is evident from the following verse: قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ۝ May Allah destroy them. How perverted their minds are. (9:30) Fight against the Prophet (pbuh) amounts to unjust murder. It is disobedience, it is transgression, and its result is the wrath of Allah Almighty.

Peroration: *Loss of trust in Allah Almighty invites hardship. What one gets by means of trust in Allah Almighty is best. What one gets by one's own desire is inferior. Rejection of the Order of Allah Almighty is in its essence unjust murder of His Messenger (pbuh) and snapping of ties with the Message. Its result is wrath of Allah Almighty. Then disgrace and poverty are inflicted as the wrath of Allah Almighty.*

Evidence: In Surah **Al-A'raf,** Allah Almighty states: يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ O ye Children of *Âdam*! Whenever there come to you Messengers from amongst you reciting My Verses unto you then those who are righteous and mend their lives, on them shall be no fear nor shall they grieve. (7:35)

62. Verily those who believe, and those who follow Judaism, and Christianity, and the Sabians–whosoever affirm faith in Allah and the Last Day and act righteously–there is reward for them with their Lord and no fear need they have, and nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝٦٢

Those who believe accept the word of Allah Almighty as the truth. This is the first stage of Faith. The Jew's claim that they believe in *Musa* (pbuh). The Christians claim that they believe in *Isa* (Jesus Christ–pbuh). The Sabians also claim that they believe in the Truth. So far as belief is concerned they are alike. Whoever among them accepts the Truth, makes the beloved of Allah Almighty his own beloved and does righteous deeds, is successful in the true sense. Obedience of the beloved of Allah Almighty is in its essence a righteous deed. Whatever may be its form this obedience is not possible without love. Allah Almighty has Granted everyone the ability to love. Those who prove truthful are relieved of fear and grief. By virtue of their love for the beloved of Allah Almighty they come to know that the Sustainer of the worlds sustains them with knowledge. It is for them to strive and it is for Allah Almighty to reward them for the struggle. Whatever is from Him is full of wisdom. For this reason those who attain faith are relieved of all wants and devote themselves entirely to the service of creatures of Allah Almighty, so that all their potentialities are used in accordance with His Order and they return from this world to Him in that state. What they constantly keep in mind is that they make use of their stay in this world and the wealth at their disposal, in accordance with the standard laid down by Allah Almighty and they go on rejecting the desires of their baser self.

Peroration: Everyone has been granted the ability to love the beloved of Allah Almighty. The deeds of one who will in fact love him will be righteous. Such a person alone will prove right and will be liberated from fear and grief.

63. And recall the time when We took your solemn pledge, and raised Mount Toor high above you. Hold fast what We give and remember that which is in it so that you become fearful of Allah Almighty.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّورَ ۖ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا
فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

Bani Israeel went alongwith *Musa* (pbuh) to *Koh-i-Toor*. There they said that they will not believe in Allah without seeing Him and consequently they were destroyed by the earthquake. Then they were brought to life again. They were given a Book and were made to give a pledge that they will follow it. Quick to offer suggestions and enamoured of their desires as they were, *Bani Israeel* always kept a margin for evading the truth. They were, therefore, shown a glimpse of the consequence of defying of the Lord's Command. It was done to make them hold firmly what was Granted to them by Allah Almighty. It was not oppression and coersion because they had gone there on their own to receive the Book. But they were shown the consequence of not keeping their pledge so that they adhere to it and keep in mind what was in the Book, and entertain complete

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love for *Musa* (pbuh) which could save them from evil and pride. This is piety.

Peroration: *Coersion is not fair unless used to warn against violation of a covenant because it makes it easier to hold on to the truth firmly. If one has love for the preacher, it is easier to remember what is being preached. If one is mindful of the Order of Allah Almighty one is safe.*

ثُمَّ تَوَلَّيْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۚ فَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٦٤﴾

64. Then you turned away, and had it not been for Allah's favour to you, and His Mercy, you would surely have been among the losers.

Inspite of the fact that *Bani Israeel* were warned against the violation of Allah Almighty's Order they violated their pledge with Him. Allah Almighty showed Mercy and Grace and gave respite to them, otherwise they had not spared any effort for their self-destruction.

Peroration: *Allah Almighty is very Gracious and Merciful. He gives His servants time to mend their ways. We should also give time, more time, to the wrong-doers before punishing them. One whose right has been infringed, has the right to forgive.*

وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـِٕيْنَ ﴿٦٥﴾ ۚ

65. And you know them well who transgressed in the matter of Sabbath, thereupon We said to them: Be ye apes, despised and hated.

Bani Israeel were forbidden from catching fish on Saturday and Allah Almighty had taken a firm pledge from them on this behalf. When, in pursuit of their desires, they transgressed the Divine Order, the Divine Law came into operation. Wrath of Allah Almighty visited upon them and they were transformed into apes. The nature of the ape is to mimic, to imitate, and to pursue its desires. Those who live as Allah Almighty has Ordained them to live are His true servants. Those who violated His Injunctions are animals because of their desires, no matter even if they have the appearance of man. For instance, the enemy of one's own nation is akin to a dog. One who is a debauch is really a pig. When one crosses the limits set by Allah Almighty one takes the form of evils which lie within. Then one is condemned by Allah Almighty.

Peroration: *One who crosses the limits prescribed by Allah Almighty eventually takes the appearance of the desires one entertains. It is the real form of mankind which should be valued.*

فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٦٦﴾

66. Then We set this as one example for those who were there and those who are to follow. This is a sermon for the Muttaqeen.

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Transgressors of the limits set by Allah Almighty are made an example for those present and those who are to follow. It is the dignity of the *Muttaqeen* (God fearing persons) that they abstain from the pursuit of their baser desires.

Peroration: Transgression of the limits prescribed by Allah Almighty has an exemplary evil end. Those who fear Allah Almighty respect the boundaries set by Him.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖٓ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْٓا اَتَتَّخِذُنَا هُزُوًا ؕ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿٦٧﴾

67. And recall the time when Musa (pbuh) said to his people: Verily, Allah commands you to slaughter a cow. They said: Do you mock us. He said: Allah protect me from being among the ignorant.

Had *Bani Israeel* accepted the Order of Allah Almighty with the love of *Musa* (pbuh) they would have become a beacon of light. They were fond of principles only and could never develop much love for him who taught them those principles. A murder took place in *Bani Israeel* and those who had committed the murder, and were concealing it, became the claimants of blood. They brought the matter for solution to *Musa* (pbuh). He said that Allah Almighty Orders you to slaughter a cow. In order to finish the worship of heifer it was also necessary to finish the sacrosanctity of the cow. So the Order to slaughter a cow carried wisdom. After hearing the reply of *Musa* (pbuh) they said: Are you mocking us. Thereupon he said: Allah protect me! I am not from the ignorant. Mockery is for self-display, or is intended to harm someone, both these things are rooted in ignorance. What is stated by those who seek refuge with Allah Almighty reflects truth and reality.

Peroration: *What is Ordained by Allah Almighty is certainly full of wisdom. Those who are loved by Allah Almighty do not indulge in mockery. Those who do so are ignorant.*

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّلَا بِكْرٌ ؕ عَوَانٌۢ بَيْنَ ذٰلِكَ ؕ فَافْعَلُوْا مَا تُؤْمَرُوْنَ ﴿٦٨﴾

68. They said: On our behalf beseech your Lord to make it clear to us which heifer should it be. Musa (pbuh) said: Verily He says it is a cow neither too old nor too young but of middling age. Now do what you have been commanded.

When *Bani Israeel* were ordained to slaughter a heifer they asked *Musa* (pbuh) to tell them what kind of cow should it be. In response, they were told Allah's Ordinance that it be neither too old nor too young but of middling age, so they should do what they have been commanded. To fall into thought after receiving a Divine Command is due to baser desires. Those who delay in putting it to practice by raising too many questions, waste the time given to them to prove their sincerity to faith.

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Peroration: *After the issuance of a command, it is essential to avoid pondering over it. Execution should be immediate.*

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ؕ قَالَ
اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ لَّوْنُهَا
تَسُرُّ النّٰظِرِيْنَ ۝٦٩

69. They said: On our behalf beseech your Lord to make it clear to us its colour. Musa (pbuh) said: He affirms it is a fawn coloured cow, bright of hue, pleasing to the beholders.

Those who seek clarifications of the Orders of Allah Almighty, are entangled in questions. After knowing the age of the heifer they asked its colour. It was pointed out that it should be fawn, pleasing to the eye. Omniscient as He is, nothing is hidden from Allah Almighty. The heifer He had Ordained for slaughter was the one which was their favourite. The affirmation of its age made it evident because what He says is clear, complete. In all the cows that *Bani Israeel* then had there was only one which matched this specification but their liking for that cow withheld them from slaughtering it.

Peroration: *Baser desires should not be allowed to hinder the execution of a Divine Command.*

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۙ اِنَّ الْبَقَرَ
تَشٰبَهَ عَلَيْنَا ؕ وَ اِنَّآ اِنْ شَآءَ اللّٰهُ
لَمُهْتَدُوْنَ ۝٧٠

70. They said: Beseech your Lord to make clear to us what that cow is like, because we are still in doubt and then if Allah Wills, we shall be guided aright.

Bani Israeel pretended that they were in doubt and took every clarification regarding the common features of the cow. Since they had nothing else to ask, they posed vague questions as to what it is to be like in other respects, and along with that their intentions were exposed. When the Order of Allah Almighty relates to the present it is by itself a light and it ends all doubts. He alone is in doubt about it who does not need light.

Peroration: *He whose heart is attached to something always tries to avoid its sacrifice.*

قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِيْرُ
الْاَرْضَ وَلَا تَسْقِى الْحَرْثَ ۚ مُسَلَّمَةٌ لَّا شِيَةَ
فِيْهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوْهَا وَمَا
كَادُوْا يَفْعَلُوْنَ ۝٧١

71. Musa (pbuh) said: Verily He says: It is to be a heifer which is not used for ploughing the earth or watering the field. Perfectly well, without any blemish. They said: Now you have brought us the truth, and then they slaughtered it, a thing they did not seem willing to do.

On the behest of Allah Almighty, an elaboration of the Order was made by *Musa* (pbuh)

by saying that it is a heifer which is neither used for tilling the soil nor watering the fields. It is spotless and without blemish. Since no other cow fit this description they became helpless and had no alternative but to say: Now you have brought the truth. Now if this is regarded as the truth then what name would be given to that which was stated earlier. The marks described earlier were also of that very heifer. When there is no more scope for further questions, and there is also no possibility to evade, then one has to accept the order. So they did slaughter the heifer although they did not seem willing to do it.

Peroration: Those who attach their hearts to something, they do not sacrifice it as long as they can avoid it.

Evidence: In Surah **Yonus** Allah Almighty states: وَاللّٰهُ يَدْعُوْٓا اِلٰى دَارِ السَّلٰمِ ؕ وَيَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ And Allah calls to the Home of Peace, and guides whom He chooses to the straight, path. (10:25)

وَاِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ؕ وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ۝

72. And recall the time when you had slain a person and then were casting the blame of this crime upon one another, although Allah had to bring forth what you were concealing.

A person belonging to *Bani Israeel* was murdered and his murderers started blaming others to save their own skin. When this matter was placed before *Musa* (pbuh) he said that what Allah Almighty Ordains in this respect is that they slaughter a cow and strike the dead with a piece of its flesh. This is how Allah Almighty was going to expose what they were concealing. The heart devoid of love for the beloved of Allah Almighty always conceals love for others. When Allah Almighty Wills to expose the concealed, such conditions are developed that one has no alternative but to acknowledge His Omnipotence.

Peroration: If one does not have love for his guide then there remains provision for others. What Allah Almighty wants to expose cannot be kept hidden by any means by anyone.

فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ؕ كَذٰلِكَ يُحْيِ اللّٰهُ الْمَوْتٰى ۙ وَيُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۝

73. So We said: Strike with a piece of it. This is how Allah brings the dead to life and He shows you His signs that you may understand.

Bani Israeel were ordained to smite the dead with a piece of the slaughtered cow's flesh. Thus Allah Almighty revived the dead. What they wanted to conceal became evident. When a *Halal* animal (the sacrifice of which is permissible in Islam) is

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slaughtered it becomes *Tayyub* (pure), so much so that there is no doubt left about its purity. When one's heart is attached to something, sacrifice of that in the way of Allah Almighty, illuminates the way of the sacrificer. Nothing then remains hidden from him. These are the signs of Allah Almighty. The sensible know that all things are for them and they are not for things, they are for Allah Almighty alone.

Peroration: *One should attach his heart to the beloved of Allah Almighty. The knowledge that one attains in this way cannot be attained in any other way.*

74. Thenceforth your hearts became hardened. In hardness they became like rock or worse than that. For among rocks there are some from which streams gush forth, some others are which, when split asunder, send forth water; some fall down out of fear of Allah Almighty. And Allah is not unaware of what you do.

ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِيَ
كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ؕ وَ اِنَّ مِنَ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ وَاِنَّ
مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَاِنَّ
مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝٧٤

After observing the revival of the murdered person, *Bani Israeel* should have known how Allah Almighty will bring the dead to life. They should have so purified their hearts that in them there was none other than Allah Almighty. The love of Allah Almighty should have created such light in their hearts that the thought of none other than Allah Almighty could enter into them. Then man would not be desirous of things rather he would be sought by them. Their hearts should have been so softened that they accepted the love of Allah Almighty with reverence. But what really happened was just the opposite. Rather than softening, their hearts were all the more hardened. Those who are immersed in the love of things are stone-hearted, or even harder. There are stones from which streams gush forth when they are split. There are also some stones out of which water issues when they burst. When someone loved by Him attains fear by virtue of *Qurb* (nearness), there are some stones that shatter due to it. Omniscient as He is, He has knowledge of everyone and everything. Nothing that a person does is hidden from Him nor is He ever unmindful of it. The result of everything one does is entirely in His hand. Even those who disobey His Order are not exempted from this rule. The result of their actions also takes place with His Will. When this is the truth what is the point in going against the command of Allah Almighty. Thus disobedience of His Order is sheer loss.

Peroration: *Love of the mentor keeps the heart softened which otherwise becomes hard. Our every condition is being watched by Allah Almighty. Belief in Him is evident when in practice we intend well.*

75. Do you still hope that they would believe you. And among them was a group which heard the Word of Allah and after having understood it perverted it deliberately.

اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ۝٧٥

The believers are being asked here whether they want that *Bani Israeel* should follow them while a group of them tampered with the word of Allah Almighty after hearing and understanding it. Their real intention is pursuit of their own desires. They have no doubt in the recognition of the righteous. When one is bent upon pursuing one's own desires then the recognition of the righteous is out of question.

Peroration: *He does not accept the righteous who inserts his own desires in the Truth.*

76. And when they meet those who believe, they say: We believe. But when they are alone with one another, they say: Why do you tell them what Allah has disclosed to you. Do you want that they use it against you before your Lord/Sustainer. Why don't you understand.

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْٓا اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ۭ اَفَلَا تَعْقِلُوْنَ ۝٧٦

Bani Israeel, when they meet the believers they say to them: We believe as you do. When they are among themselves, they say to their companions (who make a false claim of being believers): In your statements made for the confirmation of belief, sometimes you also say such things which have been revealed to you by Allah Almighty. It creates problems, because the witness of the past, on the truthfulness of the present, becomes a proof against us. The majesty of His revelation is that it has neither any contradiction nor any difference. Therefore, whenever someone offers confirmation of the present from the past one is proved right. One who goes against it proves wrong. What Allah Almighty has revealed is right and shall always be right. It is they who tamper with the Word of Allah Almighty who are in fact the sufferers. The reason being that they, who are crazy in their desires, regard the confirmation of the truth as foolish.

Peroration: *Those who confirm the truth appear to be foolish in the eyes of those who do not confirm the truth, because through their confirmation they bring upon themselves proof of their standpoint. The real stupidity lies in withholding evidence/confirmation of the truth.*

77. Don't they know that Allah Almighty knows what they conceal and also what they disclose.

اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۝٧٧

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Don't they know that nothing is hidden from Allah Almighty, whether one tries to hide it or disclose it. Allah Almighty has not to seek permission from anybody for disclosing what he wants to disclose. Allah Almighty creates such circumstances which make hidden things obvious. No one succeeds in his effort to conceal them.

Peroration: *To seek the Pleasure of Allah Almighty is a must. It must be present within as well as around us.*

78. And among them are some people who have no real knowledge of the Book but to the extent of its reading, and they go by conjecture.

وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّآ اَمَانِيَّ وَاِنْ هُمْ اِلَّا يَظُنُّوْنَ ۝٧٨

This statement is also about *Bani Israeel*, that there are some who are unlettered and have no knowledge of the Book. The mere reading of the Book does not give knowledge, nor does one attain it by conjecture. Knowledge comes from togetherness with the teacher. If one has knowledge of the Book then one is equipped with the most reliable information of the best path and then deviation is impossible.

Peroration: *Knowledge is the gift of the love one has for the teacher. It is not attained by mere reading, nor by conjectures.*

79. Woe unto those who write the Book with their own hands and then say: This is from Allah, so that they can thereby acquire a trifling gain. Woe then unto those for that which their hands have written and woe unto them for all that they may have gained therewith.

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ۝٧٩

This statement is about those unlettered men of *Bani Israeel* who write the Book with their own hands and then tamper with it and insert in it their own desires. They have no knowledge of the Book but as something to be read and in view of their desires they change its context to acquire trifling gain. Their purpose in doing so is to show that the past does not verify the present. What Allah Almighty has revealed is meant for welfare, but desecrated with human suggestion, it is sheer *fisq* (deviation from the right path), which results in dissension, fear and grief. All these are awkward situations. The net earning of which is discontent and is linked with evil.

Peroration: *When personal desires are inserted in Divine Injunctions it results in evil.*

80. And they say: The Fire shall not touch us

وَقَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدَةً ؕ

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but for a few days. Say: Have you a promise from Allah–for Allah never breaks His promise–or you say for Allah that of which you know nothing.

قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٠﴾

The contention of the Jews that the Fire shall not touch them but for few days is an assumption and is based on their ignorance. Allah Almighty has not made any promise to them. They have certainly made a promise to Allah Almighty that they will devote themselves entirely to Him, but their actions are contrary to it. Since they are heading in the wrong direction their actions are wrong too. The living present will soon turn into future. It will therefore be sheer ignorance to say that the Fire shall not touch them but for a limited number of days. When these people are involved in mischief here and they are already surrounded by fear and grief, then their knowledge about what will happen to them in the Hereafter is fallacious.

Peroration: A claim that is not supported by reliable evidence is a reflection of ignorance.

81. Yes those who seek gain in evil and are engulfed in their sinfulness are the denizens of Fire, where they shall live forever.

بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّاَحَاطَتْ بِهٖ خَطِيْٓـَٔتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٨١﴾

One who does wrong deliberately, tampers with truth, and interpolates one's own desires in it, and makes money out of it, a paltry amount, shall be a loser. As compared with the lasting gain, temporary gain is too trivial. One who seeks gain in evil has in view momentary gain and is then surrounded by one's faults and constantly goes farther in fear and grief. This is the sign of those who are bound for hell. In the Hereafter their earning shall become fuel of the Fire which will burn them. When one exhausts all his energy on the disobedience of Divine Injunctions, how can one possibly escape the everlasting torment.

Peroration: If one is infatuated by evil then it surrounds one and keeps one disturbed in life and shall be a source of torment in Hell.

82. And those who believe and do righteous deeds it is they who are destined for Paradise to live there forever.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٨٢﴾ ع

If one loves the teacher one gets the honour of proving the truth of one's Faith by means of righteous deeds. One who devotes the capabilities granted by Allah Almighty to gain His Pleasure will not only live a very happy life in this world but will also be granted paradise in the Hereafter. One who sacrifices temporary gain for everlasting gain, or

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accepts temporary loss to save oneself from unending loss, acts wisely.

Peroration: *Faith is in fact a claim. This claim is devoid of attestation if it is not coupled with virtuous deeds. For one who is in love, every place where the beloved is present, is paradise.*

Evidence: In Surah **Al-Maidah**, Allah Almighty states: قُلْ يٰٓاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ مِنْ قَبْلُ وَاَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ۝٥٩ Say: O People of the Book, do you disapprove of us for no other reason than that we believe in Allah, and the revelation that has come to us and that which came before (us), or is it for the reason that most of you are iniquitous. (5:59)

وَ اِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۫ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّ ذِى الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنِ وَ قُوْلُوْا لِلنَّاسِ حُسْنًا وَّ اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ؕ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَ اَنْتُمْ مُّعْرِضُوْنَ ۝١٣

83. And recall the time when We took a pledge from Bani Israeel to worship none but Allah, and accord kind treatment to parents, and relatives, and orphans, and the poor, and speak to people kindly and establish Salat, and pay Zakat. Then you deflected except a few amongst you and you are obstinate.

Bani Israeel were shown the straight path. They were guided to Allah's Grace and Mercy. They were revealed the mode and manner of attaining a priviliged position. The only way to worship Allah Almighty is that one should deal with His creatures for the sake of His Pleasure. What happens to one should be accepted as His Will. This is how all one's disputes with His creatures will be finished. 'Kind treatment with parents' means that one should serve them selflessly, without any motive. To feed parents with one's own hand is essential. It is their service which keeps the center of the family intact, otherwise a family is soon divided. The help of relatives is that one should help them to remove their difficulties. 'Kindness to orphans' is that one should not love one's own children in their presence. One should render practical help to them. Rather than words of consolation they should be given substantive help. They should be kept at a level which is higher than one's own children. 'Kindness to the poor' is that one should remove the factors causing a state of suspension in their affairs so that they can work smoothly. 'To speak with people kindly' signifies that we should say such things to them which comforted us. 'To establish Salat' is to keep the promise we make with Allah Almighty in the course of *Salat*. It is faithful adherence to this promise which establishes *Salat* in the true sense. Payment of *Zakat* purifies wealth and makes it fit for spending in the way of Allah Almighty. After knowing the Divine Injunctions all the people of *Bani Israeel*, but a few, deflected from the pledge they had made with Allah

Almighty and rather than avoiding absurdities, they avoided the truth.

Peroration: *It is obligatory for us to worship Allah Almighty, to accord kind treatment to parents, to be generous with the orphans, kinsmen, and the poor, and to establish Salat and pay Zakat. Their negligence causes loss.*

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَآءَكُمْ وَ
لَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ
وَاَنْتُمْ تَشْهَدُوْنَ ﴿٨٤﴾

84. And recall the time when We took a pledge from you that you will not shed each other's blood, nor expel one another from your homes. And this you acknowledged and to this you bear witness.

The pledge taken from *Bani Israeel* was that they will not shed each other's blood, nor will they banish their own people from their homes. *Bani Israeel* acknowledged it. The way to avoid bloodshed is that dealings with people should be for the sake of Allah Almighty. If hardships come they should not be attributed to anyone but accepted as the Will of Allah Almighty. To turn out a believer from his home is violation of Allah Almighty's order and a proof of enmity with Him.

Peroration: *To kill someone without a just cause and to expel someone from one's home are acts of disobedience to Allah Almighty and a proof of enmity with Him. Those who are loved by Allah Almighty, do everything for His Pleasure alone.*

ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَتُخْرِجُوْنَ
فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ
عَلَيْهِمْ بِالْاِثْمِ وَالْعُدْوَانِ ؕ وَاِنْ يَّاْتُوْكُمْ
اُسٰرٰى تُفٰدُوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
اِخْرَاجُهُمْ ؕ اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَ
تَكْفُرُوْنَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ
مِنْكُمْ اِلَّا خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَيَوْمَ
الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ؕ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٨٥﴾

85. Again you are murdering your own kind and you banish your people from their homes, assist against them in sin and transgression, but if they come to you as captives you ransom them although it was not lawful for you to banish them. Then you believe in a part of the Scripture and reject the rest. What then would be the reward of those amongst you who do such things but humiliation in this life, and on the Day of Resurrection they shall be subjected to most grievous suffering. And Allah is not unaware of what you do.

Bani Israeel made a commitment that they will adhere to the pledge. But inspite of it they kill each other and expel one another from homes which proves their disobedience to the Orders of Allah Almighty. They are the people who help even transgressors in their sin and transgressions. On the other side, they also ransom them when they come to them

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as captives. The Book of Allah Almighty is to be accepted in full. If it is accepted partly, it will prove that one is following one's own desires. One who does so never attains the stage of happiness in life. If one is relieved of one fear, then one is surrounded by ten more. One is encircled by one's own faults. This is ignominy in this life, that they have resiled from their pledge, and what will happen to them on the Day of Resurrection will be requital of their own deeds. The fire to which they will be consigned would be ferocious indeed. Omnicient as He is, Allah Almighty sees everyone at every moment.

Peroration: *The obedience of Allah Almighty demands that His Orders are thoroughly obeyed otherwise one has to suffer ignominy in this world and severe torment in the Hereafter.*

86. These are the people who buy the life of this world for the Hereafter. Their torment shall not be diminished nor shall they be helped.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ ﴿٨٦﴾ ع ١٠

Those who prefer their own desires over the Pleasure of Allah Almighty, prefer the life of this world over the Hereafter. The ability that can earn them everlasting pleasure is devoted by them for eternal loss. All their deeds are evil and for invigorating their own pride. Their torment is never reduced because they pursue their desires ceaselessly. When one does not do anything for the Pleasure of Allah Almighty one is not blessed with His Help.

Peroration: *Ignoring Allah Almighty's Order results in loss of both the worlds.*

Evidence: In Surah **Al-e-Imran**, Allah Almighty states: قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿٣٢﴾ Say: Obey Allah and His Messenger (pbuh) but if they turn away, Allah does not befriend those who reject Faith. (3:32)

87. And surely We gave Musa (pbuh) the Book and We sent Messengers after him and We gave Isa, son of Maryam (pbuh), clear signs and supported him with Ruh-ul-Qudus. Is it not so that every time there came to you a Messenger with something which was not to your liking, you were swelled with pride, and you denounced some and with others you quarreled.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ ۖ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ۗ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا كَذَّبْتُمْ ۖ وَفَرِيْقًا تَقْتُلُوْنَ ﴿٨٧﴾

Musa (pbuh) was granted *Turat* which had the status of the Order of Allah Almighty. *Musa* (pbuh) was the practical model of this Order. Faithful obedience of an order

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warrants that it should be heard with full attention, its model is observed, and then it is carried out in letter and spirit. *Musa* (pbuh) was followed by successive Messengers. As far as faithful following of *Musa* (pbuh) was concerned, these people were the model and were dear to him. It is the beloved, who has the knowledge of glad tidings and warnings. Then clear signs were granted to *Isa Bin Maryam* (Jesus, son of Mary–pbut). A clear sign is one which benefits people and which cannot be denied. The truth of *Ruh-ul-Qudus* (the Holy Spirit) is that he purifies people of their base desires and joins them with Allah Almighty. When one is entangled in one's base desires, then begins an endless series of personal likes and dislikes. Pursuit of desires is always out of pride. Whatever form pride has, it belies truth and when it has practically no link with truth it is beyond redemption. Allah Almighty has kept the right to help believers to Himself and for this reason they are sure to succeed.

Peroration: *The Book is revealed by Allah Almighty and its model is His beloved. It is a great mercy. A brilliant sign is an unfailing remedy. Base desires do create pride and pride in turn belies truth through speech and action.*

وَقَالُوْا قُلُوْبُنَا غُلْفٌ ۭ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ۝٨٨

88. And they say: Our hearts are wrapped. Nay, Allah has cursed them for their disbelief. Only a few among them believe.

Bani Israeel claim that their hearts are wrapped. What it signifies is that they are impervious to the speech of the beloved. They are cursed because of their denial of truth. The number of people among them who have come to Faith is very small. Only one who is liberated from desires, comes to Faith. A slave of desires never comes out of personal suggestions and schemes.

Peroration: *One who deliberately belies truth is liable to the curse of Allah Almighty. One who is cursed by Allah Almighty cannot be reclaimed because one has already gone beyond the stage of reform.*

وَلَمَّا جَاۗءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَي الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا جَاۗءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ اللّٰهِ عَلَي الْكٰفِرِيْنَ ۝٨٩

89. And when there came unto them a Book from Allah, which confirmed that which was already with them–and they used to pray for victory over the unbelievers–and that which they had recognized, they refused to believe in it. And Allah's curse is upon the unbelievers.

The Jews used to read in their Book the signs of the Prophet (pbuh) and through his mediation, made prayers for victory over the unbelievers. When the Prophet (pbuh) came they recognized him but rather than following him they started following their own

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desires. They denied him out of arrogance. There was no justification for denying him because the words of Allah Almighty are free from contradiction and confirm what is in *Turat*. The denial of the verifier was tantamount to denial of the *Turat*. One who repudiates Faith after accepting it is cursed by Allah Almighty. This is a proof that one has passed the state of redemption.

Peroration: *The Present confirms the Past. Denial of the ratifier is also denial of the Past. One who accepts Faith and then abandons it, is cursed by Allah Almighty.*

بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۝٩٠

90. Vile is that for which they have sold themselves, they denied out of sheer obstinacy what was revealed by Allah Almighty. That Allah Almighty may bestow His favour and revelation upon whichever servant He Wills. Thus they have drawn on themselves wrath upon wrath, and humiliating is the punishment of the disbelievers.

Denial that is not based on authority is hollow. One who barters Divine Givings for disbelief sells oneself cheap. Allah Almighty is the All-Knower. His hand is not bound–He does what He Wills. He is absolutely free to bestow His Book upon whom He deems fit. None can question His choice. This is the reason that one who accepts His Order respectfully is a Muslim. One who inserts his own desires in it is a sinner (he indulges in *Fisq*) The denial of His Order in the present makes one liable to His continuous wrath. Disgrace is marked for the disbelievers; in this world as well as in the next. They who prefer creations over the Creator are entangled in material things. They suffer disgrace here and will have disgrace in store for them in the Hereafter.

Peroration: *One who barters Divine Givings for disbelief sells oneself cheap. To insert one's own suggestions in the Order of Allah Almighty is to invite His wrath. To prefer creations over the Creator causes abasing torment.*

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ بِمَا وَرَاۗءَهٗ ۤ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۭ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَاۗءَ اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝٩١

91. And when it is said to them: Affirm faith in that which Allah has sent now they say: We affirm faith in that which was sent to us. And they disbelieve in that which came after it, while it is the truth confirming that which is with them. Say: Why then did you fight with Allah's Prophets aforetime if you were believers.

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When the Jews are asked to believe in the Qur'an they say that they believe only in that Book which has been revealed to them and deny everything else, although it confirms the Book which is with them. Now if the claim of the Jews is accepted then a question logically arises as to why they rejected the earlier prophets. What it proves is that they did not believe in them.

Peroration: *When one does not accept the present then one's claim of accepting the past is falsified.*

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٩٢﴾

92. And indeed there came unto you Musa (pbuh) with clear signs, yet in his absence you took to the worship of calf and you were wrong-doers.

Here the claim of the Jews is being exposed that they accepted the past. *Musa* (pbuh) came to them with clear signs and told them that they will be granted vicegerancy of the earth and then Allah Almighty will see their conduct. Then they were granted liberty, and their enemy was drowned in the sea. But when *Musa* (pbuh) went to Mount Sinai they started worshiping the calf. It was outright tyranny. Thus it became evident that even in that condition they were not prepared to believe.

Peroration: One who denies the present is decidedly the denier of the past. Denial of truth is based on desires of one's baser self.

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ؕ قَالُوْا سَمِعْنَا وَعَصَيْنَا ۗ وَاُشْرِبُوْا فِىْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ؕ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖٓ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩٣﴾

93. And recall the time when We took covenant from you and raised above you Mount Sinai: Hold firmly to what We have given you and hear. They said: We hear and we disobey; the love of the calf filled their hearts because of their disbelief. Say, vile is that which your faith enjoins you, and you claim to be believers.

With the revelation of the *Turat* the Jews were asked to give a pledge, and they gave it. They were also told the consequences of violating the pledge and in view of that, they were exhorted to abide by their pledge. They were ordered to hear the Divine Order. It is highly obligatory to listen to His Order because He is Omnipotent, absolutely Omnipotent. After hearing the Divine Injunction they said: We hear and we disobey. They did so because their hearts were filled with love of the golden calf. The hearts of these people are riveted with their own suggestions and still they say that they believe what has been bestowed upon them. If they really believe, does their belief enjoin them

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to do wrong. This is impossible. Thus their claim that they believe in the *Turat* is falsified.

Peroration: *Those who deny the truth do have contradiction in their attitude. It is an important obligation of true believers to expose this contradiction.*

قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٤﴾

94. Say: If the home of the Hereafter with Allah is to be for you alone, to the exclusion of all people, then long for death if what you say is true.

The Jews used to say, and say it even now, that as compared with other people, Paradise is for them. If in the sight of Allah Almighty Paradise is for the Jews then let them long for death as this will furnish proof of their claim. It is very difficult for those who are attached with worldly goods that they divest their hearts of this love. When love of worldly goods has a hold over a person then one cannot wish for death. What is then the proof of their claim that 'Salvation is for the Jews'.

Peroration: *Those who aspire for a privileged position in the Hereafter live in this world according to the Pleasure of Allah Almighty.*

وَلَنْ يَّتَمَنَّوْهُ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٩٥﴾

95. But they will never wish for death on account of what their hands have sent forth. And Allah is aware of the wrong-doers.

Those who disobey Allah Almighty will never wish for their own death because of their evil deeds. Allah Almighty is fully aware of the wrong-doers. No device of theirs can save them now. Their contradiction is abunduntly clear. They claim that they will surely have a luxurious life in the Hereafter but they fear to think of death. For the lover, death is the gateway for union with the beloved but for disbelievers it is torment.

Peroration: *Those who belie the truth are tyrants. Slaves of their baser self, they cannot wish for death.*

وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۛ وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۛ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿٩٦﴾ ع

96. And surely you will find them, of all the persons, most greedy of life, even more than the idolaters. Everyone of them wishes that he is given a life of a thousand years but it will not save him from punishment, for Allah sees well all that they do.

Those who claim that the Hereafter is exclusively for them, they are of all the people

most greedy for life. Each one of the disbelievers wishes life to be of a thousand years. Even such a long age will not be able to keep punishment away because the disbelievers spend all their time in the disobedience of Allah Almighty and collect material to invoke His wrath. The outcome of their misdeeds will be inflicted upon them. Nothing that they do remains hidden from Allah Almighty. He Who is constantly watching their actions is also the One Who requites everyone for their deeds.

Peroration: *One who has one's face towards someone other than Allah Almighty will suffer more punishment if one has a longer age. He Who sees everyone at all times is also the One Who requites everyone's deeds.*

Evidence: Allah Almighty states in Surah **Al-Baqarah:** سَلْ بَنِيٓ اِسْرَآءِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍۭ بَيِّنَةٍ ۭ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْۢ بَعْدِ مَا جَاۗءَتْهُ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ Ask the Children of Israeel how many clear *Ayaat* (signs) We gave them. And whoever changes Allah's Favour after it has come to him, (e.g. renounces the religion of Allah–Islam) and accepts *Kufr* (disbelief), then surely Allah is strict in punishment. (2:211)

97. Say: He is an enemy of Jibraeel for he brings down the revelation to your heart by Allah's Command, confirming what was before it and a guidance, and a glad tidings for the believers.

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰي قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ۝

Angels are so made that they only do what they are Ordained to do by Allah Almighty. For this reason one who has enmity with them is in fact His enemy Who Ordains him–that is Allah Almighty. The distinction of *Jibraeel* (Gabriel) is that he was the bearer of the Qur'anic Revelation. It is Willed by Allah Almighty and confirms the Books which were revealed to earlier Prophets. The denial of the Qur'an goes to prove their denial of the past which *Bani Israeel* claim to accept. It has a reward for the believers because it gives guidance and glad tidings to them. One who accepts Allah's Order and holds the beloved dear, is granted guidance. One who receives guidance is given the glad tidings that one will succeed in one's present life and Hereafter.

Peroration: *One who is an enemy of those who accept Allah's Order is in fact an enemy of Allah Almighty. The present lends confirmation to the past. Those who accept the truth abandon their own thoughts. They only do what is done by those who are loved by Allah Almighty. For this reason they are blessed with guidance and glad tidings.*

98. Whoever is an enemy of Allah and His angels, and His Messengers, and Jibraeel, and Meckaeel, verily Allah is the enemy of all those who deny truth.

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰۗىِٕكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰىلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ۝

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Angels do what they are Ordained and the Prophets (pbut) conveyed what was revealed to them. Thus to deny them is to deny Allah Almighty. Similarly, one who says anything disparaging about *Jibraeel* and *Meckaeel* (Micheal) commits the crime of adultrating the truth with one's own desires. One who denies those who are certified by Him, is not liked by Allah Almighty. Allah Almighty is enemy to the one who is enemy to His beloveds. The enmity of Allah Almighty is that they are with the deniers in their evils and consequently, they are neither granted guidance nor salvation.

Peroration: *Allah Almighty is enemy to one who is enemy to His beloveds.*

وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ۝٩٩

99. And indeed We have sent to you clear signs and no one rejects them except those who are perverse.

Every Order of Allah Almighty is for the welfare of mankind. The reason being that He Who is sending the Orders is free from needs. One who adulterates the truth with one's own desires, is a denier. One who submits to the Omniscient, attains success. One who wants to mould truth to one's own wishes becomes perverse. One who does not accept the criterion laid down by Allah Almighty can not be on the path of success.

Peroration: *One who wants to mould truth to one's own wishes is perverse.*

اَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ۭ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ۝١٠٠

100. Is it not so that every time they made a covenant with Allah, some of them cast it aside. Nay, indeed most of them do not believe.

Fulfillment of the covenant proves honesty. Those who are attached to their desires cast aside their covenant when they see things going against their desire. In fact then they do not own their covenant. The mere claim that they accept it cannot be an evidence of their honesty. It is the conduct which certifies the claim. Loving the principle does not prove one's reliability. When one is related with the authority that lays down principles then one is not unreliable.

Peroration: *Fulfillment of the covenant proves honesty. Those who are attached to their desires cast aside their covenant when they see that its fulfillment is not in their interest.*

وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙ كِتٰبَ اللّٰهِ وَرَاۗءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ۝١٠١

101. And when there came to them a Messenger (pbuh) from Allah, confirming what was with them, a group from the People of the Book threw the Book of Allah behind their back as if they never knew it.

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Bani Israeel believed in the coming of Allah's Prophet *Muhammad* (pbuh) before his arrival. When they saw him through their own desires they began to change the signs which were mentioned in the Scripture. The Prophet (pbuh) was confirming their Scripture but a group of them threw the Book of Allah behind their back as if they did not even know that the signs of the Last Prophet (pbuh) and the prophecy of his coming were clearly told by earlier Prophets (pbut). One who adulterates the Order of Allah Almighty with one's own wishes, finds the truth at variance with one's stand, therefore throws it behind and pretends as if it is not in one's knowledge.

Peroration: *When people who are attached to their desires find that truth goes against their desires they throw it behind them.*

102. And they followed what Satans recited in the reign of Suleman (pbuh). And it was not Suleman (pbuh) but the devils who disbelieved, by teaching people magic and such things that came down at Babylon to the two angels, Harut and Marut, but none of the two taught to anyone till they had said: We are only for trial so do not blaspheme. From them they learnt the means to sow discord between man and wife but they could not thus harm anyone except by Allah's Will. And they learnt what harms them, not what benefits them. And they certainly know that he who makes this bargain has no share in the Hereafter. And vile is the thing for which they sold themselves. Alas, they knew it.

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَ
مَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ
النَّاسَ السِّحْرَ ۗ وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَارُوْتَ وَمَارُوْتَ ؕ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ
حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ؕ
فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ
وَزَوْجِهٖ ؕ وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا
بِاِذْنِ اللّٰهِ ؕ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ ؕ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِي
الْاٰخِرَةِ مِنْ خَلَاقٍ ۗ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ
اَنْفُسَهُمْ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ۝١٠٢

The followers of Satans are those who are constantly in pursuit of their desires. When the devils began to say that the grandeur of *Suleman* (pbuh) was indebted to this magic, *Bani Israeel* started following them (the devils). The righteous among them did try to stop them. Those who were sent by *Suleman* (pbuh) were the models of righteousness and it is not possible to attribute evil to them. It is the quality of a virtuous person to do one's utmost to attain one's objective but considers the result of one's endeavours as the Will of Allah Almighty. One who does not consider the results as the Will of Allah Almighty is a *Kafir* (a disbeliever). This is how what the devils did was *Kufr* (disbelief). *Suleman* (pbuh) was pious and pure. The devils taught this magic to the people and

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entangled them in desires. This is how people were going away from virtue. The second instance is of *Harut* and *Marut* from Babylon, which is apart from this. Both of them were angels and were sent to see who obeyed the Word of Allah Almighty and who disobeyed it. They used to make it clear to everyone that they were *Fitna*.(trial) and one who wanted to learn magic from them should desist from it for it is *Kufr*. But inspite of this warning those who were bent upon learning magic did learn it. These people learnt magical ways of creating discord between man and wife. Since the two often harbour suspicion against each other it is not difficult to turn it into doubt. If the man too is entangled in desire he falls victim to discord. One who creates dissension suggests how desire can be fulfilled but does not take part in the scheme that one suggests, because it is outside the pale of one's responsibility. Thus in that case also, the result takes shape with the Will of Allah Almighty. If a person goes to someone evil to seek fulfillment of needs, one does not have any guarantee of attaining the desired result but certainly becomes a sinner because of one's wrong direction and spending one's potential in an unrighteous way which is bound to result in loss. One who spends the potentialities granted in this world against Allah's Pleasure, shall be a loser in the Hereafter. The thing they bargain for themselves is mortal. Even if they attain it, it will be with the Will of Allah Almighty. They will never be able to get it without His Will. When one has to get everything with the Will of Allah Almighty then why should one get it in the wrong manner. What a bad bargain indeed it is to buy everlasting loss for something that is mortal. When it is proved that the outcome of all one's activities depends entirely on the Will of Allah Almighty, and the denying of it is denying the undeniable, then why should one make a bargain which is sure to result in loss.

Peroration: *When gain and loss, both are by the Will of Allah Almighty it is not possible to have the desired results by pursuing one's wishes. To turn your attention to evil is sheer stupidity.*

وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ
خَيْرٌ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ۝١٠٣ ع ١٢

103. And had they believed and feared far better would have been the reward from Allah, if they knew.

Faith is granted by the love of the teacher. Taqwa (fear of Allah Almighty) is a gift of their company who love Allah Almighty. One who proves oneself sincere in the love of His righteous servants is relieved of fear and grief. One's present will become one's future. One shall be as prosperous in the Hereafter as one is in this world. Thus this is certainly a better reward. Desire for things lowers one's prestige. When one becomes the desired object of everything then oneis an exalted, honoured and dignified individual; the dignity which one has because of one's being a vicegerant of Allah Almighty on this earth. All things are for mankind. Awareness of this is recognition of one's entity.

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Peroration: All things are for mankind, servant of Allah Almighty. Mankind is not for them. When one becomes conscious of this status one attains Faith and fear of Allah Almighty. The best of the rewards is that what is granted by Allah Almighty is devoted entirely for His Pleasure.

Evidence: In Surah **An-Nisa**, Allah Almighty states: اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ۝ Those who believe fight in the Cause of Allah, and those who reject Faith fight in the cause of evil. So you fight against the friends of Satan. Feeble indeed is the cunning of Satan. (4:76)

104. O you who believe! Say not Ra'ina, but say Unzurna and listen and grievous is the torment for the disbelievers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا وَاسْمَعُوْا ۗ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝١٠٤

Believers are the lovers. It is essential for them that they do not use equivocal words in their conversation with the beloved of Allah Almighty, so that his conversation adds to the light produced by his words. It is the grace of the lover to listen attentively and believe wholeheartedly. If one needs to hear something again one does not say it in the ordinary way, as ordinary people do, but requests very respectfully: Sir, please attend to us. The beloved has the knowledge of making it more simple. Those who do not maintain proper regard are disbelievers and the result of all their doings will be severe torment.

Peroration: It is extremely essential to be respectful when one is talking to the beloved of Allah Almighty. In such company the use of equivocal words is forbidden. To listen attentively means that the discourse is considered incomparable, matchless. The consequence of rudeness is severe torment.

105. Infidels from the people of the Book, and polytheists do not like that you receive anything good from your Lord. But Allah chooses for His Grace whom He wills. And Allah is limitless in His Grace.

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ۗ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ۗ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝١٠٥

Those who deny that the people of the Book are disbelievers and they are polytheists who do not accept the beloved of Allah Almighty as the ultimate authority in the matter of adherence to the truth. People of both these kinds do not want any kind of grace to descend over the Muslims because it injures their sense of superiority. Allah Almighty chooses whom He likes for His Mercy. His Mercy is unlimited and there is none to question Him when He favours someone.

Peroration: Commandments of Allah Almighty are for the welfare of the people.

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Allah Almighty is not answerable to any one.

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ؕ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿١٠٦﴾

106. Any verse that We cancel or cause to be forgotten is replaced by Us with a similar one or better. Don't you know that Allah has power over all things.

The Jews and the polytheists were greatly annoyed that the guidance and mercy being granted to the Muslims by Allah Almighty had taken away their importance. They had tried to twist to their desires what was revealed in the previous Scriptures and to that extent they had tampered with them. Rather than verifying the present they had concealed the evidence which was obligatory for them to give in their capacity as the people of the Book. It was His Grace and Mercy that He annulled what He thought fit to be annulled, and caused to be forgotten which was to Him fit to be forgotten, and He substituted it with something similar or better. This ended the sense of superiority of the Jews and the hypocrites. The Qur'an is for all mankind and shall be a source of guidance till the Day of Resurrection. This is complete while the Books of the past are its parts only. Allah Almighty is Omnipotent and it does not take Him any time to make things convenient. No verse of the Qur'an is annulled. Allah Almighty has taken the responsibility of protecting it. It has neither contradiction nor variance. Owing to lack of knowledge if one sees any contradiction one must inquire from those who understand the Qur'an. One should not try to twist it according to one's own understanding.

Peroration: *No verse of the Qur'an is annulled. The One Who was the Absolute Giver in the past is also the Absolute Giver today. He Who issued Commandments before has the power to issue them at present. He chooses whomsoever He Wills for His special favour.*

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِىٍّ وَّلَا نَصِيْرٍ ﴿١٠٧﴾

107. Don't you know that to Allah belongs the dominion of the heavens and the earth. And besides Allah you have neither any protector nor any helper.

Allah Almighty is the Master of the heavens and the earth. He makes His vicegerant on the earth whom He Wills. One who opposes His vicegerant cannot escape from loss, because neither any friend can be of help nor can any helper be a savior.

Peroration: *When the dominion of the heavens and the earth belongs to Allah Almighty then nobody has the right to issue commands based on one's own desires. One who goes against the truth cannot escape an evil end.*

اَمْ تُرِيْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ كَمَا سُىِٕلَ

108. Do you want to inquire from your Prophet (pbuh) a question similar to the one which

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مُوْسٰى مِنْ قَبْلُ ؕ وَ مَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ﴿١٠٨﴾

was asked earlier from Musa (pbuh). And he who buys disbelief in place of belief has undoubtedly strayed from the right path.

Musa (pbuh) was once asked to request Allah Almighty to reveal His whole Message at once. It descended upon *Alwah* (the Tablets). Deniers denied it even then. There cannot be a better form of giving than the way the Absolute Knower (Omniscent) is giving it. Those who offer their own suggestion against it, are buying disbelief for belief. One who is guilty of inserting one's own desire in the Commandments of Allah Almighty, instead of accepting them, has undoubtedly strayed away from the right path.

Peroration: *Any question which is pregnant with mischief, and which is intended to insert personal suggestion in the truth, is a mischievous question and is from one who is mischievious. One who accepts the truth straight away is on the right path. To adulterate personal likes in the truth is tantamount to going astray.*

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٠٩﴾

109. Out of sheer jealousy, many of the people of the Book wanted to turn you back to infidelity after your acceptance of Faith and when the Truth had become evident to them. But forgive and overlook them till Allah accomplishes His purpose. Verily, Allah has power over all things.

The people of the Book did not feel any difficulty in recognizing the Prophet (pbuh). They recognized him just as much as they did their own sons. They were opposing the Prophet (pbuh) because they were pursuing their own desires and were afflicted with jealousy. They made great efforts to turn the believers back to disbelief because they were unhappy that the believers were blessed with the Grace and Mercy of Allah Almighty. The Divine Injunction in this respect is that they should be forgiven and overlooked. Forgiving is that one should pardon the person who has been unjust to one. To overlook is to ignore what is said unfairly. This attitude is to be continued only till such time that disbelievers do not practically fight against them, do not turn them out of their houses, and do not physically help the enemies of the righteous. When Allah's Commandment is received then they should do exactly what is Ordained. Absolutely Powerful as Allah Almighty is, a Muslim in the company of Allah Almighty always emerges victorious against the enemy.

Peroration: *One who is jealous is unhappy to see others being blessed by Allah Almighty. One denies the truth even after recognizing it. Such a person should be forgiven and overlooked till such time that one opposes the believers practically.*

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وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ؕ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ ؕ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿١١٠﴾

110. And establish Salät and pay Zakat and whatsoever good you send forth for your souls you will find with Allah. Verily, Allah sees what you do.

One who is in the habit of forgiving people is honoured with the auspicious company of the beloved of Allah Almighty and by virtue of that one establishes *Salat* and pays *Zakat*. *Salat* is a covenant, a promise, and *Zakat* is a practice in accordance. If practice bears witness to one's promise then one's promise proves true. One who uses one's energy and abilities to attain the Pleasure of Allah Almighty sends forth good for oneself. Fruit of a tree conforms to its seed. Nothing that one does is hidden from Allah Almighty. He is completelv aware of all that is open and hidden.

Peroration: *It is essential to establish Salat and pay Zakat. In everything that one does one should seek His Pleasure Who has granted one the ability to do. It is the present that will take the shape of the future. One who is pure in private as well as public life, proves acceptance that Allah Almighty is Most Aware.*

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ؕ تِلْكَ اَمَانِيُّهُمْ ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١١١﴾

111. And they said: None shall enter Paradise unless he is a Jew or a Christian. These are their own desires. Say: Bring forth your proofs if you are truthful.

Every claim that is not supported by proof is false. Allah Almighty is the Master of Paradise and what He says about the admission of people to Paradise that alone is final, reliable. Proof has the status of irrefutable evidence. One's likes have no value before Allah Almighty, who does not sacrifice them over His Likes.

Peroration: *The likes of one who does not sacrifice one's likes over His, have no value before Allah. The claim which is not supported by evidence is not worthy of being heard.*

بَلٰى ۚ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١١٢﴾ ع

112. Yea, whosoever surrenders himself to Allah and is righteous in conduct, shall have his reward from his Lord. On such shall be neither fear nor grief.

One who sets oneself towards Allah Almighty, makes the beloved of Allah Almighty one's own beloved, and makes his obedience and emulates his way of life. By means of capabilities granted to by Allah Almighty one provides convenience to people without asking for any reward from anyone, because one knows that one's reward is with the Lord – a reward that is everlasting. Such a truthful person is relieved of fear and grief.

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Whatever one does, one does it for the only reason that it is the way of the Beloved of Allah Almighty. In this way one attains His support. Then one devotes oneself entirely to Him.

Peroration: *One who sets one's direction towards Allah Almighty, and is righteous in actions, does everything like the Beloved of Allah Almighty did. The only consideration that one has in all actions is to follow His Beloved. This conduct relieves one from fear and grief.*

Evidence: In Surah **Al-A'raf,** Allah Almighty states: يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ فَمَنِ اتَّقٰى وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ O ye Children of *Âdam,* If there come to you Messengers from amongst you, reciting My verses to you, then those who mend their ways and become righteous, on them shall be neither fear, nor shall they grieve. (7:35)

113. And the Jews say: The Christians are nothing, and the Christians say: The Jews are nothing, yet they recite the Book. Similarly say those who have no knowledge. On the Day of Judgement Allah will decide between them on what they differ.

وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَيْءٍ ۖ وَّقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ ۙ وَّهُمْ يَتْلُوْنَ الْكِتٰبَ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝

When the aim is truth, speech is subservient to it. But when the aim is pleasure of one's own baser self then one does not care for the limits and boundaries. In the situation in which *Musa* (pbuh) was sent by Allah Almighty, he was the standard of truth and the Book revealed to him contained Commandments of Allah Almighty. Similar was the case of *Isa* (pbuh). He was sent by Allah Almighty—who is without any associate or partner. Omnicient as He is, whatever He Grants is with Absolute Knowledge and there cannot be any scope for difference. Whenever He annuls any verse, He substitutes it with some similar or better verse. In what He says, the past gives the glad tidings of the present and the present confirms the past. Those who are inclined to their own desires are entangled in differences and, inspite of their knowledge, begin to speak against the truth. This is how even the ignorant get a chance to say similar things and in their enmity they also keep saying what comes to their mind. When the time for the reward for directing all one's energies to truth will come, the people who now differ will not only see where they stand but will also witness the criterion of truth which they differed from. Allah Almighty will then decide between them. Respect and reverence of the Commandments of Allah Almighty warrants that one should follow the saint of the time and respect all the saints and accept the Commandments of Allah Almighty as the ultimate in all matters.

Peroration: *What one says must be authentic and verifiable from the Divine Injunctions.*

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The claim based on the desires of the baser self and enmity is sure to result in dissension and discord.

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا ؕ اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿١١٤﴾

114. And who is more unjust than those who bar the mention of Allah's name from the mosques and strive for their ruin. They have no right to enter them save in fear of Allah. For them there is ignominy in this world and awesome suffering in the Hereafter.

A tyrant in the real sense is the one who goes against what is Ordained by Allah Almighty. A greater tyrant is one who stands in the way of others. One who tries to create obstruction in the way of righteousness, moves closer to ignominy and torment. If one tries to confront Allah Almighty, Who has endowed one with ability to do, then one is sure to suffer loss and torment. Every mosque is a house of Allah Almighty, and His name should be glorified there and one should enter in them fearing Allah Almighty. It is sacrilegious to quarrel with anyone there. Unless one is consulted, one should not interfere in anyone's worship. This is a must. In case any loss occurs there, one should bear it with patience and grace. The sanctity of the mosque warrants that nothing which is unbecoming should find a place there, nor should ever a mosque be closed because one who closes it is like one who obstructs the way to righteousness and this is contrary to the fear of Allah Almighty. One who obstructs the way of righteousness is not only deprived of Divine Help but ignominy is inflicted upon one here and in the Hereafter, one will be surrounded by severe torment.

Peroration: *One who prevents others from doing good is a tyrant of the worst kind. Mosques should be used for the glorification of Allah Almighty, and one should be very respectful in them. Unless one is requested by the man concerned it is not rightful to correct him. It is against the decorum of the mosque to mention one's loss there. A mosque should never be closed. The consequence of preventing people from the way of Allah Almighty is ignominy and will cause severe torment in the Hereafter.*

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ؕ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ﴿١١٥﴾

115. To Allah belongs the East and the West and to whichever direction you turn there is Allah's countenance. Verily Allah is Infinite, All-Knowing.

Allah Almighty is the Creator of everything and every being. Therefore, whatever exists belongs to Him. He is the Master of all the directions. He is beyond the scope of

determination. Thus He is everywhere and in every situation. Nothing is hidden from Him. How can anyone surpass Him in vastness and knowledge. Attributing one's discomforts to Allah Almighty manifests one's ignorance. The test of correctness of religion is that one sets himself towards the beloved of Allah. Eminence does not lie in deeds but in direction.

Peroration: *Direction/intention has precedence over actions. Greatest is the respectability of All-knower and All-Giving.*

116. And they say: Allah has children. He is Pure. His is all that is in the heavens and the earth, all are subservient to Him.

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿١١٦﴾

The Jews, the Christians and disbelievers associate children with Allah Almighty. Now, he who has children cannot be without form, appearance and face. When there will be face, it will have all its essentials too. This is not worthy of His Grace. He is pure. Pure beyond words. Everything belongs to Him, everything that is in the heavens and the earth, and between them. There is none who is not subject to Him, there is nothing which is not owned by Him. It is His Order that governs the universe.

Peroration: *He who is the Master of all and everything, and Whose Orders govern the universe, is without any form, face, appearance, while all the forms are made by Him.*

117. The Originator of the heavens and the earth, when He Wills a thing to be He says unto it 'Be'–and it is.

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿١١٧﴾

It is Allah Almighty–the Omnipotent–who has brought all that exists from the realm of non-existence to existence. It is He Who gave form and shape to things without any former precedence, without any previous model, without any earlier instance. When He intends for a thing, all its elements combine, and it is at once accomplished. One's link with Him, who has such infinite power, warrants that whatever He has Granted should be taken as full, perfect, and complete. Not only that, one should also be certain that whatever one would need in any situation will be immediately granted if He Wills. It does not take Him any time to give what He likes to grant.

Peroration: *Every creation of Allah Almighty–the All-knowing, the Omniscient–is related to Knowledge and Wisdom. At His behest elements combine and things come into existence.*

118. And those who are ignorant say: Why is it that Allah does not speak unto us, or a sign does not come to us. People before them

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَآ اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ

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مِّثْلَ قَوْلِهِمْ ۘ تَشَابَهَتْ قُلُوْبُهُمْ ۘ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ﴿١١٨﴾

also used to say words of similar import. Their hearts are alike. Indeed, We have made clear the signs unto people who believe with certainty.

One's who considers one's own liking as the standard, is ignorant. This is what the ignorant do. Since they are alike, their hearts are also similar, even if they live in different times. Allah Almighty wants to place the standard of truth before people. One who has the Pleasure of Allah Almighty as one's aim, is the one who, with unshakeable faith, benefits from His manifest signs.

Peroration: *One who has the Pleasure of Allah Almighty for one's aim attains certitude from His manifest signs.*

اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿١١٩﴾

119. Verily, We have sent you with the Truth, as a bearer of glad tidings and a warner, and you will not be called upon to answer for the denizens of the Blazing Fire.

The glory of the Prophet (pbuh) is that those who accept the truth are given glad tidings and those who deny the truth are warned of their evil end by him. One who does not accept the truth is seized by untruth. Then no question is asked about such a person from the mentor.

Peroration: *When the Prophet (pbuh) has done his best in conveying glad tidings and warnings from Allah Almighty, then he is not questioned any more about his mission.*

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ۭ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ۭ وَلَىِٕنِ اتَّبَعْتَ اَهْوَاۗءَهُمْ بَعْدَ الَّذِيْ جَاۗءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١٢٠﴾ ع ١٥

120. And the Jews will not be pleased with you at all, nor will be the Christians, unless you follow their creed. Say: The guidance of Allah is the only guidance. And if you were to follow their desires after the knowledge that has reached you, then you will neither find any protector nor helper against Allah.

There is only one way to please the Jews and the Christians and it is that you accept their faith, inspite of the fact that they are guilty of twisting and changing the Divine Injunctions to their own desires. The first and foremost among those who should be pleased are Allah Almighty and His Prophet (pbuh), because their pleasure is the proof of being a believer. Guidance in the real sense is the guidance which is vouchsafed by Allah Almighty. That cannot be a true guidance which is mixed with the likes and dislikes of someone. One who will follow one's own desires after receiving true

Knowledge, will be in fact preferring the pleasure of someone else over the Pleasure of Allah Almighty and His Prophet (pbuh). Such an act will be practical defiance of His Order. One who defies the Orders of the Omnipotent can neither be saved by anyone nor can anyone help him.

Peroration: *Guidance is only from Allah Almighty. To prefer someone's likes and dislikes over His likes and dislikes is tantamount to fighting with Allah Almighty.*

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿١٢١﴾ ع ١٤

121. Those unto whom We have vouchsafed the Book, they recite it the way it deserves to be recited. It is they who believe in it. Those who deny it, are the losers.

The Book has been Granted by Allah Almighty. Its model is the Beloved of Allah Almighty. To obey His Order, to accept His Beloved as model, and to abstain from one's own desires constitutes the true spirit in which the Book deserves to be recited. Infact, this is the way one can do justice to its recitation and its study. What is faith but respectful obedience of the Order of Allah Almighty, love of His Beloved, and affection for his near ones. He who tries to understand the Book by means of his own intelligence, ends up in denial and loss.

Peroration: *The right spirit in which the Book should be recited is that one should respectfully obey the Orders of Allah Almighty, accept His Beloved as the model of faith. Love for him who is the true standard of faith is the mark of faith. Lack of it is kufr and loss.*

Evidence: In Surah **Al-Anfal**, Allah Almighty has stated: اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝ True believers are only those whose hearts are struck with fear when Allah is mentioned and whose faith is enhanced when verses are recited unto them and they put (all) their trust in their Lord. (8:2)

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿١٢٢﴾

122. O Bani Israeel, remember Our favour with which We blessed you and that We distinguished you among all other nations.

There have been leaders of men among *Bani Israeel* and this was the time when they were enjoying superiority over all other nations. But the promise of Allah Almighty is not extended to the transgressors. Those who disobey His Orders are not worthy of eminence among nations.

Peroration: *Allah Almighty Grants His message and bestows the honour of leadership upon the one who has no say of one's own.*

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وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا شَفَاعَةٌ وَّلَا هُمْ يُنْصَرُوْنَ ﴿١٢٣﴾

123. And be fearful of the day when no soul shall avail another, nor shall any ransom be accepted, nor shall any intercession benefit, nor shall they be helped.

All the things of this world have been made to determine the direction towards which a person practically exerts himself. One who goes on the right path in this life shall have a good future. One who goes on the path of the unrighteous shall have a dark miserable future. In the Hereafter the goods of this world will not make up any shortcoming because everyone will be requited according to their deeds. In fact this is the purpose for which Allah Almighty has provided the Day of Judgement in His scheme of things. On this Day everyone will be paid what they earned and they will be directed towards the destination they strove for in worldly life. Capability to perform is transient. It is Allah, the Creator of all, Who infact owns everything. Since there will be then no time to reform oneself, intercession will not be of any avail. When a subject is requited by the Master it is not in anyone's power to help.

Peroration: *One must fear the Day when everyone will be requited for their deeds. The pride of riches will then be finished. There will be no scope for reforming oneself, nor then will one have any respite.*

وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ قَالَ اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَمِنْ ذُرِّيَّتِيْ ؕ قَالَ لَا يَنَالُ عَهْدِي الظّٰلِمِيْنَ ﴿١٢٤﴾

124. When the Lord put Ibrahim (pbuh) to test with Commandments and he fulfilled them, Allah said: Behold I am going to make you the leader of mankind. He said: And also from my offspring. He said: My promise does not extend to the wrong-doers.

Whenever someone makes a claim to have accepted righteousness it always has to be verified by one's deeds. Those who obey the Commandments of Allah Almighty do not follow their own desires in any situation and it is the renunciation of their own desires for the obedience of the Lord's Commandments which proves their claim. One who is proved right in this way is elevated by Allah Almighty to the position of leadership of mankind. A wrong-doer is never made a leader of mankind by Allah Almighty. Where-ever a wrong-doer comes forth it will be because of the ignorance of people. A wrong-doer entraps people in desires and is elevated to leadership for their own motives. But it is the truth to which one ultimately comes, although sometimes after a great deal of hardship. It is then that, by the Grace of Allah, people shall find emancipation from the tyrant.

Peroration: *One who professes to be truthful is proved so only by the renunciation of*

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one's desires. Any claim that one makes is subjected to verification. One who proves right before Allah Almighty is elevated by Him to the leadership of people.

وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا ؕ وَ
اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ؕ وَعَهِدْنَآ
اِلٰٓى اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِىَ
لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٥﴾

125. And when We made this House a place of assembly for men and a place of sanctuary for mankind and said: Take the place whereon Ibrahim (pbuh) once stood for Salat. And We commanded Ibrahim and Ismail (pbuh) to purify My House for those who will abide near it in meditation, and those who will bow down and prostrate themselves.

Allah Almighty made the house of His friend His Own House so that people may assemble there and benefit from it. A place which is made for the purpose that people gather there must be a place of safety, a sanctuary. No mention of anyone's likes and dislikes is made there. *Ibrahim* (pbuh) was a *Hanif* (one who does not need anything except the Pleasure of Allah). This is *Muqam-e-Ibrahim* (his distinction) and this is most befitting for *Salat.* Allah Almighty Ordained *Ibrahim* and *Ismail,* (Samual–pbut) that they should keep this House clean and pure for those who make *Tawaf* (going around it), bow down and prostrate themselves before Him. The way to keep it clean and pure is that those who visit this place (pilgrims) find it convenient to fulfil the objective for which they come here. First in priority is *Tawaf,* then comes sitting for meditation, then bowing down and prostration. Out of these, one should take the form one feels worthy of and should do full justice to it.

Peroration: Ka'ba, the House of Allah, is a place for the gathering of people and a sanctuary. The glory of the servants of the House of Allah is that they should do their best to make things convenient for the pilgrims. It is unfair to stand in the way of someone's meeting with one's Lord.

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا
اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ
مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ قَالَ وَمَنْ كَفَرَ
فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗٓ اِلٰى عَذَابِ
النَّارِ ؕ وَبِئْسَ الْمَصِيْرُ ﴿١٢٦﴾

126. And Ibrahim (pbuh) said: My Lord make this city a place of peace and provide its people with fruits, such of them who believe in Allah and Hereafter. Allah answered: As for him who disbelieves, I shall benefit him for a short while, and then I shall drive him to the torment of Hell Fire, and worst indeed is that destination.

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When Allah Almighty appointed *Ibrahim* (pbuh) the leader of people and specified *Bait'ullah* as the place for the gathering of people, *Ibrahim* (pbuh) prayed to Him to grant sustenance through fruits to the people of that city. They alone are worthy of pure people who are themselves pure. Wrong-doers are wrong-doers because they do not have contact with the pure ones. Peace is the glory of a city. If a city is peaceful it is easier to fulfil one's obligations to truth there. The people of such a city are respectable, in fact a model, for the visitors. This is the reason that in his prayer *Ibrahim* (pbuh) specified belief in Allah Almighty and the Last Day. *Ibrahim's* (pbuh) prayer was Granted by Allah Almighty and in response He also said that to those who will deny Him and the Last Day He will allow His bounties for a short while. One who denies Allah Almighty considers that the bounties of Allah Almighty being enjoyed are the result of one's own efforts and due to this wrong thinking one is always short of one's needs. Because of spending the bounties granted by Allah Almighty on one's desires one becomes liable for the torment of Fire and it is beyond one's power to save oneself from it. Every place that is related to human desires is evil and the one that is connected with the Pleasure of Allah Almighty is a blessed place.

Peroration: *Peace is the glory of a city. Inhabitants of a city should be model for its visitors and it is obligatory for the visitors that they respect the people of that city. A place based on human desires is bad.*

وَإِذْ يَرْفَعُ إِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ
إِسْمٰعِيلُ ؕ رَبَّنَا تَقَبَّلْ مِنَّا ؕ إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

127. When Ibrahim and Ismail (pbut) were raising the foundations of Bait'ullah they prayed to Allah Almighty: O Lord accept it from us. Verily, You are All-Hearer, All-Knower.

When *Ibrahim* and *Ismail* (pbut) were raising the foundations of *Baitu'ullah* (Ka'ba) they prayed to Allah Almighty: O Lord, accept it from us. Verily, You are All-Hearer, All-Knower. When some work is rendered for the Pleasure of Allah Almighty, it should always be started with this prayer because then the blessings of Allah Almighty become part of it. It is the glory of people that their efforts are approved by Allah Almighty.

Peroration: *Whatever a person does it should be for the Pleasure of Allah Almighty and this is the prayer with which it should be initiated.*

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ
أُمَّةً مُّسْلِمَةً لَّكَ ۠ وَأَرِنَا مَنَاسِكَنَا وَتُبْ

128. Our Lord! And make of us Muslims and of our progeny a community submissive unto You and show us ways of worship and accept our repentance, for verily, You

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عَلَيْنَا ۚ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

alone are the Acceptor of repentance–the Most Merciful.

It is the obedient who pray to their Lord for grant of obedience because their singular aim in life is submission to the Will of Allah Almighty. They should also pray to Allah Almighty that their progeny remains on the right path. In this way the Grace of Allah Almighty is always present and His lovers go on benefiting from it. It is Allah Almighty who lays down the ways of worship. One who observes these ways of worship shows humility and lowliness when one says: Accept our repentance, for verily, You alone are the Acceptor of repentance and the Most Merciful.

Peroration: To beg for the ability to obey, to entreat that one's progeny adheres to the right path, to yearn for His Mercy, to admit one's humility and lowliness, are highly important constituents of a prayer.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا
عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَ
يُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ ع ١٥

129. Our Lord! Raise amongst them a Messenger who shall recite unto them Your revelations and shall teach them the Book, the wisdom and purify them. Verily, you alone are Almighty, Truly Wise.

Ibrahim and *Ismail* (pbut) prayed to Allah Almighty to raise in their progeny a Messenger who should recite to them His revelations, teach them the Book and wisdom, and purify them. Our Holy Prophet (pbuh) is from the progeny of *Ismail* (pbuh). What a glory indeed it is to be Ordained by Allah Almighty, to have His Beloved as the model, and to have the Book which enjoins truth to ennoble the taught. The teaching of the Book is the teaching of righteousness and its practice should be made manifest. The teaching of wisdom is that the believers are taught to keep things at their appropriate places. 'To purify them' signifies that people should be detached from their selfish interests and motives and be attached to Allah Almighty. It is Allah Almighty–One singular Allah without any partner or associate–who grants honour and wisdom and one can only attain them by associating oneself with the truth.

Peroration: Honour and wisdom can only be attained by associating with the truth. One who obeys what is Ordained by Allah Almighty, has His beloved for one's model, has one's past to support one's present, is destined to attain honour as well as wisdom. It is the glory of the one who bears witness to the truth to purify others, impart knowledge of the Book to people and relieve them from fear and grief.

Evidence: In Surah **Al-e-Imran**, Allah Almighty says: وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ And let not

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those who covetously withhold of that which Allah has bestowed upon them of His Grace, think that it is good for them. Nay, it will be worse for them. The things which they covetously withheld shall soon be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth, and Allah is well-acquainted with all that you do. (3:180)

130. And whoever turns away from the religion of Ibrahim (pbuh) except for him who befooled himself. He was chosen by Us in this world, and in the Hereafter he will be certainly in the ranks of the righteous.

وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ ؕ وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿١٣٠﴾

Ibrahim (pbuh) prayed to Allah Almighty to send a Messenger in his progeny. The Messenger he has prayed for, was *Muhammad* (pbuh). One can establish a link with *Ibrahim* (pbuh) by accepting the Messenger (pbuh) he had prayed for. One who denies him certainly turns away from the religion of *Ibrahim* (pbuh). One who tries to understand an order with one's own intelligence, is unwise. While the well-guided is one who understands it the way His beloved understands it. The proof of obeying the order is that it should be obeyed in full. Allah Almighty made *Ibrahim* (pbuh) the leader of mankind because he had complied with His orders in full. This is how Allah Almighty chooses men for leadership in this world. Since it is the present that turns into future, it is certain that those who are among the chosen ones today will be among the chosen ones tomorrow, on the Day of Resurrection.

Peroration: *It is foolishness to differ with the person whom one acknowledges as one's mentor. One who has an auspicious present will have an auspicious future.*

131. And when his Lord said to him: Submit, he said: I submit to the Lord of the worlds.

اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ﴿١٣١﴾

It is essential to submit and to announce one's submission. Submission to Allah Almighty is that He is the Creator of all creatures–animate and inanimate. It is He Who grants bounties to everyone. It is the use of one's capabilities which furnishes proof of one's way, that is, whether the way one is following is right or wrong. The result of one's struggle depends entirely upon the Will of Allah Almighty. This is the criterion of submission to Allah Almighty, this is how obedience to Him is judged.

Peroration: *Bestower of all beings is the Creator. Results of all the efforts are as Willed by Allah Almighty.*

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وَوَصّٰى بِهَآ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ يٰبَنِيَّ
اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَ
اَنْتُمْ مُّسْلِمُوْنَ ﴿١٣٢﴾

132. And it is this which was enjoined by Ibrahim (pbuh) to his sons and Ya'qub (Jacob–pbuh) also saying: O my sons. Verily Allah has chosen for you this religion, so die not but as Muslims.

Ibrahim and *Yaqub* (pbut) enjoined their children to submit to Allah Almighty, the Sustainer of the worlds. The word *Wassiyat* used here, stands for that knowledge which one wants to see in one's progeny. These venerables said: Verily Allah has chosen for you this religion, so die not but as Muslims. Since one can be ordained at any time to leave this world one should never relax in submitting to Allah Almighty.

Peroration: *It is highly important that one enjoins submission of Allah Almighty upon one's children. It is this submission which is a means of liberation from fear and grief.*

اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ ۙ
اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِيْ ؕ قَالُوْا
نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَآئِكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ
وَاِسْحٰقَ اِلٰهًا وَّاحِدًا ۚ وَّ نَحْنُ لَهٗ
مُسْلِمُوْنَ ﴿١٣٣﴾

133. Were you witnesses when death appeared before Yaqub (pbuh), he asked his sons: Whom will you worship after me. They said: We shall worship your Allah and the Allah of your ancestors Ibrahim, Ismail, and Ishaq (pbut), the One Allah and to Him we surrender ourselves.

It has been a tradition with the righteous that they always enjoined their children for submission to Allah Almighty. The present is a witness of the past and the past is a witness to the present on this account. *Yaqub* (pbuh) asked his sons, what shall they worship after his demise. They replied that they will worship his Allah and the Allah of his ancestors *Ibrahim* and *Ismail* and *Ishaq*-(*Isaac*-pbut) because they believe in that One Singular Allah, who has neither any partner nor any associate. *Yaqub* (pbuh) was a witness to this statement of his sons. The worship of this One Singular Allah, who has neither any partner nor any associate is that His votary should be His and His servant alone, he should associate with His true servants, entertain true love for them, and move in their company.

Peroration: *Before one's death one should verify that one's offsprings are on the right path and one must enjoin them to remain Muslims.*

تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا
كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿١٣٤﴾

134. That was an Ummat which has passed away. For them is that which they earned, and for you is that which you earn, and you shall not be answerable for what they did.

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One who has been granted capabilities by Allah Almighty has also been assigned obligations in similar proportion by Him. Their Ummat (community that is, sons of *Ibrahim, Ismail* and *Ishaq--pbut*) were Muslims and their descendants were also Muslims. Now if someone deviates from their path but still identifies oneself with them, then one is answerable for what one does. What they did was for themselves and what these people will do will be for themselves and they will not be questioned about the deeds of their ascendants.

Peroration: *One will find the same companionship in future in which one is at present.*

وَقَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى تَهْتَدُوْا ؕ قُلْ بَلْ مِلَّةَ اِبْرٰهٖمَ حَنِيْفًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٣٥﴾

135. They say: Be Jews or Christians and you shall be rightly guided. Say: Nay, ours is the creed of Ibrahim (pbuh), who believed in one single Allah, and was not of those who ascribe divinity to any one besides Him.

The people of the Book say one can find guidance in Judaism and Christianity only. One may ask on what authority they say it. *Ibrahim* (pbuh) was a *Hanif* and he believed in One Allah who has no partner nor any associate. Now those whose ultimate aim is the Pleasure of Allah Almighty and who consider His beloved as the standard of true Faith, it is they who follow the creed of *Ibrahim* (pbuh) and it is they who claim rightly that they are descendants of *Ibrahim* (pbuh). The claim that the Jews and the Christians make in this regard is devoid of evidence.

Peroration: *The Muslims are the community of Ibrahim (pbuh). Their way is contrary to the way of polytheists.*

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿١٣٦﴾

136. Say: We affirm our faith in Allah, and what has been sent to us, and what was sent to Ibrahim, and Ismail, and Ishaq, and Ya'qub (pbut) and his children, and what was given to Musa, Isa (pbut) and what was given to the Prophets (pbut) by their Lord. We make no distinction between any of them. And it is unto Him that we surrender ourselves.

Whatever Allah Almighty has revealed to His Prophets (pbut) is for the welfare of mankind and it was an invitation to prosperity from One Omnicient Allah. Allah Almighty

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does not change His Words. This is the reason that we have faith in what was revealed by Him in the past and what has been revealed by Him now. When the Revealer is One without any partner or associate – and when those true servants of His unto whom He has revealed His Message have one single aim – the Pleasure of Allah Almighty–then they are like constituents of one body and denial of any of them will tantamount to the denial of the Order of Allah Almighty. Whether it is *Ibrahim, Ismail, Ishaq, Yaqub* (pbut), or their descendants, or whether it is *Musa, Isa* or other Prophets (pbut), all of them are constituents of one single body, although there can certainly be a difference in the degree of their distinction.

Peroration: *The ultimate aim of all the righteous people is one and in their effort to attain it they are like constituents of one body. Thus, denial of any one of them will tantamount to denial of the truth. If one has faith in the present along with faith in the past, then one will have perfect faith.*

فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَ
اِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِيْ شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ
السَّمِيْعُ الْعَلِيْمُ ﴿١٣٧﴾

137. Then if they also come to believe the way you have, they will be rightly guided, but if they turn away they are in a schism and Allah will suffice you against them for He is All-Hearing, All-Knowing.

If one accepts the truth in such a way that one does not let desire overwhelm one, the way the believers accept the truth, then one is certainly granted guidance because of one's love for the teachers. But if one denies even one of the teachers then it is proof of one's desire and inner contradiction. Wherever one comes across contradiction it will not be possible to maintain coherence. Then Allah Almighty will overcome them on your behalf, All-Hearing and All-Knowing as He is, it does not take Him any time to cause things to reach their conclusion.

Peroration: Wherever there is contradiction, dissention will occur. One who denies the truth is surrounded by one's denial. The righteous are not answerable for this.

صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۖ وَّ
نَحْنُ لَهٗ عٰبِدُوْنَ ﴿١٣٨﴾

138. Allah's colour, and who has better than His colour, it is He alone Whom we worship.

One who does not pursue desires and loves sincere teachers, imbibes their colour. *Range-e-Shahoodi* (the colour of the mentor) is Allah's colour. There cannot be any better for the reason that it is a colour which never looses its attraction. This is the way of those who worship Allah Almighty alone, that is, they abandon their desires and love their mentors.

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Peroration: *The pleasure of the beloved of Allah Almighty is the Pleasure of Allah Almighty. This is what is called Range-e-Shahoodi. None can be better. One can worship Allah Almighty by following the mode and manner of His beloved only.*

قُلْ اَتُحَآجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَ
لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ
مُخْلِصُوْنَ ۝١٣٩

139. Say: Do you dispute with us regarding Allah. But He is our Sustainer as well as yours – and for us are our deeds and for you your deeds, and we are devoted to Him alone.

Allah Almighty is the Creator of all. He is the Sustainer of all the worlds. He sustains all through His Knowledge. Why should then there be any dispute about Him, when He is One, without any partner or associate, who requites everyone according to their deeds. He who takes His colour is granted success in both the worlds, while the others suffer loss in this world as well as in the next. It is He and He alone who gives reward and retribution. There is a dispute when a person tries to insert personal desire in His Pleasure. The way to become His true servant is by being with His true servants.

Peroration: *There is no dispute as long as one does not insert one's selfish desire in the Pleasure of Allah Almighty. When it is He Who grants bounties and also He Who requites everyone's deeds then why all this wrangling. Togetherness with the sincere person will be proof of one's truthfulness.*

اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَ
يَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا هُوْدًا اَوْ نَصٰرٰى ؕ
قُلْ ءَاَنْتُمْ اَعْلَمُ اَمِ اللّٰهُ ؕ وَمَنْ اَظْلَمُ مِمَّنْ
كَتَمَ شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ
عَمَّا تَعْمَلُوْنَ ۝١٤٠

140. Or do you say that Ibrahim (pbuh) and Ismail (pbuh) and Ishaq (pbuh) and Yaqub (pbuh) and their descendants were Jews or Christians. Say: Do you know better or Allah knows better. And who is more unjust than the one who conceals the testimony he has from Allah. And Allah is not unaware of what you do.

One who tries to know the righteous from personal standards always reaches the conclusion according to one's own liking. Had one desired truth one would have attained it. It is the glory of deposition and evidence that they should be based on facts. It is very cruel indeed to say that those who are dear to Allah Almighty had a colour different from Him. All the righteous people were Muslims, no matter to which community they belonged. It is Allah Almighty who is the Omniscient. The knowledge, which does not bear the verification of Divine Knowledge, is evil. It has no value in the realm of truth. One who has received the truth is its custodian. If one fails to express it, when its

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expression is warranted, one is a tyrant preferring desires over the expression of truth. Nothing is hidden from Allah Almighty. He knows what lies in the heart and mind of man. It is also impossible–absolutely impossible–for anyone to achieve what one desires except by the Will of Allah Almighty.

Peroration: *It is unjust to judge the righteous by one's own standard. That alone is the right knowledge which has the verification of the Knowledge revealed by Allah Almighty. It is great tyranny to conceal the evidence of truth. Nothing results without the Will of Allah Almighty.*

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا
كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾ ع ١٢ ١٢

141. That was a nation which has passed away. For them is that which they earned and for you is that which you earn, and you will not be held answerable for what they did.

To speculate about the past does not mean that the obligations pertaining to the present are being fulfilled. Those who had the privilege of taking light from those luminaries of the past, their claim is valid and supported by evidence. Followers of the truthful are truthful. It is but the truthful who can benefit from the truthful. What the people of earlier times did was for themselves. Those who are using the capabilities Granted to them by Allah Almighty are responsible for their deeds. Since they are not responsible for what people of the earlier times did, they will not be answerable for their deeds.

Peroration: *We will not be answerable for that which is not our responsibility.*

Evidence: In Surah **Al-Anfal,** Allah Almighty says: يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ ﴿٦﴾ Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they see it. (8:6)

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن
قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُل لِّلَّهِ الْمَشْرِقُ وَ
الْمَغْرِبُ ۚ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٤٢﴾

142. The fools will say: What has turned them from the Qiblah they had. Say: To Allah belong the East and the West. He guides to the straight path whomsoever He Wills.

Those who are devoid of understanding, do not acknowledge the faithful and for this reason they are always busy in finding contradictions in them and ridiculing them. It is only the wise who know what wisdom demands. A stupid will not desist from criticism when a new characteristic of the sincere will become manifest before him. At first the Prophet (pbuh) used to offer *Salat* in the direction of *Qiblah-e-Awal,* which is called *Bait-ul-Muqaddas.* When Allah Almighty Ordered him to turn the face towards *Baitu'llah* (K'aba), he began to offer *Salat* in the direction of *Baitu'llah.* The excellence of the

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submission lies in respectful compliance of Allah Almighty–the Omniscient. When the east, to which we have our back, and the west, towards which we have our face, belong to Him, then there is no contradiction in the order if the believers are ordained to turn their faces in prayers towards the *Ka'ba* instead of *Bait-ul-Muqaddas*. A true servant of Allah Almighty is always with the Lord, the Master, the Sustainer. Well-pleased with the situation in which one is kept by Him, one ceaselessly prays for His nearness.

Peroration: *Stupid is one who accepts the title but does not accept the title-holder. A true believer is one who always prays for the nearness of Allah Almighty, and remians content wherever one is kept by Allah.*

143. Thus We have made you a community justly balanced so that you may be witnesses over mankind and that the Messenger be a witness over you. And We made the Qiblah to which you directed your face in prayer to distinguish those who followed the Messenger (pbuh) from those who turned on their heels. It was indeed a hard test, except for those whom Allah guided. And Allah would never let your faith go waste. Allah is the Most Compassionate, the Most Merciful to the people.

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا
شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ
شَهِيْدًا ؕ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا
لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى
عَقِبَيْهِ ؕ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ
هَدَى اللّٰهُ ؕ وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ؕ
اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿١٤٣﴾

The glory of a justly balanced community is that the truth is perfectly obvious to them and there is no scope at all for the appearance of any other Prophet. Prophet *Muhammad* (pbuh) was *Kul* (complete) and the last of the Prophets. All the Prophets who appeared before him represented a 'part' or a 'major part' of the whole. In the ages which preceded him some people accepted the truth and some denied it. After some time decision was made about the people on the testimony of the Prophet sent to them. Those who denied the truth were punished and who accepted it were granted salvation. Prophet *Muhammad* (pbuh) perfected the office of prophethood by saying: On account of their ignorance they have not been able to know their relationship with me and if they would not come to believe in me their future generations certainly will do so. This is how this community was granted the honour of being 'the justly balanced' community. Now it is an honour for this community that it is witness to all the previous Prophets (pbut) and the Prophet (pbuh) is a witness to this community. This is the community which believes that all the Prophets (pbut), in their own circumstances did justice to their mission of conveying glad tidings on behalf of Allah Almighty to the righteous and warnings to the

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unrighteous. The light and guidance which have been granted to us from the Prophet (pbuh) will go on increasing every moment. It is Allah Almighty–the Omniscient–who had appointed *Baitu'l-Muqaddas* as *Qiblah* for the Muslims and it is also He who later replaced it by *K'aba*. This change in *Qiblah* was in fact meant to know who was with the guide and who was attached with the place. Those who are attached with the place, it is very hard for them to go with the guide to a new place. On the other hand those who are with the guide are granted guidance by Allah Almighty. They cross every stage in the company of the guide. Allah Almighty does not let the faith of one who loves the guide, go waste, because He is the Most Merciful to His people, forgives their omissions, pardons their sins, and does not lay on anyone a burden which one cannot bear.

Peroration: *One is saved from going to extremes if truth is clearly evident. Attachment to a place is not the proof of association with the guide. Guidance is received because of association with the guide. People should be forgiven for their sins and omissions and they should not be burdened beyond their capacity.*

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۭ وَاِنَّ الَّذِيْنَ اُوْتُوا
الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۭ وَمَا
اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝

144. We are seeing the turning of your face to the heaven. We will certainly make you turn to Qiblah which you like. Turn then, your face towards the sacred mosque. And wherever you are, turn your face towards it. And those who have been given the Book know that it is from their Lord and Allah is not unmindful of what they do.

It is the glory of the Prophet (pbuh) that he would always eagerly look forward to the Order of Allah Almighty. Whatever is Ordained by Allah Almighty, does take place. Only the true believers could follow the change in the direction of *Qiblah* towards *Ka'ba*. This change of *Qibla* from *Bait-ul-Maqdis* in Jerusalem to *Ka'ba* at Mecca, was something very difficult for those who were attached to the former place. Then it was ordained that he (the Prophet–pbuh) should turn his face towards *Masjid-ul-Haram* (the sacred mosque) and the order was immediately obeyed and since then it has become a rule with the believers that wherever they are they turn their faces towards that direction in prayer. The people of the Book certainly knew it and know that the order in respect of the change of *Qiblah* was from the Lord. And if they are hiding this truth, and have started ridiculing it out of sheer nonsense, then they should know that Allah Almighty is not unmindful of what they do. They will certainly be requited for their deeds.

Peroration: *The lover should mend his direction with reference to the beloved at all places. To hide evidence is a vice.*

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وَلَئِنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ وَمَآ اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۭ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ مِّنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝ وقف لازم

145. And if you bring all evidence to those who have been given the Book they would not follow your Qiblah, and neither are you the follower of their Qiblah, nor would they follow one another's Qiblah. And if you were to follow their caprices, even after the knowledge that has come to you then you will be one amongst the transgressors.

Those who go by their desires do not accept the truth, no matter how many proofs are shown to them. As far as the truthful are concerned, it is not possible that they follow anybody's desire.Then, the People of the Book do not accept even each other's *Qiblah.* Each of them tries to maintain its own separate identity. They accept a part of *Bait-ul-Maqadis* and those who accept one reject the other. When they are not one amongst themselves on the issue of *Qiblah,* what they say becomes meaningless. Thus, it will indeed be a great tyranny if after being informed, one tries to please the people of the Book, rather than pleasing Allah Almighty and His Prophet (pbuh).

Peroration: *One who follows one's own desires does not accept any sign. When there is a difference of opinion even among the critics then cirticism becomes meaningless. One who prefers desires of someone over the desires of Allah Almighty and His Prophet (pbuh), is from among the tyrants.*

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ۭ وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ۝ وقف لازم

146. Those whom we have granted the Book recognize him as they recognize their own sons. And verily a group amongst them conceals the truth while they know it.

The People of the Book were not in any doubt due to the change in *Qiblah* because they recognized each and everything of the Prophet (pbuh). The way they do not make any mistake in recognizing their sons, similarly, they have no doubt regarding the identity of the Prophet (pbuh). Due to the pursuit of desires, a group of them deliberately conceals the truth and this is how they prefer to maintain their identity, rather than accepting the truth.

Peroration: *Where one thinks that maintaining of one's own identity is more important than the acceptance of the truth, one would conceal the truth deliberately.*

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝ ع

147. The truth is from your Lord. So be not at all among those who doubt.

The truth has nothing to do with anybody's desires. It is from the Cherisher and Sustainer of the world and is for the betterment of mankind. Since He is free from needs as well as

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desires, those who accept His Order are the ones who are bound to benefit. One who doubts His Orders is detached from the truth, falls away from it and sustains loss.

Peroration: *One whose word is for the welfare of mankind and who is free from desires, must be obeyed. One who doubts His word is torn apart and falls away from the Truth.*

Evidence: In Surah **An-Nahl,** Allah Almighty says: وَيَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ اَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيْدًا عَلٰى هٰٓؤُلَآءِ ۭ وَنَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً وَّبُشْرٰى لِلْمُسْلِمِيْنَ ۝ And on the Day when We shall raise within every community a witness on them from among themselves and make you witness over them, and you (O Prophet) We will bring forth to bear witness upon all of them. And We have bestowed upon you this Divine Writ, to make everything clear, and to provide guidance and grace and a glad tiding unto all who are Muslims. (16:89)

148. For everyone's attention there is a direction to which he turns his face. Then try to excel in virtues. Wherever you may be Allah will bring you all together. Verily, Allah has power over all things.

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ۭ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝١٤٨

There is always some direction which attracts one's attention and one has to select one to set oneself to. If it is the direction which is blessed with the Pleasure of Allah and His Prophet (pbuh), one who directs oneself to it will then excel in virtues. On the contrary, if one sets oneself to the opposite direction then one will be in a miserable situation and the result will also be miserable. In both cases return to Allah Almighty is definite because He is the Sender. No situation is beyond His power. When one's return to Allah Almighty is certain, and it is impossible to do anything against His Will, then one should willingly follow the beloved of Allah Almighty, that is Prophet *Muhammad* (pbuh) because it is a testimony of truthfulness in the sight of Allah Almighty.

Peroration: *When return to Allah Almighty is certain then the success of the present life and Hereafter lies in excelling in good deeds.*

149. And from wheresoever you come, turn your face to the sacred mosque. That is indeed the truth from your Lord. And Allah is not unmindful of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ وَاِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝١٤٩

The central position (on the globe) of the sacred mosque is Ordained by Allah Almighty. No matter what the place, the proof of one's affiliation with the community will be provided by directing one's face towards this centre. It is this position which will also furnish proof of uniformity of action. The Omniscient as He is, nothing is hidden from Allah Almighty.

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Peroration: *Obtaining direction from one source shall automatically ensure uniformity in actions.*

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۖ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ ۙ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ
حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ
وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ
تَهْتَدُونَ ﴿١٥٠﴾

150. And from wheresoever you come, turn your face towards the sacred mosque, and wherever you may be, turn your face towards it, so that people have no argument against you except those who do wrong. So fear them not, but fear Me, that I may complete My favours on you, and that you may be guided.

If one is with the community, both in struggle and peace, then this relationship is perfect. A perfect relationship is free of contradiction. When at every place one's every action is modelled on the action of the beloved, and one is following him even when one is not engaged in any activity, there will be no scope for objection. Those who speak under the impulse of their desires are tyrants. To fear them or to attach importance to their objections is wrong. In this Book it was revealed that *Qiblah* will be changed, then what needs to be done to establish the truth is that the central position of the new *Qiblah* be highlighted. One who faithfully follows in public and private life, the beloved of Allah Almighty is rewarded by Him and is granted more and more facilities and greater guidance by Him. Guidance granted by Him is the reward of living an honest, upright and virtuous life in this world.

Perotation: *If one faithfully follows the beloved of Allah Almighty in struggle as well as peace there will be no cause for people to object because obedience of the Prophet (pbuh) is the true standard of judgement of virtue. Objection raised by the ignorants carry no weight. The right thing is to fear Allah Almighty because it is He Who grants reward for everything one does.*

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ
آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

151. Similarly, We sent to you from among you, a Messenger who recites to you Our revelation and purifies you, and teaches you the Book and wisdom, and teaches what you knew not.

While raising the foundations of *Baitu'llah, Ibrahim* and *Ismail* (pbut) had prayed to Allah Almighty that a prophet may be sent in their progeny to recite to them His verses

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and instruct them in Scripture and wisdom, and sanctify them. Verily, Allah is exalted in Might, and Wisdom. This prayer was granted and the Prophet *Muhammad* (pbuh) came on acceptance of the prayer. Those who are to be reformed must always have a perfect model before them. They should abide by the Order of Allah Almighty and follow His beloved as their model. The teachings of the Book enjoin that obedience of Allah Almighty must be evident. Wisdom warrants that one must have the knowledge of keeping things at their proper place. Before that it was not known that if someone bears witness to the ignorance of a wrong-doer, the wrong-doer is protected. This opens the doors of mercy. Despite delay, the embryo of mercy does sprout from it.

Peroration: *It is the Order of Allah Almighty alone which is worthy of obedience and it is His beloved who is worthy of being a model, an ideal. One who is purified by the beloved of Allah Almighty, is practically initiated. The teaching of the Book and wisdom furnish the proof of honesty.*

152. Therefore, remember Me and I will remember you, and be thankful unto Me and don't be ungrateful towards Me.

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَ لَا تَكْفُرُوْنِ ﴿١٥٢﴾ ع ١٥

It is obligatory for a servant of Allah Almighty to glorify His Name. One who remembers Him becomes a follower of the Prophet (pbuh). One who glorifies the Name of Allah Almighty, has one's name elevated by Him, even if one is a very humble servant of His. Thankfulness is that one should invoke Allah's blessings on the Prophet (pbuh), become a servant of Allah Almighty and be thankful to Him in every situation. Not having affection for the near ones of the Prophet (pbuh) is thanklessness.

Peroration: One who takes to the rememberance of Allah Almighty becomes a follower of the Prophet (pbuh) and one who takes to invoking Allah's blessings on the Prophet (pbuh) becomes a thankful servant of Allah Almighty. The way to save oneself from ingratitude is that one should develop affection for those who are near and dear to the Prophet (pbuh).

Evidence: In Surah **At-Tauba**, Allah Almighty says: لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴿١٢٨﴾ Indeed there has come unto you a Messenger from amongst yourselves. It grieves him that you may suffer. He is full of concern for you and full of compassion and mercy for the believers. (9:128)

153. O you who believe! Seek help through perseverance and prayer, verily Allah is with those who show perseverance.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَ الصَّلٰوةِ ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿١٥٣﴾

'To be' and 'not to be' are two places. To cope with both with equanimity is the

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evidence of sincerity. One can do full justice to both if one passes from the former with thankfulness and the latter with patience. On the station of 'not to be', the bounty of the Omniscient should be taken to mean that one is likely to be granted more knowledge. This would be termed as patience. If one associates oneself with those who show patience it will be called seeking help through patience because such persons live in the Company of Allah Almighty. To seek help through *Salat* is that one should always strive to attain the Pleasure of Allah Almighty and His Prophet (pbuh) and constantly struggle for self-purification. One who adheres to the truth even when one is in the state of nothingness, is certainly rewarded with the Companionship of Allah Almighty.

Peroration: *With patience and prayers one weathers the trials and tribulations and thus provides proof of being in the Company of Allah Almighty.*

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ۝

154. And say not of those who laid their lives in the way of Allah that they are dead. They are alive but you perceive not.

One who lays down one's life in the Cause of Allah Almighty sacrifices one's likes and desires to attain His Pleasure and thus gains the companionship of *Al-Haiy* (the Living). For such a person death means union with Allah. Life is the name of one's company with Allah. Those who do not know the life that is attained by virtue of the togetherness with Allah, have no perception. One who sacrifies one's life for Him attains such a high status in the sight of Allah Almighty that all one's deeds are approved by Him.

Peroration: *One who sacrifies one's life in the way of Allah Almighty is so elevated that all one's deeds are approved by Him. Life is but another name of the Company of Allah.*

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَبَشِّرِ الصّٰبِرِيْنَ ۝

155. And certainly We shall try you by fear and hunger, and loss of worldly goods, lives, and fruits. And give glad tidings to those who are patient.

The proof of one's being upto the mark in patience is not furnished by its mere claim. Its first evidence comes from one's profound fear of Allah Almighty. That is, even if the result is not to one's liking one must admit the Omnipotence of Allah Almighty, with the conviction that since it is His Will why should one fear anyone else. The second proof is furnished by one's perseverance in the event of hunger. One who is blessed with patience has firm belief that everything is granted by Allah Almighty. So if there is any reduction in His bounties one attributes it to Allah Almighty with the conviction that the right measure to reform one is that one should be kept hungry and when that is no longer

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necessary then He Grants what He Wills. The reason being that He is Omniscient, Omnipotent and Absolutely Independent. He is neither short of anything nor has to seek permission from anyone for granting anything to anyone. Whatever He grants, He grants with Divine Knowledge and it is matchless. The third proof comes from suffering the loss of goods with magnanimity. What should then be seen is that Allah Almighty wants to grant more knowledge. If one has an eye on the ultimate object, one is then relieved of tension. Fourth proof comes when one bears the loss of lives with fortitude. That is, one does not utter a word of complaint if the number of near ones is reduced by death. If results are accepted as the Will of Allah Almighty then one acquits oneself of his duties creditably. To reject that the result is due to numerical strength is a certificate of patience. The fifth proof comes when one cheerfully bears the loss of fruit/produce. When, despite reduction in crop, one gives the rightful sharers their due as usual and thereby keeps the unity intact. There is glad tidings for those who prove themselves upto the mark in all the five situations. They get the companionship of the truthful as reward the essence of which is welfare in both the worlds–this world and the next.

Peroration: Patience of the believer is tried through fear, hunger, loss of worldly goods, lives and fruits. If one shows fortitude under these circumstances one gets the glad tidings of welfare in both worlds.

الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ ۝

156. When adversity overtakes them they say: Verily, to Allah we belong and, verily, to Him we are to return.

It is the majesty of those who exercise patience that when they are faced with some hardship or trouble they say: Verily, to Allah we belong and verily, to Him we are to return. He who has sent us here is the All-Knower, the Helper, the Bestower and it is to Him that we have to return. For this reason they are always striving to seek the Pleasure of Allah Almighty–the Omnipotent.

Peroration: We will return to Him from whom we have come. In the time which is available to us, between our coming and going, we must keep ourselves devoted entirely to winning His and His Prophet's (pbuh) Pleasure.

اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۟ وَاُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ۝

157. It is they upon whom are their Lord's blessings and mercy and it is they who are rightly guided.

These people who show patience when they are in trouble, and keep their attention towards their Lord, and do not utter any word of complaint, receive bounties from their Lord. They are favoured with Divine Help. They are constantly surrounded by the

Mercy of Allah Almighty. Even a small deed on their part is graded high by Allah Almighty. And it is they who are certified by Him as rightly guided.

Peroration: *Allah Almighty showers His Bounties and Mercy on those who prove themselves right before Him. After the stage of 'to be' when one is upto the mark on the stage of 'not to be' then one is awarded the certificate of being truly guided.*

158. Verily As-Safa and Al-Marwa are among the symbols of Allah. So whosoever performs pilgrimage to the House of Allah or Umra there is no harm for him if he strides to and fro between these two. And whosoever does good on his own accord then verily Allah is Appreciative and All-Knowing.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ۭ وَمَنْ تَطَوَّعَ خَيْرًا ۙ فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ۝١٥٨

Because of the pious people, on whom Allah Almighty has bestowed His Blessings and Mercy and who have been declared truly guided by Him, *As-Safa* and *Al-Murwa* are His symbols. The revered wife of *Ibrahim* (pbuh) kept running to and fro between these two mountains. Her struggle was so approved that now these two sites are among the signs of Allah Almighty. Whether one goes for *Haj* or *Umra* (visit to *K'aba* on days other tham *Haj*) running between these mountains is compulsory. It is not compulsory to visit *Arafat* when one performs *Umra*. If due to sheer lack of knowledge, the practice of the favourites of Allah Almighty appears to exceed its real form, or falls short of it, then it is obligatory for the learned to revive the original practice. It is essential to illuminate its true significance. It is not fair to abandon a good deed for fear of being counted among the less informed. Virtue is, in the real sense, devoting oneself entirely to the Pleasure of Allah Almighty and His Prophet (pbuh) and spending one's capabilities, for His Pleasure in the ways of the devout. Allah Almighty holds such people in great respect. Who can be more knowledgeable than Allah Almighty. One who is declared truly guided by Him is reliable. Every step that one takes, illuminates the way and can be followed with confidence.

Peroration: *Footsteps of the devout illuminate the way. Running to and fro between the mountains of Safa and Murwa is compulsory during Haj as well as Umrah. Wisdom and respect increases wih the recognition of the guided people.*

159. Verily those who conceal the clear signs and the guidance sent by Us, after Our making them clear to the people

إِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِي

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الْكِتٰبِ ۙ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَ ﴿١٥٩﴾

through the Book, it is those who are cursed by Allah and by those who have the right to curse.

They are cursed who conceal Allah's clear signs, which are a source of guidance for the people. Similar is the case of those who hide the light of guidance. The cursed is the one who not only goes against the truth but also prevents others from it. Such people are cursed by Allah Almighty and His pious people.

Peroration: One who conceals the truth and virtue is cursed. It is a sign of being cursed that one does evil and induces others to it. One who curses must be pure.

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَبَيَّنُوْا فَاُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْ ۚ وَاَنَا التَّوَّابُ الرَّحِيْمُ ﴿١٦٠﴾

160. Except those who repent, and reform themselves and make it known. It is they to whom I relent. And I am the Acceptor of repentance–The Merciful.

When those who are given to concealing the truth and preventing people from it, renounce these habits and become penitent, reform themselves through their association with pious people, and highlight the truth, then they become worthy of Allah's attention. The Merciful as He is, He accepts their penitence. One is bad because of the evil one has, but must be shown mercy when one abandous evil ways. Not to show mercy to the penitent is a sign that one is not blessed with the company of the righteous.

Peroration: By repenting, seeking correction and elucidating righteousness Allah Almighty's Grace and attention is acquired. Keeping a distance from those who shun evil is not a sign of righteousness.

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿١٦١﴾

161. Verily those who disbelieve and die in a state of disbelief are the people on whom shall be the curse of Allah, and of the angels, and of all mankind.

Those who deny the truth and die in a state of disbelief are cursed by Allah Almighty, and angels, and people at large. These people are cursed because of their disobedience to Allah Almighty. Righteous people do not have any concern with them.

Peroration: One should have no concern with a person who denies the truth, neither in this life nor after death.

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿١٦٢﴾

162. They shall abide therein. Neither shall their suffering be lightened, nor shall they be granted any respite.

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Those who return from this world in the state of disbelief are eternally cursed. A curse in actuality is distance from virtue. The distance means torment. The cursed will not be relieved of torment nor will they be given respite.

Peroration: *One should be a true believer all the time. The call of death can come any moment.*

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿١٦٣﴾ ع ١٩ ١١ ٢

163. And your Allah is One Allah, there is no Allah but He, the Most-Beneficent, the Most-Merciful.

He Who has absolutely no partner, Who is the Creator of all and everything is the One and only Allah. None other than He is worthy of worship. It is He Who rewards. It is He Who grants everything. It is He, Who will requite for all our deeds. He blesses people with His Mercy, with His Grace. If one is going away from the limit of reform, He Who is the Most Beneficent, leads one into such a situation where because of personal experience one begins to believe in Him, accepts the reform, and lives in the company of the pious, then Allah Almighty constantly showers His Mercy.

Peroration: *He who is worthy of worship is One, Singular, Alone. He enables those who are away from Him, to come near Him through their own experiences, and favours them with His infinite Mercy.*

Evidence: In Surah **Yunus**, Allah Almighty says: اَلَآ اِنَّ لِلّٰهِ مَنْ فِى السَّمٰوٰتِ وَمَنْ فِى الْاَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ شُرَكَآءَ ۗ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿٦٦﴾ Behold Verily to Allah belong all creatures in the heavens and on the earth. Whom do they follow, who worship as His partner others besides Allah. They follow nothing but their own fancy, and they do nothing but make wild guesses. (10:66)

اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِىْ تَجْرِىْ فِى الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۖ وَّتَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿١٦٤﴾

164. Verily in the creation of the heavens and the earth, and in the alternation of the night and day, and in the ships which sail through the ocean with that which profits people, and in that which Allah sends down from the sky water reviving thereby the earth after its death, and scatters therein all kinds of animals, and the change of winds and the clouds subjected between sky and the earth are indeed signs for people who think.

The creation of the heavens and the earth is the manifestation of One Creator. The base on which we stand and the time we make use of are the bounties of Allah Almighty. The

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Creator of all and everything is so Omniscient that He has not created anything without purpose. Whatever He has made is for the benefit of people, but He does not ask for anything in return. The passengers of a boat, as well as the sea in which it sails, are His Creations. The goods (bounties) which are transported by means of it are also Granted by Him. The productivity of soil depends on a certain level of underground water and when the soil ceases to be productive then man cannot get the necessities of his life from it. It is Allah Almighty who revives the dead earth. In order to keep the productivity of the earth at a moderate level, He has spread animals all over the globe. None of these is without a purpose. Such animals, the usefulness of which is known to people, are regarded as friends, others are considered enemies. The animals which eat the things used by mankind render matchless service. When the service they render is known to people they are exalted to the nearness of Allah Almighty. If the winds blow in one direction they turn into torment. Change in the direction of winds is a sign of His Glory–His Glory Who is the Creator of all and everything. The wind which constantly blows in one direction is one wind. Change in the direction of winds promotes the process of life. Then there are clouds which are subdued between the heavens and the earth. In their location, in their riding the mount of air, in their whole process of formation and rain, clouds are the manifestation of the Creator. When all the constituents of life are from Allah Almighty, intelligence demands that one should always have one's attention towards Allah Almighty–no matter whether it is anything between the heavens and the earth, or between day and night, or concerns the transportation of the bounties of Allah Almighty, or relates to the use of land and animals, or is connected with the benefits of clouds. Whether the bounty Granted by Him is temporary or lasting, it is matchless.

Peroration: The bounty of Allah Almighty, whether eternal or otherwise is granted with perfect knowledge and for the wise it serves as a means of achieving the nearness of Allah Almighty.

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ؕ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ ۙ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ وَّ اَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ﴿١٦٥﴾

165. And yet there are people who choose others besides Allah, and love them as Allah should be loved, while those who have attained faith, love Allah ardently–more than all else. If they who are bent upon doing evil could but see the torment that all power belongs to Allah and that Allah is severe in punishment.

Those whose vision is only to the extent of cause, they start believing the disbelievers. To them, one who has in one's hand what they desire, becomes their objective. They

accept that person like Allah Almighty–the Absolute Benefactor. This is against the truth. The glory of the believers is that they love Allah Almighty most vehemently. They obey Orders of Allah Almighty and follow the footsteps of His beloved. This is how what they profess proves true by the evidence of their practice. Unless and until one identifies oneself with the beloved of Allah Almighty, one does not have any proof of vehement love for Him. They who see material things only, must bear in mind that material things shall one day certainly come to an end and then they will be called upon to account for their usage against the truth. It will be the time when respite will be over. It will be the time when power will be wielded by Allah Almighty alone Who is the Best Rewarder and Whose Punishment is very severe.

Peroration: *One who does not have ardent love for Allah Almighty is proceeding towards severe torment. All power lies with Him Who is the Best Rewarder.*

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

166. When those who made the people follow become wary of the followers, and see chastisement, and all their ties will be cut asunder.

Those who, by virtue of their ties, make others follow them, they keep their contact with their followers only to the extent of their own interest. Thus termination of their contact is sure to make them sick of their followers. And when they see before them the punishment for employing their contacts for their own desires their friendship turns into enmity.

Peroration: *When relations are used for personal desires what inevitably results is disgust and enmity as such ties are never lasting. If one has ardent love for Allah (the Causer of causes) then contact is eternal.*

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ ع ٢٠

167. And those who had followed them would say: If we have a chance to return, then we would disown them as they have done us. Thus will Allah show them their own wistful longings and they shall not be getting out of the Fire.

When those who are attached to material goods will see the disgust of their so-called guardians against them, they will also say that if they could return to the world and have some respite, they will also show the same disgust that is being shown to them now by their erstwhile masters. In fact this will be the result of their deeds which will come upon them in the form of longings because they will then have no time to do good deeds nor then will there be any scope for their proving themselves true. The outcome of the misdeeds will surround them in the shape of fire and escaping it would be impossible.

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Peroration: *Attachment with material goods always leads to the imitation of others and brings alienation in its wake. The aim of the believer is to strive to attain the Pleasure of Allah Almighty and follow the footsteps of the devout. Contacts based on material considerations end in disgust.*

Evidence: In Surah **An-Nisa,** Allah Almighty says: مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝ He who obeys the Messenger (pbuh) has indeed obeyed Allah, but he who turns away then We have not sent you to watch over them. (4:80)

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝۱۶۸

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Satan. Verily, he is your enemy.

It is Allah Almighty who has created all things. It is also He who has determined the boundaries of lawful and unlawful, and these boundaries are for the welfare of mankind. The bounties of Allah Almighty, from the time when they are granted to the stage of their use, warrant that the boundaries fixed for them are respected. If throughout these stages one strives to make the right use of them then one would be following the footsteps of the beloved of Allah Almighty, otherwise it will be impossible for one to protect oneself against the seige of Satan. The security of mankind lies in going against the footsteps of one whose sole aim is the enmity of mankind.

Peroration: It is in the best interest of man's security to go against the footsteps of Satan–an open enemy of mankind.

اِنَّمَا يَاْمُرُكُمْ بِالسُّوْۗءِ وَالْفَحْشَاۗءِ وَاَنْ تَقُوْلُوْا عَلَي اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝۱۶۹

169. He bids you only to do what is evil and shameful, and incites you to say against Allah Almighty something of which you have no knowledge.

The first suggestion of Satan is to get what is actually Granted by Allah Almighty through the hands of someone else. He (Satan) prompts the baser-self of people to focus on their personal interests only, and that nothing will be granted rather one shall have to snatch it. In this approach, evil and indecency become indispensible. In this way one is neither able to do justice to oneself nor to others. Then one will express one's views about Allah Almighty under one's own desire which will tantamount to changing the criterion of the truth to one's own liking. To speak with knowledge about Allah Almighty is that when one is relieved of fear and grief then one should mention one's condition to others.

Peroration: *One who follows Satan will neither do justice to oneself, nor to Allah's creatures. One will try to bend the principles of truth according to one's own liking.*

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وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْقِلُوْنَ شَيْـًٔا وَّلَا يَهْتَدُوْنَ ﴿١٧٠﴾

170. And when it is said to them: Follow that which Allah has sent, they say: No, we shall follow the ways of our forefathers. What, even if their forefathers were devoid of wisdom and guidance.

When those who follow the footsteps of Satan do what they like are exhorted to obey Allah and follow His faithful servants they say: We will follow the footsteps of our forefathers. They are the standard for us. Little knowing that the only standard which is acceptable is the one determined by Allah Almighty. In order to be an exempler it is a must that one strictly follows the model, and for strict conformity intelligence and guidance have importance similar to evidence. Being intelligent is that Knowledge of Allah Almighty–the Omniscient–is accepted as the means of success and the knowledge which takes one away from Him is rejected outright. The guidance is that one should have sincere love for the devout, the truly faithful. If both these conditions of intelligence and guidance are present then one certainly gains by following the devout but whatever benefit one gains is gained from the present because the excellence of the past is established when the present bears witness to it. Those for whom their own likes constitute the standard can never reach a correct decision.

Peroration: *One who accepts the knowledge which brings one closer to Allah Almighty and rejects the knowledge which takes one away from Him, and thereby gives proof of intelligence is worthy of being followed. Allah loves the devout, the truly faithful.*

وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّنِدَآءً ؕ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ﴿١٧١﴾

171. And the parable of those who disbelieve is of one who shouts to that which hears nothing, except a call and a cry; deaf, dumb, blind; they do not use their reason.

To a disbeliever the invitation to enjoin righteousness sounds like a mere cry. The ears which are attuned to the desires of the self are deaf, the tongue which is subject to the desires of the self is dumb, and the eyes which see under the influence of desires are blind. Wisdom demands that one should listen to one whose speech conveys the saying of Allah Almighty, one should mention that which has already proved beneficial, and one should see only the footsteps of the beloved of Allah Almighty. The use of capabilities against the liking of Allah Almighty is stark stupidity.

Peroration: *Wisdom lies in listening to one who conveys the saying of Allah Almighty, mentioning that which has already proved beneficial, and keeping one's eye on the footsteps of the beloved of Allah Almighty. Those who disbelieve do not use their intellect.*

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يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿١٧٢﴾

172. O you who believe! Eat of the lawful things that We have provided for you and be grateful to Allah if you really worship Him.

Lawful things are those bounties of Allah Almighty that have been declared so by Him. This is a blessing to the believers from their Lord. They are constantly striving to attain the Pleasure and Grace of Allah Almighty and respect the boundaries fixed by Him. They do not consider that the sustenance they get is exclusively for their own use. They express their gratitude for it to Allah Almighty in a practical manner by sharing it with those who have a right over them. This is the excellence of one's service to Allah Almighty.

Peroration: *It is the glory of people, in their capacity as servants of Allah, that they should respect the boundaries fixed by Him, consider whatever they recieve to be from Allah and should eat and feed others to attain the Pleasure of Allah Almighty only.*

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَمَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَلَآ اِثْمَ عَلَيْهِ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٧٣﴾

173. He has forbidden you that which is dead and blood, and flesh of swine, and that over which any name other than Allah's has been invoked. But whosoever is driven by extreme necessity–eats neither desiring it, nor exceeding the limits–no sin shall be upon him. Verily, Allah is All-Forgiving, All-Merciful.

Things that have been forbidden by Allah Almighty are carrion, blood, swine's flesh, and that over the slaughter of which Allah's name was not invoked. Any animal that dies without the glorification of Allah being pronounced over it, is dead. The blood that has drained from the veins is also unclean. This is the reason why flesh is used after washing and this act furnishes the proof of respect for the limits prescribed by Allah Almighty. Swine is the quadruped the flesh of which is forbidden. People who use it commit shameful acts. Sexual lust brings them down from the level of humanity. The animal over the slaughter of which any name other than Allah Almighty is invoked becomes unlawful because of an action which is *Shirk* (polytheism). *Iztarar* (perturbation) is that state when one sees oneself passing from the stage where hunger becomes unbearable. In such a situation this prohibition is temporarily relaxed subject to the condition that one neither eats out of desire nor to one's fill. With His Infinite Mercy, Allah Almighty will forgive the one who respects these limits.

Peroration: *Carrion, blood, swine's flesh and that over the slaughter of which any name other then Allah Almighty is invoked are prohibited. There is a temporary relaxation in*

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the state of 'Iztarar' (perturbation). One who respects the limits prescribed by Allah Almighty is forgiven by Him and is Graced with His Mercy.

174. Verily those who conceal from that which Allah has sent down in the Book, and barter it away for trifling gain, they fill their bellies with nothing but fire. And Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs is a painful torment.

إِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَيَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝١٧٤

There is no change in the Orders of Allah Almighty. There were limits specified for permitted and prohibited things for the previous Prophets (pbut) too which are mentioned in their scriptures. But among the People of the Book those who had knowledge of the scriptures concealed what was Ordained by Allah Almighty, just to fulfil their own desires and make trifling gain by tampering with the limits set by Allah Almighty. Whatever would be gained from the disobedience of His Orders will be fire in its essence. Those who indulge in unfair practice, and induce others into it, will be utterly exposed. All they did during their lifetime will be of no consequence at all. Neither will Allah Almighty speak to them, nor will they be purified. One who received purification from the beloved of Allah Almighty will be purified by Allah Almighty also. One who will go against the Orders of Allah Almighty will be liable to grievous torment.

Peroration: *Those who conceal the truth, charge its price, in fact they fill their bellies with fire. On the Day of Resurrection they will be in such a miserable condition that Allah Almighty will not even speak to them. Grievous is the torment for impurity.*

175. These are the people who have purchased error for guidance and torment for forgiveness. How great is their endurance of the Fire.

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَآ اَصْبَرَهُمْ عَلَى النَّارِ ۝١٧٥

Those who conceal the truth and charge its price they in fact purchase error for guidance, torment for forgiveness. If they disclose the truth they will be relieved of the fear and grief and receive guidance. By concealing the truth they buy error for guidance. Instead of devoting everything to attain the Pleasure of Allah Almighty they charge money from people for changing His Order according to their desires. This amounts to buying torment for pardon. All that they have in their account is fire, fire within and fire without. This is their present and so will be their future. Now it is imperceptible, in the Hereafter it will be conspicuous.

Peroration: *Those who conceal the truth and tamper with it for their own desires buy*

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error for guidance, and torment for pardon. They will have fire within and fire without.

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ؕ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِي الْكِتٰبِ لَفِيْ شِقَاقٍ بَعِيْدٍ ﴿١٧٦﴾ الربع ع ٢١ ٥

176. That is because Allah has sent down the Book with truth and verily those who differ with the Book have gone far from their purpose on account of their stubbornness.

The Book was sent with truth by Allah Almighty. One who lives according to it, is right. One who deliberately tries to change it to one's own desire will abide in the Fire. None is more obdurate and quarrelsome than the one who inserts one's own desires in the Orders of Allah Almighty. Truth, wherever it is, will support and confirm the truth. If truth is evident at one place and at another place someone tries to establish contradiction in the name of truth, then it obviously proves that one is an obstinate of the highest order.

Peroration: *There cannot be any difference in truth. Any effort to establish contradiction in truth signifies the highest degree of obduracy and contentiousness.*

Evidence: In Surah **Al-Anfal**, Allah Almighty says: ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۙ وَاَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٥٣﴾ That is so because Allah does not change the blessings which He has bestowed on a nation until they change themselves. And verily, Allah is All-Hearer, All-Knower. (8:53)

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ؕ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿١٧٧﴾

177. Virtue is not that you turn your face towards the east or the west, but truly virtuous is he who believes in Allah, and the Last day, and the angels and the Book, and the Prophets; and he who spends wealth, inspite of its love, for the kindred and the orphans and the needy and the wayfarer and the beggars, and for ransoming the slaves, and establishes Salat and pays Zakat, and those who keep their promise when they make it. They demonstrate fortitude at times of trials and during war. These are the people who are upright and true believers.

Virtue is not related to any specific side, or to any particular direction. If it is intended for something good, and actions bear witness to one's intentions, then one's sincerity and piety are fully proved before Allah Almighty. The definition of virtue is that one

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believes that Allah Almighty is the Creator of all and everything, He is the Most-Beneficent, the Most-Perfect Creator, and all of us have to return to Him; and one should have faith that the Last Day will be a day of Judgement and then everyone will be requited for his actions; one should believe in angels, that they only do what they are Ordained to do and this innocent community invokes Allah's blessings on the beloved of Allah Almighty; and one should have faith in the Book, that it is the Word of Allah Almighty, and except for this there is no other means of success and no one's thought can make him independent of the Truth; one should have faith in the Prophets (pbut) that they are pure and sincere servants of Allah Almighty and it is not possible for Satan to lead them astray. It is they whose footsteps determine the straight path. It is their love which validates the claim to Faith. Their precepts comprise articles of virtue and denial of any one of them will be the denial of truth. The way to bear witness through action would be furnished in the manner that the wealth, which is the bounty of Allah Almighty, Most Beneficent, is spent to attain His Pleasure on the kindred, the orphans, the needy, and the wayfarer and the beggars and for ransoming the slaves, with ardent love for Allah Almighty. In this respect one should follow the footsteps of the beloved of Allah Almighty. In spending, the first and foremost right to receive is of those who are always engaged in the fulfillment of their obligations and have no time to care about themselves. Next to them is the right of those who have no one to support them. The third in order come those whose life has lost its dynamism. The fourth in the list of priority are those who are heading towards some destination. The fifth in the serial are those who are constrained to beg. It is not right to go by their appearance because they beg in the name of Allah Almighty and what is being distributed is also for His sake. The sixth in the sequence are those who are groaning under the burden of debt. They should be relieved of this crushing load. Along with all these obligations one must establish *Salat* and pay *Zakat.* When one begins to pay *Zakat*, one's wealth becomes worthy of being spent in the way of Allah Almighty. One must fulfil one's covenent in full. There is no trace of mischief in the convenant of a Muslim. Whenever there is a hardship, or there is an occasion for *Jihad*, one must prove oneself equal to such trial by means of perseverance, patience. The form of perseverance, patience in hardship, is that even at the level of 'not to be' there is dignity in one's attachment with Allah Almighty. One must have firm belief that every state of affair is subject to Allah's Will and Wisdom and should be accepted with this conviction. In *Jihad* one should never be troubled by shortage of war material, nor should one be awed by the military equipment of the enemy. These are the essentials of sincerity of Faith and fear of Allah Almighty. May Allah Almighty grant us, for the love of those who are dear to Him, His infinite Mercy and Grace to come upto the mark in all these situations.

Peroration: *Virtue is not related to any particular direction. Sincerity of Faith and His*

fear is acceptable to Allah Almighty if one is truthful in one's speech and action, if one believes in angels, the Book, and the Prophets (pbut), if one spends the wealth Granted by Allah Almighty on kindered, orphans, the poor, travellers, beggars and debtors groaning under heavy debt, if one bears hardships and troubles with patience and fights in the way of Allah Almighty with steadfastness.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَ اَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَ رَحْمَةٌ ؕ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ۝

178. O you who believe! The law of equality is prescribed for you in case of murder. The free for the free, the slave for the slave, and the woman for the woman. And if something is remitted to him by his brother then it is better to follow virtue and let it be paid with gratitude. This is concession and mercy from your Lord. If still someone would transgress he would face hell.

Allah Almighty has made *Qisas* (Just Retribution) obligatory for the believers. And *Qisas* is that one who kills someone for one's own selfish desire, being a free man or slave, man or woman, he should be put to death to keep peace in the society. Then if the guardians of the victim make some remission in retribution, the intention should be good. Here again, the respect of the limits prescribed by *Shariah* would be a proof of one's obedience to Allah Almighty. And the murderer should do justice in the payment of blood-money and should be grateful to those who make remission. One should also be grateful to Allah Almighty for His Mercy, that He made such provision of concession. After knowing these boundaries if any one violates them then one's conduct would be evil, the consequence of which will be severe torment.

Peroration: The boundaries prescribed by Allah Almighty must be respected. Qisas lies in bringing the murderer and the murdered at par. If some remission is made in retribution it should also be subject to righteousness and the payment of retribution should also be just and right. One who goes by one's own desire in the face of the Divine Order, will certainly suffer grievous torment.

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ۝

179. O you men of understanding! There is life for you in Al-Qisas so that you save yourselves.

When the law of *Qisas* will come into operation then the murderer will be put to death. When the intention behind it will be obedience of the Order of Allah Almighty then *Qisas* will establish peace in the society and people will refrain from pursuing their own

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desires. If the guardians of the victim pardon then it will also be a form of moderation.

Peroration: *But for accepting what is Ordained by Allah Almighty, there is no other course for protection against evil. If Qisas is eluded it will open the gate of pursuit of desires and loss of lives will continue.*

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرَا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

180. It is ordained for you that when death approaches any of you, you must make a will to parents and next of kin in a just manner. This is obligatory for the pious.

What is just is known to one who knows the present, true conditions. It cannot be anyone's conjecture. The will for parents and the next of kin should be regardful of their eminent position and they should be treated with wisdom and in accordance with the Pleasure of Allah Almighty. This will is meant to establish economic stability and balance in society, and to prevent those who pursue their desires from exploiting the weak. The will made by a believer is for righteousness, based on knowledge and it intends well. The division of inheritance is definite and laid down but the nature of the will is not. A will relates to the present and is therefore, in accord with it.

Peroration: *It is the glory of the pious that in order to maintain the dignity of their parents and kindred and for the fulfillment of obligations to their relatives' rights, they get their will recorded before leaving this world.*

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

181. Then whosoever alters it after hearing it, the sin of acting thus shall fall upon those who alter it. Verily, Allah is All-Hearing, All-Knowing.

One who leaves a will does justice to the requirements of piety, while one who alters it after hearing it, follows one's own desires. Those who stand to benefit from this altered 'will' are duty-bound that they enforce the will, otherwise all of them will become sinners. Allah Almighty hears and knows all things. Howsoever one may conceal the truth it will not be hidden from Him.

Peroration: *One who changes a will is not concerned with one who makes the will but with the property that one leaves behind. The way to save oneself from sin is that the testator is accepted as pious and the will is fulfilled nicely.*

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ

182. If, however, one apprehends a mistake or a wrong on the part of a testator and so makes peace between them, there will be

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no sin on him. Verily, Allah is All-Forgiving, All-Merciful.

غَفُوْرٌ رَّحِيْمٌ ﴿١٨٣﴾ ع ٢٢ ٦ ١

If one who knows the position better than the testator and sees something wrong or unjust in the will, then one should make it known to all concerned to bring them nearer to truth. If the circumstances and conditions concerning the observations of the testator become evident to them there will be no tension in their relations. But this will be the case in the life of the testator. It will be good if a settlement is made between the testator and the beneficiaries. If the intention of the arbiter is to bring the parties nearer to truth then there is no sin in changing the will. Verily, Allah is All-Forgiving, All-Merciful.

Peroration: *If someone who knows the state of affairs better than the testator, sees something wrong or unjust in the will and makes changes, it will not be sinfull. But none else has the right to do so. To change a will after the death of the testator is not lawful.*

Evidence: In Surah **An-Nahl,** Allah Almighty says: مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ ؕ وَلَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْٓا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿٩٦﴾ All that is with you is bound to come to an end, Whereas that which is with Allah is everlasting. And most certainly shall We grant unto those who are patient in adversity their reward, in accordance with the best that they ever did. (16:96)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٨٣﴾

183. O you who believe! Fasting is prescribed for you as it was for those before you, so that you may become pious.

The essence of fasting is that one restrains oneself, from dawn to sunset, from things which have been otherwise made lawful by Allah Almighty. If one has control over one's desires it is only then that one tends to obey the Orders of Allah Almighty. Fasting is as much a way of fear of Allah Almighty today as it was before. Believers are the people who benefit from the Divine Knowledge. The secret of their piety lies in their firm faith that for a servant of Allah there is nothing more beneficial than His Pleasure.

Peroration: *It is the firm faith of the pious that success of the present life and Hereafter lies in attaining the Pleasure of Allah Almighty, the Omniscient.*

اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ؕ وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١٨٤﴾

184. Fasting is for a fixed number of days. He who is sick or is travelling must complete the prescribed number on other days, and those who are not capable of it should pay ransom by feeding him who is indigent. But he who does greater good, of his own free will, is better. And it is better for you to fast if you but know it.

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The fasts during the month of *Ramadan* have been made compulsory, and one who is unable to observe fasts during this month, due to illness or being on journey, should keep the fasts that one has missed at some other time to complete the prescribed number. If, however, one does not have the strength to fast then a pauper must be fed. To arrange for *Sehr* (pre-dawn meals before the commencement of a fast) and for *Iftar* (opening a fast at sunset) is the form of fulfillment of this obligation. If one voluntarily feeds more people it will be more meritorious because what can be better than spending the bounty of Allah Almighty for attaining His Pleasure. The verification of the disease will be done by a Muslim physician. Permission to defer the fast during journey will apply only when it will involve hardship. Fast is a means to attain piety–fear of Allah Almighty. One gains through it the honour of controlling one's baserself by respecting the limits prescribed by Allah Almighty. It promotes physical as well as spiritual health and this in fact is its chief merit.

Peroration: *It is obligatory to observe fasts during the month of Ramazan (Ramadan). A patient can however postpone them on the recommendation of a Muslim physician. It is also permissible to defer fasts during the course of journey if it involves extra ordinary hardship. If one does not have the strength to observe fast then one should make arrangements for the fasts of others, but since fasting is beneficial for physical as well as spiritual ailments it is better to observe it.*

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى
لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ فَمَنْ
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۭ وَمَنْ كَانَ
مَرِيْضًا اَوْ عَلٰي سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۭ
يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ۡ وَ
لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰي مَا هَدٰىكُمْ وَ
لَعَلَّكُمْ تَشْكُرُوْنَ ۝

185. The month of Ramadan, in which the Qur'an was sent, is a clear sign of guidance and a criterion for people. So everyone of you who finds this month must observe fasts. And he who is ill, or he who is on a journey, should make up for the fasts he has missed on other days. Allah intends ease for you and not hardship and so that you may complete the number and glorify Allah who has guided you and be grateful.

The revelation of the *Qur'an* commenced during the month of Ramadan. It is the glory of this auspicious month that the word of Allah Almighty was granted which is for the whole world and which has to last till the Day of Resurrection. People have found through it the way into the Company of Allah. It marked the difference between the fear and grief resulting from secular knowledge and the peace and tranquility resulting from the Company of Allah. So those who are alive during this month must observe fasts.

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Those who are ill, or on journey, can defer their fasts and make up the fasts they miss on other days. Allah Almighty likes to make His Ordinances easy not difficult for us. Easiness lies in sacrificing a small benefit for the greater one. Discomfort is that a greater benefit is wasted for a smaller benefit. Larger benefit is that we should observe fasts throughout the month, remember Allah Almighty profusely for granting guidance to us, and express our gratitude to Him for His invaluable bounties.

Peroration: *Ramadan is a highly auspicious month because the Qur'an, which is a guidance and criterion, was granted by Allah Almighty during this month. One must observe fasts on all the days of this month. Those who are sick or are on journey can defer the fasts. What is Ordained by Allah Almighty is always for our welfare, for our success. The rememberance of Allah Almighty and expression of gratitude to Him furnishes the proof that we are servants of Allah Almighty.*

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا
لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

186. And when My servants ask you about Me–verily I am near, I respond to the supplication of the supplicant whenever he calls Me; so let them respond unto Me, and believe in Me, so that they may follow the right way.

The servants of Allah Almighty ask the beloved of Allah Almighty about Him. The intention is to attain His nearness. He who is not in need of any place is closer to people. If one is linked with place then it is impossible to be near all people. Allah Almighty hears the prayer of everyone. The significance of the prayer is that one should place his difficulties before Allah Almighty, lowly beg for His help: 'O Lord! This is my difficulty, kindly remove it and grant me what You think is best for me because there is none who knows better than You.' One who is the Omniscient Grants His bounty with Knowledge and it is for everyone. When there cannot be any other Donor like Him–Perfect and Absolute–then His Order alone is worthy of obedience. It is He in whom one should have faith. This alone is righteousness. The right way in the true sense is that one should obey the Divine Commands and follow the model–His beloved.

Peroration: Allah Almighty is the Greatest Donor. He is close to everyone. What He Grants, He Grants with Knowledge and Wisdom. Those who follow the right way obey the Divine Commands and follow the model–His beloved.

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ
هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ
أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ

187. You are permitted to go to your wives during the nights of Ramazan. They are your protecting cover and you are their protecting cover. Allah knows that you

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عَفَا عَنْكُمْ ۚ فَالْـٰٔنَ بَاشِرُوْهُنَّ وَابْتَغُوْا مَا كَتَبَ
اللّٰهُ لَكُمْ ۠ وَكُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ
الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ
الْفَجْرِ ۠ ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيْلِ ۚ وَلَا
تُبَاشِرُوْهُنَّ وَاَنْتُمْ عٰكِفُوْنَ ۙ فِي الْمَسٰجِدِ ۭ
تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ۭ كَذٰلِكَ
يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ ۝١٨٧

used to decieve yourselves in this respect but then He turned to you and pardoned you. So now associate with them and seek what Allah has Ordained for you. And eat and drink until the white thread of the dawn appears to you distinct from the black thread of the night. Then complete your fast till nightfall. But do not copulate with them when you are in mosque in the state of Ie'tikaf. These are the limits set by Allah, so do not approach them. This is how Allah manifests His signs for mankind so that they may become pious.

Before the revelation of this verse copulation with wives during the night of Ramazan was prohibited, now it is allowed. During the nights of Ramazan, when eating, drinking and copulation were prohibited, some people copulated with their wives after breaking their fast and before going to sleep, and thought that they were observing the bounds set by Allah Almighty. According to Allah Almighty it is breach of trust to cross the bounds set by Him. Man is a veil for woman and so is woman for man. There is no wedge between them. Allah Almighty showed His Mercy and pardoned their fault. They were permitted to copulate with their wives during the nights of Ramazan. It must be borne clearly in mind that sex is essentially for procreation. If it is done for any other purpose it will be treated as violation of the Order of Allah Almighty. Copulation with the wife for procreation is possible when she is free from menstrual period. Besides copulation, one is also allowed to eat and drink till the daybreak during the nights of Ramázan. The sign of commencement of fast is when the white thread of the day will be distinguished from the black thread of the night. This is the time of *Fajr.* Fast begins at this time and lasts till sunset. Copulation is prohibited during *I'etikaf* (retreating to mosques for devotion and worship) which must be coupled with the fast. These limits have been fixed by Allah Almighty and must be respected. To go near them is evidence of the fearlessness of Allah Almighty. Allah Almighty has made His signs clear for mankind so that they become virtuous.

Peroration: *To go near the limits fixed by Allah Almighty is evidence of fearlessness of Allah Almighty and breach of trust. Copulation must be for the purpose of procreation only. It is prohibited when one is in the state of I'etikaf. I'etikaf in mosques is only for men. Taqwa (fear of Allah Almighty) is proved by the observance of the boundaries set by Allah Almighty.*

وَلَا تَأْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَ
تُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ
اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ ﴿١٨٨﴾ ع ٢٣

188. And devour not your wealth amongst yourselves unjustly nor bribe those who wield authority that you may sinfully and knowingly devour a part of others wealth.

The lawful wealth or property is that which is subject to the Pleasure of Allah Almighty. One who gives, gives for the Pleasure of Allah Almighty and His Prophet (pbuh), and one who takes it, takes for the Pleasure of Allah Almighty and His Prophet (pbuh). This is righteousness. To use wealth and property in any way other than that will be wrong. If the purpose of bribing those who are in authority is to harass people, to snatch something from them, then this will also be synonymous with eating something unlawful. If one deliberately goes against what is Ordained by Allah Almighty it will be an outright sin. As long as one is ignorant one is not taken to task by Allah Almighty.

Peroration: It is unlawful to consume anyone's goods but for the Pleasure of Allah Almighty. It is also unlawful to give anyone's goods to those in authority, in the hope that one would get some share of it. If one deliberately goes against what is Ordained by Allah Almighty it is sheer sin. Knowledge brings obligation in its wake.

Evidence: In Surah **Ar-Ra'd**, Allah Almighty says: يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۚ وَعِنْدَهٗٓ اُمُّ الْكِتٰبِ ﴿٣٩﴾ Allah blots out what He Wills and confirms what He Wills. And with Him is the Mother of all Books. (13:39)

يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ۭ قُلْ هِىَ مَوَاقِيْتُ
لِلنَّاسِ وَالْحَجِّ ۭ وَلَيْسَ الْبِرُّ بِاَنْ تَاْتُوا
الْبُيُوْتَ مِنْ ظُهُوْرِهَا وَلٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ
وَاْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۠ وَاتَّقُوا اللّٰهَ
لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٨٩﴾

189. They ask you about the new moon. Say: They are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not righteous to enter houses from the back but righteousness is that one fears Allah. So enter houses from proper doors, and fear Allah that you may be successful.

One who is in search of truth goes to those who remember Allah profusely and visits them to find truth and to abandon untruth. The question regarding the new moon is meant to remove the inadequacies related to the knowledge of the past that needed clarification. In response it is stated that these are the symbols of time for people and it is through these that the days of *Hajj* are determined. If the symbols of time are known then beginning and end of anything can be determined, and one can take the necessary measures for it. One has to complete all the *Hajj* rites, in accordance with the Orders of Allah Almighty, within the prescribed period of time. Among the human desires which had infiltrated the symbols of time, one was that after putting on the *Ihram* (pilgrim's robe) if one had to go home one may enter it through the backyard and treat it as an act

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of virtue, while virtue in the true sense is to act according to the Will of Allah Almighty and His Messenger (pbuh). One should not fix limits to one's own liking. Fear of Allah Almighty is that except for His standard, one does not have any other standard at all. This is what will bring polytheism to an end in practical life. This is the real success.

Peroration: *One should seek guidance from the one who possess true knowledge. A fine line should be drawn between the knowledge that is to be retained and that which is not to be retained. One who is afraid of Allah Almighty is not afraid of anyone else. One attains success only when one is purified from shirk (polytheism).*

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝١٩٠

190. And fight in the cause of Allah against those who fight against you and do not transgress. Verily, Allah does not love the transgressors.

Those who want to be successful should fight in the cause of Allah Almighty with those who fight against them. If they will fight to attain the Pleasure of Allah Almighty they will be victorious. When human desires will be attached with the Orders of Allah Almighty it will inevitably result in transgression. Then there will be some other aim besides the Pleasure of Allah Almighty. This will affect belief in Allah and this is *Shirk*.

Peroration: *A believer should always fight for the cause of Allah Almighty and the aim should always be the attainment of His Pleasure. In this respect it is essential that one saves oneself as well as others from contradiction.*

وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ۝١٩١

191. And slay them wherever you may come upon them and drive them out whence they drove you out, because persecution is worse than killing. And fight them not near the sacred mosque unless they fight you there first. But if they fight against you slay them; such shall be the recompense of those who deny the truth.

This order is for those disbelievers who have actually fought against the Muslims, who have turned them out of their homes, or who have practically helped their enemies. It will be unfair to treat them at par with those disbelievers who have not yet practically started opposing the Muslims. It is mischief to turn the Muslims out of their homes and subject them to economic hardship. In fact it is worse than killing. The reason being that killing brings life to an end but in mischief life goes on while its necessities are denied by

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force. The sanctity of the sacred mosque started with the prayer of *Ibrahim* (pbuh). If the infidels start fighting against the Muslims near this mosque then retaliatory action is essential for them (the Muslims). In that case any leniency with them will be violative of the Orders of the Allah Almighty. It is always the disbeliever who initiates a fight on a sacred place, but is also the one who is defeated there.

Peroration: *If life ends in a battle it is murder, and if essentials of life are withheld by force then that is mischief. This is how mischief is worse than murder. It is the infidels who initiate fighting at a sacred place and it is they who are defeated in this game. They are surrounded by their own wickedness.*

192. But if they desist then verily Allah is All-Forgiving, All-Merciful.

فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٢﴾

When at war infidels always have excessive pride in their abundant arms and ammunition. When this pride is finished it does not take them long to stop fighting. On sacred places Muslims fight in defence. When aggression ends defence ends too. If one falls short of paying due respect to the House of Allah Almighty, without meaning it, then Allah Almighty forgives this deficiency and shows His Mercy.

Peroration: *It is one's duty to fight in defence at a sacred place. All-Forgiving and All-Merciful as He is, Allah Almighty forgives shortcomings and deficiencies of His humble servants.*

193. And fight them until there is no more persecution, and faith in Allah prevails. But if they desist then there is to be no violence except against the wrong-doers.

وَ قٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ يَكُوْنَ الدِّيْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ﴿١٩٣﴾

The believers fight against the infidels for the sake of Allah Almighty, and to finish mischief. Mischief ends with the infidel's pride and there is no obstruction in the way of those who believe in Allah Almighty. When pride of the infidels is finished and they fight no more against the believers, then only those are liable for punishment who are guilty of exceeding limits which gives rise to mischief. To spare such people who cause mischief is tantamount to sparing the root of mischief. This is the reason why they do not deserve forgiveness.

Peroration: *Those who are the root-cause of mischief must be eliminated. Mischief can only be finished if no obstruction in the religion of Allah Almighty is tolerated.*

194. A sacred month for a sacred month and sanctity for sanctity. Then whosoever commits aggression against you,

اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَ الْحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ

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بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ ۠ وَاتَّقُوا اللّٰهَ وَ اعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ۝

commit aggression against him likewise and be fearful of Allah Almighty and know that Allah Almighty is with those who are fearful of Him.

If someone wrongs the believers in the sacred month, the believers should not wait for some other time for retaliation. Similarly, if infidels violate the sanctity of sacred and protected places it is the duty of the Muslims to stop them. They should be paid in the same coin. This is how they will be punished for the offences committed by them. If a person retaliates only for the Pleasure of Allah Almighty, and has no other motive whatsoever, then what one does is a proof of one's piety. Such people have the honour of being in the Company of Allah Almighty. Only one who has no will of one's own but does what is Ordained by Allah Almighty, goes with the devout.

Peroration: *One who transgresses the boundaries set by Allah Almighty in the spheres of time and place must be stopped. In response to transgression one must obey the Orders of Allah Almighty. Only one who has no will of one's own can remain in the company of the devout.*

وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى ع
التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ۝

195. And spend in the way of Allah, and let not your own hands throw you into destruction and do good. Verily, Allah loves those who do good.

If the bounties granted by Allah Almighty are not spent to attain His Pleasure then it is certain that these will be spent in an unfair manner. When one denies the truth one is bound to come across an unfamiliar situation. If the help of Allah Almighty is used for an unrighteous purpose it will result in destruction. It is the greatness of the believer that one always gives the highest place to the Pleasure of Allah Almighty and His Prophet (pbuh). With whomever one deals, one deals for the sake of Allah Almighty. It is against the right conduct to sometimes follow one's own desires and at others the Pleasure of Allah Almighty. *Ihsan* (doing good) is that one who is given something in the way of Allah Almighty is also thanked for accepting the offer because it is one's acceptance that has made a mortal thing an everlasting bounty and the benefactor is thereby enlisted among the ranks of those who are loved by Allah Almighty.

Peroration: *When one does not spend in the righteous way then one has to spend in unrighteous ways and its result will be destruction. It is the glory of the righteous that they thank their beneficiaries for accepting their offering. Allah Almighty loves those who do good and we must also love them.*

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وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ؕ فَاِنْ اُحْصِرْتُمْ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوْا
رُءُوْسَكُمْ حَتّٰى يَبْلُغَ الْهَدْيُ مَحِلَّهٗ ؕ فَمَنْ
كَانَ مِنْكُمْ مَّرِيْضًا اَوْ بِهٖۤ اَذًى مِّنْ رَّاْسِهٖ
فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ
فَاِذَاۤ اَمِنْتُمْ ۪ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ اِلَى
الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ
يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ
اِذَا رَجَعْتُمْ ؕ تِلْكَ عَشَرَةٌ كَامِلَةٌ ؕ ذٰلِكَ
لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِي الْمَسْجِدِ
الْحَرَامِ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْۤا اَنَّ اللّٰهَ
شَدِيْدُ الْعِقَابِ ﴿۱۹۶﴾ ع ٨

196. And complete the Hajj and Umrah for Allah's sake, but if you are held back then send whatever sacrifice you can afford and do not shave your heads till the sacrifice reaches its destination. But he who is sick or suffers from an ailment of the head should make an expiation by observing fast or giving Sadaqah. And when you feel secure then whosoever takes the benefit of combining Hajj with Umrah he must offer the sacrifice which is available to him. But if he cannot afford it then he should fast for three days during the Hajj and seven days after his return, that is ten days. This is for him whose family is not near Al-Masjid-al-Haram. And be fearful of Allah Almighty and know that Allah is severe in punishment.

To go in *Ihram* (pilgrim's robe) and stay on the ninth of *Zil-Haj* in *Arafat,* and perform *Tawaf* (circumambulation) of *K'aba* constitute *Hajj.* Its obligatory rites are *Ihram,* stay in *Arafat* and *Tawaf* of the *K'aba Sahrif,* while the essentials of *Umrah* are *Tawaf* and *Sa'i* (running between *Safa* and *Marwah*). *Hajj* and *Umrah* can also be performed separately as well as jointly. In each case it will be an act for the Pleasure of Allah Almighty. If for some reason one is prevented from doing it, it will be by the Will of Allah Almighty. If one cannot overcome the obstruction and is unable to go for *Hajj* but can send the sacrifice, then one must do it and keep an estimate of the time which the sacrifice will take to reach its destination then one should shave his head after that period. If one cannot send sacrifice then one should slaughter the sacrificial animal there. One who is an invalid or has some head morbidity and is compelled to shave the head before the sacrifice reaches its destination must compensate by observing fasts as *Fidyah* (ransom), or pay *Sadqah,* or give sacrifice. Then, in peacetime, the facility of combining the *Umrah* with *Hajj* is for those who come for the pilgrimage from outside. They must sacrifice any of the prescribed animals available. One who does not find any, should observe three fasts during *Hajj* days and seven fasts on returning home. This will make ten fasts. He whose family is living near the sacred mosque is not permitted to combine *Umrah* with *Hajj.* Fear of Allah Almighty is that one should never do anything according to one's own liking. What is Ordained by Allah Almighty is for the good of

mankind and those who violate His Orders have to face grievous consequences.

Peroration: *The right way to perform Hajj and Umrah is that during their performance one should not do anything according to one's own liking. If there is some obstruction which is beyond one's power to overcome then that should be accepted as the Will of Allah Almighty. In that case it is obligatory to send sacrifice to its destination, and if it cannot be sent then it should be offered locally. If one cannot follow the usual practice of Hajj and Umrah then one should seek guidance from the knowledgeable so that one remains with the group/congregation. What is Ordained by Allah Almighty is for the good of mankind and those who violate His Orders have to face grievous consequences.*

Evidence: In Surah **At-Tauba**, Allah Almighty states: وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِيْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ۭ فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۭ وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۝
And on the day of the greatest pilgrimage there is a proclamation from Allah and His Messenger (pbuh) unto all mankind: Allah disowns polytheists, and so does His Messenger (pbuh). Hence, if you repent, it shall be for your own good; and if you turn away, then know that you can never elude Allah. And give warning of painful torment to the disbelievers.

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ ۙ وَلَا جِدَالَ فِي الْحَجِّ ۭ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ۭ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۡ وَاتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ۝١٩٧

197. The months of Hajj are well-known then whoever takes upon himself the duty of Hajj he should not indulge in immodesty, nor commit sin, nor dispute. And whatever good you do, Allah knows it. And take provision with you, but the best of provision is Taqwa. So fear Me, O men of understanding!

The months of *Hajj* are: *Shawwal, Zee-Q'ad,* and the first ten days of *Zil-Haj. Ihram* for *Hajj* can be put on during these months. One who makes up one's mind for *Hajj* and puts on *Ihram* makes it obligatory for oneself to perform *Hajj.* After having resolved to perform *Hajj* one should neither go to one's wife nor should one quarrel. The reason being that all are then guests of Allah Almighty. Whatever is one's intention in any matter it will not be hidden from Allah Almighty and He will reward according to one's intention. The respect for the House of Allah (the Holy *K'aba*) warrants that one should prove oneself 'servant of Allah', and take others as worthy of respect, and one should do this duty for the Pleasure of Allah Almighty and His Prophet (pbuh). It is good to take provision for the *Hajj* journey. If one fears Allah Almighty, then while taking the provision, the objective should be that it will enable one to serve fellow passengers and others. It is the glory of people of understanding that even after doing their duty to Allah to the best of their ability they say, O Lord! Look

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not towards our actions but to Your Grace and Mercy alone.

Peroration: *It is obligatory for the pilgrim to put on Ihram and make intention for Hajj. One must take special care to express one's submission to Allah Almighty and in the course of the pilgrimage one must also have good intention at every step. The provision to be taken for the journey should be for the service of others. Men of understanding always pray: O Lord! Look not to my actions but to Your Grace and Mercy alone.*

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ؕ فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۠ وَ اذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَ اِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ﴿١٩٨﴾

198. There is no sin for you if you seek bounty from your Lord. Then on your return from Arafat remember Allah at the Mash'ar-il-Haram. And remember Him in the manner He has guided you and verily before this you were of those who were astray.

As far as the form of seeking the bounty of Allah Almighty is concerned, it is the service of Allah's creatures by any means that one has and whatever one gets should be considered His bounty. If instead of seeking knowledge and His bounty, one makes money one's aim it will be going away from Him. Stay in *Arafat* is compulsory. When one returns from there one must profusely remember Allah Almighty near *Mash'ar-il-Haram* at *Mazdalifa* in the manner prescribed for it. This has been taught by the Prophet (pbuh). The way to do full justice to it is that one should remember Allah Almighty in the same way as was done by the Prophet (pbuh) himself. The practice before his time was not correct and people went astray.

Peroration: *It is no sin to seek the bounty of Allah Almighty during the sacred journey of Hajj. It is essential to perform all the prescribed rites of Hajj. The true guidance lies in following the practice of the Prophet (pbuh). Any departure from it is heresy.*

ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٩﴾

199. Then proceed to the place to which all the people proceed and seek forgiveness from Allah, verily Allah is All-Forgiving and All-Merciful.

It is the glory of the pious to remain in the company of the group and to keep the group with them. To seek distinction means pursuit of one's desires. This is why the right course is to return from the place where-from people return. To beg forgiveness from Allah Almighty is to seek His protection. One should only do what is taught by the Prophet (pbuh). If a slave of Allah Almighty turns towards Him, then He is well-pleased with His submitter, He is All-Forgiving, All-Merciful. After granting pardon He creates convenience for the pardoned.

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Peroration: *Seeking distinction is prohibited. To remain with your people and to keep them with yourself is right. To seek the protection of Allah Almighty against evil and to live virtuously is the proof of truthfulness. One who is pardoned must also be granted convenience.*

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا وَمَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

200. And when you have performed your rites of Hajj, remember Allah as you remember your forefathers or with far more rememberance. There are men who say, Our Lord! Give us in this world. But they will have no portion in the Hereafter.

The rites of *Hajj* are accomplished when all its essentials are performed with awe and respect. Whatever is done must be done for the reason that it is the practice of the beloved of Allah Almighty. Then one should take to the rememberance of Allah Almighty. People take pride in their great ancestors, describe their heroic deeds with great enthusiasm and celebrate them when in fact He should be remembered Who has granted the ability to do. To remember profusely is to admit that whatever has been done is the result of His Grace only and is by virtue of the companionship of His beloved. Those who pray for the riches of this world do not have any faith in the Hereafter. For this reason whatever is granted to them is wasted by them on their desires. They will have a share in the Hereafter when they will spend what is granted to them by Allah Almighty to attain His Pleasure.

Peroration: *After completing all the rites of Hajj one should take to the rememberance of Allah Almighty. All the good deeds that one does should be attributed to the Grace of Allah Almighty and the company of His beloved. He who is attached to the bounties and abandons the company of the Benefactor is subjugated by mortality.*

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

201. And there are men who say, Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of Fire.

'Goodness in this world' is that one should be honoured by the company of the beloved of Allah Almighty, because this is the only way of salvation. 'Goodness in the Hereafter' is that one is counted amongst the people of Allah Almighty. One who saves oneself from evil will be saved from the Fire in the Hereafter. Satan, the open enemy, is avowed to consign people to Hell, the glory of the illustrious Prophet (pbuh) is that he warns mankind against this end.

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Peroration: One should always pray: O Lord! Write us among the witnesses. If one has the company of a witness, this prayer will prove true.

أُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ۭ وَاللّٰهُ سَرِيْعُ الْحِسَابِ ۝٢٠٢

202. To these will be allotted what they have earned, and Allah is swift in reckoning.

Prayer is a claim and if deeds bear witness to it then it produces results. Nothing is hidden from the Omniscient Allah Almighty. The heart of one who has set oneself on the path of the Prophet (pbuh) the beloved of Allah Almighty, will also be with His beloved. There is no delay in His reckoning.

Peroration: The truth of one's statement is borne out by actions. One should always set oneself towards righteousness.

وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ۭ فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ۭ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ۝٢٠٣

203. And remember Allah during the appointed number of days, and there is no blame on him if anyone hastens to leave in two days, and there is no blame on him if anyone stays on, if his aim is to do right. Then fear Allah and know that you will surely be gathered unto him.

The appointed number of days signify the 11th, 12th and 13th of *Zil-Haj*. During these days one who will, besides one's routine, remember Allah Almighty in the manner of the Prophet (pbuh) will do justice to the rememberance of Allah Almighty. During this stay in *Mina*, at the *Rami Jamar* (stoning of Satan) prayer and recitation of *Takbir* is compulsory. It is no sin whether one stays there for two days or returns earlier. But both of them, that is one who stays back and one who returns earlier, must ensure abstnience from selfish desire. The truth of the 'fearfulness of Allah Almighty' is that one should strive to attain His Pleasure only. Our coming from Allah Almighty is the proof that we have to return to Him.

Peroration: During Tashriq (three days following Eid-ul-Azha), besides one's routine, one should remember Allah Almighty according to the teaching of the Prophet (pbuh). We must keep it constantly in mind that we have to return unto Him from Whom we have come and in view of this fact we have to keep an eye on our present.

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰي مَا فِيْ قَلْبِهٖ ۙ وَ

204. Among the people there is a kind whose speech about life of this world may dazzle you, he calls Allah to witness about what is

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هُوَ اَلَدُّ الْخِصَامِ ۝

in his heart, yet of all the enemie he is the most contentious.

One whose words alone bear witness to one's statement, but one's actions do not verify one's claims, and who calls Allah Almighty to witness one's intention and practically does not entertain any love for the trustworthy advisor (the Prophet–pbuh) is in fact pursuing one's own desires in the cloak of *Shariah*. One who does so is of quarrelsome disposition and is very fond of prevailing upon others.

Peroration: *One whose speech is not suffused with love of one's beloved, and who calls Allah Almighty to witness over one's statement, is a person of quarrelsome disposition.*

وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَ يُهْلِكَ الْحَرْثَ وَالنَّسْلَ ؕ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ۝

205. And when he turns his back his aim is to spread mischief through the earth and destroy crops and cattle. But Allah does not like mischief.

When one whose speech is not suffused with the love of the beloved of Allah, turns one's back from the beloved, after saying charming words, one's conduct is quite contrary to one's speech and goes about the land spreading mischief everywhere, destroying crops and cattle. The scheme of one who tries to change truth to one's own liking, will cause mischief as well as destruction. What causes dissension and takes people away from truth is the mischief and it is disliked by Allah Almighty because it ruptures belief in the Oneness of Allah Almighty.

Peroration: *Faith in the Oneness of Allah is proved when one's actions are in agreement with what one says before the beloved. It is mischief to violate belief in the Oneness of Allah and is disliked by Him.*

وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ؕ وَلَبِئْسَ الْمِهَادُ ۝

206. When it is said to him, Fear Allah, he is led by arrogance to sin. Enough for him is Hell–an evil abode.

A mischief-maker does not love the trustworthy advisor (the Prophet–pbuh). One has before one the Commands of Allah Almighty but does everything willfully. For this reason what one says is really very fascinating but what one actually does is very disastrous for people. When exhorted to fear of Allah Almighty, desire for fame is enhanced and one is all the more inclined to sins. If one sees selfish desire in danger one plays havoc. The net result of one's deeds, rather misdeeds, is Hell. It will be a punishment in full measure for all actions. Hell is an evil abode for the reason that one gets it for doing things according to one's wishes and schemes. When mischief is purchased for guidance and torment is exchanged with pardon its inevitable result is Hell, which is the worst place to be.

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Peroration: *A mischief-maker is more inclined to sin, to please the baser self, when asked to be fearful of Allah Almighty. One who barters wrong with right ends up in destruction–Hell.*

207. And among men there is a kind who gives his life to earn the Pleasure of Allah. And Allah is most compassionate towards His servants.

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ﴿٢٠٧﴾

One who sacrifices one's desires to attain the Pleasure of Allah Almighty is pleased with Him and in return He is well pleased with one. Allah Almighty is very kind to His servants. Those who claim the honour of His company should also be kind to people.

Peroration: *One who sacrifices one's own pleasure for the Pleasure of Allah Almighty, is well pleased with Allah Almighty and Allah Almighty is well Pleased with one. Kindness to the servants of Allah Almighty is a proof of being with the truth.*

208. O believers! Enter into Islam whole-heartedly and do not follow the footsteps of Satan. Verily, he is your avowedenemy.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَآفَّةً ۪ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٢٠٨﴾

The way to enter Islam whole-heartedly is that one loves those who are loved by Allah Almighty. It is love for them that will imbibe one in their colour and overcome the desire of being wilful. It is love for them that will impart the knowledge of submitting to their orders. Love with them will create a repugnance for *kufr*, sin and other evils resulting from following Satan–an open enemy of mankind–who takes people away from success and brings them loss.

Peroration: *One is granted the honour of entering Islam wholeheartedly if one loves those who are loved by Allah Almighty. Then one develops hatred for following Satan. One who has no mentor, who takes people away from success and brings them to loss is an open enemy.*

209. And if you should stumble after clear signs have come to you, then know that Allah is All-Mighty, All-Wise.

فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوْٓا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٠٩﴾

Manifest signs are these: the presence of the way to success, presence of those who impart piety and who receive success. Those who were previously in a state of fear and tension, and were suffering the hardship of going astray, should now set their lives right by means of Divine Knowledge. It becomes easier for those to enter this auspicious

group who can see these clear signs. Inspite of seeing all these clear signs if somebody still errs then one must know that it is not one's desires which will produce results, because that is in His hand who is the Mightiest and Wisest of All. One's who turns towards evil will have to suffer the consequences of what one does.

Peroration: *One who goes astray even after seeing luminous signs of success is himself to be blamed for treading the wrong path. Even then the result undoubtedly will be by the Will of Allah Almighty.*

210. What are they waiting for, Allah to come in the shadow of clouds, with angels, and the matter be finished. And all matters are directed towards Allah.

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ يَّاْتِيَهُمُ اللّٰهُ فِيْ ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلٰٓئِكَةُ وَقُضِيَ الْاَمْرُ ۭ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ع ۲۱۰

One who does not go on the right path even after seeing its clear sings is negligent. One is warned against the consequences of pursuing the wrong course. If even then one does not change one's path it shows that one is waiting for the Divine torment in some form–clouds, angels etc. to destroy one. Whatever one is doing, one must bear in mind that one's deed will return to Allah Almighty and its result will be as He would desire it. When the results have to be according to His Will and there is no escape from it, then there cannot be greater ignorance than that one chooses pleasure of someone other than Allah Almighty and thereby opts for utter loss.

Peroration: *Inspite of seeing truth and knowing what comes after attaching oneself with untruth, if a person goes to evil then one must be waiting for one's destruction. Since the result of everything comes from the Will of Allah Almighty one must therefore strive to attain His Pleasure in every matter.*

Evidence: In Surah **Bani Israeel**, Allah Almighty has stated: مَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۭ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۭ وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ۝ Whoever finds guidance finds it for his own advantage. And whoever goes astray, goes astray to his own loss. No one will carry another's burden. And We never punish until We have sent a messenger. (17:15)

211. Ask the children of Israeel how many a clear signs We gave them. And whosoever alters the Grace of Allah after it has reached him then verily Allah is severe in punishment.

سَلْ بَنِيْٓ اِسْرَاۗءِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍۢ بَيِّنَةٍ ۭ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْۢ بَعْدِ مَا جَاۗءَتْهُ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ ۲۱۱

Bani Israeel (Children of Israeel) were People of the Book. They were since long hearing the teachings of the Prophet (pbuh) in the form of glad tidings so they did not feel any difficulty in recognizing Prophet *Muhammad* (pbuh). Infact, they recognized

him as they did their own sons. Inspite of these clear signs when these people followed their own desires, it was a proof that they had changed the favour of Allah Almighty. What Allah Almighty Grants is for the welfare of mankind. Its denial lands the denier in loss in this world as well as in the next and it is beyond one's power to overcome it.

Peroration: *Awareness of truth and its recognition constitute signs of Allah Almighty. One who tries to change them according to one's own desires is liable to severe punishment.*

212. The life of this world is made to appear attractive for those who reject faith and ridicule the believers. And on the Day of Resurrection those who are fearful of Allah Almighty will be above them. And Allah grants sustenance unto whom He Wills beyond all reckoning.

زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ۭ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَاۗءُ بِغَيْرِ حِسَابٍ ۝٢١٢

One who makes enrichment of worldly life one's only aim of existence, denies the truth and is obsessed with the love of things and keeps running after them. Pleasure of life completely absorbs one's attention. Greed for material goods goes on increasing with every increase in their number. When such people see an altogether different style of life of the pious they laugh at them. They fail to understand why these people (the pious) do not have any love for material things and do not wish to possess and retain them. One whose eye is used to seeing impurity can only be pleased with impurities. The pious live in this world like a wild duck lives in water. Inspite of living in water when it flies its feathers are dry. The aim of the pious is to attain the Pleasure of Allah Almighty and His Messenger (pbuh). By spending the bounties granted by Allah Almighty on His Pleasure they will attain the honour of being His guest. What greater honour can one imagine than being reckoned among those who are loved by Allah Almighty. One who does not think of oneself, while giving in the way of Allah Almighty from what is given by Him, proves one's love for the beloved of Allah Almighty. Allah Almighty loves the one who loves His beloved and He gives unlimited sustenance to the one whom He loves.

Peroration: One who makes the enrichment of life the sole aim of existence, sustains loss in this world as well as the next, while one who spends the bounties granted by Allah Almighty in His way without calculation, is granted sustenance beyond measure by Allah Almighty.

213. Mankind was one single nation. Then Allah raised Prophets (pbut), as bearers of glad tidings and warnings, and through them

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً ۠ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۠ وَاَنْزَلَ

مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
فِيْمَا اخْتَلَفُوْا فِيْهِ ؕ وَمَا اخْتَلَفَ فِيْهِ اِلَّا
الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ
بَغْيًۢا بَيْنَهُمْ ۚ فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا لِمَا
اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ؕ وَاللّٰهُ يَهْدِيْ
مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢١٣﴾

sent down the Book setting forth the Truth so that He might judge people about which they differed. And none differed therein, except those to whom it was given. And they did it out of disobedience after clear signs had come to them. Then, by His Will, Allah guided those who believed the truth concerning which they differed. And Allah guides to the right path whom He Wills.

Initially all people were one *Ummat* (community). They had before them one standard of guidance. They faithfully obeyed the order of the beloved of Allah Almighty, inclined towards Him, and never bowed before the wrong-doers. On the other hand there were some people who violated this standard and were inclined towards wrong-doers. Being far away from the standard of guidance, they tried to formulate a new standard according to their own desires. The series of the beloved of Allah Almighty was continuing. Rather than affiliating themselves with the beloved of Allah Almighty, some people chose beauties of worldly life for their own identification. Prophets (pbut) were raised from among these people and the standard of truth was placed before them, as being the promise of Allah Almighty which is always true. In following the Prophets (pbut) there is relief from fear and grief and guidance is granted. Those who give glad tidings of success to those who follow the right path and warn them of evil consequences who go on the wrong path are the ones who are granted Divine Knowledge. They resolve differences among the people in the light of the knowledge revealed to them by Allah Almighty. Whoever toes their line is their follower from their *Ummat* and it is from amongst each *Ummat* that witnesses will be raised on the day of Resurrection. Out of those who were granted the Book through the Prophets (pbut), such people who believed in the Book with reference to Prophets and sincerely loved them, were successful. Those who believed in the Book according to their own understanding and inspite of clear signs rebelled, their desires had overpowered them so they were bound to differ. One who is saved from difference is graced with the Beneficence of Allah Almighty. It is they who are saved from it who hold the beloveds of Allah Almighty dear. For them, there is only one standard and that is the standard of guidance. They have no other standard because they cease to differ with what is Ordained. One who keeps the beloved of Allah Almighty dear, is held dear by Allah Almighty and is granted Guidance.

Peroration: *Every Ummat is related to a Messenger. Their differences are finished who believe in Allah Almighty through His beloved, while those who believe in Him through*

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their own understanding cannot save themselves from differences.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ
مَّثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمُ
الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ
أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

214. Or do you think that you will enter Paradise while you have not passed through the circumstances they passed who have entered in it before you. They suffered rigors and hardships to the extent that the Prophet (pbuh) and the believers with him cried: When will the succour of Allah come. Oh verily, Allah's succour is near.

Those who believe in the beloved of Allah Almighty remain pure, while those who pursue their own desires deviate from the right path. The latter try their utmost that those who follow the right path return to their fold. To achieve that end they do not desist from doing anything that lies in their power. The believers have to suffer great hardships at their hands. In fact the believers are treated savagely and are in the grip of constant fear. What Allah Almighty wants to judge is that whether they are exclusively with the truth or attached with something else also. Seeing that their patience to bear hardships was about to give way, they cried: When will the succour of Allah Almighty come. Their eyes were fixed on that Knowledge which was Granted by Allah Almighty while they who had denied the truth had concentrated all their energy to root out this Knowledge. When attachment with the beloved of Allah Almighty is proved in every situation then the gift of success from Him is near. Paradise is the outcome of Allah's Pleasure. One who treads the path of His Pleasure is included among those with whom He is Pleased.

Peroration: One who proves oneself true by treading the path of righteousness attains the Pleasure of Allah Almighty. In one's march on the right path every attempt is made by deniers of truth to seduce, persecute, and to oppress one to the extent that one is shaken to the core, but those who prove themselves equal to the trials and tribulations, with the help of Allah Almighty, perpetuate the knowledge of good.

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَا أَنفَقْتُم مِّنْ
خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَ
الْمَسَاكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

215. They ask you as to what they should spend. Say: Whatever of your wealth you spend should be spent first on your parents, and the nearest kin and orphans and those in want and for the wayfarer. And whatever good you do Allah knows it well.

Whatever is done by those who are close to Allah should be done in accordance with the knowledge of the beloved of Allah Almighty. One who gets correction for one's actions

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from the beloved of Allah Almighty, gets benefit and helps many others. The guidance sought by one relates to one's practical condition, and it is before the mentor who is on the giving end. The knowledge of spending wealth in the way of Allah Almighty is so vast that if one is equipped with it one cannot do wrong to anyone. The enlightened live with one another and help others to be with them. By their nearness to those who are loved by Allah Almighty others who are surrounded by darkness begin to acquire knowledge of the state where they are and where they ought to be, and are ecstatic over the matchless knowledge of Allah's beloved–the only way to attain happiness. When believers deal with anyone, whether one is a Muslim or a non-Muslim, what they have in view is Pleasure of Allah Almighty. To withhold the bounties Granted by Allah Almighty for oneself is not fair–it is against righteousness. To attain the Pleasure of Allah Almighty, it should be spent on parents, kindereds, orphans, and wayfarers. One should not do it for any reward, nor should it be done for the sake of reciprocity. To enrich the rich is not a virtue, while to enrich the poor certainly is. Whatever is done, the intention is not hidden from Allah Almighty. While spending the bounties granted by Allah Almighty in His way it is essential to admit that one has been rather negligent in following His beloved for which one needs His Grace, His Compassion, His Forgiveness. There is none to question Him for His Compassion and Grace.

Peroration: *Parents, relatives, orphans, the poor and wayfarers have a share in what is granted to a person by Allah Almighty. One's dealings with everyone should be to attain the Pleasure of Allah Almighty and must be free from any desire for reward.*

216. Fighting in the way of Allah is ordained for you, even if you have an aversion for it. It is possible that you dislike a thing which is good for you, and love a thing which is bad for you, Allah Knows and you know not.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسٰٓى
اَنْ تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ
تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا
تَعْلَمُوْنَ ﴿٢١٦﴾ ع ٢٦ ١٠

Jihad is to offer one's life and wealth for the sake of Allah Almighty. When the infidels are enemies of Allah, as well as ours, then it is obligatory for us to fight them. As long as their enmity for us does not transcend as enmity to Allah Almighty, there can be an interaction with them. To devote life for the Pleasure of Allah Almighty is a great enterprise. Apparently, it seems that life owes its whole hustle and bustle to the pleasures of self. When one has no time to spare for it then one's self will obviously abhor it. The majesty of Allah Almighty, the Omniscient, is highest of all because His Order does not result from His need. On the contrary, every Order of His is for the welfare of those who obey it and is therefore gracious. As long as a person continues to make decisions according to one's own likes and dislikes, one's troubles and hardships go on increasing but when one's

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decisions are subservient to the Pleasure of Allah Almighty and His Messenger (pbuh) then one's happiness increases. When an individual sacrifices personal interest for the interest of the community then the community becomes secure and the individual also gains an everlasting name. On the contrary when a person prefers one's own interest over the interest of the community then one shatters one's own ramparts to one's ruin.

Peroration: *One must always be ready for Jihad. One's personal likes and dislikes should also be subject to the likes and dislikes of Allah Almighty and His Messenger (pbuh). All ignorance is removed if one has knowledge of the Revelations of Allah Almighty.*

Evidence: In Surah **An-Nahl**, Allah Almighty says: وَلَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ۭ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۝ And verily, We sent a Messenger in every community to (proclaim) worship Allah alone and keep away from false deities. Then some of them were granted by Allah Almighty guidance and some went astray. So travel through the land and see what was the end of those who denied (the truth). (16:36)

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ۭ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ۭ وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌۢ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۠ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ۭ وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ۭ وَمَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰۗىِٕكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝

217. They ask you about fighting in the sacred months. Say: Fighting in these months is a grievous sin but more grievous than that according to Allah, is the barring of people from the Way of Allah, and denying Him, and from the Sacred Mosque, and expelling people from there. And persecution is more serious than slaying. And they will continue to fight with you till they turn you back from your religion if they can. And whosoever amongst you turns back from his religion and dies as a disbeliever, it is such people whose deeds would go waste in this world as well as the next, and they are the denizens of Hell-Fire, and they will abide therein forever.

What the beloved of Allah Almighty says is infact the saying of Allah Almighty. For this reason what His beloved says is the last word. So one who keeps the beloved dear, does not keep one's pleasure apart from the Pleasure of Allah Almighty, and declares: Those who have to break away let them break away and those who have to join let them join, I am with the Prophet (pbuh). It is the dignity of such people that they find the solution of their difficulties from the beloved of Allah Almighty. They are certain that whatever they

are facing is meaningful and they are likely to be granted more knowledge by Allah Almighty. Their teacher is the beloved of Allah Almighty. If one deliberately slays in the sacred months, this act on one's part will tantamount to violating the sacrosance of the sacred months. To bar someone from the way of Allah Almighty, to deny Him, to prevent people from going to the Sacred Mosque, and to expel those who go for worship there, are acts which are worse than slaying in the sacred months. The reason being that this is mischief and mischief is worse than murder. If somebody does not respect the sacred place and sacred months then believers are not required to keep quiet. If one who violates the boundaries of Allah Almighty desists then it will be a different matter because believers are always avowed to the Will of Allah Almighty. The infidels always try that they force the believers to turn back from their faith and take them back into their own community. Those who are with the truth know for certain that it is time to prove the truth of their statement with practice. They remain steadfast and prove their fidelity. One who apostatizes after embracing faith, and dies in a state of disbelief, falsifies one's own claim to faith. One's present does not confirm one's past. So one's deeds go waste in this world. Since it is the living present which has to turn into future he will have no value in the next world too. Such people are bound for Fire and they will live in it forever.

Peroration: *It is the glory of the beloved that a lover asks for the pleasure of the beloved. The lover must seek the pleasure of the beloved. The real knowledge comes only from the beloved of Allah Almighty. One who reverts after embracing Faith, and dies in a state of disbelief, is totally ruined. One who turns to evil is bound for the Fire. One who worships someone other than Allah Almighty is fuel for the Fire.*

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

218. Verily, those who have believed and those who have emigrated and make Jihad in the way of Allah, it is they who look forward to Allah's Mercy, and Allah is All-Forgiving, All-Merciful.

Actions depend on intention. If one's intention is right one is set to the right direction and one is then in the company of those who are loved by Allah Almighty, whatever the place. Those who embraced Faith, and whose pledge proved firm and true, were obliged to leave their hearth and home for the sake of Allah Almighty. Because of their affiliation with the beloved of Allah Almighty they proved equal to the task and nothing could obstruct their way. One who is fully attached with the beloved of Allah Almighty is desired by objects and they submit to one. One who desires things is hindered by them. One who spends the bounties granted by Allah Almighty and also offers one's life in His way is hopeful of His Mercy. It is the dignity of the servant of Allah Almighty that after doing justice to the duty to Him, one does not consider its reward as one's right but

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thinks that one has not been as dutiful in following the beloved of Allah Almighty as one should have been, but since Allah Almighty is Most Forgiving and Most Merciful He will overlook one's shortcomings.

Peroration: *One who has the right intention is set towards the right direction. If one is set towards the right direction then what one does is right and is hopeful of Allah's Mercy. It is His dignity to forgive and shower His Mercy.*

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ؕ قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ ۫ وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا ؕ وَيَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۬ ؕ قُلِ الْعَفْوَ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۙ﴿۲۱۹﴾

219. They ask you about wine and the game of chance. Say: In both there is great sin and some benefits. They ask you what should they spend; Say: That which is beyond your need. This is how Allah makes His Signs clear to you so that you may reflect.

The question regarding drinking and gambling was asked by those who were desirous of improvement. Allah Almighty Ordained that both the things were sinful and had some benefits also. But their sin is far more than the benefit. Alcohol impairs the consciousness and it is the consciousness which is subject to *Shariah*. One who drinks becomes careless about one's obligations towards Allah Almighty as well as the people. It creates disorder in the society which is a great sin. One who gambles does not seek Grace of Allah Almighty through it, nor does one want to benefit others with one's knowledge. It ruins economy, spoils social relations, and intensifies the love for wealth. This is also a great sin. Its benefits are few. If alcohol is used on medical advice it has an importance of its own as a mount. It helps to preserve for a long time the essence of many things for medicinal purposes. All its benefits relate to the service of others and do not relate to the pursuit of one's own desires. The benefit of gambling is that one who is economically paralyzed gets a temporary support from it. This is a small benefit indeed because one looses trust in Allah Almighty and craves for more. Rather than striving to attain Grace of Allah Almighty one keeps one's self engaged in this evil business. It also results in disorder. This is how the evils of both these things are greater than their benefits. Then there is a request to Allah Almighty for His Orders regarding spending. What He Ordains is: After that which is beyond your need. It has two forms. Firstly, what a person spends on oneself and one's family. Secondly, what one spends on one's relatives, orphans, indigents, wayfarers, beggars, and on relieving the debtors groaning under heavy debt. If one is generous with oneself and one's family then others who have a legitimate claim will not get that which is beyond one's need. Then those who are anxious to keep on promoting their domestic life according to their own desire will be guilty of depriving other rightful claimants of their legitimate right. But if they will do

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what is Ordained by Allah Almighty on this behalf then all the rightful claimants will be accommodated and they will be in a position to accommodate others as well. But if one is disposed to spend only that in the way of Allah Almighty which is beyond one's needs then rest assured that man has such a vast knowledge of extending one's needs that the wealth of the whole world is not enough to fulfil the desires of one single individual. Thought relates to one's own self, while thoughtfulness is concern for others. It is in fact a great favour of Allah Almighty that He has opened blessing and prosperity to mankind and sent a teacher with guidance to facilitate one's choice of the right path and has also guaranteed success in it.

Peroration: *Alcohol effects consciousness and it is consciousness over which Shariah is enforced. Use of all such things is sinful which dominate man's consciousness. One who uses it strictly by the advice of the physician benefits from it. Gambling takes one away from struggle and trust in the Grace of Allah Almighty. It is better to spend on oneself and one's own family but one should be generous with others who have a rightful claim over one. It is a sign of greatness to worry about others.*

فِي الدُّنْيَا وَالْاٰخِرَةِ ؕ وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ؕ
قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ؕ وَاِنْ تُخَالِطُوْهُمْ
فَاِخْوَانُكُمْ ؕ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ؕ
وَلَوْ شَآءَ اللّٰهُ لَاَعْنَتَكُمْ ؕ اِنَّ اللّٰهَ عَزِيْزٌ
حَكِيْمٌ ﴿٢٢٠﴾

220. In this world and the Hereafter. And they ask you about the orphans. Say: To set their affairs right is good. And if you mix their affairs with yours they are your brothers. But Allah knows the mischievous from the well-meaning. And had Allah so Willed He would have imposed on you hardship which you would not have been able to bear. He is indeed All-Mighty, All-Wise.

Those who are thoughtful about this world and the next certainly keep in view the Pleasure of Allah Almighty and His Messenger (pbuh) while spending their wealth. The question with respect to orphans was asked to know how they were to be treated, and the answer was that it is good to improve their condition. This is what one should aim at. The responsibility of an orphan's maintenance should be accepted by one who can afford to support an orphan with one's own wealth and who can keep the property in safe custody. If it is in the interest of the orphan that the property of the custodian is combined with that of the orphan, that is also permissible, but in that case the security of the orphan's property will be the custodian's responsibility. Allah Almighty is aware of everyone's intention. He knows who is mischievous and who is well-meaning and He rewards everyone according to their

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intention. Had there been an order to keep the orphan's property as trust, it would have been very hard for the people and they would have been very cautions in going over the property. The security of the orphan's property would have affected other affairs of life also. It is the kindness of Allah Almighty that He has not Ordained that orphan's property be kept in a trust. All-Mighty and Omniscient as He is, every Order of His is full of wisdom and if one follows it faithfully it makes one's way easier, otherwise, one is overwhelmed by one's own suggestions.

Peroration: *'Thoughtfulness' of this world and the next is in fact concern for others. One should be extremely cautious in dealing with the orphan and the orphan's property and should learn the way to do it from those whom Allah loves. One should keep oneself away even from the remotest possibility of negligence in this matter.*

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ۚ وَلَاَمَةٌ
مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ وَلَا
تُنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ۚ وَلَعَبْدٌ
مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ۗ اُولٰٓئِكَ
يَدْعُوْنَ اِلَى النَّارِ ۖ وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَ
الْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُوْنَ ﴿٢٢١﴾ ع

221. And do not marry women who associate partners with Allah until they believe because a believing slave-girl is better than an idolatress, even if she pleases you greatly. Nor marry to polytheists until they believe because a believing slave-man is better than an idolater even if he pleases you greatly. Disbelievers call you to the Fire and Allah calls you to Paradise and unto forgiveness by His Will, and He makes clear His Signs to mankind that they may bear them in mind.

There is essentially a difference between a believer and a polytheist. The two cannot be joined together. This is the reason why marriage with a polytheist woman is unlawful. Marriage with them is permissible when they embrace Islam. A believing slave-girl (concubine) is better than a polytheist woman, even if one likes the latter, for the reason that her faith in the oneness of Allah is established. Marriage of Muslim women with polytheist men is also unlawful. It will become permissible if they embrace Islam. A Muslim slave is better than a polytheist slave because his belief in the unity of Allah is established. One whose superiority is established by the Order of Allah Almighty is certainly better. If a person's own liking is against the Pleasure of Allah Almighty then that liking will be unrighteous. Polytheist men and polytheist women belong to the enemy and they have set themselves towards false gods. Obviously its result will also be against righteousness. Thus they invite to Hell. One who goes by the Pleasure of Allah Almighty will be successful in both the worlds–in the present life and Hereafter. They will be

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endowed with peace and happiness. Those who prefer what is liked by Allah Almighty and sacrifice their own liking to His Pleasure are recipients of Allah's Grace and Guidance.

Peroration: *There must be a distance between the polytheist and the believer. Association with the believer means pardon and paradise, and association with the polytheist means Hell.*

Evidence: In Surah **Al-Ankabut,** Allah Almighty says: بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ؕ وَمَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا الظّٰلِمُوْنَ ۝ Nay, here are Signs self-evident in the hearts of those endowed with knowledge. And none but the unjust reject Our Signs. (29:49)

وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ قُلْ هُوَ اَذًى ۙ فَاعْتَزِلُوا النِّسَآءَ فِي الْمَحِيْضِ ۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَ يُحِبُّ الْمُتَطَهِّرِيْنَ ۝٢٢٢

222. And they ask you concerning women's courses. Say: It is a state of impurity. So keep aloof from women during their monthly courses and do not approach them until they are clean. When they are purified you may approach them as Allah has Ordained you. Verily Allah loves those who turn unto Him for wholehearted penitence and who keep themselves exceedingly pure.

When a question is asked from the mentor, it is with an idea of obtaining knowledge from the mentor and also for confirmation and correction of one's own knowledge. In respect of menstruation it is said that it is unclean and cohabiting with menstruating women will cause trouble. So sexual intercourse with them during these days is unjust and prohibited. They can be approached when they become clean. When it is clearly Ordained by Allah Almighty that women should not be approached during their monthly courses but only when they are purified it makes this fact evident that according to Allah Almighty the sole purpose of sexual intercourse is perpetuation of race. The most suitable time for it has been thus highlighted here. One should never go to one's wife until she is free from her monthly course and whenever one has sexual intercourse with her it should be solely for the perpetuation of race. One should go to one's wife only in accordance with the Order of Allah Almighty. Abstinence beyond that is the conduct of the penitents, the pious. The essence of purity is perfect obedience of Allah Almighty–one should therefore, neither see anything nor hear anything beyond that. Such people are loved by Allah Almighty and the best way to please the beloved is to please the one He loves.

Peroration: *Sexual intercourse with women during the period of their menstruation is forbidden. It should be done when menstruation is over as Ordained by Allah Almighty.*

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It is the dignity of the penitent and pure that they abstain from everything that lies beyond the permissible limits.

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۠ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

223. Your wives are like tilth for you. So approach your tilth as you desire, and provide something for your souls and be fearful of Allah and know that you are destined to meet Him. And give glad tidings unto those who are believers.

The purpose of likening wives to the tilth is to highlight the fact that the two are similar in the sense that both are meant for production, one produces crop and the other produces offspring. It will be sheer ungratefulness to have them for the satisfaction of sexual urge. It is evident from the preceding verse that one should go to one's wife in obedience of the Order of Allah Almighty. The proper time for it concerns the circumstances and is therefore, left to each individual case. If sexual intercourse with the wife is in obedience of the Order of Allah Almighty then it is an auspicious act but if a man does it for the satisfaction of his sexual urge then it will be disrespect to the boundaries set by Allah Almighty and will be certainly an evil act. The result of good deeds is success in both the worlds–in this world as well as the next. The result of evil deeds is loss in both the worlds. In the whole creation, woman is the most desirable thing. If one's relation with her is in accordance with the Pleasure of Allah Almighty, it will be a proof that one is fearful of Him. The knowledge of keeping everything at its proper place is granted to those who follow this path. One who has faith in meeting Allah Almighty the Greatest Bestower, cannot dare to use His Gifts against His Pleasure. Whenever and wherever the believers spend what is granted to them by Allah Almighty, they spend it in accordance with His Pleasure. It is they who have been given the glad tidings of success in both the worlds. It is they who will return to Allah Almighty, after completing the mission of their life, with the same innocence with which they were sent to this world.

Peroration: Sexual intercourse with wives should only be for procreation. As in all other matters, here also, one should go by the Orders of Allah Almighty. The only consideration governing all the spheres of a believer's activities should be His Obedience. Such believers have been given glad tidings of success in both the worlds.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

224. Do not make Allah's name an excuse in your oaths, that you will not do anything good and pious, nor promote peace among people. And Allah is All-Hearing, All-Knowing.

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Allah Almighty is Pure, absolutely Pure. Therefore, what is done for Him must also be pure. The dignity of one who believes is to do good for others. A believer is fair in all one's affairs. When people are estranged one brings them closer to each other, and warns them to keep themselves alert against their open enemy. The virtuous deed of a believer should not be obstructed by anyone's evil deed. This scheme of things should continue to the extent of one's battlefield–the field of *Jihad*. One who does not have much knowledge is bound to make mistakes. The knowledgeable are different because whatever they do is for the sake of Allah Almighty and they do it regardless of what people do to them. The only thing they see is what they should do for the people. It is highly disapproved by Allah Almighty that one avows not to do a particular good deed. It is bad even to think of that.

Peroration: *It should not be seen what people can do for us. What needs to be seen is what we should do for the people. One who has good intention, and has to one's advantage the honour of the company of Allah's beloved, is evidently one who has firm faith that Allah Almighty is All-Hearing, All-Knowing.*

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ۭ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ۝٢٢٥

225. Allah Almighty does not call you to account for your thoughtless oaths but He will call you to account for what your hearts conceive, and Allah is All-Forgiving, All-Merciful.

A thoughtless oath is one in which the heart is not involved, nor has it any bad intention, nor is it taken solemnly. One is not answerable for such an oath. When a person does not have good intentions, when one is far off from virtue, piety and peace, then one is answerable for one's oath. One should expiate for it with true knowledge and go for reform to those who are loved by Allah Almighty. Allah Almighty forgives one who makes penitence for one's sins. It is the dignity of the Most Merciful–Allah Almighty–that He does not hurry in punishment and helps His servant to get nearer the truth.

Peroration: *One should avoid thoughtless oaths and always entertain good intention. We must hasten to forgive one who wrongs us and avoid haste in vengence. It is also necessary that we keep our poise in dealing with such a person.*

لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَاۗىِٕهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَاۗءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٢٢٦

226. Those who take an oath that they will not approach their wives are given a time limit of four months. If they return during this period, then Allah is Most-forgiving, Most-Merciful.

For lack of knowledge, if someone has taken an oath to keep away from his wife, then

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he must consult the pious to know the Pleasure of Allah Almighty and follow their advice. If he returns within a period of four months, the marriage will remain intact otherwise divorce will occur. If he returns during this period, the proof of which will be cohabitation with her, and also makes expiation for his fault, he will be forgiven by Allah Almighty and graced by His Mercy.

Peroration: *One should go to one's wife when she is clean and pure. If one takes an oath at that time that he will not go near her then he has the right to return to her within a period of four months. If he makes expiation and penitence for it, Allah Almighty will forgive him and Grace him with His Mercy.*

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

227. If the decision to divorce is firm, then verily Allah is All-Hearing and All-Knowing.

If one has no intention of rapprochement and the decision to divorce is firm then one must deal with the wife fairly. She should not be prevented from a second marriage. One's intention and action must be very clear in this matter. After knowing the Ordinance of Allah Almightv it is a tyranny to withhold her rights or torture her.

Peroration: *If one is determined to divorce then the period of Iddat will start right from divorce. It is, therefore, unjust to hold her without any reason.*

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۖ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ ع

228. And the divorced women should keep themselves in waiting for a period of three monthly courses and it is not lawful for them to conceal what Allah Almighty has created in their wombs, if they believe in Allah and the Hereafter. And their husbands have a better right to take them back during the same period in case they desire rectification. And for them are the rights similar to the rights against them, in accordance with justice. And men have precedence over them, and Allah is Mighty, Wise.

Cohabitation with wives is rightful when they attain purity after their monthly courses because then the aim is perpetuation of race. Women who are divorced by their husbands must keep themselves in waiting for a period of three monthly courses. Complying with the Ordinance of Allah Almighty, they will be eligible for second marriage after completing three menstrual cycles. By then it will also be clear whether or not they have concieved from their husbands. Women are bound by Allah Almighty that they should not

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hide what He has created in their wombs. Whether a woman is pregnant or menstruating she must make it known to her husband for the Pleasure of Allah Almighty. This will be possible if they are believers because the believers know it for certain that benefit or harm is with the Will of Allah Almighty and one will be certainly requited for what one does. After divorce, if the husband wants to make amends he is certainly entitled to return to his wife during the waiting period. Since the responsibility of the wife rests with the husband, the right to return also lies with him. Here men have superiority over women. The way men have rights over women, women also have rights over men. Women are under obligation to like what their husbands like, and they should not obstruct their husband's trust in Allah Almighty. It is obligatory for men that they provide all the facilities to their wives which they can afford, so that day to day affairs go on smoothly. He who has been entrusted greater responsibility has a higher status also. Whatsoever has been Ordained by Allah Almighty is full of wisdom. Those who disobey His Orders, whether men or women, are responsible for their actions. The believers whether men or women, have no right to do what they will after coming to the fold of Islam.

Peroration: *Divorced women must observe a waiting period of three monthly courses. During this period their husbands have a legitimate right to return to them to set their affairs right. It is obligatory for women that they do not hide what they have in their wombs. He who has been entrusted with greater responsibility has also a higher status. Honour and wisdom are Granted by Allah Almighty on showing obedience to His Orders.*

Evidence: In Surah **Al-Hijr**, Allah Almighty says: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ۝ It was said to Satan: Certainly, you shall have no authority over My servants except those who go astray and follow you. (15:42)

229. This divorce is only for two times. Then there is graceful retention or letting off kindly. And it is not lawful for you to take back anything that you have given, except that the couple could fear being unable to keep the limits set by Allah. Then if you fear that both would not be able to keep the limits set by Allah then there is no blame on them if she gets her freedom on payment of ransom. These are the limits Ordained by Allah, so do not transgress them. Those who transgress these limits Ordained by Allah are wrong-doers.

اَلطَّلَاقُ مَرَّتٰنِ ۖ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ
تَسْرِيْحٌۢ بِاِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا
مِمَّآ اٰتَيْتُمُوْهُنَّ شَيْـًٔا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا
حُدُوْدَ اللّٰهِ ۗ فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ
اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا فِيْمَا افْتَدَتْ بِهٖ ۗ
تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ وَمَنْ يَّتَعَدَّ
حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝

As for determining the limits for taking back one's wife it is permitted twice. Caution is

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essential in the use of language because the first and foremost is speech. For keeping within the limits set by Allah Almighty for taking back the wife, the best course is that she is provided convenience and she is retained in her interest. Her retention should not be for any ulterior motive. The best way to let her go with good grace is that, for the Pleasure of Allah Almighty, she is given complete help until her next marriage. It is unjust to take back what was given to her because that will hurt her. In case the decision for separation is final, then what Allah Almighty Ordains is that it should be in a kind and graceful manner. To take back what is given is contrary to grace. If what has been given is such that both of them are living by it, then there will be the risk of exceeding the limits set by Allah Almighty if such goods go exclusively to one side. In such a situation, the best course is to seek the advice of those who are loved by Allah Almighty and if they too confirm the risk, then the woman should go by their advice and secure her freedom by giving such goods which they advise her to give. Neither should the husband tease his wife, nor should the wife tease her husband. Neither should the man do what he likes against the Ordinance of Allah Almighty, nor should the woman prefer her own liking over His Order. Those who have a better understanding should explain to them in confidence, the limits set by Allah Almighty. Both the parties must respect such persons. Of the two, whoever disobeys will be a wrong-doer and wrong-doers never succeed.

Peroration: In order to take back one's wife and resume conjugal relations with her, it is essential to respect the limits set by Allah Almighty. It is also necessary to use language with utmost caution. Retention and separation, both should be for the Pleasure of Allah Almighty. Husband should not take back anything from his wife which he has given to her, except in case when he is faced with the fear of losing his means of livelihood. When those who are loved by Allah Almighty see this situation they should make the boundaries of His Pleasure evident which both the parties must respect. This is how a woman can get divorce by giving something by way of ransom. Since these are Divine Injunctions, no one should dare to cross them.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتّٰى تَنْكِحَ
زَوْجًا غَيْرَهُ ؕ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ
اَنْ يَّتَرَاجَعَآ اِنْ ظَنَّآ اَنْ يُّقِيْمَا حُدُوْدَ
اللّٰهِ ؕ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ
يَّعْلَمُوْنَ ﴿٢٣٠﴾

230. If he divorces her, then she is not lawful for him unless she is married to another man. Then if he divorces her, there is no sin for both of them if they return to each other provided they think that they will be able to observe the limits set by Allah. These are the limits set by Allah for the people who have knowledge.

If a wife is taken back after pronouncing divorce twice, then the right to take her back is

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finished after the pronouncement of divorce for the third time. Then it will be obligatory for the woman to leave after completing *Iddat* (period of waiting) applicable in her case. After the expiry of *Iddat* she can marry another man and if he also divorces her, then the previous husband and wife can marry again, keeping the fact in view that they have to keep the limits set by Allah Almighty. If marriage with the second husband is contracted only to take divorce from him, then it will be a proof of disrespect of the limits Ordained by Allah Almighty. Respect for the limits Ordained by Allah Almighty gives security to social life. It is men of knowledge who benefit from the Divine Injunctions.

Peroration: *After pronouncing divorce twice, one can take back his wife. After that–pronouncing the third divorce–this right is finished. If marriage with the second husband is with the intention of getting divorce then it proves disrespect for the limits set by Allah Almighty. The dignity of the Ordinance of Allah Almighty is evident from the limits set by Him. It is men of knowledge who benefit from the Ordinance of the Omniscient, Allah Almighty.*

231. When you have divorced the women and they have come to the end of their *Iddat* then either take them back in a graceful manner or let them go with magnanimity. But do not take them back to torment them. And whosoever does that, he infact wrongs against his own soul. Do not ridicule Allah's Commands and remember Allah's favours to you, and that He sent to you the Book and Wisdom for your instruction. And fear Allah and know that Allah has full knowledge of everything.

وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ
فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ
بِمَعْرُوْفٍ ۪ وَّلَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ
وَمَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ وَلَا
تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ هُزُوًا ۠ وَّاذْكُرُوْا نِعْمَتَ اللّٰهِ
عَلَيْكُمْ وَمَآ اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَ
الْحِكْمَةِ يَعِظُكُمْ بِهٖ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ
اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٢٣١﴾ ع ٢٩

It is allowed to take back the wife upto two times. This order is within the limits specified. Divorce becomes effective even if it is pronounced only once. It is obligatory to complete the prescribed waiting period for it. The purpose of this stipulation is to ascertain pregnancy or menstruation. Retention of the wife with good grace is to forgive her fault, because Allah Almighty forgives those who forgive. And she may be taken back to attain the Pleasure of Allah Almighty. To set her free with magnanimity is that she should be helped verbally as well as practically without any expectations of return for doing so. If she is taken back with some motive, this will tantamount to tormenting her and will be injustice to her. He who does it is a wrong-doer because he will be violating the limits set by Allah Almighty. To treat the Ordinance of Allah Almighty like

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the saying of ordinary men, and attempt to bring about change in it according to one's own wishes, is proof of ridiculing it. Allah Almighty has, through His Mercy, done a great favour to His servants. While making use of His help one should be careful to keep in view His Ordinance. He has also favoured mankind with the Book and Wisdom. He has sent the Prophet (pbuh) as the teacher of the Book and Wisdom. Preaching in the true sense is that in which the preacher does not have any personal motive and it is entirely meant for the good of the audience, to which full justice is done through knowledge. Increase in the True Knowledge brings in its wake enhanced fear of Allah Almighty. Then every moment of a one's life is so spent that one's intentions and actions are all before the Rewarder.

Peroration: *After pronouncing divorce one has the right to take back the wife, this right should be exercised with good intention. If she is not to be taken back then she should be freed with goodwill. He who tries to change the Injunctions of Allah Almighty according to his own wishes is a tyrant. To believe the word of Allah as a means of success in both the worlds is to show true respect for it. Disrespect for it is to play with it. The Prophet (pbuh) is the teacher of the Book and Wisdom. One who preaches in the true sense invites one's audience to success in both the worlds. If one accepts that one's greatest obligation is the attainment of the Pleasure of Allah Almighty and His Prophet (pbuh), one gives evidence of one's acceptance of Allah Almighty as the All-Knower.*

Evidence: In Surah **Al-Mominun**, Allah Almighty says: وَلَوِ اتَّبَعَ الْحَقُّ اَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَ الْاَرْضُ وَمَنْ فِيْهِنَّ ؕ بَلْ اَتَيْنٰهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُوْنَ ۝ If the truth is to be tailored to their desires, verily, the heavens and the earth, and whatsoever is therein would have been corrupted. Nay, We have brought them their reminder *(the Qur'an)* which would have brought dignity and distinction to them, but they are shirking from it. (23:71)

وَاِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَلَا تَعْضُلُوْهُنَّ اَنْ يَّنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوْفِ ؕ ذٰلِكَ يُوْعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ ذٰلِكُمْ اَزْكٰى لَكُمْ وَاَطْهَرُ ؕ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۝

232. And when you have divorced the women, and they have come to the end of their waiting period, then hinder them not from marrying other men, in case they have agreed with each other in a fair manner. This is an advice for him who believes in Allah and the Last Day. It is the most virtuous and pious way for you. And Allah knows and you know not.

It is essential for a woman to complete the waiting period after divorce. This makes it clearly evident that divorce can take place even with one pronouncement. After the end of the waiting period if the man and the woman are willing for their second marriage,

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and *Shariah* allows it, it will be wrong to prevent the woman from marriage. After completing the waiting period if the divorced woman is willing to marry another man, then even her previous husband does not have the right to prevent her from it. One who keeps oneself humble before the Omniscient, Allah Almighty, obeys His Order with great respect and sincerely believes in Him and the Day of Resurrection. Nothing excels togetherness with truth, nor can there be a greater piety than this. Piety is in one's own being, while purity is with the creatures of Allah Almighty. One who goes against the Order of Allah Almighty can never have knowledge that is beneficial for mankind.

Peroration: *Iddat is compulsory after divorce has become effective. To prevent divorced women from second marriage is prohibited. The action of one who obeys with respect, perpetuates. The essence of Allah's Ordinance is of purity and piety. Knowledge that is beneficial to mankind lies in association with the truth.*

233. And mothers should suckle their children for two whole years, if the father desires to complete the term. But he shall bear the expenes of their food and clothing according to Shariah. No soul is burdened beyond its capacity. Neither should a mother be made to suffer because of her child nor should he to whom the child is borne. And a similar obligation shall devolve on the heir. If they both decide upon weaning the child by mutual consent there is no blame on them. Similarly if you decide on a foster mother there is no blame on you, provided you pay her according to Shariah what you had agreed to pay. And fear Allah and know that Allah sees what you do.

وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ
كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ؕ وَ
عَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَ كِسْوَتُهُنَّ
بِالْمَعْرُوْفِ ؕ لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا
تُضَآرَّ وَالِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ ۚ
وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ فَاِنْ اَرَادَا فِصَالًا
عَنْ تَرَاضٍ مِّنْهُمَا وَ تَشَاوُرٍ فَلَا جُنَاحَ
عَلَيْهِمَا ؕ وَاِنْ اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْٓا
اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَّآ
اٰتَيْتُمْ بِالْمَعْرُوْفِ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ
اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٣٣﴾

Mother's milk is matchless for the child. Allah Almighty has Ordained to suckle the child for two years. It is for him to whom the child is borne (the father) to decide whether or not he wants to complete the period of suckling. If he wants fosterage for the full period then it is obligatory for him to make arrangements for the mother's food and clothing, and he should do it for the Pleasure of Allah Almighty. Neither the wet-nurse/foster mother should strain the child's father more than his means, nor should the father deal

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miserly with her. There is no blame if both of them, with mutual consent, decide upon weaning the child before the period of two years. In such a situation it will be better if a wet-nurse is engaged to suckle the baby because there is no substitute for mother's milk. Whatever one settles with the wet-nurse in accordance with the *Shariah* should be paid to her. Besides some advantages, every alternate of woman's milk will be having some defects. One's sincerity is established when one gives evidence of fear of Allah by one's actions. He who practically respects the limits set by Allah Almighty, his profession that He is seeing all that we do will be accepted. Divine Knowledge relieves people from hardships whereas the knowledge of those whom one makes His partners causes hardship.

Peroration: *Mother's milk is matchless food for the baby and it must be given for two years. If it is not possible then some other woman's milk may be given. The wet-nurse engaged for this service should be paid her dues for two years. This act should be for the Pleasure of Allah Almighty and the limits set by Him must be respected.*

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا
يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّعَشْرًا ۚ
فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا
فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ بِالْمَعْرُوْفِ ۭ وَاللّٰهُ بِمَا
تَعْمَلُوْنَ خَبِيْرٌ ۝

234. And as for those of you who die and leave behind wives, they must wait by themselves for four months and ten days. And when they have completed their Iddat, there is no blame on you for what they do regarding their own selves, in a becoming manner. And Allah is well aware of all that you do.

When a man dies it is obligatory for his widow that she should spend the period of *Iddat* in his house. She should not leave her residence. She must wait for four months and ten days after her husband's death. During this period it will become evident whether she is pregnant or not. If she is pregnant then she shall have to wait for her second marriage till the birth of the baby and if her inlaws request, then till after the period of suckling, if she accepts the responsibility of suckling the baby. Then she is permitted to make second marriage and no one has the right to stop her from it. Whether someone tries to obstruct her way, covertly or overtly, Allah Almighty knows it as He knows everything and is aware of every condition. Nobody has any right to express his own opinion in the presence of the Injunctions of Allah Almighty.

Peroration: *A widow must wait for a period of four months and ten days after the death of her husband, Iddat will be till the delivery of the baby. It is certainly her privilege to suckle the baby. It is not righteous to sow new seed in the tilth until the first seed sown in it is cleared. To accept any suggestion in the face of Divine Injunctions is tantamount to denial of the Omniscience of Allah Almighty.*

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235. And there is no blame on you if you drop a hint of marriage, or secretly entertain such intention in your heart. Allah knows that you will mention these women but you should not secretly make any promise with them, except that you say honourable words to them, nor resolve on the tie of marriage till the prescribed term is completed. And know that Allah knows what is in your hearts, and therefore be fearful of Him. And know that Allah is Oft-Forgiving and Most-Merciful.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهٖ مِنْ
خِطْبَةِ النِّسَآءِ اَوْ اَكْنَنْتُمْ فِيْٓ اَنْفُسِكُمْ ؕ عَلِمَ
اللّٰهُ اَنَّكُمْ سَتَذْكُرُوْنَهُنَّ وَ لٰكِنْ لَّا
تُوَاعِدُوْهُنَّ سِرًّا اِلَّآ اَنْ تَقُوْلُوْا قَوْلًا
مَّعْرُوْفًا ۬ وَلَا تَعْزِمُوْا عُقْدَةَ النِّكَاحِ حَتّٰى
يَبْلُغَ الْكِتٰبُ اَجَلَهٗ ؕ وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ
مَا فِيْٓ اَنْفُسِكُمْ فَاحْذَرُوْهُ ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ
ع ١٤ غَفُوْرٌ حَلِيْمٌ ﴿٢٣٥﴾

Women are ordained to keep quiet on the issue of marriage during the period of *Iddat*. In this period any talk of remarriage is prohibited. Those who communicate the message in this period they should do it by way of a hint, or they should keep their desire in their hearts. They must not in any case make a promise of marriage secretly. Infact there should be no talk of marriage before *Iddat* expires. Every letter of that word is auspicious which springs from good intention and does not have any taint of personal desire. The knowledgeable always speak with an eye on the present. The well-informed one speaks with the conviction that Allah Almighty knows the secrets of hearts. One is always fearful of Him but has firm faith that He is Forgiving and Merciful. Inspite of one's inadequacies here and there, He Forgives one who has set oneself towards Him. He Who is Compassionate does not hasten to seize one who is at fault.

Peroration: *One should not send the message of marriage to a widow during the course of her Iddat. One can, however, drop a hint by way of a good word. Inspite of one's inadequacies, Allah Almighty forgives him who sets himself to the truth. It is a great prestige to behave as a servant of Allah, the Compassionate,and that is demonstrated by forgiving the trouble-giver.*

Evidence: In Surah **Yunus**, Allah Almighty says: يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿٥٧﴾ O mankind! There has come to you from your Lord good advice and healing for the disease in your hearts, and guidance and mercy for the believers. (10:57)

236. There is no blame on you if you divorce the women before you have even touched them, nor appointed bridal money. And bestow

لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسَآءَ مَا لَمْ
تَمَسُّوْهُنَّ اَوْ تَفْرِضُوْا لَهُنَّ فَرِيْضَةً ۖ وَّ

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مَتِّعُوْهُنَّ عَلَى الْمُوْسِعِ قَدَرُهٗ وَعَلَى الْمُقْتِرِ قَدَرُهٗ مَتَاعًا بِالْمَعْرُوْفِ حَقًّا عَلَى الْمُحْسِنِيْنَ ﴿٢٣٦﴾

upon them suitable gift–the affluent according to his means, and the poor according to his means. It is incumbent on the righteous to bestow a reasonable gift in an honorable manner.

Marriage can take place without fixing *Mehr* (bridal money) and divorce can also be given before its consummation. In this situation it is an obligation upon the righteous to bestow some gift on her. He who is affluent should give according to his means and he who is straitened should give according to his means, because Allah Almighty does not place a burden on any one that he cannot bear. Whatever is given to women should be given with good intention by way of virtue–for their good. The righteous should bestow a gift on the woman in such a way that what she wants and they possess it, or they can afford it, they present it to her.

Peroration: *If Mehr is not fixed at the time of marriage and divorce takes place before the wife is touched then one must bestow some gift upon her according to one's means. Giving by way of virtue is that whatever is given to her should add to her prestige. Besides the gift, what really matters is its presentation, that is, how gracefully it is given to her.*

وَاِنْ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيْضَةً فَنِصْفُ مَا فَرَضْتُمْ اِلَّآ اَنْ يَّعْفُوْنَ اَوْ يَعْفُوَا الَّذِيْ بِيَدِهٖ عُقْدَةُ النِّكَاحِ ؕ وَاَنْ تَعْفُوْٓا اَقْرَبُ لِلتَّقْوٰى ؕ وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ؕ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٣٧﴾

237. And if you divorce them before you have touched them, but have settled dower upon them give them half of what you have settled, unless they forego their claim, or he in whose hand is the marriage tie foregoes his claim. And that you forego is nearer to piety. And do not forget to be gracious amongst yourselves. Verily, Allah sees what you do.

If a woman is divorced before the consummation of marriage, then she is to be given half of the *Mehr* that was settled. It will be a different matter if she renounces her claim. The renouncing of the claim by the husband is that he pays more than half of the dower. Since the marriage tie is in the husband's hand, he has to be more liberal in renouncing his claim. Thus renunciation of the claim on the husband's part is closer to piety. To forget graciousness in dealings with each other is against righteousness. To remember gracious treatment is that He Who is gracious is considered greater than the act of grace and one should also express one's gratitude to Him for it. When one accepts that Allah Almighty sees all that we do, then all our actions should be free of deception. In our dealings with people we should not see what people do to us, rather we should see how

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we deal with them because Allah Almighty sees what we do.

Peroration: *If a woman is divorced before consummation of marriage she will be paid half of the Mehr that was settled, unless the woman or man forgoes it. If the loftiness of the gracious act is acknowledged then one does not tend to forget Him. We must not see what people do to us, but what we should do for them.*

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ۗ وَ
قُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿٢٣٨﴾

238. Guard your prayers especially Salat-e-Wusta. And stand before Allah in devout obedience.

'Guarding of prayers' signifies that one must make intention for prayers well before their fixed time and one should make ablution for the next prayer. If prayers are guarded in this manner then *Salat* is rightly established. *Salat-e-Wusta* (Fajr Prayers) is the middle prayer because it occurs between night and day. It is the most important. *Salat-e-Maghrib* being first among the five. If one's *Salat-e-Fajr* lapses it would mean that one's prayers of the whole day have lapsed. The day of the believer starts with the morning prayer. The day which does not begin with obedience of Allah Almighty will be devoid of virtue–all the works done on that day will be lacking in goodness. This is the reason so much stress is laid on this prayer. The way to stand before Allah in devout obedience is that we should offer prayer with the conviction that Allah Almighty is observing us. Moreover, we should stand before Him as they did who were loved by Allah Almighty, how they stand before Him at present, and how they will stand before Him in future.

Peroration: *To intend for prayer before its time and to make ablutions marks the protection of prayer. Salat-e-Wusta is the morning prayer. To stand before Allah Almighty in devout obedience is that one has the countenance of the mentor in one's mind and one has the conviction that one is present before Him.*

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا ۚ فَاِذَآ اَمِنْتُمْ
فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا
تَعْلَمُوْنَ ﴿٢٣٩﴾

239. But if you have fear then pray on foot or riding. And when you are secure remember Allah as He has taught you that which you knew not.

'The state of fear' is the situation when there is no peace and the performance of obligations cannot be postponed. In such a situation it is ordained that the prayer is shortened but it has to be offered, whether one is riding or is going on foot. When the situation becomes normal then it is to be offered in full as an obligatory prayer in normal course. It is the Prophet (pbuh) who has instructed us how to offer prayer but it is being stated here by Allah Almighty that He has imparted this knowledge to us which we did

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not possess. It makes this fact evident that the teaching of the Prophet (pbuh) is the teaching of Allah Almighty.

Peroration: *There are two conditions in which a man ordinarily lives, condition of fear and condition of peace. In the former, one should offer prayer by sign. In the latter one should offer prayer as in normal course and according to the teaching of the Prophet (pbuh).*

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا ۖ وَّصِيَّةً لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرَ اِخْرَاجٍ ۚ فَاِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٢٤٠﴾

240. And those of you who die and leave behind widows, should bequeath to them maintenance for one year and no obligation to leave the deceased husband's house. But if they leave on their own accord there is no blame on you for what they do for themselves in a lawful manner. And Allah is All-Mighty, All-Wise.

If a wife survives the husband then the dying husband must leave a will to his heirs that they should keep his widow for at least a year with great respect and honour and accord her nice treatment. She should not be asked to vacate the house where she is residing. She should not only be given share from her deceased husband's property but it is also essential to leave a will for her respectful treatment. In case she wants to leave her home and decides to do something for her welfare, it will be an act of great virtue to help her. Honour and wisdom lies in the Pleasure of Allah Almighty.

Peroration: If one's wife is alive at the time of one's death then one must bind his heirs by a will to respect her. If she is given her share honourably, it is an act of great merit according to Allah Almighty, otherwise it will be valued quite differently. Helping of the widow is the dignity of the heirs. Honour and respect lie in the Pleasure of Allah Almighty and nowhere else.

وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُتَّقِيْنَ ﴿٢٤١﴾

241. For divorced women there is also reasonable amount for maintenance. This is the duty of the righteous.

Convenience should be granted to divorced women. Provisions should be with the intention to let them live honorably. They should be helped verbally as well as practically till the restoration of their matrimonial life. This is the dignity of God-fearing people.

Peroration: It is the dignity of those who are really fearful of Allah Almighty that they help the divorced women till the restoration of their matrimonial life.

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كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٢٤٢﴾ ع ٢١/١٥

242. This is how Allah makes His commands clear to you that you may understand.

What Allah Almighty Ordains is for the welfare of people. One who submits to the Will of Allah Almighty and His Prophet (pbuh) is intelligent in the true sense. The way to maintain mutual respect lies in choosing for others what one likes for oneself.

Peroration: *It is the sign of being intelligent that one likes for others what one likes for oneself.*

Evidence: In Surah **At-Tauba,** Allah Almighty states: اَفَمَنْ اَسَّسَ بُنْيَانَهٗ عَلٰى تَقْوٰى مِنَ اللّٰهِ وَرِضْوَانٍ خَيْرٌ اَمْ مَّنْ اَسَّسَ بُنْيَانَهٗ عَلٰى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهٖ فِيْ نَارِ جَهَنَّمَ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٠٩﴾ Is he then the doer of good, who laid his foundation on the fear of Allah Almighty and for His Pleasure, or he who sets his foundation on the edge of a water-worn, crumbling river bank, which is bound to fall. And Allah guides not the wrong-doers. (9:109)

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ ۠ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ۤ ثُمَّ اَحْيَاهُمْ ۭ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿٢٤٣﴾

243. Haven't you seen them who went forth from their homes for fear of death–and they were in thousands. Then Allah said to them: Die! Then He brought them back to life. Verily, Allah is Gracious to people, but most are not grateful.

To see those who have seen and to see through their eyes is also seeing, because his perception alone is perfect who is sincere. Those who see them who are endowed with vision make a continuous chain and they are the people who can see. Thousands of people from *Bani Israeel* abandoned their homes for fear of death but death overtook them. Then Allah Almighty restored them to life. It is the Grace of Allah Almighty and His Omnipotence should be seen and accepted. If a person goes by one's own whims even after seeing His Omnipotence then one is guilty of ingratitude. Life and death are inseparable. One who has come to this world has to go too.

Peroration: *One who is fearful of Allah Almighty is relieved of every other fear. All the actions of one who is afraid of death go wrong. One must acknowledge the Omnipotence of Allah Almighty and be grateful to Him.*

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْٓا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٢٤٤﴾

244. And fight for the cause of Allah and bear in mind that Allah is All-Hearing and All-Knowing.

To fight for the cause of Allah Almighty is making *Jihad* with one's life and property. It is impossible for one who fears death to do *Jihad*. One should never let fear

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of death reflect in any of one's actions whether it concerns one's private or public life. This is proof of one's belief that Allah is All-Hearing and All-Knowing.

Peroration: *One who fights wholeheartedly in the cause of Allah Almighty firmly believes that He is All-Hearing, All-Knowing and He alone is Omnipotent.*

مَنْ ذَا الَّذِیْ یُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَیُضٰعِفَهٗ لَهٗۤ اَضْعَافًا كَثِیْرَةً ؕ وَاللّٰهُ یَقْبِضُ وَ یَبْصُۜطُ ۪ وَ اِلَیْهِ تُرْجَعُوْنَ ﴿۲۴۵﴾

245. Who is it that will give to Allah a loan, a beautiful loan, which He will multiply many times. It is Allah Who decreases and increases, and unto Him shall be your return.

The dignity of Allah Almighty warrants that what He has granted should be spent for His Pleasure and He calls it a beautiful loan. If one spends one's life and property in the way of Allah Almighty, then blessedness of both is retained. Nobody's effort has any concern with the decrease and increase of sustenance. It is infact a great favour of Allah Almighty that He will not question His slaves about affluence and poverty. What one is required to do is one's best in the cause of Allah Almighty and every action should reflect the conviction that one has to return to Him.

Peroration: *If one spends one's life and property for the Pleasure of Allah Almighty both are endowed with blessings. It is Allah Almighty who brings about decrease and increase in one's sustenance. The conviction that one has to return to Allah Almighty keeps one on the right path.*

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِیْۤ اِسْرَآءِیْلَ مِنْۢ بَعْدِ مُوْسٰى ۘ اِذْ قَالُوْا لِنَبِیٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِیْ سَبِیْلِ اللّٰهِ ؕ قَالَ هَلْ عَسَیْتُمْ اِنْ كُتِبَ عَلَیْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا ؕ قَالُوْا وَ مَا لَنَاۤ اَلَّا نُقَاتِلَ فِیْ سَبِیْلِ اللّٰهِ وَ قَدْ اُخْرِجْنَا مِنْ دِیَارِنَا وَ اَبْنَآىِٕنَا ؕ فَلَمَّا كُتِبَ عَلَیْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِیْلًا مِّنْهُمْ ؕ وَ اللّٰهُ عَلِیْمٌۢ بِالظّٰلِمِیْنَ ﴿۲۴۶﴾

ف ۲۹

246. Are you not aware of those elders of the children of Israeel, after the time of Musa (pbuh), how they said to their Prophet: Appoint for us a king so that we fight in Allah's way. The Prophet said: Is it possible that you refrain from Jihad when it is prescribed for you. They replied: What has happened to us that we will not fight in the way of Allah while we have been separated from our homes and sons. But when fighting was prescribed for them, except for a few, they turned away. And Allah is well Aware of the wrong-doers.

One who has the net gain of seeing is the one who has really seen. After *Musa* (pbuh) a group of the children of Israeel said to their Prophet (pbuh) to appoint a king for them so

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that they could fight in the way of Allah Almighty. The Prophet (pbuh) said: Is it possible that you evade *Jihad* even after has been prescribed for you. They replied that there was no reason why they will not fight because they have been separated from their homes and sons. But when fighting was ordained only a few of them kept their word and all others turned back. Their love for a king was tainted with personal desire, which was not hidden from the Omniscient. Since the Prophet speaks with Divine knowledge, *Musa* (pbuh) showed them a future possibility of their demand for a king, so that it was convenient for them to fulfil their commitment. Along with the Pleasure of Allah Almighty when they also saw the prospects of regaining their homes and sons it effected their devotion. When they were ordered to fight in the way of Allah Almighty, except for a few, all turned away. One who pursues desires and neglects one's covenant, is a wrong-doer.

Peroration: *Every pursuit that is tainted with personal liking is highly dangerous for the pursuer. One should never mix one's own desire with the Pleasure of Allah Almighty because its pursuit results in deviation from the right path. To go against one's own promise is tyranny. In the long run the tyrant is surrounded by one's own tyranny.*

247. And their Prophet (pbuh) said to them: Indeed Allah has appointed Talut (pbuh) as a king over you. They said: How can he be our king when we have a better claim to dominion than he, and he has not been endowed with abundance of wealth. He said: Allah has given him superiority over you and granted him abundant knowledge andphysique. And Allah bestows His dominion on whom He Wills. And Allah is All-Embracing and All-Knowing.

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا ؕ قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ؕ قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ؕ وَاللّٰهُ يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝٢٤٧

The Prophet (pbuh) said to them, *Jihad* has been made obligatory for you and *Talut* (pbuh) has been appointed king over you. Those who entertained the desire for kingship said that *Talut* does not have much wealth. When it is Allah Almighty who in fact appoints the king then merit for kingship cannot be in the hands of people. This prize goes to one who is selected by Allah Almighty. Two distinctions are in His hands–superiority of knowledge and superiority of physique. The dignity of the one endowed with such distinctions is that one should keep good and evil apart and prove oneself a tower of light in difficult places so that people following can pass easily. What one needs to have is competence, selection lies entirely in the hands of Allah Almighty. One who likes the liking of Allah Almighty is granted abundance as well as knowledge.

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Peroration: Rather than mentioning one's liking to Him Who knows better, one should know His Liking. Greatness of knowledge lies in keeping good and evil apart, and greatness of physique is that one should help one's companions to pass through difficult situations safely. One who accepts the selection of Allah Almighty is granted abundance as well as knowledge.

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةَ مُلْكِهٖٓ اَنْ يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَاٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٢٤٨﴾ ع ٢٢ ١٦

248. Their Prophet (pbuh) said to them: A sign of his authority is that there shall come to you the Ark of the Covenant with an assurance therein of security from your Lord and the relics left by the family of Musa (pbuh) and the family of Haroon (pbuh) carried by the angels. In this is a symbol for you if you are believers.

When people heard the statement of the Prophet (pbuh) they asked for evidence of *Talut's* kingship. They learnt from the Prophet (pbuh) that by the Grace of Allah Almighty that Tabernacle which contains the relics of the family of *Musa* and *Haroon* (pbut), shall come to them without any effort by them. It was a source of peace and security for them because they used to receive blessings in its presence. Allah Almighty grants peace to one who puts aside one's own knowledge. One who respects what is worthy of respect becomes respectable oneself and becomes a distinguished person.

Peroration: The legacy of the faithful is worthy of respect. It is a source of comfort and is granted to one who is worthy of respect. It is the respectful who attain eminence.

Evidence: In Surah **Al-Hajj**, Allah Almighty says: وَجَاهِدُوْا فِي اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ And strive hard in the Way of Allah as you ought to strive. He has chosen you and has not laid upon you any hardship in religion. (22:78)

فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ ۙ قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْ ۚ وَمَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّيْٓ اِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهٖ ۚ فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ؕ فَلَمَّا جَاوَزَهٗ هُوَ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَجُنُوْدِهٖ ؕ قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ كَمْ مِّنْ

249. And when Talut (pbuh) set forth with his companions, he said: Allah will test you at the stream. Whosoever drinks its water is not with me and whosoever does not drink is with me, except he who takes a handful. But they drank of it except a few. So when he and those who believed crossed it, they said: We have no power against Jalut and his cohorts. Yet those, who knew for

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فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ ؕ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ۝٢٤٩

certain that they shall meet Allah said: How often, by Allah's Will, has a small group overcome a mighty group. And Allah is with those who demonstrate fortitude.

These people of *Bani Israeel* had requested their Prophet (pbuh) to appoint a king for them so that they could fight in the way of Allah Almighty. Before the appointment of the King these people were exhorted to keep their covenant. When the king was appointed, these people were made to acknowledge his superiority in knowledge and physique. Then they were granted, without any effort on their part, that coffin-like box which had in it tranquility from their Lord. Their love for *Talut* (pbuh) is evident from the following incident. When he went forth with his army he said to them that on their way they will come across a stream where their loyalty will be judged. This test will make it clear who is with him and who is not and follows one's own desire. He elaborated that the one who will drink water from it will not be from among his people. One who takes just a handful of water to slake one's thirst if it becomes unbearable will be exempted. After hearing such an explicit order when they were put to trial except for a few all of them drank water from the stream. It was this small group of men who proved themselves true believers and who substantiated their word with their action. Those who did drink water were not with *Talut* (pbuh) even in the first instance. After crossing the river they said to *Talut* (pbuh) that they did not have the strength to face the army of *Jalut*. Thus they were not with him even in the second instance. Men of Faith are always mindful of meeting their Lord and while striving in the way of Allah Almighty they do their utmost to win His pleasure to prove their fidelity. And they do it with the conviction that they shall have to account for all their actions. They take the result of everything as the Will of Allah Almighty and accept it happily. Those who have faith that they shall meet their Lord said to the believers that it has often happened, by the Will of Allah Almighty, that smaller groups have overcome larger groups. And Allah Almighty is with those who persevere and there is no greater companion than Him. Togetherness with Allah Almighty is proved through love for His beloved. The way to benefit from Divine Knowledge is that after admitting to someone's superiority in knowledge and steadfastness one should obey the order rather than making that person accept one's own desires.

Peroration: *It is just to obey the order of a person whose superiority in knowledge and physique has been accepted and unjust to make that person accept one's desires. It is impossible to obey someone whom one does not love. The essence of such love is patience and steadfastness.*

وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا رَبَّنَآ

250. And when they came face to face with Jalut and his hosts, they said: Our Lord!

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اَفْرِغْ عَلَيْنَا صَبْرًا وَّ ثَبِّتْ اَقْدَامَنَا وَ انْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۲۵۰﴾

Shower upon us patience and make our foot-hold sure and make us victorious against the disbelievers.

When the faithful arrayed themselves against *Jalut* (Goliath) and his army they prayed to Allah Almighty–the Causer of causes: Our Lord! Shower patience on us, plant firmly our feet, and make us victorious against the disbelievers. One who fights in the way of Allah Almighty sees His Glory in companionship with the Lord's beloved. One is neither overconfident of one's own resources, nor worries about the enemy's resources. One is heartened by the conviction that there is no better protection than the companionship of Allah Almighty, the Omnipotent.

Peroration: *When one is faced with forces inimical to Allah Almighty then one must call the Omnipotent–Allah Almighty–for help and pray:* رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّ ثَبِّتْ اَقْدَامَنَا وَ انْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۲۵۰﴾ *Our Lord! Shower upon us patience, plant firmly our feet, and make us victorious against the disbelievers.*

فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ وَ قَتَلَ دَاوٗدُ جَالُوْتَ وَ اٰتٰىهُ اللّٰهُ الْمُلْكَ وَ الْحِكْمَةَ وَ عَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَ لَوْ لَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَ لٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ﴿۲۵۱﴾

251. Then they defeated them by the Will of Allah, and Daud (pbuh) slew Jalut and Allah gave him the dominion and wisdom and taught him that which He Willed. And were it not for Allah's repelling one set of people by means of another, the earth would have been indeed full of mischief. But Allah is Gracious unto the worlds.

The faithful defeated the army of *Jalut* and *Daud* (David–pbuh) slew *Jalut*. Since *Jalut* was a great tyrant and had a great army well prepared for war, his murder at the hands of *Daud* (pbuh) is evident of his truthfulness. Had he seen *Jalut* and the grandeur of his equipment he would have been certainly impressed by them. He heard the order of *Talut* (pbuh) and devoted himself for doing the rightful. Allah Almighty rewarded him for his devotion to righteousness by granting him dominion, wisdom, and other knowledge He deemed appropriate. The age of *Jalut's* tyranny yielded to the dawn of an era of righteousness. Whenever human desires are imposed upon people and they are forced to deviate from the path of righteousness, then Allah Almighty creates circumstances for removing that tyranny. If this is not done the earth will be ravaged by mischief. The rule of a ruler who does not overcome one's own contradictions does not go a long way. The reason being that one goes away from reform and speedily advances towards ruin. Allah Almighty is indeed very Gracious to mankind as He is always very kind and generous with them. It also proves that *Al-Alamin* (Universe) relates to the earth and

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people do not live anywhere but earth.

Peroration: *To choose the most difficult place for oneself and to provide convenience to one's friends is the way of the rewarded. The ruler who does not overcome one's contradictions advances speedily towards loss, one's own ruin, and drowns long before reaching one's cherished goal. Relief from mischievous persons is also by the Grace of Allah Almighty and His blessing.*

252. These are the revelations of Allah which we recite to you with truth, and verily you are one of the Messengers (pbut).

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۝

To describe facts with evidence from the past is a certificate of their truth. This statement of truth gives evidence of the Prophethood of *Muhammad* (pbuh). The Prophet (pbuh) has placed the mirror of nature before mankind in which everyone can see one's self. In view of the evidence of the past one should not be unmindful of the consequences of what one does. This is the dignity of the Messengers, this is their glory. In Surah **Al-Hijr**, Allah Almighty states: وَقُلْ اِنِّيْٓ اَنَا النَّذِيْرُ الْمُبِيْنُ ۝ And say, I am indeed only a Warner. (15:89)

Peroration: *It is a great service to present facts with evidence from the past so that people can see for themselves whether their direction is right or wrong.*

253. These are the Messengers (pbut) out of whom We have exalted some over the others. Some of them are those with whom Allah Almighty spoke and some of them He raised in ranks. And We granted manifest signs to Isa, son of Maryam (pbuh) and aided him with the spirit of the archangel. If Allah had so Willed their successors would not have fought among themselves after clear Signs of Allah had come to them but they differed and of them some believed and others did not. And had it been so Ordained they would not have fought, but verily Allah Almighty Ordains what He Wills.

وتلك الرسل

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۘ مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ ؕ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ مِّنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ اخْتَلَفُوْا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا ۫ وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ۝ ع ٣٢ ١

In Surah **Bani Israeel**, Allah has said: وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ۝ We never punish until We have sent a Messenger (pbuh) (17:15). The abilities endowed upon the Messengers (pbut)

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are in accordance with the situation in which they are sent. It is because of these abilities that some Messengers (pbut) are more eminent than others. One does not make any distinction among them when one fully accepts a Messenger's (pbuh) position in the situation in which he was sent and also accepts the division that was made by Him. Some were honoured when Allah Almighty spoke to them, some were raised in status; He granted them His Signs. In order to enable them to preach the truth in the best manner, Allah Almighty granted the Messengers (pbut) whatever was required by them. For instance, *Isa* (pbuh) was granted dominance in the sphere of knowledge of that age and was strengthened with Holy Spirit. If all the Messengers (pbut) were granted similar abilities the supremacy of the Divine Knowledge over acquired knowledge would not become evident. Allah Almighty helps every one. In Surah **Al-Isra**, Allah Almighty states: كُلًّا نُّمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝ We help all of them, these as well as those, from the sustenance and the gifts granted by Allah Almighty, and the generosity of Allah Almighty is not confined (17:20). When a gift is granted by Allah Almighty and it can be spent to attain His Pleasure, or for the satisfaction of one's own desires, then there is an evident scope for difference in its use. One who will accept guidance would accept it for one's own welfare, and one who will go astray would oneself suffer the consequences. As compared with other creatures this endowment proves the higher dignity of man. One who denies the truth after its manifestation, who rejects it after witnessing clear signs of its veracity, and refuses it after examining its irrefutable proofs, is certainly an infidel. On the other side, one who develops love for the truthful after accepting the truth, will be a believer. It is indeed a mercy of Allah Almighty that He has endowed people with abilities and it is the use of these abilities which sets the direction of people. In fact the purpose of one's life in this world is to see the direction in which one sets oneself.

Peroration: Messengers (pbut) of Allah Almighty are granted abilities according to the needs of the situation in which they are sent. All of them are accomplished in their places. Difference among them is due to the difference in their abilities. His intention is that we ascertain our direction by the use of the abilities He has granted to us.

Evidence: In Surah **Maryam**, Allah Almighty states: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا ۝ Verily, those who believe and do righteous deeds, the Most Beneficent Allah will bestow love for them (in the hearts of the believers). (19:96)

254. O you who believe! Expend of that which We have bestowed upon you before the day comes, wherein, there will be neither bargain, nor friendship, nor intercession. And the infidels are the wrong-doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ۝

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He Who is the Absolute Giver grants in accordance with the prevailing situation. One is successful in the true sense if one uses the Divine Endowments according to His Pleasure Who grants these endowments. The reason being that Allah Almighty has ordained to spend out of the sustenance granted by Him well before the time when spending would no longer be possible. The sustenance granted by Allah Almighty is that which is endowed with His Pleasure. What is accumulated unfairly is unclean, impure, and is not fit for spending in His way. There are three forms of spending what Allah Almighty has granted one to spend in a prevailing situation. Firstly *Bai*: it signifies that one should purchase, out of one's sustenance, what is required for the performance of obligation in an excellent manner. Secondly, *Khullat* is to help a friend without any personal motive, purely out of fear of Allah Almighty. After helping the friend in the performance of duty in an excellent manner, one should also thank the friend for the reason that it was that *Khullat* on account of which one was able to spend some portion of one's sustenance to attain the Pleasure of Allah Almighty. Thirdly, *Shafa'at*: What it signifies is that those who got involved in trouble due to their own misdeeds and have consequently lagged behind in the process of reforming themselves, should be helped in such a manner that their way is cleared and they are also in a position to attain their goal. These are the three forms of sepending one's sustenance. To make the best use of them in the existing condition is the proof of faith and peace. To deny them is transgression and proof of loss.

Peroration: *The sustenance acquired by unfair means is unclean, impure. Allah Almighty is Absolutely Pure and pure sustenance alone can be spent in His way. There are three forms of spending in the prevailing condition, Bai, Khullat and Shafa'at. If the ultimate object in all the three forms is Pleasure of Allah Almighty then there will be increase in His Mercy and Blessings. If the aim is other than that, then one is sure to land in loss due to human suggestions.*

255. Allah! There is no god but He, Ever-Living, the Self-Subsisting. Neither does slumber seize Him, nor sleep. To Him belongs all that is in the heavens and all that is in the earth. Who can intercede with Him except by His permission. He knows what is before them, what is behind them. And they will never encompass anything of His Knowledge except that which He Wills. His Dominion overspreads the heavens and the earth, and He feels no fatigue in

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا تَاْخُذُهٗ
سِنَةٌ وَّلَا نَوْمٌ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی
الْاَرْضِ ؕ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا
بِاِذْنِهٖ ؕ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ وَ
لَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا شَآءَ ۚ
وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا

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يَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴿٢٥٥﴾

guarding them. And He is Most Honourable and Most Glorious.

Allah Almighty alone is worthy of worship. It is not possible to percieve divinity in anyone but Him. From Him we have come and to Him we shall return. And then He will requite everyone for his deeds. He is Alive. There is neither any beginning nor any end of His life. Man has been endowed with attributes by the Creator. The attributes of creatures have a beginning and an end and are for a specified period of time only. It is impossible to encompass the attributes of the Creator. In the whole universe there is one and only one Absolute Giver and this is the reason why there is no inconsistency in the Divine System. One who is related with a beginning and an end also requires rest and this is how one achieves a balanced performance. Humans are prone to drowsiness and sleep. The former gives some rest to the body and the capacity of the organs to work is restored after a short while, whereas the latter restores the complete energy of all organs and refreshes the capacity to perform. Allah Almighty's scheme has always continued, is continuing and will continue forever. That He is Unparalleled is evident from the balance and moderation in the universe. Whatever exists in the heavens and the earth belongs to Him but is not for Him. It must also be used according to His Pleasure otherwise it will be sheer ingratitude. It will also be an indication that one is far away from Allah Almighty–one's Master. The ability of *Shafa'at* (intercession) is also granted by Him and it is His favourite servants who receive this honour, those who do not speak out of their own desire. If someone starts doing what one likes because of one's reliance on *Shafa'at* then one would be responsible for the consequences oneself. Let him know right now that *Shafa'at* is related with the Will of Allah Almighty. Our beginning is before Allah Almighty and our end is also before Him. Nothing is hidden from Him and His Knowledge is absolute. One gets whatever He wants to grant. So wherever one comes across pride, there will be no real knowledge. The Dominion of Allah Almighty spreads over heavens and the earth and covers whatever is in them. Therefore, the true knowledge is one which is subject to the Knowledge of Allah Almighty. Everything of the universe is governed by His Knowledge, therefore, only that is real knowledge which follows His Knowledge. The essence of this Knowledge is protection of what He has created and this is not at all difficult for Him. It is His Greatness and Majesty that He grants His bounties to everyone and there is none who can grant Him anything. Allah Almighty can question everyone about everything but there is none to question Him.

Peroration: To profess that Allah Almighty is the sole object of one's worship is a claim, and to make His pleasure one's object of life is bearing witness to it. It is this witness which proves the truth of the claim. The attributes of Allah Almighty are beyond reckoning. The attributes of the creatures are related with the beginning and the end. It is Allah Almighty who is the True Master, the Real Master of everything and every

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being. Shafa'at will be by the Will of Allah Almighty. Our knowledge will be true knowledge if it is subservient to Divine Knowledge. The essence of knowledge is protection. In the sphere of mankind there is only one way of protection and that is by seeking togetherness of the Most Glorious and the Greatest.

لَآ اِكۡرَاهَ فِى الدِّيۡنِ ۙ قَدۡ تَّبَيَّنَ الرُّشۡدُ مِنَ الۡغَىِّ ۚ فَمَنۡ يَّكۡفُرۡ بِالطَّاغُوۡتِ وَيُؤۡمِنۡۢ بِاللّٰهِ فَقَدِ اسۡتَمۡسَكَ بِالۡعُرۡوَةِ الۡوُثۡقٰى ۗ لَا انۡفِصَامَ لَهَا ؕ وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ ﴿۲۵۶﴾

256. Compulsion has nothing to do with Religion. Right has now been clearly distinguished from wrong. Then he who rejects the devils and believes in Allah has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.

In Surah **Yunus**, Allah Almighty says: وَمَا كَانَ لِنَفۡسٍ اَنۡ تُؤۡمِنَ اِلَّا بِاِذۡنِ اللّٰهِ ؕ It is not for anyone to believe except by the Will of Allah. (10:100) Thus, there is no compulsion in the matter of religion. Wherever a change will be brought about by means of force it will be maintained by means of force. When the force used for this change will be withdrawn the change will also come to an end. Allah Almighty has separated right from wrong. If one loves the guides then one develops hatred for *Kufr*, disobedience and sinfulness. The refutation of evil is not to follow one's desires and belief in Allah Almighty is to follow Him with reference to the truthful witness. This is the connection that cannot be broken. Allah Almighty is All-Hearer. He has Divine Knowledge and knows about everything. Supplication is for the expression of submission to Allah Almighty and hearing of it by Allah Almighty is to honour people. Whatever He ordains is for their betterment.

Peroration: *To force someone into religion is called 'ikrah' (compulsion). This is unjust. If one has love for the guide and hatred for kufr, disobedience and sinfulness, then it is like holding a strong handhold which is never broken. The supplication of people to Allah Almighty is an expression of their submission to Him and hearing of that supplication by Allah Almighty is His Bestowing Honour upon mankind. One should say in one's prayer to the Lord: My Lord! You are Absolutely Omniscient. There is none more Knowledgeable than You. Grant me that knowledge which is better for me. I surrender my liking to Yours.*

اَللّٰهُ وَلِىُّ الَّذِيۡنَ اٰمَنُوۡا ۙ يُخۡرِجُهُمۡ مِّنَ الظُّلُمٰتِ اِلَى النُّوۡرِ ؕ وَالَّذِيۡنَ كَفَرُوۡۤا اَوۡلِيٰٓـئُهُمُ الطَّاغُوۡتُ ۙ يُخۡرِجُوۡنَهُمۡ مِّنَ النُّوۡرِ اِلَى

257. Allah is the Guardian of those who believe and brings them from darkness to light. And those who disbelieve, their guardians are the devils who bring them out of light

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الظُّلُمٰتِ ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥٧﴾ ع ٣٤

into darkness. They are destined for the Fire and they shall live there forever.

The friendship of Allah Almighty is in reality His Help and Mercy. He has granted His favourites the honour of bringing the believers from darkness to light. In Surah **Ibrahim,** Allah Almighty has stated: الٓرٰ ۟ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ There is a Book which We have delieverd unto you, so that you may bring out your people from darkness towards light. (14:1) This Surah also mentions: لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ We sent *Musa* (pbuh) with Our clear signs so that he can bring his people from evil to enlightenment. (14:5) It is evident from this verse that Allah Almighty is the guardian of those who love the people He loves. Since every action of those who are loved by Allah Almighty is for His Pleasure, He has regarded it as His own action. The disbelievers befriend the evil ones–*Taghut*. They pursue their own desires and Satan presents their deeds to them in a beautiful form. Instead of pursuing ones own wishes if one follows those who submit to the Will of Allah Almighty, it will be travelling from darkness to light. If it is just the opposite then it will be a drift from light to darkness. The light is actually guidance. From beginning to end the form of guidance is the same. So much so that all the religious preceptors are practically one because they have one and the same objective–the attainment of the Pleasure of Allah Almighty. Darkness has many forms and all of them are related to *shirk* (polytheism). If one has more than one standard of righteousness, one succumbs to *shirk*. Then one is surrounded by contradictions and differences. This is a hellish state and it is this condition which will take the shape of future. Whatever its form may be, the aim of every evil is to save man from the troubles of this transitory life and to push him towards ever-lasting trouble in the Hereafter.

Peroration: Allah Almighty is a Friend of those who love His favourites. The company of those who are loved by Allah Almighty is a passport from darkness to light. Reduction in grief and fear is a sign that one is moving from darkness to light. If the case is just the opposite, it is an indication that one is going from light to darkness. The intention of Taghut–evil in all its forms–is to involve man in eternal loss.

Evidence: Allah Almighty states in Surah **Ibrahim:** وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ؕ وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّآ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْٓا اَنْفُسَكُمْ ؕ When on the Day of Judgement the decision has been made, the devil will say, No doubt Allah's Words to you were pure and mine were untrue and inspite of the fact that I had no command over you, I called you, you responded. So blame not me but yourselves. (14:22)

اَلَمْ تَرَ اِلَى الَّذِيْ حَآجَّ اِبْرٰهٖمَ فِيْ رَبِّهٖٓ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّيَ الَّذِيْ ركوع

258. Have you not considered the case of the one who quarreled with Ibrahim (pbuh) that Allah had given him kingship. When

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يُحْيٖ وَيُمِيْتُ ۙ قَالَ اَنَا اُحْيٖ وَاُمِيْتُ ؕ قَالَ
اِبْرٰهٖمُ فَاِنَّ اللّٰهَ يَاْتِيْ بِالشَّمْسِ مِنَ الْمَشْرِقِ
فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِيْ كَفَرَ ؕ وَ
اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۲۵۸﴾

Ibrahim (pbuh) said: My Lord is one Who gives life and causes death, he said: I give life and cause death. Ibrahim (pbuh) said: Verily, Allah brings out the sun from the East, so you bring it out from the West. Thereupon the disbeliever was dumb-founded. And Allah does not guide the unjust people.

When the present testifies the past it amounts to witnessing the past. *Ibrahim* (pbuh) invited a king to his Lord. The king quarreled with him and asked: who is your Lord, He replied: He Who gives and takes life, He Who brings from non-existence to existence, and vice-versa. For that king life was also a proof of the fact that Allah Almighty is *Al-Hai* (the Life Giver). Then there is also the fact that where there is life, death follows. What *Ibrahim* (pbuh) had said was an invitation to thoughtfulness and observation. In response to this, the king said that he too awards life and death. Release of a prisoner does not tantamount to giving life to him. These two stations are inalienably attached with every individual. Had the king restored him to life whom he had killed then it would have been a proof of the veracity of his claim. But the king disputed and was illogical. In fact he compared himself with Allah Almighty. Thereupon, *Ibrahim* (pbuh) said that if he claimed to be like his Allah Almighty then let him bring the sun from the west rather than the east, the side from which his Allah Almighty causes it to rise. When one who is given to contention realizes the hollowness of one's contention then one is dumbfounded and taken aback. If such a person is drawn within the boundaries of one's claim then one has nothing to lean upon and is thus flabbergasted. At that time if the Creator of the preceptor is accepted, with reference to the preceptor, then Allah Almighty grants guidance to the acceptor, the way He granted guidance to the magicians of Pharaoh. But Allah Almighty does not grant guidance to the wrong-doers.

Peroration: *Allah Almighty is the Absolute Bestower. Those who ascribe His bounties to their own power quarrel with them who believe in Allah Almighty. One who does not see one's beginning and end should be brought within the orbit of one's claim. This will be an astonishing experience. One who accepts the truth and accepts it through the truthful will be granted guidance. One who continues to deny the truth after being confounded is a wrong-doer and is not granted guidance.*

اَوْ كَالَّذِيْ مَرَّ عَلٰى قَرْيَةٍ وَّهِيَ خَاوِيَةٌ عَلٰى
عُرُوْشِهَا ۚ قَالَ اَنّٰى يُحْيٖ هٰذِهِ اللّٰهُ بَعْدَ

259. Or like the one who passed by a town which was overturned on its roofs. He said: How shall Allah restore it to life after

مَوْتِهَا ۚ فَأَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۚ وَانْظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ ۙ قَالَ أَعْلَمُ أَنَّ اللّٰهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

death. So Allah caused him to die for a hundred years and then restored him to life and said: How long have you remained thus, He replied: I have remained thus for a day, or a part thereof. He said: Nay, you have remained dead for a hundred years. And look at your food and your drink which have not spoiled. And look at your donkey. And this We have done in order to make you a sign for the people. And look at the bones how We set them together and then clothe them with flesh. So when it became clear to him, he said: I know Allah is able to do all things.

Then, through another illustration, it has been stated that a virtuous man passed by a town which lay in ruin. Seeing it in that condition he inquired on how Allah Almighty would bring it back to life. To restore the dead to life is one of His many powers. What He has Ordained makes it evident that everyone shall be brought to life on the Day of Resurrection and then requited for their actions. The man who had shown surprise on the restoration of the dead to life, was then made to die. After a period of one hundred years he was brought to life and asked how long he had been in that condition. He replied that it was for a day or a little less than that. He said it for the reason that it was almost the same time of the day when he had shown his surprise over the restoration of the dead to life. Allah Almighty told him that he had been dead for one hundred years. He was then invited to observe the signs of the Omnipotence of Allah Almighty. He was made to see that his food and his drinks had not become stale, while the bones of his donkey had scattered. He was asked to observe how those bones were assembled and then clothed with flesh. When the whole thing became evident to him, his question as to how the dead were to be brought to life was answered and he admitted that he had been graced with the great knowledge that Allah Almighty is able to do all things. He said that previously he did know this fact but he had not attained the status of a witness. He who talks of the past with irrefutable evidence, and whose statement is supported by reliable proofs, and whose knowledge is not based on mere books or heresay, such a witness becomes a symbol of truth for the people.

Peroration: *Those who prove true in their claim of faith in Allah Almighty are so privileged that, if they like, even the future is turned into the present for them. They are shown the signs of the Omnipotence of Allah Almighty. They are made a symbol of truth*

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for the people and by His Will they begin to bring them from darkness to light.

وَإِذْ قَالَ إِبْرٰهِمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ
الْمَوْتٰى ۖ قَالَ أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلٰى وَلٰكِنْ
لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلٰى كُلِّ جَبَلٍ
مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَ
اعْلَمْ أَنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ ع ٣٥ ٢

260. And when Ibrahim (pbuh) said: My Lord! Show me how You restore the dead to life. He said: Don't you believe it. He said: I do but for the satisfaction of my heart. He said: Then take four birds and incline them towards you and put a part thereof on each hill, then summon them; they will come flying to you. And know that Allah is All-Mighty, All-Wise.

The supplication of *Ibrahim* (pbuh) to Allah Almighty for showing him how He brought the dead to life, proves his nearness to Allah Almighty. Man's seeing the power of the Lord to resurrect the dead does not have the same eminence as the manifestation of it by Allah Almighty. For this reason *Ibrahim* (pbuh) prayed: My Lord! Show me how you will bring the dead to life. Thereupon, Allah Almighty said: Don't you believe it. *Ibrahim* (pbuh) replied that he did believe but he wanted to see it for the satisfaction of his heart. It is the satisfaction of the heart which unifies the scattered people into one body. It is the satisfaction of the heart which brings together the dissipated talents of the people and directs them towards one aim. Again, it is the satisfaction of heart which attracts the people from darkness to light. It is essential for the expression of submission to Allah Almighty that one prays for those from whom one attains satisfaction. *Ibrahim* (pbuh) was ordained to take four birds and tame them, then cut them to pieces and do whatever he liked to see the dead being brought back to life. He was ordained to place the pieces on different hills nearby, then to call them and they would come flying to him. *Ibrahim* (pbuh) witnessed the death of the birds. He mixed up their parts. When their parts were thoroughly mixed then he placed them on the nearby hills and called them. By the Will of Allah Almighty, they came flying towards him. The resurrection of the dead is fixed for sometime in future but those who sacrifice everything for the sake of His Pleasure, are so privileged that if they like, the future is turned into present for them. Ecstasy increases knowledge and one is then granted the honour of being a witness to His being All-Mighty and All-Wise.

Peroration: *The first stage of Faith is that one should believe in resurrection after death. Those who are loved by Allah Almighty are granted the satisfaction of heart. It is then received through them by those who love them. All kinds of doubts in experience and observation should be saved from premature death. One attains heights of knowledge and satisfaction of the heart when in a state of ecstasy. Honour and wisdom are not to be found anywhere except in one's nearness with Allah Almighty.*

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Evidence: In Surah **Al-Anfal**, Allah Almighty states: لِّيَهْلِكَ مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ عَنْۢ بَيِّنَةٍ ؕ
So that those who were to be destroyed (for their rejecting the Faith) might be destroyed after clear evidence and those who were to live might live after clear evidence. (8:42)

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٦١﴾

261. The example of those who spend their wealth in the way of Allah Almighty is that of a grain of corn which produces seven ears and each ear has a hundred grains. And Allah grants manifold increase to whom He Wills. And Allah is Bounteous, All-Knowing.

To spend in the way of Allah Almighty is that one should take one's property as His trust and accepting it as such, one should spend it according to the teachings of His beloved, for the attainment of His Pleasure. Spending is of two kinds. One relates to the desires and the other to the Pleasure of Allah Almighty. If it is for the Pleasure of Allah Almighty, then one is thankful to the Absolute Bestower because it is He Who bestows everything. One should be thankful to the beneficiary of alms for the reason that it is due to acceptance of the donation that the donor is saved from spending wealth on desires. The person with whom one deals for the Pleasure of Allah Almighty, also learns how to deal for His Pleasure. One becomes the dispenser of the convenience that one is granted. This is how a series of virtues is started which continues to develop, like a grain of corn which produces seven ears, each of which produces a hundred grains. It is Allah Almighty Who is the Real Master. Allah Almighty keeps an account with the one who keeps an account with Him. On the other hand, one who spends in His way without reckoning, is also granted by Allah without calculation, without measure. Omniscient as He is, His Knowledge surrounds everything.

Peroration: The wealth which is spent on the fulfillment of desires does not initiate virtue. If it is spent to attain the Pleasure of Allah Almighty, it initiates a series of virtues which goes on increasing. One who initiates a virtue also receives its blessings. If one keeps the Pleasure of Allah Almighty in view while using anything then one is enlightened with His glory, Who is the Most Bounteous, All-Knowing.

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّلَآ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٦٢﴾

262. Those who spend their wealth in the way of Allah, and do not remind their beneficiaries of their generosity nor inflict pain, their reward is with the Lord, and they shall have no fear, nor shall they grieve.

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It has been ordained in Surah **Baqarah:** وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ And spend your wealth in the way of Allah and make not your hands contribute to your destruction. (2:195) It means that all forms of spending, other than spending in the way of Allah, are synonymous with self-destruction. Those who spend their wealth in the way of Allah and then neither remind the beneficiaries of their benevolence, nor hurt their feelings, what they do is for the sake of Allah. Verbal reminders of benevolence hurt the beneficiary but the beneficiary is more hurt by scornful behaviour. Such people do not ask for any return from anyone for their benevolence. Their reward is with their Lord. Those who act righteously consider the Pleasure of Allah Almighty and His beloved as supreme. For this reason they are safe from any clash at every stage. The light of guidance keeps their environs illuminated. This proves the fact that they are safe from fear and grief.

Peroration: *Spending of your belongings for the Pleasure of Allah Almighty is actually saving yourself from destruction at your own hands. In so spending, if one verbally or through actions, conveys an account of one's benevolence and superiority over the beneficiary it will mean the wastage of His Rewards. If the self is free of contradiction and the surroundings are clear of conflict, then it is evidence of relief from fear and grief.*

قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۗ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ۝٢٦٣

263. A kind word and veiling of another's faults are better than a charity that is followed by hurt. Allah is All-Sufficient, All-Forbearing.

A kind word is one that benefits the person who stands in need of an act of kindness. To overlook and forgive is that the harshness of one's words should be viewed with leniency and one should be allowed to proceed. This attitude is better than the charity which is combined with pungent remarks. Except for spending in the way of Allah Almighty, in whatever other way one spends wealth, one will not be free from torment. Allah Almighty is absolutely free from needs and one's spending on His cause is the proof of one's sincerity to Him. There cannot be any control over the bounties of Allah Almighty. He does not hold the seeker of virtue on the weakness of expression, rather enhances His bounties as this is the magnitude of His tolerance.

Peroration: *The word that benefits others is a good word. And when harshness is made to yield to politeness then it is tantamount to pardon. The charity which is followed by pungent remarks is bereft of the Pleasure of Allah Almighty. We should also show tolerance to the creatures of Allah Almighty in the distribution of charity.*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَ

264. O believers! Do not waste your acts of charity by stressing your benevolence and

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لَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ فَمَثَلُهٗ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ
صَلْدًا ؕ لَا يَقْدِرُوْنَ عَلٰى شَیْءٍ مِّمَّا كَسَبُوْا ؕ وَ
اللّٰهُ لَا يَهْدِی الْقَوْمَ الْكٰفِرِيْنَ ۝٢٦٤

hurting as is done by him who spends his wealth only for display and public applause and does not believe in Allah and the Last Day. His spending is similar to a rock which has a thin layer of dust upon it and when heavy rain smites it the dust is washed away leaving the rock bare. Such people gain nothing from their acts of charity. Allah does not guide people who deny the Truth.

Only such alms are approved by Allah Almighty which are given exclusively for His Pleasure, and all other alms given to win the gratitude of Allah's creatures, or to hurt people by stressing their value go waste. One who reminds the beneficiary of one's charity and favour and causes pain does not have faith in Allah Almighty, and does not accept the Day of Resurrection, but spends wealth for mere show and expects reward from people. Such a heart is like the rock that has a layer of dust over it. Even if a seed is sown in it, it does not grow because the rock does not have the essentials for the seed's growth. When heavy rain falls over it, the dust is washed away leaving the rock bare. The heart of one who is devoid of love for the beloved, is occupied by the love for aliens and arrogance, and it hardens like stone. Then its hypocrisy is exposed. When it becomes evident that the action was motivated by desire and personal interest, the eloquence of the fault-finder uncovers the motive at work behind the charity. A good deed that is suspended by criticism from people and becomes void, is not for the sake of Allah Almighty. One who does a good deed for mere show does not gain anything from it. Allah Almighty does not grant guidance to those who deny His beloved.

Peroration: Alms that are combined with reminders of the favour granted and pain-giving remarks are devoid of merit. Where there is hypocrisy there is neither faith in Allah Almighty nor belief in the Day of Resurrection. Then the demand for reward, whether it is overt or covert, will be from people. The way the thin layer of dust on a rock is washed away by heavy rain, similarly the good deed done for mere show is meaningless when its defect is exposed by the people. Allah Almighty grants guidance to one who loves and follows the guide.

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ
مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ
جَنَّةٍۭ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا

265. The example of those who spend their wealth exclusively to please Allah and to strengthen their souls, is that of a garden on a high ground. If a heavy rain falls it

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ضِعْفَيْنِ ۚ فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٦٥﴾

yields two-fold fruit, and if there is no heavy rain, even a light shower suffices. And Allah sees all that you do.

In hypocrisy money is spent but property is never displayed. Wealth is spent in the way of Allah Almighty by those who seek His Pleasure and seek it at every step. These are the people who are aware that they are accountable for that which they spend to fulfil their own desires. They shall have to suffer hardship because of their distance from the knowledge of the Absolute Knower. This is how their souls are strengthened. Their example is that of a garden on high ground the fruit of which becomes two-fold with heavy rain, and even if there is only a light shower, it is sufficient for the garden. The proof of one's truthfulness lies in maintaining righteous behaviour despite opposition. When those who are quick in blemishing the truth have done their utmost then those whose dignity is teased seek the Pleasure of Allah Almighty, thank Him for granting them the proof of their truthfulness and say: O Lord! It is indeed a great mercy on Your part that You have enlisted us among those whom You love. Even if the detractors do not show intensity, they do go to a certain extent in doing that and those who are always mindful of the Pleasure of Allah Almighty find success through steadfastness. They are encouraged by the thought that He is seeing them for Whose Pleasure they are doing everything.

Peroration: *To spend one's property in the way of Allah Almighty and to ignore one's detractors is proof of one's truthfulness. If one faces opposition and there is proof of one's truthfulness then the claim that Allah sees what we do is confirmed.*

اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّ اَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ وَاَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَآءُ ۪ فَاَصَابَهَآ اِعْصَارٌ فِيْهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢٦٦﴾

266. Would any of you like that he has a garden of palms and vines with canals running beneath it–a garden in which he has every kind of fruit–and it is struck by a fiery whirlwind and burnt down at a time when he is old and his children are too small to look after their own affairs. This is how Allah makes His teachings clear to you so that you may reflect.

Here Allah Almighty has offered food for thought by posing the question: Would anyone like that one's garden of palms and vines and other fruits, with streams running beneath it (to keep the underground water at a certain level, to keep it well-watered and to prevent it from waterlogging and salinity) is in full bloom when one is overtaken by old age while one has small children. How miserable one would be if in such a situation a

fiery windstorm smites the garden and burns it. Obviously, nobody would like it. What needs to be seen is that do we really dislike it in our practical life. Every bounty granted by Allah Almighty is so kept that one can make use of it in adversity as well as prosperity. When there is no substitute for a gift, its value is greatly enhanced. That gift flourishes for which one shows gratitude to Allah Almighty, and the gift for which one is not thankful is destroyed. A fiery windstorm ruins it. What it signifies is that whatever comes from the enemy, open enemy, is fire. Whoever is entangled in it, is burnt. Only one who always keeps the Pleasure of Allah Almighty in view, can escape this fire.

Peroration: *One who has done a good deed but quarrels with someone who taunts, is like the one who has lost a good deed when it was most needed. In order to win the Pleasure of Allah Almighty one should keep the knot tied fast with His beloved that it does not give way. It is this support which gives protection against Satan as well as his mischiefs.*

Evidence: In Surah **Al-Kahf**, Allah Almighty says: فَمَنْ كَانَ يَرْجُوا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ۝ Whosoever looks forward to meeting his Sustainer let him do righteous deeds, and let him not ascribe unto anyone or anything a share in the worship due to his Sustainer. (18:110)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ۝

267. Believers! Expend of the pure things which you earn, and of that which We have produced for you from the earth and choose not for your spending a bad one that you will not accept for yourselves or accept only by overlooking its defects. And know that Allah is Self-Sufficient, Most Praiseworthy.

In this verse the believers have been ordained to spend from their pure earning in the way of Allah Almighty. 'Pure earning' signifies such income which is intended for the Grace of Allah Almighty and is verified by His beloved. Whatever He produces for us from the land, whether it is corn, fruit or other things must be considered His bounties. It must also be borne in mind that in compliance with Divine Order regarding the struggle for His bounties one's attention must be directed entirely towards Him. Whatever is granted, is from the Absolute Giver. When it comes to spending, one should never give preference to one's own liking over the Pleasure of Allah Almighty, otherwise one would give only a second-rate thing in the way of Allah Almighty–a thing that we would not like to have if it is given to us. It will be a different matter if we overlook its defects. One does not overlook the defects willingly but does it for the reason that it is impossible for him to

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refuse that thing. So one has to accept it. Allah Almighty has created everything but He has not specified anything for Himself. This is the glory of His being Independent. When He Who gives is the Absolute Giver, then there can be no one more praiseworthy than Him. How unique is the way of His giving that He is sustaining those who believe in him as well as those who deny Him.

Peroration: *In its essence a believer's income is the Grace of Allah Almighty. Therefore, one's struggle should always be directed towards the Sustainer. It signifies great knowledge to spend in the way of Allah Almighty and it should be learnt from the truthful. If we judge from the standard of our own liking then what we give should be what we would like to receive. Only one who gives and takes to attain His Pleasure, will learn the dignity of the Most Sufficient, Most Praiseworthy.*

268. Satan holds out to you the threat of poverty and bids you to commit indecency, and Allah holds out to you the promise of His bounty and forgiveness. And Allah is Bounteous, All-Knowing.

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَ يَاْمُرُكُمْ بِالْفَحْشَآءِ ۚ وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَ فَضْلًا ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۲۶۸﴾

Satan always shows man the prospects of loss. When one is seized by desires then Satan bids one to sacrifice the rights of others over one's own desires. It is a temptation to commit indecency. Spending in the way of Allah is a source of blessedness as well as prosperity. One is sure to receive the forgiveness and Grace of Allah in return for *Sadqah* (alms), provided one does not injure the feelings or remind the beneficiency of his favour. Allah Almighty grants amplitude and through it knowledge to the one who gives alms. One gets amplitude only if it is granted to him by Allah Almighty. One does not get it by any scheme.

Peroration: *Satan always shows people the prospects of loss and bids them to usurp the rights of others to satisfy their own desires. One does not get amplitude by this means. One only gets it if it is granted by Allah Almighty.*

269. He grants wisdom to whom He wills. And whoever is granted wisdom is indeed granted abundant good. But none, except men of understanding, take heed.

يُّؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ؕ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ﴿۲۶۹﴾

Wisdom is that things should be arranged where and how they should be at present according to the scheme of the Creator. This honour is granted to one who prays for the forgiveness and Grace of Allah Almighty. And one who is granted wisdom is granted abundant good, because then one brings amplitude in one's life and in the life of one's

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friends. When men judge by comparison that the preceptor is free from any personal interest and motive, and the prospects being shown by Satan are totally fictitious, then those who understand do accept the advice of such a person.

Peroration: *To consider something right when it accords with the Pleasure of Allah Almighty is wisdom. It is a great honour which is granted to one who prays for the forgiveness and grace of Allah Almighty. Wherever there will be a comparison between selfish desires and truth, those who understand will certainly benefit from the knowledge of the preceptors.*

270. And whatever you spend or whatever you vow is surely known to Allah, and there is none to help the wrong-doers.

وَمَآ اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ اَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَاِنَّ اللّٰهَ يَعْلَمُهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝٢٧٠

Allah Almighty is the Absolute Knower. Whether one spends anything, or vows to spend anything, He surely knows the real intention behind it. The forms of spending have been specified. The vow is determined in accordance with the prevailing situation and one who vows makes a promise with Allah Almighty to express gratitude to Him. The purport of this promise is to take precedence in doing good and if such a promise is not fulfilled, it becomes sheer transgression and Allah Almighty does not befriend the transgressors.

Peroration: The forms of spending in the way of Allah Almighty are clearly specified. The form of the vow is determined keeping in view the prevailing situation. The real purport of the vow is to take precedence in doing good. Non-fulfillment of the vow is transgression and it takes one away from Allah Almighty.

271. It is good to give your alms openly but if you give them to the needy secretly it is better for you, and it will atone for you. Allah is well aware of all that you do.

اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَاِنْ تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ؕ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٢٧١

The alms which are given openly should be given to draw the attention of others to help the one whom alms are being paid to. This is highly plausible indeed. And if the poor are given secretly it is better for the giver because the need has been fulfilled for the time-being and no further assistance from others is required. Allah Almighty creates convenience and remits the sins of a person who tries to remove difficulties from the lives of others. Since Allah Almighty is the Absolute Knower, nothing is hidden from Him, including the intention of anyone outside His Knowledge. If what we do is verified by the beloved of Allah Almighty then the proof of our belief in His Omniscience will be evident from our actions.

Peroration: The charity in which one likes to include others so that it becomes a social

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action, should be given openly and where an individual alone can relieve someone from difficulty it should be given secretly. Allah Almighty grants convenience and causes reduction in the sins of one who helps others in difficulties.

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ
يَّشَآءُ ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ؕ وَمَا
تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ؕ وَمَا تُنْفِقُوْا
مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ۝٢٧٢

272. To guide them is not your responsibility. It is for Allah to guide whomsoever He Wills. Whatever you spend is for your benefit and you should not spend except to please Allah. And whatever you spend shall be repaid to you in full and you shall not be wronged.

It is Allah Almighty Who grants guidance and He grants it to one who lovingly follows the footsteps of His beloved. One who loves His beloved is loved by Him. And He grants guidance to the one He loves. Whatever capability is granted by Allah Almighty, will certainly be utilized. One who will utilize it in the way of Allah Almighty, will be reckoned among the benefactors, otherwise it will be difficult to escape the destruction caused by one's own hands. For this reason one who strives for goodness, infact, benefits. One who will direct one's effort towards Allah Almighty will practically be following the footsteps of His beloved and will be raised to the level of relief from the feeling of deficiency in capability. One will have nothing to complain of and will have everything to express gratitude to Allah Almighty. Then one will have the support of Allah Almighty. There is absolutely no scope for loss in that situation. This is the glory which has been perpetuated by Allah Almighty on account of His beloved.

Peroration: *Guidance is a reward from Allah Almighty and one who follows His beloved becomes eligible for this reward. What is not spent on something good, will certainly be spent in the way of evil. That alone is lasting which is directed towards Allah Almighty and it is this knowledge which enables one to fully justify oneself. It is this fullness which is saved from loss.*

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا
يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۫ يَحْسَبُهُمُ
الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ
بِسِيْمٰهُمْ ۚ لَا يَسْئَلُوْنَ النَّاسَ اِلْحَافًا ؕ وَمَا
تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝٢٧٣ ع

273. Alms are for the poor who are restrained from going about in the land due to their devotion to the cause of Allah. He who is unaware of their circumstances considers them to be wealthy because of their dignified bearing, you will recognize them by their appearance although they do not beg importunately. And whatever you will spend Allah will know it.

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Those who ceaselessly strive in the way of Allah, are prevented from managing their worldly affairs. They do not have enough time to go about in the land for themselves. Allah Almighty is so Gracious to them that He engages them in His Own work. There is no parallel of it in this worldly life. They do not express their needs. It is their dignified bearing. The ignorant do not consider them deserving because for them they alone deserve who beg. Wise people recognize them from their faces. The faces of such people are free from any tension of complaint and manifest their certitude that whatever is being given to them by Allah Almighty is best for them, and whatever is best for them is being given to them. Their minds are never troubled by any want and that is the reason they do not request with importunity. If someone gives them something they do not refuse it because they consider such refusal as a sign of servitude of their baser-self. One's privileges are increased alongwith one's degree of excellence. Since Allah Almighty knows everything, whatever is spent is in His knowledge, but to judge what one really deserves is a matter of great blessing. The society that has such people will remain alive.

Peroration: *Those who Allah Almighty engages in His Own work are indeed highly rewarded. Such people are relieved of needs and do not ask for anything. Their faces are free from any tension of want or grievance. Blessed are those who respect and serve such people.*

Evidence: In Surah **At-Tauba**, Allah Almighty says: وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝ And in Allah let the believers place their trust. (9:51)

274. Those who spend their wealth day and night, secretly and openly, shall have their reward with their Sustainer. And they shall have neither fear nor grief.

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ ٢٧٤

Allah Almighty has created night for rest and day for work. Night time is appropriate for those who are to be helped secretly, and for those who are to be helped openly, day is most suitable. In case of emergency there is no scope for choosing time. Whenever one spends money for the sake of Allah Almighty, one should neither remind the beneficiary of the favour nor should the beneficiary be offended, nor should one have any vested interest in spending when it is for the sake of Allah Almighty. One who spends in this manner has one's reward with Allah Almighty and has no desire to receive a reward from anyone else. Similarly, one who spends from one's wealth with knowledge has the privilege of following the guidance which is granted to one. Whatever such persons do, is done by them on the verification of the beloved. They find a light in their being and their environment is also illuminated by that light. The darkness that prevails inside creates fear and the darkness outside creates grief. One who proves true in one's claim

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of being in the company of the beloved is relieved of both darknesses.

Peroration: *To spend day and night secretly and openly for the sake of Allah Almighty is a knowledge which should be learnt from the beloved of Allah Almighty. One who does not ask for reward from anyone has one's reward with Allah Almighty. The reward for one who is in the company of Allah Almighty is in the form of relief from fear and grief.*

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا
يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ
ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَ
اَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا ؕ فَمَنْ جَآءَهٗ
مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ؕ وَ
اَمْرُهٗٓ اِلَى اللّٰهِ ؕ وَمَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ
النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝

ع ٣٥

275. Those who devour interest they behave as the one whom Satan has confounded with his touch. That is because they say that buying and selling is but a kind of interest; whereas Allah has made buying and selling lawful and usury unlawful. So whosoever received admonition from his Lord and desisted from interest, may keep his previous gains and his affair is committed to Allah. But those who persist, they are the people of the Fire and there they shall abide forever.

Allah Almighty sent His messengers with bright signs and the Book and the Balance. In Surah **Al-Hadeed**, Allah Almighty says: لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ We bestowed revelation and a balance so that men might behave with equity. (57:25) Those who abandon the Book of Allah and the balance, suffer from imbalance and also undergo hardship for following Satan. One who leaves truth and justice because of greediness will suffer ever-increasing restlessness and tension. Such people are like those who are touched by Satan. يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ When one is involved in one's own desire and scheme, instead of obeying the orders of Allah Almighty, then there is constant increase in disobedience, transgression and sinfulness, the ultimate result of which is Hell. Those who say that 'buying and selling' is also a kind of usury have already abandoned the Book of Allah and the balance. He alone is the Omniscient Who has created mankind and is worthy of giving such orders. Whatever He has made lawful is but for the welfare of people, and what He has made unlawful is sure to cause loss to those who do not obey Him. He who is the Absolute Knower is free from every need. One who is given to usury finds that between usury and 'buying and selling' profit is the common factor, and does not see the difference between the two. In case of sale one sells the ready stock and gives it to the buyer. After sale the security of goods is the responsibility of the buyer. Again, in case of sale, the seller and buyer are at the same level as far as possibilities of profit and loss are concerned. In case of usury the profit of

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the seller is certain, whether the buyer earns profit or loss later. In sale goods go to many hands and chances of economic exploitation are reduced. In usury goods begin to accumulate in few hands and the economic condition of the common people tends to grow weak. When the fate of goods people accumulate is in the control of Allah Almighty then how can they be relied upon. After receiving these orders from the Sustainer of the Worlds if one accepts what is right and just and desists from interest then one's present will not bear witness to one's past. The past which is not confirmed by the present, is negated. Whenever a new order is enforced, adherence to the previous order causes tyranny. One who makes the Pleasure of Allah Almighty the objective in life, accepts profit and loss as His Will, and does not adulterate with suggestions the injunctions of Allah Almighty, rather one entrusts one's affairs to Him. One who goes by one's own whims, even after knowing the Will of Allah Almighty, is on the way to Hell and will remain there until evil is burnt to ashes.

Peroration: *If people stick to justice they remain safe from Satan and are protected from greed. 'Sale and purchase' is intended to benefit a larger number of people rather than a small number. Usury aims at the benefit of a small number against the interest of a larger number of people. To hold someone accountable for what has been done prior to the enforcement of a Divine Order is forbidden. One who goes by one's own whims even after the promulgation of an Order of Allah Almighty is destined for Hell and will remain there till evil lasts.*

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ؕ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ۝

276. Allah blots out usury and blesses charity with growth. Allah does not love the thankless and persistent sinners.

The economy of usury is built against the orders of Allah Almighty and on the desires of people. Since it is devoid of justice it will be blotted out. It is these days about which it has been stated in Surah **Al-e-Imran:** نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ؕ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ۝ And so are the days We give men by turns that Allah Almighty may test you and take witnesses from among you. And Allah does not love the wrong-doers. Where wealth will be accumulated against the canons of truth and justice, hatred will inevitably build up and a time will come when it will devour the entire wealth. *Sadqaat* (alms) foster affection because an act of kindness is thankfully acknowledged with an act of kindness. When suspense is removed from someone's life then one tries to remove suspense from the life of others to the extent one can. This is how this chain of virtue continues. One who spends the Endowments of Allah Almighty on one's own desires is ungrateful and one who sticks to this practice is a sinner. Allah Almighty disapproves of people who are cruel to His creatures.

Peroration: *That which is not founded on right and justice, does not last long because*

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hatred lies at its root, as does a seed in a plant. Sadqaat are related with affection and wherever it prevails it is bound to grow. An ungrateful sinner believes in wealth and does not believe in the Absolute Giver.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

277. Those who believe and do righteous deeds, and establish regular Salat and pay Zakat, their reward is with their Lord. They shall have neither fear nor grief.

Faith is to accept what is ordained by Allah Almighty. The righteous deeds are judged by the conduct of those who are dear to Allah Almighty, they are the touchstone. Whatever is done to follow their practice is certainly a righteous deed. These true believers establish *Salat* (prayers). They fulfil the promise they make with Allah Almighty in the course of their prayer and pay *Zakat* to the poor. Faithful to the practice of their guide as they are, they do not ask for reward from anyone. Their reward is with their Lord. They are relieved of fear and grief in their present life.

Peroration: *One who obeys the Order of Allah Almighty and makes His beloved a witness over one's conduct, establishes prayers and pays Zakat. Because of one's liberation from the servitude of the self and attachment with the beloved of Allah Almighty one is relieved of fear and grief.*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾

278. Believers! fear Allah and write off the interest that is outstanding, if you are believers in the true sense.

After the prohibition of usury it is essential to obey this Ordinance. One can respect this ordinance if one is always conscious of Allah Almighty. It is proof of being a true Muslim that one relieves people of whatever traces of usury remain. A true believer must be a source of peace and comfort for others and in fact is so.

Peroration: *After knowing the Order of Allah Almighty it is binding upon a Muslim to respect it. One should always be fearful of Allah Almighty and a source of peace and comfort to others.*

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

279. But if you do not do it, then be ready to fight against Allah and His Messenger (pbuh). And if you repent then you shall have your capital sums. Deal not unjustly and you shall not be dealt with unjustly.

Those who made a claim of being believers but do not write off the remaining amount of interest are warned that they should be ready to fight against Allah Almighty and His

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Messenger (pbuh). Such people who create mischief on the earth are bound to be disgraced in this world and there is severe torment for them in the Hereafter. There will be provision for repentance till such time that the believers overpower the usurer. If one is blessed with repentance then one can take one's capital and write off the interest. Neither do you take anything undue from anyone, nor let anyone withhold your amount unfairly. After the enforcement of the Divine Injunction it is easy to root out the old system and this is the way to escape the legal vacume.

Peroration: *After claiming to be a believer if a person goes against the Ordinance of Allah Almighty and His Messenger (pbuh) and does not write off the interest, such a person is mischievous. If one does not make penitence for it one is liable to death. One should never befriend a person who is the enemy of Allah Almighty and His Messenger (pbuh). Friendship with such a person is forbidden.*

وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ؕ وَ
اَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝٢٨٠

280. If one is in straitened circumstances then he should be granted time till it is easy for him to pay. But if you forego it altogether, it will be better for you if you knew it.

Unable to return even the original borowed amount, the debtor is in straitened circumstances. In such a situation respite must be granted till the debtor is relieved of poverty and is able to pay the debt. The payment of debt is more important than spending money as one likes. The debt of a person who is in straitened circumstances should be remitted because then one will be relieved of the burden of debt and this will create convenience in one's life, and in this way one will also learn the merits of remitting debt. This is how alms tend to grow. One who remits debts is pardoned for one's sins.

Peroration: *It is the remitter of debt whose sins are remitted. To relieve the debtor from debt and to make arrangement on this behalf is compliance with the Ordinance of Allah Almighty.*

وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ۫ ثُمَّ تُوَفّٰى
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ۝٢٨١ ع ٣٨ ٦

281. And be fearful of the day when you will return to Allah and then every soul shall be fully requited for what it did and they shall not be wronged.

The day people will return to Allah Almighty will be a day when they will have absolutely no power to do, nor will there be any escape from that 'return'. Everyone will then be fully requited for their deeds. The way the Messengers have acquitted themselves of their duty of preaching–through promise of Paradise and warning of Hell–would then be evident. Except for the righteous even the best of friends will then be enemies. Allah Almighty will

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reward everyone according to their deeds and nobody will be wronged on that day. Denial of a protecting friend means that one suffers because of one's own doings.

Peroration: *It is the living present which is going to turn into future. Then one will neither be able to return to the present, nor would it be possible to return from Allah Almighty, nor will there be any scope for doing a good deed. Everyone will then be fully requited for their actions in worldly life. For this reason now is the best time to have the association of those who are truly faithful.*

Evidence: In Surah **Yunas**, Allah Almighty has stated: هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَرُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ۝ There and then every human-being will clearly apprehend what he has done in the past; and all will be brought back unto Allah, who is in fact their true Lord and all those false gods which they had invented will then be lost. (10:30)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى
اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ۭ وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ
بِالْعَدْلِ ۠ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا
عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ
الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ
شَيْـــًٔا ۭ فَاِنْ كَانَ الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ
ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ
وَلِيُّهٗ بِالْعَدْلِ ۭ وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ
رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ
وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاۗءِ اَنْ
تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا
الْاُخْرٰى ۭ وَلَا يَاْبَ الشُّهَدَاۗءُ اِذَا مَا دُعُوْا ۭ
وَلَا تَسْـَٔـُوْٓا اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى
اَجَلِهٖ ۭ ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ وَاَقْوَمُ
لِلشَّهَادَةِ وَاَدْنٰٓى اَلَّا تَرْتَابُوْٓا اِلَّآ اَنْ تَكُوْنَ
تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ۭ وَاَشْهِدُوْٓا اِذَا
تَبَايَعْتُمْ ۠ وَلَا يُضَاۗرَّ كَاتِبٌ وَّلَا شَهِيْدٌ ۭ وَ

282. O you who believe! When you give or take credit, for a definite period of time write it down and let the scribe write it down justly between you, and let not any writer refuse to write it down as Allah has taught him. So let him write and let him who contracts the debt dictate and let him fear Allah, his Lord, and diminish not anything from it. But if he who contracts the debt is weak of mind and body, or is incapable of giving dictation himself, then let him who watches over his interest dictate justly. And call in two witnesses from amongst your men, and if the two be not men then a man and two women from those who are acceptable to you as witnesses, so that if one of the two women errs the other may remind her. And the witnesses must not refuse to give evidence whenever they are called upon to do so. And be not slack in writing it, be it a small or large transaction, along with the date of its payment. This is the fairest way according to Allah. It is the best testimony and more likely to rule out

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إِنْ تَفْعَلُوْا فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ؕ وَاتَّقُوا اللّٰهَ ؕ وَ
يُعَلِّمُكُمُ اللّٰهُ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٢٨٢﴾

all doubts. If it is a matter of buying or selling on the spot then there is no harm if you do not write down, but do take witnesses when you trade with one another. And let there be no harassment to the scribe and witness. And if you do that it will be sinful on your part. And fear Allah, He teaches you this and has full knowledge of everything.

Allah Almighty has been very gracious to the believers that He has made the boundaries of business transactions clear to them. He has thus mentioned all the essentials of an important matter of the society and given the believers knowledge of good social living. Whenever a loan is taken the borrower fixes a period of its return. There is great wisdom in writing down this period. It is for the scribe to write the document because in this way the parties concerned remain safe from doubts and suspicions. 'To write justly' means that the scribe should not incline to any party rather keep the Pleasure of Allah and His Prophet (pbuh) in mind. Benign knowledge is granted by Allah Almighty to His faithful servants and then it goes further through them. For this reason the entire benign knowledge is a Gift of Allah Almighty. It would be sheer ingratitude if one who has been granted the knowledge of writing refuses to write, and ingratitude deprives the Divine Gift of its blessedness. The borrower should dictate the document of loan and this document must cover kind, nature, form and amount of loan. It must also mention the place where the document is written, where the deal has taken place, what is the period of loan, and where it would be repaid. In short, nothing that is relevant should be omitted. All care should be taken for the satisfaction of the lender. If the borrower is a child and does not have sense then the guardian should dictate the document. If the borrower is an old man then a servant or benefactor-guardian should dictate the document. If the borrower is not capable of giving dictation then a guardian will dictate the terms. There will be two male witnesses to the deal. If two men are not available then one man and two women may be taken as witnesses. The witnesses should be such whose honesty is acknowledged by the people and devout believers are pleased with them. Except for female affairs the evidence of women in all cases is to be taken as a last resort. In female affairs the evidence of women should be given preference over the evidence of men. It is nothing unusual for them to forget such things which do not concern their day-to-day life. The provision of two women is for the reason that if one of them forgets the other can remind her. When the witnesses are called to bear witness

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they should not refuse it and give it preference over their personal affairs taking it to be a duty Ordained by Allah Almighty. After the boundaries have been determined by Allah Almighty, any slackness shown in writing a matter, be it large or small, would be improper. Even if it is a small matter it will have the same essentials which are required for a large matter. This is how the path of justice will be broadened and illuminated. The importance of the witness will maintain the beauty of people's conduct. The energy which is wasted in doubts will be used for some good purpose. When there is a cash transaction between the believers then there is no harm if it is not written down because in that case bargain is settled there and then. But witnesses should be there even in such a deal. To have witnesses during sale and purchase is an act of great justice. It makes the trade moderate and people feel secure. It is the duty of the scribe to write down in full what is being settled between the parties and the duty of the witness is to go when summoned to testify and bear witness. If the parties try to influence the scribe and the witness it will tantamount to harming them and will be transgression. When the result is entirely in the hands of Allah Almighty then what is the use of employing unfair means. However one thing is sure, that such things will end in loss. 'To be fearful of Allah Almighty' is that one should not mix one's own desire with what is Ordained by Him. Those who are fearful of Allah Almighty are eligible for Divine Knowledge and it is this knowledge which keeps His servant equal to every task, every situation.

Peroration: *One should adhere to all the essentials and limits fixed for borrowing and should not adulterate what is ordained by Allah Almighty with one's own desires. It is they who are fearful of Allah Almighty who receive Divine Knowledge and it is this knowledge which keeps a servant of Allah Almighty equal to every task and every situation. There cannot be any greater guide, bestower of convenience, and protector than the Omniscient, Allah Almighty.*

وَإِنْ كُنْتُمْ عَلٰى سَفَرٍ وَّلَمْ تَجِدُوْا كَاتِبًا
فَرِهٰنٌ مَّقْبُوْضَةٌ ۭ فَاِنْ اَمِنَ بَعْضُكُمْ بَعْضًا
فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ اَمَانَتَهٗ وَلْيَتَّقِ اللّٰهَ
رَبَّهٗ ۭ وَلَا تَكْتُمُوا الشَّهَادَةَ ۭ وَمَنْ يَّكْتُمْهَا
ع ٣٩ فَاِنَّهٗٓ اٰثِمٌ قَلْبُهٗ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝

283. And if you are on a journey and cannot find a scribe then let the pledge be taken in hand, but if you trust each other then let him who is trusted fulfil his trust, and be fearful of Allah, his Sustainer. And do not conceal testimony and whosoever conceals it is sinful at heart, and Allah Almighty has full knowledge of what you do.

After discussing the ordinary course of life the believers are being advised as to what they should do when they are travelling. It is a state of emergency in which the borrower makes a deal with the lender. In such a situation if a scribe is not available then

the deal will be made by holding something as pledge. It is evident that the pledge will always be subject to two conditions. Firstly, when one is on journey. Secondly, when a scribe is not available. Confidence is created by dealings or testimony of the devout believers. What the borrowers have pledged with the lender should be returned to them when the lender develops confidence. It should be returned in full with the fear of Allah Almighty. In doing so the lender proves fear of Allah Almighty. Whenever an evidence is suppressed it is done in pursuit of some desire. It is proof of deviation from the right path and evidence of one's attachment with evil. The heart which inclines to untruth after becoming aware of Truth, is sinful. Allah Almighty has knowledge of everything open and hidden, therefore neither is anyone's intention hidden from Him nor is anyone's action.

Peroration: *A pledge with physical possession will always be subject to two conditions: when on journey and when a scribe is not available. When this situation comes to an end and one develops confidence in the borrower then the pledge must be returned in full to the borrower. If one's heart remains attached with Allah Almighty one is saved from sin. Whatever the nature of one's action, it cannot be concealed from the Rewarder.*

Evidence: In Surah **An-Nisa,** Allah Almighty states: فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝ So follow not the lusts lest you swerve, and if you distort justice or avoid it, verily Allah is indeed aware of all that you do. (4:135)

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۭ فَيَغْفِرُ لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝

284. To Allah belongs whatever is in the heavens and whatever is in the earth. And whether you disclose what is in your heart or conceal it, Allah will call you to account for it. Then He forgives whom He Wills. And Allah is Able to do all things.

Allah Almighty is the Creator of everything. He is the Master of all that exists and it is He Who requites everyone for their actions. This being the situation the right course is to keep in view the use of everything for the Pleasure of Allah Almighty and His Messenger (pbuh). Nothing is hidden from the Omniscient whether one conceals or discloses it. Whatever talent He has granted, He will make one answerable for its use. One is always judged with reference to some criterion. Allah Almighty has made those whom He loves the criterion for people. While disclosing anything the benefit of the listeners must be kept in view as compared to that they avoid pursuit of desires over what is Ordained by Allah Almighty. What needs to be seen in concealing is that people do not become averse to a person forever because of one's momentary fault. Allah Almighty will forgive the one who keeps His Pleasure and the pleasure of His Prophet (pbuh) in view while hiding

as well as disclosing matters. And one who goes by one's own likes and dislikes in concealing and disclosing things will be liable to torment. Allah Almighty has power over everything. Every talent endowed by Him is associated with accountability and requital. For this reason it is His Pleasure Who has Granted talent that can ensure success in everything. More so for the reason that the result of everything also depends entirely on His Will.

Peroration: *Talents are Gifts of Allah and everyone will be answerable to Him as to how one uses them and then one will be requited accordingly. One who saves oneself from greed will be successful and is the one who will be true to the claim of believing that Allah Almighty is Absolutely Powerful.*

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَ
الْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَ
كُتُبِهٖ وَرُسُلِهٖ ۫ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ
رُّسُلِهٖ ۫ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۫ غُفْرَانَكَ
رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝٢٨٥

285. The Messenger (pbuh) believes, and so do the believers, in what is sent to him by his Lord. Each of them believes in Allah, and His angels, and His Messengers (pbut) We make no distinction between any of His Messengers (pbut). We hear and obey. Our Lord! Grant us Your forgiveness and unto You we have to return.

In the matter of belief Allah Almighty has declared His Messengers (pbut) as the absolute standard. They believe in whatever is granted to them by Allah Almighty because they believe in Him through the Messenger (pbuh). It is not possible to believe unless one has before him the perfect model of a believer. Those who love the Prophet (pbuh) they too do not have any say of their own, and for this reason what they say is from Allah Almighty and His Messenger (pbuh). Because of being full of love for the absolute model they become a certified model. 'To believe in Allah' is that gain and loss should be attributed to Him. One should have trust in Him that it is He who sustains everyone and sustains with Knowledge and one should be aware that He has created everything but He has not made anything for Himself. Therefore one should accept that there is no greater friend and lover than Him. 'To believe in angels' is that whatever they do is Ordained by Allah Almighty. Since they have no needs and moral characteristics they cannot benefit each other. 'To believe in His Books' is that one should believe that all the Books are revealed by Him and the Qur'an verifies them all. In the past, Order of Allah Almighty existed in part but since the Qur'an is for all times and will last till the Day of Resurrection, it is in perfect and accomplished form. It is immune from changes and temperance. That which is verified by the Qur'an is true. That which verifies the Qur'an is also true. 'To believe in His Messengers (pbut)' is that these Messengers (pbut) are perfect models for those who seek the Pleasure of Allah

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Almighty in every sphere of their life. They hold the footprints of such people as the right path. After fulfilling their obligation they do not ask for any reward. 'Not to differentiate between the Messengers (pbut)' is that one should believe in each of them, and while naming each of them one must say 'Peace be upon him' (pbuh), and that they should be accepted as a witness of Allah Almighty in whatever situation they are sent. The way of the virtuous people is that they say: We have heard it and accepted it. This is how they gain the support of Allah Almighty. They pray to Him for forgiveness. In every situation they set themselves towards Allah. These virtuous people do not attach themselves to anything but Him Who is the Master of everything.

Peroration: *The believers found their way from the actual practice of the Prophet (pbuh), of that which was revealed to him by Allah Almighty. It is essential to believe in Allah Almighty, His angels, His Scriptures, and His Messengers (pbut). The proof of not making any distinction between them is that all of them are accepted as witnesses/beloved of Allah Almighty but one should follow the Messenger (pbuh) of the present. When the believers hear an order of Allah Almighty they say: We hear and obey. Our Lord! Grant us Your forgiveness and unto You we have to return.*

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا
كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا
تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ
مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ
لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۟ وَاغْفِرْ لَنَا ۟ وَ
ارْحَمْنَا ۟ اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى
ع ٨ الْقَوْمِ الْكٰفِرِيْنَ ﴿٢٨٦﴾

286. Allah does not burden anyone beyond his capacity. One gets reward for that which one has earned, and one is punished for that which one has earned. O Lord! Punish us not if we forget or err. O Lord! Lay not on us a burden like that which You laid on those before us. O Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Protector and grant us victory over the disbelievers.

Allah Almighty is the Creator of everything. There is none who is Omniscient like Him. Whatever He Ordains is a means of success for those who obey Him. He is the Absolute Giver and when He entrusts a duty to someone He first Grants the ability to perfrom it. This is how no one is burdened beyond one's capacity. One who is intent on the Pleasure of Allah Almighty and His Messenger (pbuh) benefits from one's actions. If one goes against Allah Almighty, then all one's actions go against oneself. This *Surah* is ending on the rules of submission for mankind. It is a sign of the virtuous that after doing their utmost in submission they admit their shortcomings and beg for His Mercy. The word 'forget' here means that if inspite of our intentions to fulfil our covenant we show some negligence, while the words 'if we do wrong' here signify that some article

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of prayer or worship is inadvertently omitted. The prayer 'Punish us not if we forget or err', removes the error in action. Allah has never laid a burden on anyone which one cannot bear. This has been the Practice of Allah with the previous nations. Now, inspite of this fact, if we say that, O Lord! Lay not on us a burden like that which you laid on those who lived before us, it is an expression of one's submission. Admission of one's infirmity is a sign of respect for the boundaries set by Allah Almighty. It is His dignity that He forgives, pardons, and shows mercy to us. The sign of this mercy is convenience. The essence of His forgiveness is eradication of defect. And the reality of His mercy is purity which has an everlasting value. Victory is attained against the disbelievers with the support of Allah Almighty and not by physical means.

Peroration: *It is unfair to burden someone beyond one's capacity. We should not take anybody to task for forgetfulness and negligence and we should always go on praying to Allah Almighty:* رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَاعْفُ عَنَّا ۖ وَاغْفِرْ لَنَا ۖ وَارْحَمْنَا ۖ أَنتَ مَوْلَىٰنَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَٰفِرِينَ ۝ *O Lord! Lay not on us a burden like that which you laid on those before us. O Lord! put not on us a burden greater than we have strength to bear. Pardon us and grant us victory over the disbelievers. (2:286)*

Evidence: In Surah **At-Tauba,** Allah Almighty has stated: فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ۝ It is Allah alone of Whom you ought to be most fearful, if you are (true) believers.

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اياتها ۲۰۰ سُوْرَةُ اٰلِ عِمْرٰنَ مَدَنِيَّةٌ ۳ ركوعاتها ۲۰

Surah Âl-e-Imrân

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Beneficent, the Most Merciful

1. Alif Lam Meem الٓمّٓ ①

These letters are known as *Maqatt'aat* and bear the status of the code of confidence. They prove the greatness of the Prophet (pbuh).

Peroration: *When the situation demands silence, one must remain silent.*

2. There is but He, the Ever-Living, Self-Subsisting, and All-Sustaining. اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۙ الْحَيُّ الْقَيُّوْمُ ②

It is Allah Almighty, the Sustainer of the worlds, who alone is worthy of worship because He is the Creator and Sustainer of everything and every being. Every life is for a period of time and a gift of Allah Almighty. No one can determine the eternity of the Eternal–the Ever-Living. It is the dignity of the Self-Subsisting that whatever exists owes its existence to Him and remains in existence for a period of time. The Self-Subsistence of Allah Almighty is beyond the scope of determination.

Peroration: It is the Absolute Giver, Allah Almighty, who alone is worthy of worship. Whatever exists owes its existence to Him.

3. He has sent to you the Book with the Truth. It confirms those that were sent before it. It is He Who sent the Tourat and Injeel. نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ③

There is no truth greater than the Word of Allah Almighty. He who obeys, is granted success in both the worlds. This Book (the Qur'an) is in the series of the Revealed Books and confirms the Books revealed before it by Allah Almighty. The Books sent by Him earlier were also true and this one verifies all of them. Thus the fact that it is true is also incontrovertible. It is already established that all the Scriptures were revealed by Allah Almighty–the *Tourat* (Torah) and *Injeel* (Gospal) are such instances. So the fact that this Book is revealed by Allah Almighty is also irrefutable.

Peroration: A truth which verifies the truth is the whole truth. The present is a claim which proves right by the evidence of the past.

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4. Before this He sent for people guidance and criterion. Verily, those who deny the signs of Allah have severe torment in store for them. And Allah is Almighty, the Lord of Retribution.

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ ؕ اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ۝٤

Whatever has been sent by Allah Almighty is guidance and light. They benefit from this light who think that as compared to the knowledge of Allah Almighty their own knowledge is of no account. Through this it becomes evident to them where they are and where they should be. And they who do the opposite, deny the verses of Allah Almighty. Whatever they do is based on their own knowledge. One who pursues one's own desire goes astray. One who goes against the truth is bound to suffer severe torment. It is the dignity of every Messenger (pbut) of Allah Almighty that they have no say of their own. One whose saying is the saying of Allah Almighty cannot be denied because it will tantamount to denying Allah Almighty. As long as the denial is verbal Allah Almighty does not punish but when the denial is practical then the situation changes. Allah Almighty says that He Grants success to His Messengers (pbut) and His believers. In Surah **Ibrahim** Allah Almighty has stated: فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ؕ اِنَّ اللّٰهَ عَزِيْزٌ ذُو انْتِقَامٍ ۝ Therefore, never think that Allah will fail to fulfil the promise He made with His Messengers (pbut). Verily Allah is Almighty, the Lord of Retribution (14:47). When the disbelievers see that they are loosing control over their assets, of which they were once so proud, it signifies that they are heading towards retribution.

Peroration: *What is Ordained by Allah Almighty is guidance and light. It is a source of success for the believers and a means of severe torment for the deniers. Disobedience of Allah Almighty utterly destroys the disbelievers.*

5. Verily, nothing in the earth and the heavens is hidden from Allah Almighty.

اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَىْءٌ فِى الْاَرْضِ وَلَا فِى السَّمَآءِ ۝٥

The Omniscient as He is, His Knowledge encompasses everything. He is the Sustainer of the worlds. Nothing is hidden from Him. When one fears people and not Allah Almighty it proves that one does not have faith that nothing is hidden from Allah Almighty. One cannot even think of doing anything against His Order Who has no parallel in power and might.

Peroration: *If we obey what is Ordained by Allah Almighty then our admission that nothing is hidden from Allah Almighty proves true.*

6. It is He Who fashions you in the wombs as He Wills. There is no Allah but He, the All-Mighty, the All-Wise.

هُوَ الَّذِىْ يُصَوِّرُكُمْ فِى الْاَرْحَامِ كَيْفَ يَشَآءُ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٦

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The mother's womb is the place where the human form takes shape. Allah Almighty is the Creator. Every figure that He makes is pure and there can be none else who can do it. This is the reason why it is a sign of ignorance to call anyone bad. What is fashioned can never be an object of worship because its scope can be determined. It is He Whom we worship Who is the Omniscient. It is He Who creates everyone with a definite purpose. It is He Who Grants talents to everyone according to the purpose of one's creation. It is He Who makes people answerable for every talent and requits them according to their intention.

Peroration: *Every figure made by Allah Almighty is pure. To find fault with any figure will be insolence to the Creator. He Who is the object of our worship has neither any form nor can He be described in any way. The coherence found in the universe is the proof of His matchless wisdom.*

7. It is He Who sent the Book to you, of which some verses are self-evident and these are Unm-ul-Kitab, and there are others which are allegorical. Those who are perverse at heart always go after that part which is expressed in allegory, seeking to arrive at its meanings arbitrarily, but except for Allah none knows their meanings. Hence, those who have solid knowledge say: We believe in it, the whole of it is from our Lord. And none grasps the Message except those who are endowed with understanding.

هُوَ الَّذِیْٓ اَنْزَلَ عَلَیْكَ الْكِتٰبَ مِنْهُ اٰیٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَ اُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیْنَ فِیْ قُلُوْبِهِمْ زَیْغٌ فَیَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَ ابْتِغَآءَ تَاْوِیْلِهٖ ۚ وَ مَا یَعْلَمُ تَاْوِیْلَهٗٓ اِلَّا اللّٰهُ ۘ وَ الرّٰسِخُوْنَ فِی الْعِلْمِ یَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَ مَا یَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ۝

This Book has been revealed by Allah Almighty. It has guidance, cure, mercy, wisdom and good counsel. But all this is for men of understanding. Its verses are of two kinds. Some verses are those which are in the form of outright orders, while the others are those the reading or hearing of which makes it obligatory for us to act upon them. The former are *Muhkamat* (commandments) and the latter are *Mutashabihat* (allegorical). *Muhkamat* have the status of *Umm-ul-Kitab* (Foundation of all Books) because these are the criterion in every matter. Whatever conclusion is drawn from the *Mutashabihat* shall have to be verified from the *Muhkamat,* otherwise there will be no proof of the validity of that conclusion. Those who are perverse at heart do not accept the orders of Allah Almighty through them who are loved by Him. Thus they do not have before them any criterion for acceptance. Selfish desires drive them from light to darkness. Such people do not care for the *Muhkamat* which are in fact *Umm-ul-Kitab.* They try to determine the interpretations/meanings of the *Mutashabihat* but they do so according to their

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selfish desires. This offence on their part is worse than murder, because the meanings of the *Mutashabihat* are known to Allah Almighty only. The formula is that one who surrenders one's will to the Will of Allah Almighty and does not have any say of one's own, Allah Almighty Grants such a person His Own Will. One whom Allah Almighty Grants His Own Will is thoroughly reliable. What one says is authority. Such a person is a king. If one learns the word of Allah Almighty from this king then the reality becomes evident and one is Granted knowledge of Allah. Those who are blessed with deep knowledge say that they have faith in it, all this is from their Lord as this is stated by the True Messenger (pbuh), and by virtue of being on the right path, one is the ultimate standard of judgement. Accepting the right criterion is having total committment with the ultimate standard. Men of understanding see that the preacher who advises them keeping in view their success in both the worlds and does not ask for any reward, is a blessed one indeed. The reason being that their love with such a preacher relieves them of fear and grief and their life is overwhelmed with the sense of nearness to Allah Almighty.

Peroration: *Since the revelation of the Book is from Allah Almighty it is essential to believe the whole of it. Such interpretations of Mutashabihat which do not agree with the Muhkamat are not correct. Those who are blessed with in-depth knowledge, love the beloved whole-heartedly. They obey the Orders of Allah Almighty with reference to the beloved. One who finds someone more knowledgeable than oneself and then follows that person, is really wise.*

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۝٨

8. O Lord! Let not our hearts swerve after You have guided us, and bestow upon us Your Mercy. Verily, You are the Bestower.

Those who are blessed with great knowledge pray to Allah Almighty that after granting them guidance they may be favoured with the ability to stick to the right path. The fruit of perfect love with the guide is guidance. The elevation of this love will strengthen the hold of the beloved on the lover's heart, and one will be witnessing the mercy and favour of Allah Almighty.

Peroration: *Heart is the trusty of the beloved. The best course in love is that it remains with the beloved.*

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۝٩ ع

9. O Lord! Verily You will gather mankind on the Day about which there is no doubt. Verily, Allah never fails to fulfil His promise.

Those who are granted guidance by Allah Almighty say that it is He Who is the Sustainer

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of the worlds. He is also the One Who shall assemble mankind on the Day of Judgement. He is the Sustainer and is peerless in this claim. It is He Who Grants ability to do everything and He is peerless in this respect too. The One Who Grants abilities is also the One Who has the right to take account and requite for deeds. This too is an irrefutable fact. Since it is Allah Who has made a promise of the Day of Judgement this Day will come without fail. Reward and retribution are also inevitable. There is none more Truthful than Allah Almighty.

Peroration: *One must always have faith in reward and retribution. It is unbecoming of man to breach commitment.*

Evidence: In Surah **An-Nisa,** Allah Almighty has stated: اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا ۝٨٢ Why don't they consider the Qur'an carefully. Had it been from any other than Allah, they would have surely found in it much contradiction. (4:82)

10. As far as disbelievers are concerned neither their riches, nor their offsprings will in the least avail them against Allah. They shall be fuel of the Fire.

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ؕ وَاُولٰٓئِكَ هُمْ وَقُوْدُ النَّارِ ۝١٠

Those who deny the truth do it after hearing it and after witnessing its veracity. Wealth and offsprings are gifts of Allah Almighty and Granted by Him to judge as to who adopts the way of His and His Prophet's (pbuh) pleasure and who follows one's own desires. Everyone will be requited according to the use of one's ability. Since Allah Almighty is free from need nothing can save anybody from Him. Those who spend gifts Granted by Allah Almighty against His Pleasure, their deeds are fuel of the Fire which will burn them. Everyone who is destined for Hell takes fuel along for one's own burning.

Peroration: *Allah Almighty–the Absolute Bestower–is above needs. The result of denying the Truth is Hell.*

11. Like Phiroun's people and those before them, when they belied Our Revelations, Allah seized them for their sins and Allah is very severe in retribution.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ وَاللّٰهُ شَدِيْدُ الْعِقَابِ ۝١١

The people of *Phiroun* (Pharaoh) and others before them were highly prosperous in wealth and posterity. In their own time, when these people defied Divine Injunctions by making the means of prosperity their ultimate aim and indulged in practical enmity against the Prophet (pbuh), then Allah Almighty laid His Hand upon them. The means of which they thought themselves masters were of little help to them in relieving them from the severe torment of Allah Almighty, and the disbelievers were so obliterated from the

earth that they are now an example for others. One who denies the Orders of Allah Almighty is gradually besieged by an iron wall and when one exceeds all limits then one is entrapped. This is how one is so confined in it that getting out of it is seems impossible. This is what is termed as severe torment of Allah Almighty.

Peroration: *Those who make the means of this world the ultimate aim of their life are seized in such a manner that they are besieged by their own conduct and then they become an example for others.*

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ
اِلٰى جَهَنَّمَ ؕ وَبِئْسَ الْمِهَادُ ⑫

12. Say unto the disbelievers: You shall soon be overpowered and gathered unto Hell and it is a very wretched abode.

The disbelievers are proud of their wealth and assets, while the fact is that these are Granted by Allah Almighty and are of temporary nature. One who takes pride in worldly goods and denies the Orders of Allah Almighty, is taking pride in what is transitory and is brought low when the source of one's pride is finished. The disbelievers have set themselves towards Hell and will end up in Hell. Hell is a wretched abode. A wretched abode is one where a wicked person lives. It is man's ingratitude which turns a Gift of Allah into something disagreeable.

Peroration: *Those who take pride in material goods are brought low. With one's ingratitude, one turns the Gift of Allah into something disagreeable.*

قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ؕ فِئَةٌ
تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَ اُخْرٰى كَافِرَةٌ
يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْىَ الْعَيْنِ ؕ وَاللّٰهُ يُؤَيِّدُ
بِنَصْرِهٖ مَنْ يَّشَآءُ ؕ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي
الْاَبْصَارِ ⑬

13. Certainly there was for you a sign in the two groups which confronted each other. One fighting in the way of Allah Almighty and the other which disbelieved, saw them, with their open eyes, as twice their own number. Thus Allah strengthens with His help whom He Wills. Verily there is a lesson in it for those who can see.

The group that fights in the way of Allah is that of the believers and the one that fights for the devil is that of disbelievers. They only engage in war when they are sure of their numerical strength and abundance and superior fighting equipment and when they are positive that the result of the war would be in their favour. But due to the Will of Allah Almighty smaller groups have been overcoming larger ones. Those who are helped by Allah Almighty have the ability to see that no force can stand against the Will of Allah Almighty. There is a lesson for the beholders in it.

Peroration: *The group which fights in the way of Allah Almighty gains victory with the*

help of Allah Almighty. On the other hand, the group that fights for evil forces is proud of the abundance of goods and in consequence it suffers crushing defeat.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴿۱۴﴾

14. Alluring are to man the pleasures of worldly life, like women and children and heaps of gold and silver, and horses of good breed, and cattle and farms. All that is the property of worldly life, but the best resort of all is with Allah.

Whatever beauty exists on the earth is for people and has been created to see as to who makes it the purpose of life and who spends it in accordance with the Pleasure of Allah Almighty, the Absolute Giver, to fulfill the purpose of life. As far as attraction is concerned the most favourite of all is woman. Then come in sequence, sons, gold, silver, and branded horses of good breed, domestic animals and farms. If all these things, which are mortal, are used in accordance with the Pleasure of Allah Almighty then they become eternal gifts. If one uses them against the Pleasure of Allah Almighty then one does get the return of what one does. Whatever relates to the worldly life is to be spent in the course of one's life on the earth. One who will go on amassing these things will leave this wealth behind after death and it will be taken away by others but one will still be accountable for them in the Hereafter.

Peroration: *The most alluring of all the things in the world is woman. Then come sons, gold, silver, horses, animals, and farms. Those who spend their wealth to attain the Pleasure of Allah Almighty they will have by His Will, a good abode here as well as in the Hereafter.*

قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ؕ لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿۱۵﴾ ۚ

15. Say, Shall I tell you what is better than these things. For those who are fearful of Allah there are with their Lord, gardens beneath which rivers flow. They shall live there forever with pure spouses and the good Pleasure of Allah, for all His servants are seen by Him.

The riches of life are temporary but when these are used for some good purpose they become bounties of everlasting value, with very good results. Those who are fearful of Allah Almighty see that the beloved whom they have the honour to follow knows better than they do. These people use the riches very well. The devout bear witness to their deeds. They will always remain in the gardens of Paradise beneath which rivers

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flow. Paradise remains in bloom because of a certain level of underground water-table. This is the reason why the high level canals cause many problems. Pure wives are those who wish for nothing except their husbands. Above all these things, Pleasure of Allah Almighty gets precedence. One who is pleased with the beloved of Allah Almighty, He is Pleased with him. Allah Almighty sees His people and His people look for His Pleasure.

Peroration: *One who spends the bounties of Allah Almighty to attain His pleasure is given the glad tidings of better than what is already granted because of one's consciousness and fear of Allah Almighty. Such a man has the honour of earning the Pleasure of Allah Almighty.*

اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

16. Fearful of Allah Almighty are those who say: Our Lord! Verily we have believed. forgive us our sins and save us from the torment of Fire.

Man is liable to err. That gift of Allah for which one is not grateful becomes fire for him. Those who profess belief pray to Allah Almighty for forgiveness of their sins and supplicate Him for protection against the evil consequences of their misdeeds.

Peroration: *One who has set himself to good must be mindful of one's shortcomings and should always be ready to seek pardon from Allah Almighty for one's sins.*

اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ﴿١٧﴾

17. The steadfast and the truthful, and the devout, and those who spend in the way of Allah and those who beg forgiveness in the late hours of the night.

All these are the signs of the believers. The word patience signifies that one should be equal to the critical situation with the firm conviction that Allah Almighty is inclined to Grant more knowledge and the existing circumstances are the best occasion to make full use of it. Truthfulness means that one should not allow one's own likes and dislikes to intervene when complying with the Ordinance of Allah Almighty. Reverence is that one should have a feeling that the knowledge of the beloved of Allah Almighty is complete and perfect, and consider one's own knowledge sheer ignorance. Spending in the way of Allah Almighty is that one should spend like His beloved and by spending through the beloved learn the knowledge of spending. It is hard to rise from sleep in the late hours of the night. Those who are true believers rise at that time of night and beg for forgiveness, and after fulfilling their obligations they say: Our Lord! See not what we have done, but see towards Your Mercy.

Peroration: *It is the dignity of the believers that they are steadfast, truthful and*

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respectful. They spend in the way of Allah Almighty and pray to Him for forgiveness of their sins in the late hours of night.

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَ
اُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ
الْعَزِيْزُ الْحَكِيْمُ ﴿۱۸﴾

18. Allah bears witness that there is no god but He and so do the angels and those who are endowed with knowledge standing firmly on justice. There is no god except He, Exalted in Power, the Wise.

Allah Almighty is the most truthful of all. What the Messengers sent by Him have stated is in fact Ordained by Him. And all the Messengers have given evidence that there is no god except He. The angels have the status of *'Youfaluna Ma Youmarun'* (66:6) (They do what they are commanded). Everything of the universe bears witness that its Creator is One and without any partner. Allah Almighty blesses His Prophet, and His angels also invoke His blessings on him. This is a practical proof of accepting Allah Almighty as the singular object of worship. This is how one can attain His nearness. The people endowed with knowledge are those whose words and deeds abound with truth. Reference to the upholder of equity signifies that one should keep one's observations and experiences before the audience in such a manner that the Omnipotence of Allah Almighty becomes evident to them and whatever they do is done by them for His Pleasure Who has neither any associate nor partner. Whatever results is solely on account of His Omnipotence. One who aspires for honour and wisdom should seek in every situation His nearness Who is the Mightiest of the Mighty and Wisest of the Wise.

Peroration: *The witness of the Messenger (pbuh), and of those who are loved by Allah Almighty, is the witness of Allah Almighty. The witness of angels is in eternal obedience to the Orders of Allah Almighty. The witness of those who are endowed with knowledge brings people closer to Allah Almighty. The nearness of the Mightiest of the mighty and the Wisest of the wise grants honour and wisdom.*

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗ وَمَا اخْتَلَفَ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ
الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ
اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۱۹﴾

19. Verily, according to Allah the only true religion is Islam. Those who were granted the Book before did not differ amongst themselves after the knowledge had come to them but out of sheer jealousy. And whosoever denies the truth of Allah's Message, He is swift in reckoning.

According to Allah Almighty the only true religion is Islam–that is, man's complete surrender unto Him. This was the religion in the past too. The reason being that Allah Almighty does not change His Revelation. The essence of Islam is peace. He who is at

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peace with himself as well as with Allah's creatures has entered the fold of Islam. To be at peace with oneself is to keep oneself pure in one's private life. To be at peace with creatures of Allah Almighty is purity in public life. The door of Islam opens when one surrenders one's desires to the Pleasure of Allah Almighty. Those who had the honour of being the people of the Book, they deliberately took to different ways out of sheer jealousy and stubbornness. One who will use capabilities, Granted by Allah Almighty, in disobeying His Orders, will soon be taken to task for one's misdeeds.

Peroration: *According to Allah Almighty Islam alone is the religion and has always been so. One who deliberately differs from it, is greedy and stubborn and will soon be taken to task.*

فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلّٰهِ وَمَنِ
اتَّبَعَنِ ۗ وَقُلْ لِّلَّذِيْنَ أُوْتُوا الْكِتٰبَ وَالْأُمِّيّٖنَ
ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوْا فَقَدِ اهْتَدَوْا ۖ وَإِنْ
تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلٰغُ ۗ وَاللّٰهُ بَصِيْرٌۢ
بِالْعِبَادِ ﴿٢٠﴾ ع ١٠

20. Then if they dispute with you, say: I have surrendered my whole being unto Allah and so have those who follow me. And say to those who have been granted the Book and to the Umiyun: Accept Islam. If they accept Islam, then they have surely received guidance but if they turn away, then your duty is only to deliver the message and Allah is watching His servants.

One who deliberately quarrels with those who are loved by Allah Almighty, is told by them that they have set themselves towards Allah. Then the people of the Book and *Umiyun* (descendents of Ismail-pbuh) are asked whether they submit to Him. If they declare their submission and prove their claim true by following the beloved of Allah then they are granted guidance, but if they refuse to submit then it is they who will be taken to task for their misdeeds. The majesty of those who are loved by the Lord becomes evident by their transmitting the truth. Allah Almighty is watching how His servants strive for the welfare of the people to attain His Pleasure.

Peroration: *One's own submission to Allah Almighty must be presented before those who quarrel and then their condition should be discovered. Those who submit are successful and those who deny are unsuccessful. Allah Almighty is Pleased with His faithful servants and His faithful servants are pleased with Him.*

Evidence: In Surah **At-Tauba,** Allah Almighty states: أَلَمْ يَعْلَمُوْٓا أَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَأَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ۗ ذٰلِكَ الْخِزْيُ الْعَظِيْمُ ﴿٦٣﴾ Do they not know that for him who goes against Allah and His Messenger (pbuh) there is in store the fire of Hell in which he will live forever. That is a great disgrace indeed. (9:63)

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إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ ۙ وَّ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

21. Verily, those who deny the revelations of Allah, and fight with the Prophets unjustly, and fight with people who enjoin just dealing with mankind, announce to them a grievous torment.

The denial of the revelations of Allah Almighty is His disobedience by word, while dispute with the beloved of Allah Almighty is His practical disobedience. In Surah **Al-Mumtahinah**, إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ Allah Almighty has stated: Such persons who fought against you because of your faith, and have driven you forth from your homes or helped to drive you out, Allah forbids you to befriend them (60:9). It is also practical disobedience of Allah Almighty to fight with those who enjoin justice. Those who practically oppose Him have been identified as enemies of Allah Almighty. One who practically denies what is sure to bring success in the present life and Hereafter, deserves to be warned of the grievous torment.

Peroration: *The verbal denial of the Orders of Allah Almighty is the first stage of denial of the truth. To fight against those who are loved by Allah Almighty is tantamount to practical denial of the truth. It is enmity with Him. One who is an enemy of Allah Almighty is bound to suffer severe torment. Those who practically deny the truth must be informed that they will meet a terrible end.*

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

22. It is they whose deeds will come to naught in this world and in the Hereafter, and they shall have none to help them.

According to Allah Almighty only those deeds are approved which are done to please Him and which are in accordance with the practice of the Prophet (pbuh). Those whose practices are in accord with the criterion are approved by Him. Those who go by their own desires and fight those whom Allah Almighty loves, what they do goes waste in this life and in the Hereafter. When one fights with the person whose witness grants success in both the worlds then how can one find help from anywhere.

Peroration: *Such deeds which are not backed by the witness of the beloved, have neither any value in this world nor in the next. Success comes to those who love their preachers.*

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ﴿٢٣﴾

23. Have you not seen those who were granted a portion of the Book in the past. When they were called upon to make the Book their law, some of them turned away in their obstinacy.

Those who make a verbal profession of their faith in the Book do get a portion of it but

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when they are invited to accept the present revelation (the Qur'an) they turn away. The fact is that one should always obey the Order of Allah Almighty and have in front the model of the Prophet (pbuh) for emulation. To go by one's own desire, after listening to the Ordinance of Allah Almighty, amounts to refuting it.

Peroration: *To follow one's own desires after hearing the Ordinance of Allah Almighty is tantamount to turning away from the Truth and denial of Allah Almighty.*

24. This is because they say that the Fire shall certainly not touch us but for a limited period. Thus, the false beliefs they have introduced in religion have deluded them.

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدٰتٍ ۖ وَغَرَّهُمْ فِيْ دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٤﴾

Those, who verbally accept the Ordinance of Allah Almighty but practically go by their own desires, say that the Fire shall touch them only for a limited number of days. They consider themselves on the right path and introduce false beliefs in religion. That alone is true evidence the practice of which is found in line with the devout. Those for whom their own innovations in religion constitute the criterion, they are sure to deviate from the right path.

Peroration: *That saying is true the evidence of which is in consonance with what is revealed by Allah Almighty. That practice alone is right which is confirmed by following the devout. The reality of false beliefs is to say something without authority and its result is deviation from the right path.*

25. How then will they fare when We shall gather them on the Day about which there is no doubt and every soul shall then be fully requited for what it has done and none shall be wronged.

فَكَيْفَ اِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۖ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٥﴾

Our coming from Allah Almighty is proof of the fact that we shall return to Him. When the time granted to everyone will be completed, all will then be gathered one day and every soul shall be then requited for its deeds. What will be the condition of those on that day who have fabricated lies in religion. No scheme will then be of help to them. They will be in utter loss and will be entangled in their own misdeeds. The tyranny committed by them will rebound on them. Allah Almighty is free from needs and He requites everyone for what they do. Being absolutely Just, He does not wrong anyone.

Peroration: *The Day of Resurrection is definite. Those who fabricate lies in religion will be in a bad condition. They will not be relieved. Everybody will be requited according to their deeds. Allah Almighty does not wrong anybody.*

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قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۫ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٦﴾

26. Say: O Allah! Lord of Sovereignty! You bestow dominion on whom You Will and You seize dominion from whom You Will. And You exalt whom You Will and You abase whom You Will. In Your Hand lies all good. You have the Power to Will anything.

Whether an ordinance is for public at large, or for special persons it comes to one who is not only aware of the significance of its obedience and disobedience but who also fully understands the glad tidings and warnings which are attached to it. This is the dignity of those who are loved by Allah Almighty and this dignity has no parallel. These people submit to their Lord: You are Lord of Sovereignty! You bestow favour upon whom You Will and seize Your favour from whom You Will. All causes are in Your control, You alone determine what course they take. Every honour is for Allah Almighty. One who believes in Him through His beloved is Granted honour by Him. One who goes by the desires of one's baser self, drifts towards humiliation. Goodness lies entirely with Allah Almighty and it is Granted by Him. He Grants it to them who keep on the right path. If one comes across some difficulty at any stage there is none except the Omnipotent–Allah Almighty–who can remove it.

Peroration: In order to attain goodness, it is essential to follow the right path. If there is some difficulty at any stage there is none other than Him, the Omnipotent, Who can remove it.

تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ ۫ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۫ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

27. You cause night to pass into day and You cause day to pass into night. And You bring forth the living out of the dead and You bring forth the dead out of the living and You Grant sustenance to whom You Will beyond all reckoning.

In these verses believers are being invited to ponder over the phenomena of the universe. The essence of the night is private life while the fact of the day is public life. It is a manifestation of His wonders that Allah Almighty causes the night to enter into the day and the day into the night. To bring from non-existence to existence and to relegate from existence to non-existence also constitute a sign of His Omnipotence. All the phases of life lie between these two stages. One who is with Allah Almighty in all the phases of one's life and devotes all one's energies to attain His Pleasure, Who is the Absolute Bestower, does not go by calculation with Him, and Allah Almighty also does not go by reckoning with

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such a faithful servant of His. One who proves himself trustworthy is granted unlimited bounties. Then Allah Almighty throws open the doors of His favours on him.

Peroration: *One who keeps company with Allah Almighty, does not spend in His way by calculation. To such a person He Grants limitless sustenance.*

28. Believers should not befriend disbelievers in preference to believers and whosoever does that Allah has nothing to do with him except that you want to protect yourself against them. And Allah warns you against Himself and to Allah is the ultimate return.

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ؕ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ وَاِلَى اللّٰهِ الْمَصِيْرُ ۝٢٨

The friendship of the believers with other believers is based on the fear of Allah Almighty. Since this friendship is for the Pleasure of Allah Almighty it is in accordance with His Order. It is this friendship which is lasting. Friendships of all other kinds end in enmity. It is fair to be just and good to such infidels who have not fought against the Muslims and have not turned them out from their homes. It will be cruel to befriend such people who have shown practical enmity against the Muslims. It is He Who is the Omnipotent. If friendship with infidels is meant to attain some object then it will amount to denial of the order of Allah Almighty. Whatever one does, one is answerable for it to Him.

Peroration: *To befriend the infidels in preference to the believers is akin to inviting trouble and loss.*

29. Say: Whether you conceal what is in your heart or disclose it, Allah knows it and He also knows that which is in the heavens and in the earth. And Allah is able to do all things.

قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ ؕ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٢٩

Nothing is hidden from Allah Almighty, no matter where and in whatever form it is. Therefore whatever is concealed is in His knowledge. Whatever is in the heavens and the earth is known to Allah Almighty. He is able to do all things and none can question Him about anything. Now if somebody fulfills one's own desires under the cover of the *Shariah*, that too is known to Him. It is He–Real Master–Who controls the result of everything.

Peroration: *The right course of obedience of Divine Injunctions is that one should not go by one's own desires–neither in private life nor in public life, otherwise any claim of His obedience will be meaningless.*

30. The Day when every soul will face with what good it has done and what it has done

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ

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مُّحْضَرًا ۚ وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ ۚ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًا بَعِيْدًا ۗ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۗ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝٣٠ ع

of evil, it will wish that there was a great distance between it and that. And Allah warns you against Himself and Allah is most Compassionate to His servants.

Every soul will be requited for what it has done in its earthly life. Those who did well will meet an auspicious end because it had adopted the way the result of which was foretold as paradise by those who were loved by Allah Almighty. And those who did evil would like to be far from the evil end but then reform will not be possible. Those who were loved by Allah Almighty warned them of the result of evil but they did not spare any effort to refute them. Thus one will face the consequences of what one did. Allah Almighty is the Most Gracious and Most Kind to His servants and for this reason He informs His servants of the result of everything. He illustrates His Message through examples and points out the signs of guidance and transgression so that people can judge through them their present and also the future of this present.

Peroration: *It is this living present which is about to turn into future. In order to meet a good future it is necessary to adopt the right path.*

Evidence: In Surah **Saba,** Allah Almighty has stated: قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ۗ وَهُوَ الْفَتَّاحُ الْعَلِيْمُ ۝ Say, Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth because He alone is the Paramount Judge, the All-Knowing.

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٣١

31. Say: If you love Allah, then follow me, and Allah will love you and forgive you your sins and Allah is Most-Forgiving, Most Merciful.

In essence the love of Allah Almighty is sacrifice of one's desires to His Pleasure. And it is proved by following the Prophet (pbuh). What is learnt by following his footsteps is the real knowledge. Before that it may be information but it cannot be called knowledge. Knowledge comes after believing. Allah loves the one who makes the beloved of Allah Almighty one's own beloved. The past of that beloved is isolated from the present and is negated. This is how one's sins are forgiven. Allah Almighty has really done a great favour by illuminating the way of forgiveness for His servants.

Peroration: *The claim of one's love for the Prophet (pbuh) is proved by following him and the successors to his Companions. The way paved by them is the way to salvation.*

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ۝٣٢

32. Say: Obey Allah and the Messenger. But if they turn away, then Allah does not love the disbelievers.

What Allah Almighty has Ordained is for the good of the believers. According to Allah Almighty whatever the Prophet (pbuh) did is the criterion for the right conduct. The conduct of a person who accepts this criterion will be upto the mark. Allah Almighty has Granted the status of His beloved to the Prophet (pbuh), and he is the chief of those whom He loves. By virtue of their relationship with him, his sincere followers are also authority in their own time and this chain of beloveds will continue till the Day of Resurrection. If the present mentor is denied, it will be due to absence of love for good advisers and this is tantamount to disbelief. A disbeliever can never be loved by Allah Almighty.

Peroration: *The obedience of Allah Almighty and His Messenger (pbuh) should be evident from one's state. The absence of love for the preceptors is disbelief and a disbeliever can never be loved by Allah Almighty.*

إِنَّ اللّٰهَ اصْطَفٰٓى اٰدَمَ وَنُوْحًا وَّاٰلَ اِبْرٰهِيْمَ وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٣﴾

33. Verily Allah did choose Âdam and Nuh (pbut), the family of Ibrahim (pbuh) and the family of Imran (pbuh) above all people.

The greatest of all the favours of Allah Almighty to mankind is that He presented His chosen Servants as models for them. The purpose being that people should believe in Him through the chosen servants and follow them so that they are relieved of fear and grief. *Âdam* (pbuh) was a chosen servant of Allah Almighty and so was *Nuh* (pbuh). In Arabic the word *Âl* denotes the people whose condition is similar to that of their leader. *Âl-e-Ibrahim* (the followers of *Ibrahim*–pbuh), were also chosen because of *Ibrahim* (pbuh). And so were chosen the people of *Imran, Âl-e-Imran.*

Peroration: *Allah Almighty is pleased with one who chooses the one chosen by Him. Such a person is granted success in both the worlds.*

ذُرِّيَّةًۢ بَعْضُهَا مِنْۢ بَعْضٍ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٣٤﴾

34. Progeny, one of the other. And Allah is All-Hearing and All-Knowing.

Adam (pbuh) was the first chosen servant of Allah Almighty. *Nuh* (pbuh) was chosen out of *Âdam's* (pbuh) offspring. From his progeny *Ibrahim* (pbuh) was chosen along with his family. Then *Imran* (pbuh) was chosen along with his family. In every age, Allah Almighty chose some men to bring people from darkness to light. Allah Almighty hears the prayers of people and whatever He does is done by Divine Knowledge.

Peroration: *Those who are righteous associate with the righteous. Those who are not have relations with the unrighteous. One can do justice to the worship of the All-Hearing and All-Knowing Allah by listening to everyone but doing only that which is blessed with the Pleasure of Allah Almighty–the Omniscient.*

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إِذْ قَالَتِ امْرَأَتُ عِمْرٰنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۚ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

35. When the wife of Imran (pbuh) said: O my Lord! Verily I have vowed unto You that which is in my womb to be dedicated for Your service, free from all worldly work. So accept it from me, Verily, You are All-Hearer, All-Knowing.

The wife of *Imran* (pbuh) dedicated the child in her womb to Allah Almighty and made a vow that it will not be employed for any personal gain and purpose. She prayed to Allah Almighty: O my Lord! Accept it from me. Only when the Acceptor accepts an offering it is truly of significance. Allah Almighty is All-Hearing, All-Knowing.

Peroration: *They alone have the right to leadership, who have been accepted for the cause of Allah Almighty.*

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثٰى ۖ وَاللّٰهُ أَعْلَمُ بِمَا وَضَعَتْ ۖ وَلَيْسَ الذَّكَرُ كَالْأُنْثٰى ۚ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيمِ ﴿٣٦﴾

36. And when she gave birth, she said: O my Lord! I have given birth to a daughter. And Allah knew best what she had delivered. And a male is not like that female. I have named her Maryam (pbuh). And I commend her and her progeny to your protection from Satan, the rejected.

After her vow when *Imran's* wife (pbuh) gave birth to a girl, she was greatly surprised and began to doubt the acceptance of her offering by Allah Almighty, because before that all the devotees of Allah Almighty used to be men and no women ever had the honour of being His devotee. It is Allah Almighty who gives shape to the child in the mother's womb. This is the reason why He has more knowledge than anyone else as to who has given birth to what. What is Granted by Allah Almighty is better than what man prays for. *Imran's* wife (pbuh) named her new born daughter *Maryam* (Mary–pbuh) and gave her progeny in the protection of Allah Almighty. One who is to be given as an offering to Allah Almighty should be given for up-bringing in the custody of religious preceptors and this should be done as soon as the child completes the period of suckling.

Peroration: *Since what is Granted by Allah Almighty is based on the acme of knowledge, it is therefore impertinent even to think of anything better than that. If a person devotes a child of one's own entirely for the Cause of Allah Almighty it is a token of thanksgiving to Him for granting the children.*

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا

37. So her Lord accepted her graciously and caused her to develop in goodly growth and

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زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى لَكِ هٰذَا ۭ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَاۗءُ بِغَيْرِ حِسَابٍ ۝٣٧

she was assigned to the care of Zakria (pbuh). Whenever Zakria (pbuh) visited her in the sanctuary he found her supplied with sustenance. He said: O Maryam (pbuh) wherefrom it comes to you. She said: It is from Allah. Verily Allah Grants whomsoever He Wills sustenance without measure.

Maryam (pbuh) was honoured with the acceptance of her offering by Allah Almighty and she was granted the gift of health by Him. She was given in the custody of *Zakria* (pbuh). He fixed the place for her worship and acquitted his duties of custodianship very well. Whenever he used to go to inquire about her health he found her supplied with food. On being asked the source of her sustenance, she told him that it was sent to her by Allah Almighty. The sustenance which one gets without any labour is from Allah Almighty. Those who do not spend in the way of Allah Almighty by calculation get sustenance from Him without measure.

Peroration: *There is none more successful than the one whose spending is accepted by Him. One who makes the Pleasure of Allah objective of one's life and keeps oneself away from desires is granted sustenance by Allah Almighty, and is granted without any measure.*

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ اِنَّكَ سَمِيْعُ الدُّعَاۗءِ ۝٣٨

38. At that very time Zakria (pbuh) prayed, O my Lord, grant me also out of Your Grace goodly offspring. Verily You are the Hearer of prayers.

After seeing the auspicious state of *Maryam* (pbuh), her custodian *Zakria* (pbuh) prayed to Allah Almighty in these words: O my Lord! Grant me out of Your Grace goodly offspring. Verily You are the Hearer of prayer. That progeny is pure which always strives to attain the Pleasure of Allah Almighty. Every individual is born chaste. At the stage when one is inclined to pursue one's desires but refrains from it, the light of purity spreads. It is Allah Almighty who makes up one's deficiency in this respect. The significance of praying unto Him is one's expression of submission to Him, the Omniscient, there cannot be anyone more knowledgeable than Him.

Peroration: *To pray for good progeny is an act of piety. One must address one's prayer to Allah Almighty alone.*

فَنَادَتْهُ الْمَلٰۗىِٕكَةُ وَهُوَ قَاۗىِٕمٌ يُّصَلِّيْ فِي

39. As he stood praying in the sanctuary, the angels called unto him: Verily Allah gives

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الْمِحْرَابِ ۙ اَنَّ اللّٰهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا وَّحَصُوْرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿٣٩﴾

you the glad tidings of Yahya (pbuh) who shall confirm the truth of a 'word' from Allah, and shall be outstanding among men, and chaste, and a Prophet (pbuh) from among the righteous.

The prayer of *Zakria* (pbuh) was granted there and then and he was given glad tidings of *Yahya* (John–pbuh) in the course of *Salat,* on behalf of Allah Almighty. It is his dignity that he shall confirm the truth of a Word of Allah Almighty. He shall be a leader of men, keeping away from women, and a prophet among the righteous. He confirmed the truth concerning the Prophet *Isa* (pbuh). *Sayyed* (chief) is one who does one's utmost for the safety and welfare of one's companions. They who are devoted to Allah are not vulnerable to women, which is the most desirable thing for man in this world. It has a mark of the devotees of Allah Almighty, it still is, and would continue to be so till the Day of Resurrection that they try to avoid women. If at all they have to meet someone whom they are not permitted by religion to meet they do so in public. Accepting the perpetuation of race as Will of Allah Almighty, they do marry and rear their children as the guests from Allah Almighty. It is the greatness of the pious that people have the feeling of security around them.

Peroration: *Prayer of the pious is pious. It develops from observing the signs of Omnipotence of Allah Almighty and it is honoured with glad tidings of acceptance in the midst of this condition.*

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَاَتِيْ عَاقِرٌ ۭ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَاۗءُ ﴿٤٠﴾

40. He said: My Lord! How shall I have a son, while I have grown old and my wife is barren, He said: Thus Allah does what He Wills.

Zakria (pbuh) mentioned his own and his wife's condition to glorify the greatness of Allah Almighty, otherwise it was evident even while praying that he had grown old and his wife had become barren. Had it been a matter of physical means only, then it was not possible even to pray for pious progeny. His saying that how he shall have a son is to state his own condition and to know the form of Grace of Allah Almighty.

Peroration: *It is eminence of the pious that upon hearing about the gift by Allah Almighty they mention their own state and praise and honour the Benefactor for His favour.*

قَالَ رَبِّ اجْعَلْ لِّيْٓ اٰيَةً ۭ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمْزًا ۭ وَاذْكُرْ

41. He said: My Lord! Make a sign for me. He said: The sign is that you shall not

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ع ١٢ رَّبَّكَ كَثِيْرًا وَّسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ ﴿٤١﴾

speak to the people for three days save by gestures and remember your Lord and glorify Him in the evening and morning.

Zakria (pbuh) requested for that thing which pertained to pregnancy. Allah Almighty Granted him the sign that he should not speak with people except by means of gestures and he will remember his Lord profusely and glorify His name in the evening and morning. Remembrance of Allah Almighty does not relate to speech only but pertains to the heart too. When remembrance of Allah Almighty by speech stops it is the tongue that stops not the heart. In fact it is the heart, that then begins His remembrance. The true significance of the glorification of His name is that He should be honoured as He deserves to be honoured, so that it becomes easier for people to come from darkness towards light.

Peroration: *One should constantly remember Allah Almighty by means of speech. When one is not able to do it verbally, then one should do it by one's heart. The true significance of the glorification of Allah's name is that one should practically obey what is Ordained by Him and it should be obeyed with great respect.*

Evidence: In Surah **Al-Furqan,** Allah Almighty has stated: وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى اللّٰهِ مَتَابًا ﴿٧١﴾ He who repents and does righteous deeds has truly turned to Allah as he should have really done. (25:71)

وَاِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ اصْطَفٰىكِ وَطَهَّرَكِ وَاصْطَفٰىكِ عَلٰى نِسَآءِ الْعٰلَمِيْنَ ﴿٤٢﴾

42. And when the angels said: O Maryum (pbuh) Allah has definitely chosen you and has purified you and exalted you above the women of the worlds.

When *Maryam's* (pbuh) mother gave the baby in her womb as an offering to Allah and prayed for its acceptance, Allah Almighty chose her, blessed her with purity, and made her a model for women of the whole world. It is comforting to accept him who is chosen by Allah Almighty. If one believes in Allah Almighty through the person He has chosen then one is granted Guidance by Him.

Peroration: *Allah Almighty chooses certain persons so that through them people find the way to attain His Pleasure. When one believes in Allah Almighty through the one chosen by Him, then one is granted Guidance by Him.*

يٰمَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَاسْجُدِيْ وَارْكَعِيْ مَعَ الرّٰكِعِيْنَ ﴿٤٣﴾

43. O Maryam (pbuh) Submit yourself entirely to your Lord, and prostrate yourself, and bow down with those who bow down.

Maryam (pbuh) was chosen by Allah Almighty. *Salat* was conducted at the place where

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she resided. It has been mentioned already that *Zakria* (pbuh) used to offer *Salat* there. Thus *Maryam* (pbuh) used to prostrate and bow down in prayer with those who came in the sanctuary for worship. It is the distinction of the one who is chosen by Allah Almighty that one is already practicing what is ordained later, while in case of ordinary people the Divine Order comes first and then they follow it. (In the former case it is a mark of Divine Approval, in the latter it is a Divine Order).

Peroration: *In the case of a chosen person the Divine Order comes after it is already in practice of the chosen. Thus the practice of a chosen person is confirmed by that Order.*

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۭ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۠ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ۝

44. These are the tidings from the unseen which We are revealing to you. And you were not with them when they were casting their reed pens to decide as to who should have Maryam (pbuh) in his charge. Nor were you with them when they were disputing with one another.

The events of the distant past are news from the unseen and the Prophet (pbuh) did not come to know about them by means of any external source. The confidence with which he has narrated these events is the evident proof of his truthfulness. Whatever he said was imparted to him by Allah Almighty. The Prophet (pbuh) was not with them at that time when these people were casting lots for the guardianship of *Maryam* (pbuh) and disputing among themselves over the issue. Whether casting of lots is done by means of reed pens or something else, it is done when the contestants do not consider the available knowledge sufficient to decide the order of precedence and mutually agree to some formula which makes the order of priority clear. It is the strong who quarrel on such occasions. In such situations their problem is that a person of seemingly lesser merits is likely to supercede them. Their personal liking stands in the way of accepting the result of that mode of casting lots to which they have given their consent. But when several drawings of lots give one and the same result then they have to accept that result.

Peroration: *The events of the past are news from the unseen. Lessons which accrue from them must come before the public. The decision regarding the order of precedence must be made with certitude and proof.*

اِذْ قَالَتِ الْمَلٰۗىِٕكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ

45. And when the angels said: O Maryam (pbuh) verily Allah gives you glad tidings of a word from Him, his name will be Masih Isa son of Maryam (pbuh), illustrious

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مَرْيَمَ وَجِيْهًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ۝٤٥

in the world and the Hereafter and of those nearest to Allah.

Maryam (pbuh) was given the glad tidings of a son named *Isa bin Maryam* (Jesus son of Mary–pbuh). The birth of *Isa* (pbuh) did not take place in the ordinary course–the way a progeny of mankind is born. For this reason he was called *Kalimatullah.* The very mention of his name and place of birth suggests that the child will not be born like an ordinary child and he will be honoured in this world and the next, and will be reckoned among those who are nearest to Allah Almighty.

Peroration: *Respect of such persons who are near Allah is the sign of an enlightened society.*

وَ يُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا وَّ مِنَ الصّٰلِحِيْنَ ۝٤٦

46. And he will speak to the people in the cradle and mature age. And he shall be of the righteous.

The speech of *Isa* (pbuh) in the cradle is a miracle and so will be his speech in maturity. The former was a foolproof arrangement to remove the doubts and suspicions of people. The latter will invite people from darkness to light. It is the dignity of the pious that they keep themselves attached with some mentor.

Peroration: *A miracle is in consonance with the dignity of the pious and is meant to purge the minds of people from doubts and suspicions.*

قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِيْ وَلَدٌ وَّلَمْ يَمْسَسْنِيْ بَشَرٌ ؕ قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ؕ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۝٤٧

47. She said: My Lord How could I have a son when no man has ever touched me. He said: Thus it is. Allah creates what He Wills. When He decrees a thing, He says 'Be' unto it and it is.

Maryam (pbuh) asked her Lord how she could have a child when no man had ever touched her. Her submission was quite natural because she knew that a child is born by the mating of man and woman and she had not been ever touched by a man. This mode of *Isa's* (pbuh) birth was by no means usual. The dignity and distinction of the child to be born was also revealed. Allah Almighty made it evident that He is the Omnipotent and He can do whatever He likes; His decision is always based on Wisdom and Knowledge and when He decides to do something all the constituents of it assemble and take shape as Ordained by Him.

Peroration: *It is a sign of the pious that they see the bounties of Allah Almighty with reference to their own condition and express their gratitude for them. When Allah*

Almighty decides to do something all the constituents of it start assembling and take shape as Ordained by Him.

48. And He shall teach him the Book, and Wisdom, and the Taurat and the Injeel.

وَ يُعَلِّمُهُ الْكِتٰبَ وَ الْحِكْمَةَ وَ التَّوْرٰىةَ وَ الْاِنْجِيْلَ ﴿٤٨﴾

The teacher's profound knowledge gives a sense of security to the learner. The excellence of the teacher is a source of strength and success even for one who is a teacher. One on whom this chain of teachers comes to an end is the greatest of the teachers and is moved by the teaching of the Omniscient–Allah Almighty. That person is granted the knowledge of Divine Injunctions and the wisdom embodied in them. One is also granted the knowledge of the past as well as that knowledge of the present which is required to bring the people closer to Allah.

Peroration: *Knowledge owes its life to those who are near Allah and are endowed with the Divine Injunction.*

49. And there will be a Messenger (pbuh) to the Children of Israeel: Verily, I have come unto you with a sign from your Lord. Out of clay I will make for you the figure of a bird, then I shall breathe into it, and it will become a live bird by the Command of Allah. And I shall heal the blind and the leper, and bring the dead back to life by Allah's Command. And tell you what you eat and what you store in your houses. Surely there is a sign for you, if you are believers.

وَ رَسُوْلًا اِلٰى بَنِيْۤ اِسْرَآءِيْلَ ۙ اَنِّيْ قَدْ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّيْۤ اَخْلُقُ لَكُمْ مِّنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ ۚ وَ اُبْرِئُ الْاَكْمَهَ وَ الْاَبْرَصَ وَ اُحْيِ الْمَوْتٰى بِاِذْنِ اللّٰهِ ۚ وَ اُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَ مَا تَدَّخِرُوْنَ ۙ فِيْ بُيُوْتِكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ﴿٤٩﴾

Isa (pbuh) was sent as Messenger to the Children of Israeel. His mother (pbuh) was informed of his status. Alongwith the proclamation of his prophethood he announced that he will make for them the figure of a bird from clay and then breathe into it and it will become alive by the Command of Allah Almighty. And he will heal the blind and the lepers and bring the dead back to life by Allah's Command; and tell you what you have eaten and what you store in your houses. Those who are near Allah are granted miracles to prove the supremacy of Divine Knowledge over the knowledge acquired by people, and they find through it the way for coming to light from darkness. To make a figure of a bird from clay and then to breathe life into it to make it fly by the Will of Allah Almighty is certainly something which humbles those who take pride in their inventions.

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To cure the blind and the lepers is casting into shadow the expertise of those who claim to be the masters of medical science. To bring the dead back to life is to show a glimpse of the Hereafter and to leave them defenceless who deny the afterlife. To tell about what is eaten and what is stored proves authentic knowledge of chemical changes which occur within the human body and outside. It is tantamount to disarming those who go by conjecture. There is a great sign in it for those who believe. Inspite of these signs if someone turns from light to darkness then one would be responsible for oneself.

Peroration: *In its essence a miracle is meant for establishing the supremacy of Divine Knowledge over the best human knowledge so that people take to the path of peace.*

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِيْ حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۠ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿٥٠﴾

50. I have come to verify the Turat and to make lawful for you some of the things made unlawful for you. And I have come to you with a sign from your Lord. So fear Allah and obey me.

All the religious preceptors have one and the same aim, to join people with their Lord. This is the reason why there had never been, nor can there be, any conflict among them. They come to confirm the past and to create convenience in the existing situation. Before *Isa* (pbuh) some of the things were unlawful for the Children of Israeel which he made lawful at the behest of Allah Almighty–and they felt great relief on account of that. The truth of *Isa* (pbuh) was before them. With the proof of his distinction he invited them to righteousness. The fear of Allah signifies that one should like what Allah likes and dislike what He dislikes Who is the Absolute Sovereign. One should do so for the reason that whatever He Ordains is for the welfare of mankind. Nothing that He Ordains is for Himself because He is absolutely free from needs. Those who fear Allah Almighty are endowed with great knowledge, and this knowledge is granted by one who is truly knowledgeable and one who grants it in accordance with the requirements of the recipient at present. It is therefore essential to obey the one who is the distributor of knowledge.

Peroration: *There has never been any conflict among the religious preceptors, nor can there be any possibility of it, because their aim is to join people with Allah Almighty. They come to provide convenience to the people in the existing situation. It is their obedience which gives the knowledge of fearing Allah Almighty.*

اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٥١﴾

51. Verily Allah is my Lord and your Lord. So worship Him only. This is the straight path.

Completing his invitation to righteousness, *Isa* (pbuh) said: Verily Allah is my Lord as He is yours. So worship Him only. This is the straight path. The aim of man is obedience of

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Allah Almighty. It is the way of religious preceptors that they keep their true self before the public and invite them to the worship of Allah Almighty. And people find safety in it that they believe in Allah Almighty through these pious men. The right path is laid by the footsteps of the righteous, becuase Satan cannot mislead them.

Peroration: *Invitation to righteousness must be completed with the exhortation, Verily Allah is my Lord as well as yours. His worship is the only way to success. The straight path is paved by the footsteps of the pious.*

فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا بِاللّٰهِ ۚ وَ اشْهَدْ بِاَنَّا مُسْلِمُوْنَ ﴿٥٢﴾

52. When Isa (pbuh) perceived disbelief in them he said: Who shall be my helpers in the cause of Allah, The disciples said: We are Allah's helpers. We believe in Him and you bear witness to it that we are Muslims.

Isa (pbuh) placed proofs of his prophethood before the Children of *Israeel,* as he perceived disbelief in them. In order to judge who were his true followers he asked them who were with him in the cause of Allah. They replied: We are Allah's helpers. To help the one whose statement is the statement of Allah Almighty, is in fact the help of Allah Almighty. These disciples made *Isa* (pbuh) a witness to their claim of belief and wanted his attestation that they were believers. *Deen* near Allah Almighty has always been Islam, and it will always remain so, because its message never changes. Those who believe in this religion were called Muslims in the past, they are called Muslims today and shall be called so in future.

Peroration: *When the majority of people tend to follow their own desires then the pious assemble their own followers and they express their belief and make their leader witness to their belief.*

رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٥٣﴾

53. Our Lord! We affirm our faith in what You have sent and we follow the Messenger. So enlist us among those who bear witness.

After making *Isa* (pbuh) witness to their faith, the disciples of *Isa* (pbuh) prayed to Allah: O Lord! We believe in what has been sent by You and obey Your Messenger. Enlist us among the witnesses. In this life there is no greater reward than the company of those who bear witness to the truth. One who is with the witnesses now shall also be with them in the Hereafter. This companionship is everlasting. The word of one who associates with those who bear witness to the truth, becomes truthful and one whose word becomes truthful becomes virtuous and develops love for those who bear witness

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to truth. One who becomes virtuous, is granted auspicious knowledge. One who keeps oneself away from conflicts and differences in all these stages, becomes sincere in faith and is then reckoned among the devout.

Peroration: *The greatest of all rewards is the company of those who bear witness to the truth and this association is permanent.*

وَمَكَرُوْا وَمَكَرَ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿٥٤﴾ ع

54. And they secretly plotted and Allah also plotted. And Allah is the Best Schemer.

The unbelievers among the Children of *Israeel* considered that those who followed *Isa* (pbuh) were a great threat to them because it is impossible to compete with the Divine Knowledge. Thus in such situations when the disbelievers fail to prevent people from joining the fold of the faithful, they try to keep them away from the believers. This is a secret device. Since nothing is hidden from Allah Almighty it is not difficult for Him to frustrate anyone's scheme or to turn that very scheme onto them. People happen to be hasty and their schemes are therefore shortsighted. Those who are amenable to reform and those who have passed the stage of reform should not be treated alike. This is His scheme of things Who is a better schemer and Allah is the Best.

Peroration: *The word makkar (scheme) is used to convey positive as well as negative meanings .*

Evidence: In Surah **Al-Anfal,** Allah Almighty has stated: وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ؕ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿٣٠﴾ When the disbelievers were planning against you, to imprison you, or to kill you, or to drive you out from *Makkah* and they were planning secretly and Allah also planned secretly, and Allah is the Best of Planners. (8:30)

اِذْ قَالَ اللّٰهُ يٰعِيْسٰۤى اِنِّىْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَىَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْۤا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَىَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٥٥﴾

55. When Allah said: O Isa (pbuh). Verily I will keep you safe, and lift you to Myself and relieve you of the infidels and exalt your followers over the disbelievers till the Day of Resurrection. Then, when all of you will return to Me, I will judge between you about which you used to differ.

Allah Almighty has promised help to His Messengers (pbut). Help is granted in the present condition and is provided with knowledge. Since there is none who has more knowledge than Allah Almighty there cannot be any help greater than His Help. Those who rejected the invitation of *Isa* (pbuh) to righteousness, plotted against him. Allah Almighty made evident the future of that plot to *Isa* (pbuh) with the promise that He will keep him safe and these wicked people will not be able even to touch his august body

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and He will lift him towards Himself. Those who deny and practically fight against the one whose word is the word of Allah Almighty are always unsuccessful. The significance of relieving him of the disbelievers is that they had reached the stage where they were not able to benefit from him. The believers of *Isa* (pbuh) were those who had to make him a witness of the fact that they were believers. According to the teachings of *Isa* (pbuh) it is obligatory to believe in the prophethood of *Muhammad* (pbuh). Those who deny that the Prophet *Muhammad* (pbuh) was the Last Prophet in fact also deny *Isa* (pbuh). It is obligatory for the followers of *Isa* (pbuh) that in their life they follow the Last Prophet (pbuh). Therefore, the glad tiding of the Muslims' supremacy is very clear, and this supremacy of the Muslims will become all the more obvious before the Day of Resurrection when the whole world will be darkened by the knowledge acquired by man for the satisfaction of personal desires. It is then that people will incline to search for the truth. The truth will then make its manifestation and there will be none other than the Muslims in the whole universe. Then everyone will return to the Lord and He shall make the decision among people. To prefer one's own desires over the Pleasure of Allah Almighty is sowing the seed of conflict. Wherever this seed will be sown, it will develop into a tree and people will be deprived of the wealth and poise of life.

Peroration: *Allah Almighty helps His servants. Since His knowledge is the greatest of all, His help is definitely the greatest of all. The supremacy of the Muslims will become evident before the Day of Resurrection. Dissension arises from preferring one's desires over the Pleasure of Allah Almighty.*

فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُهُمْ عَذَابًا شَدِيْدًا فِي الدُّنْيَا وَالْاٰخِرَةِ ۫ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۵۶﴾

56. As for those who disbelieved, I will give them severe torment in this world and the next and they shall have no helpers.

The net result of the misdeeds of disbelievers, who reject the truth, is called torment. The consequences of misdeeds accumulate in their accounts above and are made to fall upon the people from the sky when they exceed all limits of reform. The more strong-headed one is in denial of truth, the more severe would be torment in this world and the next. In this world torment will be inflicted upon them in the form of fear and grief and in the Hereafter they will be fully requited for what they did in the course of their life. The friendship which is based on some selfish interest and purpose is meaningless but the friendship which is formed through those who are loved by Allah Almighty is really meaningful. Human scheme can neither save anyone from hardship in this world nor can it be of any help in the Hereafter.

Peroration: *The outcome of denial of the truth is torment in this world as well as in the next. Schemes of the disbelievers are of no use to them.*

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وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ ؕ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿٥٧﴾

57. And to those who believed and did good deeds. Allah shall pay full reward and Allah does not love the wrong-doers.

The claim of Faith proves true by means of good deeds. Good deeds signify following the beloved faithfully. The aim is to attain the Pleasure of Allah Almighty, not to make a show of it to the public. It is dignity of such sincere deeds according to Allah Almighty that a drop of them is an ocean and a mole a mountain. Nobody can imagine how generous is the Omniscient and disposed to give full reward. Believers and disbelievers are never at par. They who befriend Allah's witnesses are His friends. An enemy of a friend is an enemy just as a friend's friend is a friend.

Peroration: *Righteous deeds validate the claim to faith. The generosity of the Ultimate Rewarder cannot be estimated. Friend of the friend is a friend. The enemy of a friend is an enemy.*

ذٰلِكَ نَتْلُوْهُ عَلَيْكَ مِنَ الْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ ﴿٥٨﴾

58. This is what We recite to you, of the Signs and the Message of Wisdom.

Order comes from Allah Almighty whether it is for the public at large or for particular and selected ones. It descends upon him who has the honour of being a harbinger of glad tidings and a warner. Ordinance of Allah bears the guarantee of welfare for the believers. Wisdom lies in treading the right path, not in mere discourse over the right path.

Peroration: *The Divine Order descends upon him who is a harbinger of glad tidings and a warner. One knows of wisdom by treading the right path, not by mere discussion.*

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ﴿٥٩﴾

59. Verily near Allah the example of Isa (pbuh) is like that of Adam (pbuh). He commanded 'Be' and he came into existence.

The way people showed surprise on the birth of *Isa* (pbuh) and the thoughtless things they said about him are enough to prove that they have paid no attention to Allah's principle of creation. It is the dignity of the Absolute Master that He creates with means as well as without means. If birth cannot take place without the means of a father and a mother, then how did the birth of *Adam* (pbuh), the first man, take place. Allah Almighty created *Adam* (pbuh) from clay and then He said, 'Be' and he came into existence. This is something far greater than the birth of *Isa* (pbuh). The Ominpotent with whose mere word 'Be' that takes place what He Ordains, He is certainly the Absolute Wise and Omniscient One. He likes to create convenience for people but they are never relieved of

their hardships because of their pursuit of desires.

Peroration: *By a mere word 'Be' what He Ordains occurs. Divine Knowledge is a blessing for the believers in every situation.*

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ۝٦٠

60. This is the Truth from your Lord. Therefore, you should not be of those who harbour doubts.

The Truth is that which has been revealed by Allah Almighty. None can be a greater well-wisher of mankind than Allah Almighty. If His Ordinance is obeyed like the order of someone who speaks out of one's own desires it will amount to harbouring doubts and those who doubt are drowned in their own doubts.

Peroration: *One whose order is for the welfare of the listeners must be valued because those who do not value it are given to doubt.*

فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ۝٦١

61. Then if anyone disputes with you about this, after all the knowledge that has come unto you, say: Come let us call our sons and your sons, and our women and your women, and ourselves and then let us fervently invoke the curse of Allah upon the liars.

One who becomes obdurate and has no proof of one's assertion can be rid of obduracy with this verse. In such cases the parties concerned should assemble their sons, their women, and themselves join this assembly and invoke the curse of Allah upon the liars, by means of *Mubahilah*, a way to get the decision of Allah Almighty in respect of truth over some controversial matter. In such a matter each party claims to be right and curses the liar. It is the dignity of Allah Almighty that when He hits falsehood with truth, it shatters falsehood and obliterates it.

Peroration: *One who reaches from argument to quibbling, out of sheer obduracy, should be invited, along with one's family to Mubahilah (sincerely invoking the curse of Allah Almighty on the liar).*

اِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ ۭ وَاِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٦٢

62. Verily this is the truth of the matter and there is no deity except Allah and verily it is Allah who is Almighty, truly Wise.

In the event of *Mubahilah*, it is essential for the leader of one party to say that what He says is right and none is worthy of worship except Allah, verily it is Allah who is Almighty, truly Wise, and the curse of Allah be upon the liars. His followers should say

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the word *'Ameen'* after the prayer. Then there will be no delay from Allah Almighty in the decision of the matter.

Peroration: *The wording of the Mubahilah of both the parties must be the same and clear. The words should be pronounced loudly, and the prayer should end with the words: Verily, this is a true statement, and none is worthy of worship except Allah Almighty and verily it is Allah Who is Almighty, truly Wise.*

ع ٦ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ عَلِيْمٌۢ بِالْمُفْسِدِيْنَ ﴿٦٣﴾

63. But if they turn away, Allah is Well-Aware of the mischief-makers.

When the quarrelsome persons find themselves and their friends surrounded by serious dangers, owing to want of confidence, they run away from *Mubahilah.* This proves that they are mischief-makers. Nothing is hidden from Allah Almighty. He Grants respite with His Omniscience and His Grasp is the mightiest grasp.

Peroration: *When the mischief-makers find themselves in danger they turn away. Allah, the Omniscient, does give respite to those who deny Him but nevertheless He seizes them.*

Evidence: In Surah **Al-Anfal,** Allah Almighty says: اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ﴿٥٥﴾ Verily, the vilest creatures before Allah are those who are bent on denying the truth and do not believe. (8:55)

قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۢ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْـًٔا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿٦٤﴾

64. Say, O people of the Book! Come to a word which is common between us, that we shall worship none but Allah and shall not associate anything with Him, and none of us shall take any other as Lord besides Allah. And if they turn away, then say: Bear witness that we have surrendered unto Him.

One must respect the status and knowledge of the man one addresses. The people of the Book are at par with the Muslims as far as the worship of Allah Almighty and His Oneness is concerned. If discourse is initiated with common characteristics it makes the way easy and the contrast also does not remain hidden. If the people of the Book turn away even from this common feature then one must say to them: Bear witness that we are believers.

Peroration: *If the discourse is initiated with a common characteristic then the basis of contrast does not remain hidden. One who turns away from the truth must be told: Bear witness that we are believers.*

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يٰٓاَهْلَ الْكِتٰبِ لِمَ تُحَآجُّوْنَ فِيْٓ اِبْرٰهِيْمَ وَمَآ اُنْزِلَتِ التَّوْرٰىةُ وَالْاِنْجِيْلُ اِلَّا مِنْۢ بَعْدِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ﴿٦٥﴾

65. O people of the Book, why do you dispute about Ibrahim (pbuh) seeing that the Taurat and the Injeel were revealed after him. Will you not then use your reason.

If the people of the Book speak to you about *Ibrahim* (pbuh) referring to the *Taurat* and the *Injeel* which were bestowed after him then what they say about him would be based on speculations and against reason.

Peroration: *The wise do not speak without authority.*

هٰٓاَنْتُمْ هٰٓؤُلَآءِ حَاجَجْتُمْ فِيْمَا لَكُمْ بِهٖ عِلْمٌ فَلِمَ تُحَآجُّوْنَ فِيْمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ ؕ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٦٦﴾

66. Look! You are the ones who would argue about that which is known to you; but why do you argue about something that is not known to you. It is Allah who knows, and you know not.

The people of the Book knew the Prophet (pbuh) fully well. The reason being that their Books contained glad tidings about him. But inspite of this knowledge their attitude to him was of defiance. Rather than accepting him, they quarreled with him and denied him. As far as *Ibrahim* (pbuh) was concerned their dispute was based on their utter ignorance. Allah Almighty is the Omniscient and the one whom He declares a teacher must be accepted as superior. That alone is knowledge which is related to Divine Knowledge.

Peroration: *That alone is knowledge which is related to Divine Knowledge.*

مَا كَانَ اِبْرٰهِيْمُ يَهُوْدِيًّا وَّلَا نَصْرَانِيًّا وَّلٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٦٧﴾

67. Ibrahim (pbuh) was neither a Jew nor a Christian but he was a Haneef and he was not of those who associate partners with Allah.

Allah Almighty says that *Ibrahim* (pbuh) was neither a Jew nor a Christian. Therefore, if Jews and Christians claim that he belonged to them, it is wrong. The Jews and the Christians give priority to their own identity, whereas *Ibrahim* (pbuh) was fully devoted to Allah Almighty and did not associate partners with Him. A *Haneef* is one who is upright and free from contradictions. A Muslim is one who is a believer–when one submits, the submission goes on increasing. A *Mushrik* (polytheist) is the one who follows more than one standard. This verse invites the Jews and the Christians to become *Haneef* and Muslim and not *Mushrik.*

Peroration: *A Haneef Muslim is never a Mushrik (polytheist) and a Mushrik can never be Haneef.*

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إِنَّ أَوْلَى النَّاسِ بِإِبْرٰهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

68. Verily the nearest to Ibrahim (pbuh) are those who followed him and this Prophet (pbuh) and those who believe. And Allah is the Protector of the believers.

Ibrahim (pbuh) was a *Haneef* and a Muslim. Those who followed him their affinity with him is evident. Closest affinity is developed through association and knowledge. Those who followed him are with him. The Prophet (pbuh) too is *Haneef* and Muslim and so are those who believe in him, by virtue of being his followers they are men of first-rate deeds. This is how one and the same knowledge reflects in the past as well as the present. And Allah Almighty is the Protector of the believers and He saves them from fear and grief and grants guidance to them.

Peroration: *The proof of close affinity comes from following the ideal. Then it comes from knowledge. The aim of the believers is to attain the Pleasure of Allah Almighty.*

وَدَّت طَّائِفَةٌ مِّنْ أَهْلِ الْكِتٰبِ لَوْ يُضِلُّونَكُمْ ۖ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

69. A group of the people of the Book wants to lead you astray and they lead none astray but themselves and they perceive it not.

Those who are disturbed to see that the believers are free from fear and grief try to entangle the believers in tension. But the believers never do anything that is unbecoming. They believe in Allah through those whom He loves. For this reason those who try to lead them astray become victims of contradictions and go farther from the right path and they perceive it not.

Peroration: *Tension and piety never go together. One who tries to create tension for the pious himself falls victim to ever-increasing tension without realizing it.*

يَا أَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾

70. O people of the Book, why do you deny the signs of Allah while you witness them.

Allah Almighty has Graced his loved ones with great dignity because their footsteps pave the straight path, the way wherein one lamp kindles another, one beloved of Allah Almighty bears witness to another. And this series of virtues causes people to come out from darkness towards light. To see the signs of Allah Almighty and still deny them is *Kufr* and ingratitude. The way of the pious is that they believe the signs of truth and righteousness when they witness them and make the way easy for others.

Peroration: *To submit to the sign of truth and righteousness and to make things easier for others is the way of the pious.*

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يٰٓاَهۡلَ الۡكِتٰبِ لِمَ تَلۡبِسُوۡنَ الۡحَقَّ بِالۡبَاطِلِ وَ تَكۡتُمُوۡنَ الۡحَقَّ وَاَنۡتُمۡ تَعۡلَمُوۡنَ ﴿۷۱﴾ ع ١٥

71. O people of the Book, why do you mix falsehood with truth, and hide the Truth while you are aware of it.

The Truth is that which is meant for the Pleasure of Allah Almighty, and falsehood is that which is meant for the satisfaction of one's own desire, no matter how it is clothed. The truth is concealed for some purpose, with some motive. Since the result of every effort occurs with the Will of Allah, it is therefore a matter of utter loss to go towards anyone other than Him. It is quite natural to go from light to darkness when, inspite of realizing one's present condition, one continues pursuing desires.

Peroration: *The truth is that which aims at the Pleasure of Allah Almighty. The falsehood is that which impels one to pursue one's own desires. To conceal the truth deliberately amounts to inviting irreparable loss.*

Evidence: In Surah **As-Sajda,** Allah Almighty says: اِنَّمَا يُؤۡمِنُ بِاٰيٰتِنَا الَّذِيۡنَ اِذَا ذُكِّرُوۡا بِهَا خَرُّوۡا سُجَّدًا وَّسَبَّحُوۡا بِحَمۡدِ رَبِّهِمۡ وَهُمۡ لَا يَسۡتَكۡبِرُوۡنَ ﴿۱۵﴾ Only they believe in Our verses who, whenever they are reminded, fall down in prostration to praise and extol their Sustainer's glory and who are never filled with false pride. (32:15)

وَقَالَتۡ طَّآئِفَةٌ مِّنۡ اَهۡلِ الۡكِتٰبِ اٰمِنُوۡا بِالَّذِىۡۤ اُنۡزِلَ عَلَى الَّذِيۡنَ اٰمَنُوۡا وَجۡهَ النَّهَارِ وَاكۡفُرُوۡۤا اٰخِرَهٗ لَعَلَّهُمۡ يَرۡجِعُوۡنَ ﴿۷۲﴾

72. And a section of the people of the Book declared: Believe in what has been sent unto those who believe, at the beginning of the day and disbelieve at the end of it, so that they regress.

A group from the people of the Book devised a scheme to lead astray the believers. The scheme was that they declare their belief in Islam in the beginning of the day so that the believers thought they were with them. In the evening they renounce it. This device, they hoped, will certainly influence those who took the people of the Book as being learned. The believers who would thus go by their opinion of the Book will certainly be entangled in contradictions.

Peroration: It is extremely dangerous to associate with one who announces one's belief in the morning and denounces it in the evening.

وَلَا تُؤۡمِنُوۡۤا اِلَّا لِمَنۡ تَبِعَ دِيۡنَكُمۡ ؕ قُلۡ اِنَّ الۡهُدٰى هُدَى اللّٰهِ ۙ اَنۡ يُّؤۡتٰٓى اَحَدٌ مِّثۡلَ مَاۤ اُوۡتِيۡتُمۡ اَوۡ يُحَآجُّوۡكُمۡ عِنۡدَ رَبِّكُمۡ ؕ قُلۡ اِنَّ

73. And do not believe anyone except him who follows your religion. Say, Verily guidance is but Allah's guidance. Therefore, why should that which was bestowed upon you be granted to someone else. Or would they contend against you before your Sustainer.

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الْفَضْلَ بِيَدِ اللّٰهِ ۚ يُؤْتِيْهِ مَنْ يَّشَآءُ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

Say, Verily, all bounty is from Allah. He Grants it to whom He Wills, as He is Infinite, All-Knowing.

A group from among the people of the Book said to their people that they should obey only those who follow their religion. When desire is considered the truth, how can there be any possibility of guidance. Guidance is in fact that which is Granted by Allah Almighty. These persons from the people of the Book were annoyed because they thought why should anyone else be granted what they had and why should he contend against them. Whenever the acceptance of the truth will be subject to some condition it will become meaningless. Allah Almighty is the Omniscient and favours with His Grace whom He likes. Allah's favour to anybody is proof of the highest honour. It is the greatness of Allah Almighty that people are becoming aware of His Omniscience. When people of the whole world will benefit from this knowledge even then scope of Divine Knowledge will not be definable.

Peroration: *The bounties of Allah Almighty constitute the greatest proof of one's honour. Those who believe in Him are Granted convenience by Him.*

يَّخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

74. He singles out for His Mercy whom He Wills and Allah is limitless in His bounty.

Whosoever is selected for the Mercy of Allah Almighty has to one's credit the evidence of His Exaltation before Allah Almighty. Those who believe in this mercy are granted more and more of His Bounties, greater convenience, and increase in knowledge. The bounties of the Lord are immense. If one refuses to absorb, then the responsibility lies with oneself.

Peroration: *Neither are the bounties of Allah limited, nor is there any possibility in their reduction. So one should always pray for His bounties.*

وَمِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَاْمَنْهُ بِقِنْطَارٍ يُّؤَدِّهٖٓ اِلَيْكَ ۚ وَمِنْهُمْ مَّنْ اِنْ تَاْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهٖٓ اِلَيْكَ اِلَّا مَا دُمْتَ عَلَيْهِ قَاۗىِٕمًا ۭ ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا فِي الْاُمِّيّٖنَ سَبِيْلٌ ۚ وَيَقُوْلُوْنَ عَلَي اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ۝

75. And among the people of the Book there is one who, if entrusted with a treasure, will restore it to you, and there is among them one, who, if you entrust him with one dinar will not restore it to you unless you stand over him. That is because they say: There is no blame on us with regard to these unlettered people and they tell a lie against Allah and they know it.

There are men among the people of the Book whose hearts do not incline to dishonesty

even if they are entrusted with great wealth. They do not make breach of trust and always keep the Pleasure of Allah Almighty in view. And there are also those among them, that if you keep a dinar or a gold coin with them they do not have the heart to return it. It is a different matter that they are compelled to return it to one who keeps standing over their head to recover it. Such people do justify their actions by saying that there is no blame on them with regard to the 'unlettered', because they are not counted among the people of the Book. This is a shameless lie against Allah. Allah Almighty does not like breach of trust. These people deliberately say something against Him which is beyond His Dignity. And among the people of the Book there are trustworthy persons too and that is enough to prove that breach of trust is disobedience of His Orders.

Peroration: *Those who ascribe something wrong to Allah Almighty do have such persons amongst them who prove their falsehood.*

بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى فَاِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿٧٦﴾

76. Yes, why not, he who fulfills his pledge and fears Allah. Verily, Allah loves those who fear Him.

A *Muttaqi* keeps a promise and fears Allah. The pledge of the *Muttaqi* accords with His Pleasure. One fears falling short of the standard laid down by those whom Allah Almighty holds dear, because this shortcoming does effect the claim of being with those who are loved by Him. It is the dignity of those whom Allah Almighty holds dear. One who loves His beloved is apt to fulfill one's pledge and becomes fearful of Allah and is included among those who are loved by Him.

Peroration: *It is the sign of the Muttaqi that they fulfill their promise and fear Allah Almighty. Such people are held dear by Him.*

اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَا خَلَاقَ لَهُمْ فِي الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ ۪ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٧٧﴾

77. Verily those who barter away their bond with Allah and their oaths for a small price, shall have no share in the Hereafter. And Allah shall not speak to them, nor shall He look at them on the Day of Resurrection, nor shall He purify them. And for them there is grievous torment in store.

It is the dignity of the servants of Allah Almighty that they keep their dealings with Him above board. Those who make a covenant and then break it for a small temporary gain, ignoring the everlasting one, are the people who sell the truth for a small price. What share can they possibly have in that world. They who do not keep the Hereafter in view, Allah Almighty shall neither speak to them on the Day of Resurrection, nor look towards

them nor purify them. There is a grievous torment in store for them who thus barter away their bond with Allah Almighty.

Peroration: *To ignore everlasting gain for a temporary advantage is stepping towards grievous torment.*

وَاِنَّ مِنْهُمْ لَفَرِيْقًا يَّلْوٗنَ اَلْسِنَتَهُمْ بِالْكِتٰبِ لِتَحْسَبُوْهُ مِنَ الْكِتٰبِ وَمَا هُوَ مِنَ الْكِتٰبِ ۚ وَيَقُوْلُوْنَ هُوَ مِنْ عِنْدِ اللّٰهِ وَمَا هُوَ مِنْ عِنْدِ اللّٰهِ ۚ وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ﴿٧٨﴾

78. And verily among them is a group who twist their tongues while reciting, so that you think it is from the Book, it is not from the Book. And they say it is from Allah whereas it is not from Allah and they lie about Allah and they know it.

Those who make temporary gain the aim of their lives, are constantly trying to exploit others' lack of knowledge. They twist their tongues while reciting in such a manner that the listener has the impression that they are reciting a part of the Divine Book, although it is not at all a part of it. They ascribe to Allah Almighty what is in fact their own liking and they know it well that what they say is false.

Peroration: *Allah Almighty is Pure and only the pure people are worthy of talking about Him.*

مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ﴿٧٩﴾

79. It is unbecoming of a man that Allah Grants him the Book, and sound judgment, and Prophethood, he then says to the people: Worship me beside Allah, but he should say to them: Become men of Allah because I teach you the Book and exhort people to live according to it.

Allah Almighty has knowledge of each and everything. One whom He chooses is in fact worthy of being chosen from amongst people. The words, deeds, knowledge and devotion of the chosen one constitute the standard for people. If something alien is associated even with this person then it will be impossible to determine the standard of true conduct. Men of Allah never say anything on their own while mentioning what is Ordained by Allah Almighty. They are the criterion by virtue of their obedience to Him and one attains His Pleasure by following them. Those who are loved by Allah Almighty exhort people to devote themselves solely to the Lord–become *Rabbaniiyyun.* A *Rabbani* is the one who trains people to be free from contradictions. Teaching of the Book is education of precepts and *Darss* is exhortation for putting the precepts into practice. One who is a teacher and trainer must be devoted to Allah.

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Peroration: *Those who are chosen by Allah Almighty are devoted to Him. It is impossible for Satan to mislead them. They do not take people away from Allah but bring them near Him. Rabbani is one who trains people and prevents them from contradictions. One who teaches the Book to the people and one who exhorts them to put the religious precepts into practice must be devoted to Allah.*

وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيّٖنَ
أَرْبَابًا ۭ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ
مُّسْلِمُوْنَ ﴿٨٠﴾ ع ۱۱

80. And he would never direct you to take the angels and prophets for Lords. Would he order you to disbelieve after you have surrendered yourselves to Allah.

It does not behove the dignity of those who are chosen by Allah Almighty that they bid the people to accept the angels and prophets as gods because this is outright *kufr* (disbelief). Allah Almighty, Sustainer of the worlds, is One, without any partner. To hold anyone sustainer beside Him is sin. The Sustainer of the worlds is the Absolute Bestower, all others are beneficiaries. Men of Allah purify people from contradictions and it is therefore, impossible that they bid the believers to disbelieve.

Peroration: *Men of Allah do not bid anyone to disbelieve. Evil is for the evil-minded.*

Evidence: In Surah **Al-Kahaf,** Allah Almighty has stated: قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِيْنَ أَعْمَالًا ۝ اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ يَحْسَبُوْنَ أَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ۝ Say: Shall We tell you who have the worst deeds of all. Those whose efforts have been lost to this life, while they thought that they were acquiring good by their deeds. (18:103,104)

وَإِذْ أَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ
مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ
مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ۭ
قَالَ ءَاَقْرَرْتُمْ وَأَخَذْتُمْ عَلٰى ذٰلِكُمْ إِصْرِيْ ۭ
قَالُوْٓا أَقْرَرْنَا ۭ قَالَ فَاشْهَدُوْا وَأَنَا مَعَكُمْ
مِّنَ الشّٰهِدِيْنَ ﴿٨١﴾

81. And Allah took covenant from the Prophets (pbut): Whatever I have given you of the Book and Wisdom thereafter comes to you a Messenger (pbuh) confirming that which is with you, you must then believe in him and help him. Said: Do you acknowledge and accept My bond as binding on you. They all said: We do acknowledge it. He said: Then bear witness, and I shall be a witness with you.

There has to be a purpose before creation. The whole universe is one body and one for whom Allah Almighty has made it, is His beloved, who is highly honourable and a mercy for the worlds. Generosity has been demonstrated in the past, is being demonstrated at present and will always be demonstrated in future with reference to the Prophet *Muhammad* (pbuh). Allah Almighty took a covenant from all His Prophets (pbut) that

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they should give away the Book and wisdom that is granted to them by Him but when he comes to them, who is the ultimate objective behind the creation of this universe and confirms their prophethood, then they should believe in him, follow him and help him. Your attachment with him should be such that you do not show any negligence in obeying his orders. You must abandon knowledge of the past, except that which is enjoined by him. The Prophets (pbut) were asked by Allah Almighty: Do you acknowledge and accept My bond on this condition. They replied: We do acknowledge it. The Prophets (pbut) fulfilled this obligation by exhorting their followers that when they have the honour of seeing the Mercy of the Worlds they must believe in him, and help him and regard this action of theirs as Allah's Grace. They should obey him and not let anything of the past obstruct them from his obedience. On the acceptance of this covenant, Allah Almighty said, "Bear witness to it and I am also among the Witnesses. Every Prophet (pbuh) conveyed this truth to his followers. This is how all the prophets held the remembrance of the Mercy of the Worlds (pbuh) as a means to attain mercy.

Peroration: *Purposeless existence is impossible. The aim of the universe is the Prophet (pbuh), Mercy of the Worlds. Charities in the name of the Prophet (pbuh) were distributed in the past, are being distributed in the present, and will continue to be distributed till the Day of Resurrection.*

فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٨٢﴾

82. Then whoever turns away is from the transgressors.

The Prophets (pbut) did full justice to the obligations which their covenant entailed. In all the eras prior to the one in which the Prophet (pbuh) was sent, it was invariably emphasized by every Prophet (pbuh) to his followers that when the enunciation of the Prophet (pbuh) is made they must recognize him and make no delay in accepting him and following him. This is the creed which has been most repeated in the universe and this is also a precept that has been stressed the most. Inspite of this if people turn away from the Ordinance of Allah Almighty then certainly they are transgressors.

Peroration: *One who knows the truth and yet does what one likes is a fasiq (transgressor).*

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ﴿٨٣﴾

83. Do they want any religion other than that of Allah, whereas whatever there is in the heavens and the earth submits to Him willingly or unwillingly and unto Him they will return.

Life is related with the word *Kun* (Be) of the *Al-Hai* (Ever-Living). Those who go by His Pleasure their life abounds with beauty and grace, joy and happiness. One who takes the way of His displeasure fills one's life with fear and grief, confusion and chaos. Those

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who obey willingly live with peace as their acceptance is unconditional. Those who believe unwillingly suffer great hardships. Their own liking cannot save them from confusion. For this reason they also come to believe, unwillingly, when they witness the deadlock in the process of life. It is to Him that all have to return and there is no escape from this. Thus it is evident that in wanting any religion other than that of Allah is loss of both the worlds.

Peroration: *One is a loser in both the worlds if one likes any religion other than that of Allah. We should not even think of delaying acceptance of that which is for our welfare. This is what is called voluntary submission, and when one is striving for happiness but is surrounded by fear and grief, then it is unwilling submission.*

قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ اُنْزِلَ عَلٰٓى
اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَ
الْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ
مِنْ رَّبِّهِمْ ۖ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۖ وَ
نَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۸۴﴾

84. Say, We affirm our faith in Allah and in that which has been revealed unto us, and that which was revealed to Ibrahim, and Ismail, Ishaq, and Yaqub (pbut) and to their offsprings and that which was granted to Musa, Isa (pbut) and Prophets by their Lord. We make no distinction between them and to Him we surrender ourselves.

Allah Almighty has Granted the truth to the Muslims through the Prophet (pbuh). Faith in Allah Almighty is that one should not look for anything except His Pleasure and to submit to His Order through His beloved. It is also essential to believe in the past of the living present because that past is a witness to this present and this present is witness to the past. *Ibrahim, Ismail, Ishaq, and Yaqub* (pbut) were chosen by Allah Almighty. People were relieved of fear and grief when they followed them. In this respect two instant examples are of *Musa* and *Isa* (pbut). They benefitted the people with the excellence granted to them by Allah Almighty. Fountains of happiness and pleasure sprang for those who followed them. Similarly, other Prophets (pbut) also generously distributed the Mercy of Allah Almighty. The Muslims acknowledge them with great reverence. It is in fact the objective that is the cause of difference. Since the aim of all the Prophets (pbut) and religious leaders is to purify people and join them with Allah, how can there be any difference among them. In their own time, all of them were the models as far as belief in Allah Almighty is concerned. The Prophet (pbuh) and his lovers are a source of beneficence now and will continue to be so till the Day of Resurrection. The Muslims believe in Allah Almighty through them. May Allah Almighty increase His Mercy for them as He is the Most Merciful.

Peroration: *All the great religious personalities are one because they have one and the*

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same aim. Thus so far as believers are concerned any difference among them is out of question. If one believes in Allah Almighty with reference to those who are chosen by Him as models, then one's submission becomes truly meaningful.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٥﴾

85. And whoever seeks a religion other than Al-Islam, it shall not be accepted and, in the Hereafter, he shall be among the losers.

Allah Almighty has declared Islam as the perfect religion and has ended Prophethood. It is religion in its perfect form. One who wants a part, instead of a whole, while the whole is present, is denying the present as well as the past because in the past orders were issued to believe in the present and to make it successful. When in the Hereafter the part will be with the whole, one who took the part antagonising with the whole shall be in utter loss.

Peroration: *To prefer part over the whole, when it is an integral part of the whole, is definitely an utter loss.*

كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَ شَهِدُوْٓا اَنَّ الرَّسُوْلَ حَقٌّ وَّ جَآءَهُمُ الْبَيِّنٰتُ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٨٦﴾

86. How shall Allah guide those who disbelieved after embracing faith and bearing witness that the true Messenger (pbuh) had come to them with clear signs. And Allah guides not the wrong-doers.

How can they receive guidance who renounce their faith and involve themselves in contradictions. One who denies the truth after witnessing evident signs of it and obeys one's own self rather than the Order of Allah, is guilty of tyranny and a tyrant does not deserve guidance.

Peroration: *One who goes by one's own desires, rather than the Will of Allah Almighty, commits tyranny and a tyrant is not granted guidance*

اُولٰٓئِكَ جَزَآؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ وَ الْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿٨٧﴾

87. Their requital shall be the curse of Allah, the angels and mankind put together.

Those who try to prove contradiction in the truth are liars. Such persons are cursed by Allah Almighty, and by His angels, and by the whole mankind. The curse of Allah Almighty signifies that the cursed do not deserve guidance. The curse of the angels shows that the believers of Allah Almighty push the cursed near their end. The curse of the people is proved when people find safety in being away from the cursed.

Peroration: *One who tries to prove contradiction in the truth bears the curse of Allah*

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Almighty, His angels, and of the whole mankind.

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿٨٨﴾

88. They will live there forever. Neither their torment shall be reduced nor shall they be granted respite.

Those whose aim of life is to prove contradiction in truth are cursed by Allah Almighty, His angels and mankind. They shall be subjected to everlasting torment, which shall neither be reduced nor shall they be granted any respite. This ceaseless torment will be the outcome of their continuous effort to prove contradiction in truth.

Peroration: *Ceaseless struggle to prove contradiction in the truth results in everlasting torment.*

اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۖ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٨٩﴾

89. Except for those who thereafter repent and amend, so verily Allah is All-Forgiving, All-Merciful.

Those who repent within the span of time granted in this world and reform themselves in accordance with the advice of those who are loved by Allah Almighty and develop love for Him become similar to those who are loved by Him and their dark past is effaced. Allah Almighty forgives such people and continuously bestows mercy upon them.

Peroration: *Repentance and reform within the given period are means to attain Forgiveness and Mercy of Allah Almighty.*

اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ وَاُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ﴿٩٠﴾

90. Verily those who disbelieve after they have attained faith and then grow in their infidelity shall not be forgiven, for it is they who have gone astray.

Those who deny the truth after accepting it and advance in their denial are not forgiven–their repentance is not accepted. One who is riveted to the principle rather than accepting the mentor follows the dictates of one's desires and goes farther and farther away from the truth. Because of one's lack of love for the guide, one's repentance is meaningless. Such people do not accept Allah Almighty with reference to those whom He holds dear but claim direct contact with Him. This is a proof that they have gone astray.

Peroration: *The faith that cannot be substantiated with the love of the beloved, is not strong and does not go beyond verbal profession. Lack of love for the mentor results in going astray.*

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ ذَهَبًا وَّلَوِ

91. As for those who disbelieve and die as disbelievers all the gold on the earth

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would not be accepted from any one of them as ransom. It is they for whom grievous torment is in store and they shall have none to help them.

اِفْتَدٰى بِهٖ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ وَّمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٩١﴾ ع ١٢

Gold has also been made by Allah Almighty and it is a means of convenience for people if it is spent with knowledge and for His Pleasure. When people begin to amass it as a means of comfort and satisfaction then it adds to the difficulties of others. Those who amass gold, and die in a state of disbelief, if they offer their whole wealth (the maximum extent of which can be an earthful of gold) as ransom, it shall not be accepted from them because the time to mend shall then be over. They shall be made to suffer grievous torment and there will be none to help them.

Peroration: *When the time to do good deeds is lost it is impossible to escape from grievous torment.*

Evidence: In Surah **Al-Ma'idah,** Allah Almighty has stated: يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٣٥﴾ O you who believe! Do your duty to Allah and fear Him, and seek the means to approach Him, and strive hard in His Cause as much as you can, so that you may succeed. (5:35)

92. You shall never attain righteousness until you spend what you love and whatever you spend verily Allah is aware of it.

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۬ؕ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٩٢﴾

The essence of righteousness is the Pleasure of Allah Almighty and in order to attain His Pleasure it is essential that one sacrifices one's own pleasure for Him. Reserving for oneself what one loves creates ill-will among companions and weakens social bindings. Where such a thing is not spent it does create differences. Whatever is spent in the Way of Allah is in His knowledge. The intention behind spending, mode of spending, in short everything is in the Knowledge of the Omniscient. It is, therefore, essential that one sets oneself towards righteousness at every step.

Peroration: *One's love for something depends on one's experience and the knowledge of its usefulness. If one spends what one holds dear, it creates association with Allah. Everything done by one who is devoted to Allah is a good deed.*

93. All food was lawful for the children of Israeel except what Yaqub (pbuh) had made unlawful for himself before the revelation of the Taurat. Bring Taurat and recite it, if you are truthful.

كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِيْٓ اِسْرَآءِيْلَ اِلَّا مَا حَرَّمَ اِسْرَآءِيْلُ عَلٰى نَفْسِهٖ مِنْ قَبْلِ اَنْ تُنَزَّلَ التَّوْرٰىةُ ؕ قُلْ فَاْتُوْا بِالتَّوْرٰىةِ فَاتْلُوْهَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٣﴾

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Before the revelation of the *Taurat,* Prophet *Yaqub* (pbuh) had foresaken some edibles on his own. He had done so in view of the condition of his community and the purpose behind it was to prevent them from their use. One who is endowed with greater knowledge has a duty to protect one's companions physically as well as spiritually so that it becomes easy for them to escape from their carnal desires. One who is faithful to Allah is so disposed that one's action is based on Allah's Orders both before and after it has been revealed by Him. One will be the knowledge of the past and the other will be knowledge of the present. What will be the practical form of the Divine Injunction, issued in the present, can only be determined by one to whom the order is revealed. When the order is received its compliance is essential and it is wrong to argue on the basis of conditions prevailing before the revelation of the order because the order has been revealed by the Omniscient. Those who argue unreasonably should be asked to furnish proof of their claim.

Peroration: *Every action of those who are true to Allah Almighty is approved by Him. When a Divine Order is revealed it is they who can rightfully determine its practical form. It is improper to argue on the basis of pre-conditions that existed before the Revelation. Those who do so should be asked to furnish proof in support of their claim.*

94. Henceforth, all those who devise lies against Allah are indeed wrong doers.

فَمَنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ مِنْۢ بَعْدِ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝٩٤

One whose claim is without proof is wrong and who attributes it to Allah Almighty is like one who devises a lie against Him. Those who do such things are wrong-doers.

Peroration: *Transgressors try to prove contradiction in those who are bearers of the Divine Knowledge.*

95. Say: Allah Almighty is Truthful. So follow the devout creed of Ibrahim (pbuh) and he was not from amongst the polythiests.

قُلْ صَدَقَ اللّٰهُ ۟ فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۭ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۝٩٥

The witness of one who is true to one's faith is superior and what is said by the opponent is without any proof. One who claims to abide by *Ibrahim* (pbuh) but at the same time follows desires, should be invited to follow the creed of *Ibrahim* (pbuh), whose religion is Islam. One who has at one time more than one lord, is *Mushrik* (polytheist). How can such a person have any relationship with *Ibrahim* (pbuh).

Peroration: *What Allah Almighty Ordains is for the good of the believers. They are followers of the creed of Ibrahim (pbuh), who are devoted to Allah Almighty.*

96. Verily the first House which was declared to people is the one in Becca, blessed and

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ

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مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ ۚ﴿٩٦﴾

a guidance for all the worlds.

When people started living on earth it became necessary to make a center for them toward which they could offer their prayer and the teachings imparted by that centre should regulate all the activities of their life. This centre is called the First House, the Great *Ka'bah*. Located at Becca (*Mecca*), it is a blessed place and a centre for guidance for all the worlds. It is the marvel of this city that no matter how large is the number of people who go there, none of them feels shortage of anything and what is granted there is such that none has ever seen anything better than that elsewhere. Such a nice arrangement for innumerable people is an evident proof of blessings. This sacred place is the centre of guidance for all the worlds and will always remain so.

Peroration: *In the matter of direction, the house of the believers must have an affinity with the House of Allah, because it reflects their desire for His blessings and guidance.*

فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ۬ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا ؕ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ؕ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴿٩٧﴾

97. There are manifest signs in it. This is the place where Ibrahim (pbuh) once stood and whoever enters it finds protection. Its pilgrimage is a duty from Allah on all those who are able to undertake it. And he who believes not Allah needs nothing from the worlds.

Mecca has been a centre that controlled the world economy and will remain so. Apparently this valley is not rich in agriculture but even then there is not only abundance of fruit but also a matchless variety of it. On the Order of Allah Almighty, when *Ibrahim* (pbuh) settled here, he did not take into account its resources. Such attitude develops from the conviction that things search for those who are faithful to Allah Almighty and the faithful do not search for goods. This place is so peaceful that even proximity of the enemy does not create fear in one's mind. Pilgrimage of this place is a duty for all those who are able to do so. One who denies it will be a loser. Allah Almighty is independent of all the worlds.

Peroration: *There are bright signs in Mecca for the discerning people. Pilgrimage to it is obligatory for everyone who has required capability. Aspiration for it would be sign of respect. It is they who benefit from His Orders who obey Him. Allah Almighty is independent of all the worlds.*

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ ۖ وَاللّٰهُ شَهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ﴿٩٨﴾

98. Say, O people of the Book! Why do you deny the signs of Allah. And Allah is witness to all that you do.

It is ingratitude to deny the signs of Allah Almighty. Because of the Divine Injunctions which had been given to the people of the Book they should have been leading all others in obedience among the believers. When one takes to disobedience, its consequences are by the Will of Allah Almighty but what the denier does is certainly seen by Allah Almighty and is requited according to one's deeds.

Peroration: *The denial of the verses of Allah Almighty is ingratitude and the cause of punishment.*

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ تَبْغُوْنَهَا عِوَجًا وَّاَنْتُمْ شُهَدَآءُ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٩٩﴾

99. Say, O people of the Book! Why do you obstruct him from the path of Allah who believes in Him. You want improbity in it and are yourself witness to it. And Allah is not unmindful of what you do.

People of the Book prevent others from the path of Allah Almighty. They try to push them in contradictions and create hurdles in their welfare although they, by virtue of their knowledge and identity, are witness to the fact that the sacred being they deny is the very Messenger (pbuh) of Allah Almighty in whom they are ordained to believe. Allah Almighty is watching everyone in every situation. So if these disbelievers think that what they do is not in the Knowledge of Allah Almighty it is sheer ignorance on their part and nothing else.

Peroration: *Among the people of the Book those who deny the truth, prevent people from the path of Allah Almighty, such people know that they are wrong in their speech and action.*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوْا فَرِيْقًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ ﴿١٠٠﴾

100. O believers if you will obey such people among the people of the Book they will revert you as disbelievers after your affirmation of faith.

A group from among the people of the Book deliberately hides the truth and creates hurdles for the people, whenever they are followed it will lead to *kufr*. It is essential for the believers that they do not follow them. They must have one standard to follow, should be free from pursuit of desires, should have sound knowledge of finding relief from fear and grief and should not ask for reward. Then none other should be obeyed against Him.

Peroration: *After we have accepted someone as witness and mentor for submission, if we then try to decide things on our own it will inevitably lead to contradiction and loss. One who submits to someone must proceed in the light of the mentor's knowledge.*

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101. How would you disbelieve when the verses of Allah are recited unto you and His Prophet lives amongst you. He who takes the support of Allah is guided to the straight path.

وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ اٰيٰتُ اللّٰهِ وَفِيْكُمْ رَسُوْلُهٗ ؕ وَمَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۰۱﴾ ع

When Divine Injunctions are there and amongst you there is someone who invites you towards a successful life then it is impossible for those who are looking for guidance to refuse. One who follows the beloved of Allah Almighty in the present, takes support from Allah Almighty is definitely shown the straight path. Then plearsure is a continuous feature in one's life.

Peroration: *If one strives to find guidance then it is impossible to refuse the one who has perfect knowledge of success. One finds the straight path if one has love for the guide.*

Evidence: In Surah **An-Nahl,** Allah Almighty has stated: وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ﴿۱۹﴾ And Allah knows all that you keep secret and all that you disclose. (16:19)

102. O believers! Fear Allah as He should be truly feared and meet not death except as a Muslim.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۰۲﴾

The fear of Allah Almighty is that one should judge one's intention in every matter. In doing anything if the objective is something other than the Pleasure of Allah then one's claim to faith will not be true. One does justice to the fear of Allah when one develops love for a pious advisor who is a witness to one's claim of submission. A good end of life is but with the Mercy of Allah Almighty.

Peroration: *One can do justice to the fear of Allah by loving the pious mentor; One who loves such a person has a good end.*

103. And hold fast, all of you together unto the cable of Allah and be not divided. And remember Allah's favour unto you when you were enemies. He created love in your hearts and thus by His Grace you became brethren. You were then on the brink of a pit of fire and He saved you from it. In this way Allah makes clear His Verses unto you that you may be guided.

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۠ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖۤ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۰۳﴾

To create dissension among the believers is something highly unjust. To hold fast to the

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cable of Allah Almighty is that one should respect all those whom Allah holds dear and follow the one who is present. After accepting the precepts of the mentor one should not try to bring the mentor around to one's own views because it will result in departure from truth. If all the group leaders follow the major leader it will maintain the dignity of the collective group. But if reference to any privilege seems to cause dissension then silence is better. When people will realize the excellence of the mentor then real recognition will emerge and there will be a shower of bounties from Allah Almighty. As long as one is bound by likes one can be someone's friend for temporary gains but that cannot be eternal friendship. Such friendship ends in enmity. Expression of gratitude to Allah Almighty for His Bounties is a means of success because He has through His Mercy Granted us the honour to love that revered being who is loved by Him too. Love emanates from the beloved. People can wash the stains of enmity with this love. Those pious people of love keep such a strict watch on themselves that whichever defect they see in their environment, they try to find its cause in their selves and do not allow their tongue to blame others. In its essence dissension is a pit of fire. It results in reducing life and capabilities to ashes. One finds refuge from it in love. If one who is respectable in the sight of Allah Almighty is respected, it enhances the decencies and niceties of life. Allah has described His Signs so that people may find guidance from them.

Peroration: *Allah Almighty condemns dissension among the believers. It is the beloved who is the fountain-head of love. Respect for the one who is respectable in the sight of Allah Almighty is a means to success in both the worlds.*

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ؕ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝١٠٤

104. And let there be a group among you who invite people to virtue and enjoins them to do what is right and forbids them from what is wrong, and it is they who shall be prosperous.

Invitation to virtue, is that those who are looking for guidance should be invited to that fountain-head of guidance which has benefitted people. Then they should be enjoined to do *M'aruf* (what is good) and forbidden from doing *Munkar* (what is wrong). *M'aruf* is an act the discernment of which is made use of, while *Munkar* is that point from which one has slipped or has indirectly learned of. It is also essential to save oneself from points like this. These are the essentials of success.

Peroration: *Invitation to righteousness is enjoining M'aruf and forbidding Munkar. These are the essentials of success.*

وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْ

105. And be not like those who were divided and after they had received clear signs

differed among themselves. And they are destined for grievous torment.

بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ ؕ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ ۙ﴿١٠٥﴾

They are certainly divided who even after seeing clear signs accept something on account of their own desires. One who would be like them will also meet a similar fate. For those who believe, there is success in what is exhorted by those who enjoin goodness and forbid wrong. One who denies such orders is liable to suffer severe torment, especially if one has been a witness to the clear signs.

Peroration: *One who witnesses clear signs and yet differs with the person who enjoins goodness and forbids wrong, is liable to suffer severe torment.*

106. The day when faces will be white and some will be black. And those with blackened faces will be asked: Did you reject Faith after accepting it. Now taste the torment for rejecting Faith.

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّ تَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۫ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿١٠٦﴾

Those who set themselves towards right, presently have bright faces due to the light which they have accepted and to which they have submitted themselves and on account of that brilliant conduct which begins with kissing the feet of the beloved. One who has set himself towards someone other than Allah also reaches that stage in life when the preceptor of virtues is before one and one acknowledges the honour and excellence of the precaptor, but in practical life follows one's own desire and is thus devoid of guidance. They remain void of the guiding light and cannot achieve togetherness with the mentor. This characteristic is imbibed by one whose truthfulness is borne out by one 's conduct. One who is guilty of disbelief will certainly be requited.

Peroration: *One who acquires the colour of the beloved will have a glowing face while one who does not acquire it will have a dark one. The dark face is encompassed by torment here as well as in the Hereafter.*

107. And those who have bright faces, they shall be under Allah's Mercy and will remain in it forever.

وَاَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللّٰهِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٠٧﴾

Those who are imbibed in the colour of the beloved have bright faces as the light of guidance emanates from them. They are relieved of their desires. Allah's Mercy surrounds them here as well as in the Hereafter. Such people enjoy the status of those who are eternally pious.

Peroration: *One who acquires the colour of the beloved of Allah Almighty, has a bright face and is always surrounded by Allah's Mercy.*

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تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعٰلَمِيْنَ ﴿١٠٨﴾

108. These are the verses of Allah which We recite unto you with truth. And Allah has no intention of being harsh to the worlds.

The verses of Allah are to show the path of success to people. Those who are dear to Allah Almighty recite these verses unto people. Those who are entangled in contradictions are cruel. The consequences of their misdeeds are imposed upon them in the form of torment. When people ignore the warnings they are being cruel to themselves.

Peroration: *Allah Almighty has no intention of being harsh to the people. People are cruel to themselves when they ignore the warnings.*

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿١٠٩﴾ ع ٨

109. And unto Allah belongs all that is in the heavens and all that is on the earth, and all things go back to Allah Almighty.

Allah Almighty is the Lord and Creator of all and everything. Thus everything and every being belongs to Him and will return to Him. One who clings to something, will be dragged along with it rather than going back to Allah Almighty respectably. The users' dignity is maintained if things are used in accordance to the way of the beloved of Allah Almighty.

Peroration: *One's respect is maintained if in the use of all things one follows the practice of the beloved of Allah Almighty.*

Evidence: In Surah **An-Nur,** Allah Almighty has stated: اَلَآ اِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ قَدْ يَعْلَمُ مَآ اَنْتُمْ عَلَيْهِ ؕ وَيَوْمَ يُرْجَعُوْنَ اِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٦٤﴾ Listen! Surely to Allah belongs all that is in the heavens and the earth. Certainly He knows your condition and (He knows) the Day when all will be brought back unto Him and then He will make them understand all that they were doing (in life). And Allah has complete knowledge of everything. (24:64)

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿١١٠﴾

110. You are the best community that has ever been brought forth unto mankind, you enjoin what is good and forbid what is wrong, and affirm faith in Allah. And if the people of the Book had likewise affirmed the faith it would have been certainly better for them. There are certainly some believers among them but most of them are transgressors.

It is the dignity of the best community that they respect the people who have been

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reformed and protect those who stand in need of reform, provide convenience to them and support them in coming from darkness to light. Those who became victims of self-esteem on account of some of their good qualities and look down upon those who are short of good qualities, they fall apart from 'the best community'. It is proof of one's association with the Prophet (pbuh) that one attributes misdeeds of the people to their ignorance, enjoins goodness and forbids evil. By virtue of one's experience when one asks people of something that is in their benefit and they are warned of loss of something, they do recognize their benefactor and the One Who is worshipped by the benefactor. The people of the Book were endowed with the knowledge of different disciplines in the past and they would have certainly gained success and prestige if they had accepted the Truth but among them there were less of those who were disposed to acceptance and more of those who desired domination.

Peroration: *It is not for 'the best community' to cause offence to the people. It is meant to lend support to them. To suggest something that is to benefit people is tantamount to enjoining goodness and to hold them from loss is to forbid them from wrong. The way of life of one who is respectable, is acceptable. It is highly meritorious to take precedence in following virtue. One who denies the truth after its acceptance becomes a sinner.*

لَنْ يَّضُرُّوْكُمْ اِلَّآ اَذًى ؕ وَ اِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ۫ ثُمَّ لَا يُنْصَرُوْنَ ۝١١١

111. They shall not be able to cause harm to you except a slight hurt and if they fight against you they shall turn their backs to you; then they shall not find any help.

A sinner is weak because energy is not used in one direction. Being a jumble of contradiction one is not capable of harming those who have devoted themselves to a singular purpose. One can at the most harm only to a verbal extent. If one has to fight against the believers one is sure to be defeated. Sinners fight for their own interests and the form of these interests goes on changing. On the contrary the believers fight for the Pleasure of Allah Almighty and His Prophet (pbuh), and any change in it is out of question. Sinners are not helped. Apparently they seem to be one group but they are internally divided. Their hearts are apart. It is wholehearted attachment with leadership that makes a group and this group is successful.

Peroration: *A sinner can only harm to a verbal extent. One who runs away from the battlefield when one has to fight is not helped.*

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْٓا اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَ حَبْلٍ مِّنَ النَّاسِ وَ بَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ وَ ضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ؕ

112. Wherever they are, ignominy is inflicted upon them, except when they bind themselves in a bond with Allah and a bond with men. And they have earned the

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ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَ يَقْتُلُوْنَ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا يَعْتَدُوْنَ ﴿١١٢﴾

Wrath of Allah and they are smitten by poverty. All this is because they have been denying the signs of Allah and unjustly fighting the Prophets (pbut). All this is because they disobeyed Allah and crossed the limits.

It is the Word of Allah that these sinners will be afflicted with humiliation wherever they will be. If they accept the truth and join the ranks of the believers they will be relieved of the humiliation otherwise, they will have to seek the support of the people or find refuge with them. Inspite of knowing the Will of Allah they followed their own desires. For this reason they became liable for punishment. They were afflicted with humiliation. They were deprived of peace of mind for denying the signs of Allah and fighting unjustly with the Prophets (pbut). They were disobedient and headstrong people so they suffered disgrace and humiliation due to their own misdeeds.

Peroration: A sinner is certainly punished with humiliation and disgrace because of earning the Wrath of Allah Almighty by denying His Verses and fighting with His Prophets (pbut) in the past. This disobedience and revolt against Him at present, causes eternal loss.

لَيْسُوْا سَوَآءً ؕ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قَآئِمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ وَ هُمْ يَسْجُدُوْنَ ﴿١١٣﴾

113. All are not equal among the people of the Book. Some who are upright recite the revelations of Allah at night and prostrate before Him.

All are not alike among the people of the Book. Everyone of them is not a sinner. Some of them are such who strictly adhere to the Ordinances of Allah Almighty. Nothing shakes their faith. They are the people who accept the truth when they recognize it. They recite the revelations of Allah at night and prostrate before Allah Almighty.

Peroration: People of the Book who are firm in their faith recite the revelations of Allah Almighty at night and prostrate before Him, which proves their acceptance of the present.

يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُسَارِعُوْنَ فِى الْخَيْرٰتِ ؕ وَ اُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿١١٤﴾

114. They believe in Allah and the Last Day and enjoin goodness and forbid evil and rush towards virtues. They are among the righteous.

Among the people of the Book those who are upright recite the verses of Allah Almighty during the night and prostrate before Him, enjoin goodness and forbid evil, and accept virtues readily. It is they who benefit from Faith and do not hesitate in accepting this

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virtue. Temporary gain does not stand in their way. They accept the present, because of being endowed with the knowledge of the past they verify the present and by virtue of love for the beloved are listed among the righteous.

Peroration: *To believe in Allah Almighty and in the Last Day, to enjoin goodness and forbid evil and to hasten in accepting virtue constitute the signs of righteousness.*

وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ﴿١١٥﴾

115. And whatever good they do they shall not be denied. And Allah is well aware of those who are fearful of Him.

If the People of the Book bear witness to the present with reference to the past, have faith in it and support the truth it will enhance their honour. It will prove that they have fear of Allah Almighty, and He loves them who are fearful of Him. There is none who appreciates the virtuous more than Him.

Peroration: *The respect of one who does justice to righteousness is enhanced both among one's fellow beings and before Allah Almighty.*

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ؕ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١١٦﴾

116. Verily those who disbelieve, neither their wealth nor their children will be of any help to them before Allah and they are destined to Hell and they will live there forever.

Those who deny the Truth, their wealth and children are also created by Allah Almighty in the same way as they themselves are His creation. Allah Almighty Grants things (wealth, children etc.) to see how people make use of them. Allah Almighty is the Absolute Bestower. He does not stand in need of anything. It is, therefore, not possible to escape from the punishment of that Awarder of punishment. The bounty which is not gratefully acknowledged by the recipient will become a torment for the ungrateful. One who is always ungrateful will suffer everlasting torment.

Peroration: *Allah Almighty, the Absolute Bestower, does not need anything. It is impossible to escape from the punishment awarded by Him. If one is always ungrateful then the punishment is also everlasting.*

مَثَلُ مَا يُنْفِقُوْنَ فِيْ هٰذِهِ الْحَيٰوةِ الدُّنْيَا كَمَثَلِ رِيْحٍ فِيْهَا صِرٌّ اَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوْٓا اَنْفُسَهُمْ فَاَهْلَكَتْهُ ؕ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿١١٧﴾

117. The likeness of what they spend in life is that of an icy wind which smites the tilth of people who have sinned against themselves and destroys it. And it is not Allah but they who wronged themselves.

If one uses wealth and children as one likes then one denies the Last Day. This will

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amount to wasting one's capabilities. It will be similar to a farm which is laid waste by cold wind. How can the farm of that farmer remain safe who has not made any arrangement for its protection. If one spends one's wealth the way it is spent by disbelievers then what is spent will be vitiated by disbelief. Such a farm will be destroyed. Allah Almighty is not cruel to anyone. Those who are bent upon wasting their deeds are cruel to themselves.

Peroration: *One who does not protect one's own property does not have a happy end and is eliminated by one's own tyranny.*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۖۚ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿۱۱۸﴾

118. Believers! Do not have them for your confederates who are opposed to you. They do not spare any effort to harm you. They derive pleasure from your difficulties. Their enmity is evident in their words, what is hidden in their chests is enormous. We have shown you clear signs if you apply your mind.

Believers must befriend only believers and confide in them so that the true religion dominates all other religions. If they take their enemies into confidence it will amount to inviting trouble, and will please their enemies. Disbelievers can never be happy over the success of the believers. Whenever advice will be sought from them it will result in loss, utter loss. Their malice is evident from what they say and what is hidden in their hearts is still more dangerous. Wisdom demands that the enemy should never be trusted.

Peroration: *Wisdom demands that the believers should not make the disbelievers their confidants. The animosity of the enemies should not cause trouble to the believers.*

هٰٓاَنْتُمْ اُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا ۖۚ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ؕ قُلْ مُوْتُوْا بِغَيْظِكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۱۹﴾

119. Lo! Listen, it is you who approve of them, they do not approve of you. And you believe in all the Books. And when they meet you, they say: We affirm faith. And when they are alone they bite their finger-tips with rage at you. Tell them: Perish in your rage. Verily Allah is well aware of that which is in the hearts.

The believers are men of love and kind disposition. They strive for the welfare of the people. Because of their kind nature they also like the people of the Book but the sinful among them (the people of the Book) do not like the believers at all. Infact they harbour

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malice against the believers. It is the quality of the believers that they believe in all the Books and do not make any discrimination among the Prophets (pbut). Among the people of the Book those who do not believe have an altogether different attitude. In public they talk of their belief before the believers and when they are alone, they bite their fingers with rage. In the success of the believers they see the end of their own ideological power. They will die of their own rage if the believers do not make them their confidants. Allah Almighty knows the secrets of the heart.

Peroration: *The success of the believers is so bitter for their opponents that they die of their own rage against them. They support the believers in public but strongly oppose them in seclusion. Any state that they pass from is not concealed from Allah Almighty.*

120. If good fortune comes to you it vexes the disbelievers and if hardship befalls you they rejoice over it. And if you show forbearance and fear Allah, their intrigue will not cause any harm to you. Allah encompasses all that they do.

اِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ ۚ وَاِنْ تُصِبْكُمْ سَيِّئَةٌ يَّفْرَحُوْا بِهَا ۗ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ اِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ﴿١٢٠﴾ ع ١٢ ١١ ٢

Here Allah Almighty mentions the condition of the disbelievers vis-à-vis the believers, and points out that if good fortune comes to the believers it annoys the disbelievers and if they are faced with hardship they (the disbelievers) rejoice over it. These are evident signs of their enmity. If one is impressed by their wealth and riches they can decieve one, otherwise patience and fear of Allah Almighty are the best means to defeat their tricks. Forbearance is that one should consider all the bounties granted by Allah Almighty sufficient for all needs, and fear of Allah Almighty is that one should devote all the bounties Granted by Him to attain His Pleasure with the firm belief that being the Mightiest of all, He will certainly make things easy. Whatever is the form and magnitude of the enemies' strategem it is not beyond the scope of Allah Almighty. When one has full faith in Him one can easily defeat strategem of every kind and magnitude.

Peroration: *If one has faith in the Omnipotence of Allah Almighty, then one can defeat the denier's device of any kind and magnitude by means of patience and fear of Allah Almighty. One who feels pleasure in our welfare is our friend, while one who rejoices at our hardship is our enemy.*

Evidence: In Surah **Az-Zumar,** Allah Almighty has stated: وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ﴿٥٤﴾ And turn in repentence and obedience with true Faith to your Lord and submit to Him before torment comes upon you, then you will not be helped. (39:54)

121. And when you left your household in the وَاِذْ غَدَوْتَ مِنْ اَهْلِكَ تُبَوِّئُ الْمُؤْمِنِيْنَ

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مَقَاعِدَ لِلْقِتَالِ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿١٢١﴾

morning to array the believers in battle field. And Allah is All-Hearer, All-Knower.

The believers fight for the establishment and consolidation of peace, and it is in accordance with the order of the competant authority. They also fight with the conviction that what they have is enough and what more they need will be granted to them by Allah Almighty. In the war after the Battle of *Badr*, the Muslims learnt that compliance of an order was essential rather than understanding the idea behind it. And when one meddles with the order, one lands in trouble. The order of one whose knowledge is from Allah Almighty, must be obeyed with love and respect. One should keep sitting where one is ordered to sit, and should not leave the seat until ordered to do so. No matter how circumstances change, one must comply with the orders given and keep one's own knowledge subservient to the knowledge of the one in authority.

Peroration: *In war the believers must respectfully carry out the order given by their commander. They must keep their own knowledge subservient to his knowledge.*

اِذْ هَمَّتْ طَّآئِفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٢٢﴾

122. When two parties from you were about to loose heart but Allah was their Wali. And believers must place their trust in Allah.

Those who derive satisfaction from the abundance of resources when they are faced with a situation in which they have unexpectedly less resources at their disposal, they tend to loose heart. Then they see safety in retracting from their position. In such a situation they are granted help by Allah Almighty. Then one sees what is visible to one but the result is not bound with material resources. In such a situation let them leave who want to leave and let them join who want to join, but the struggle to truth must continue. This is how trust in Allah gains eminence and one is granted convenience.

Peroration: *The believers should not find consolation in abundance of resources. They should take Allah Almighty for their Supporter and Protector, and repose their trust in Him because there is none more powerful than Him.*

وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٢٣﴾

123. And Allah certainly helped you in the Battle of Badr when you were weak. So fear Allah that you may be really grateful.

If one is losing heart on account of some fear one must then see whether in the past Allah Almighty had helped him in passing from more serious situations than the present one. In the Battle of *Badr* the Muslims were short of war material and were also less in number. But they were granted victory by Allah Almighty through invisible help. It is not becoming of a Muslim to be impressed by the abundance of material goods of the

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deniers, nor should one feel happy over the quantum of one's own physical resources. The Muslims fight to attain the Pleasure of Allah Almighty only, and fight after purifying themselves through ablutions, and thank Allah Almighty that a chance for *Jihad* has come in their life. One who is grateful does not utter a word of complaint.

Peroration: *The believers should always look for the Pleasure of Allah Almighty Who can grant victory even to the weakest. Nothing is beyond His Power. Those who fear Allah Almighty are full of gratitude to Him.*

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ ﴿١٢٤﴾

124. When you said to the believers, Is it not enough for you that Allah, your Lord, should help you with three thousand angels from Heavens.

Allah Almighty has promised to help the believers. Since none has greater power than He, there cannot be anyone more helpful than Him. There is none other than He who is Omniscient. The kind of help that is required by the believers to defeat their enemy is certainly Granted by Allah Almighty, whether they know it or not. It does not take Him any time to send the angels for help.

Peroration: *There is none who is more Knowledgeable and more Helpful than Allah Almighty. All the factors for the victory of believers are arranged by Him. It does not take Him any time to send angels for help.*

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

125. Yes, if you show patience and fear of Allah, and the enemy falls suddenly upon you, your Lord shall send five thousand marked angels.

- If the believers show patience and fear of Allah and disbelievers suddenly pounce upon them then Allah Almighty fully supports them granting them the kind and volume of help they need. The proof of patience comes from the fact that the believers are not impressed by the strength of their enemy's force and armaments. The proof of fear of Allah Almighty comes from their ardor to sacrifice their lives for His Cause and being in the forefront at the place of risk.

Peroration: *The believers have a conviction that in the presence of patience and fear of Allah Almighty the sudden attack of the enemy is warded off by Him through His invisible help.*

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ

126. And Allah Almighty Ordained this for your pleasure, so that your hearts find

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قُلُوْبُكُمْ بِهٖ ؕ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١٢٦﴾

satisfaction in it. And no succour is there except from Allah, the All-Mighty, the All-Wise.

This news of help with three thousand and five thousand angels is for the pleasure and satisfaction of the believers so that they have a feeling of superiority in number and their hearts are satisfied that they have the Help of Allah Almighty. Infact it is His Help which really matters because He is the All-Mighty, the All-Wise. It is He Who knows how much honour and wisdom there is in any victory. He helps the believers in their present condition and helps them beyond measure.

Peroration: *Figures have something to do with consolation otherwise Allah Almighty helps the believers beyond any reckoning.*

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْۤا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ﴿١٢٧﴾

127. So that He might wipe out those who disbelieve, or abase them, so that they withdraw in utter frustration.

The believers benefit from the Help of Allah Almighty. This is how the disbelievers who have passed the stage of reform are destroyed. Those who are amenable to reform return from war after being disgraced and humiliated and are thus provided another chance to reform themselves.

Peroration: *In their fight against the believers such disbelievers are destroyed who have crossed the limit of reform. Those who still stand any chance of reform are given respite.*

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ﴿١٢٨﴾

128. You are not to worry whether He may accept their repentance or punish them because they are wrong-doers.

The beloved of Allah will not be questioned about the survivors of war aganist the believers who have been granted respite. Allah Almighty sees their condition. If they decide to spend the bounties of Allah Almighty in His way then He Grants them ability to repent. And if after their defeat they start preparations again to fight against Him then they are surrounded by torment and their constant wrong-doing brings them to the end.

Peroration: *Being a disbeliever if one avails the respite granted to one and makes the Pleasure of Allah Almighty the objective of life, then one is Graced by the Mercy of Allah Almighty and becomes successful because of one's love with the beloved of Allah Almighty, otherwise one is obliterated by one's own tyranny.*

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ يَغْفِرُ

129. To Allah belongs all that is in the heavens and earth. He forgives whom He Wills

and punishes whom He Wills. And Allah is Most-Forgiving, Most-Merciful.

لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿١٢٩﴾ ع ٩

Allah Almighty is the Master of all. One who, after believeing in Allah Almighty, follows the footsteps of His beloved, is pardoned by Him because of loving the one who is loved by Allah Almighty. One who is lost in the attraction of this world, rather than associating oneself with those who are loved by Allah Almighty, chooses the way of suffering and torment instead of the way to peace. One who realizes one's own position and returns to the truth is pardoned by Allah Almighty and is bestowed with constant Mercy from Him.

Peroration: *One who loves the beloved of Allah Almighty is loved and pardoned by Allah. One who takes the wrong course suffers torment. One who recognises one's position and returns to truth is pardoned and is continuously showered with Mercy.*

Evidence: In Surah **As-Sajdah,** Allah Almighty has stated: وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ عَنْهَا ؕ اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ ﴿٢٢﴾ And who is more cruel than the he who is advised through the verses of the Lord, then he turns aside from it. Verily, We shall avenge the wrong-doers. (32:22)

130. O believers! Do not charge interest manifold, doubling and redoubling it, and be fearful of Allah so that you may be successful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوٓا اَضْعَافًا مُّضٰعَفَةً ۪ وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٣٠﴾

The believers are ordained not to take interest, double and redouble. It does not mean that they should charge a low rate of interest. What it really means is that the purpose of interest is to increase money manifold with the assurance that there will be no loss. Thus, all such forms of business in which there is no possibility of loss and the capital goes on increasing are prohibited because they come in the category of *Riba* (usury). The fear of Allah is that one should be absolutely fair in business, as were those who were loved by Allah Almighty. The success of life lies in such conduct.

Peroration: *All such forms of business are prohibited in which there is no chance of loss and the capital goes on increasing. Business should be conducted in the style of the beloved of Allah Almighty as the success of life lies in this.*

131. And beware of the Fire which is made ready for the disbelievers.

وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ﴿١٣١﴾ ع

Those who deny the Ordinance of Allah Almighty go on collecting material for their own torment. The result of their misdeeds is accumulated. This is the Fire which is ready for them.

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Peroration: *The result of the misdeeds of the disbelievers goes on accumulating. To save oneself from this Fire, it is essential that one should protect oneself from such misdeeds which produce this Fire.*

وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿١٣٢﴾

132. And obey Allah and the Messenger (pbuh) so that you may be shown mercy.

Obedience of Allah Almighty is that His commands are obeyed while the obedience of the Prophet (pbuh) is that one should follow him and believe in Him with his reference because of his being the beloved of Allah Almighty. One who is graced with mercy must be followed because that obedience is sure to bless one with mercy. Mercy is that one is relieved of desires.

Peroration: *Obedience of Allah Almighty and His Messenger is definitely a source of mercy.*

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَ الْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ ﴿١٣٣﴾

133. And hasten to seek pardon from your Lord and to Paradise which is as wide as the heavens and the earth made ready for the God-fearing.

To hasten in seeking pardon from Allah Almighty in fact means to excel in good deeds and this is precisely the way that leads to Paradise and that is as wide as the heavens and the earth. The heaven and the earth are related with measurement and constitute the largest measure in human observation. Infact Paradise is so vast that even if all of mankind, from beginning to end, come in it each one of them will have a feeling of vastness. As compared with it, Hell is so narrow that whosoever will enter it, shall have a feeling of its narrowness. Every inmate of Hell will be surrounded by one's own misdeeds and this is the reason why there was no need to make it vast. The pious are fearful of Allah Almighty and protect themselves from sin in whatever they do. This is a mark of those who are destined for Paradise.

Peroration: *To excel in good deeds is in fact, running towards Allah Almighty for forgiveness and Paradise. And whenever one will run towards Him, one will find Paradise vast and spacious.*

اَلَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَ الضَّرَّآءِ وَ الْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَ اللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

134. And those who spend their wealth in prosperity and poverty and repress their anger and who forgive people. And Allah loves those who do good deeds.

Those for whom Paradise is kept ready are, by virtue of their great qualities, counted among them who do good deeds exclusively for the sake of Allah. They spend their

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wealth for His Pleasure no matter whether they are in prosperity or adversity. It is against their disposition that they are upto the mark in affluence and prosperity but fall short of the expected level when they are in hardship. They develop this conduct because of their perfect love with the beloved of Allah Almighty. Those who spend for the Pleasure of Allah Almighty are so placed that they do possess what they require to fulfil their obligation. This is the reason why they are not disturbed when someone shows impatience, they suppress their anger and forgive because of their conviction that those who forgive, are the ones who are forgiven. This is the practical form of seeking pardon from Allah Almighty. These are the people who are dear to Allah Almighty.

Peroration: *Those who are loved by Allah Almighty spend for His Pleasure in prosperity as well as in adversity. When they are angry over someone's wrongdoing, they suppress it and pardon the guilty. They do so with the firm belief that those who pardon are pardoned by Allah Almighty. Allah loves such people.*

وَ الَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا
اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۫
وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۫ وَلَمْ يُصِرُّوْا عَلٰى
مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ﴿١٣٥﴾

135. Those who, when they have done a foul deed or wronged themselves, remember Allah and seek forgiveness for their sins. And who forgives sins but Allah, and they persist not in what they have done while they know.

The evil which adversely effects the environment is a shameful act and the evil with which one harms himself is tyranny. When such people cast a glance over their claim to Faith they are deeply ashamed of their own condition. Then they remember Allah Almighty profusely and beg pardon for their sins. Begging pardon for sins, if it concerns oneself, is that one should repent over sins and in order to protect oneself from sins, respect the boundaries set by Allah Almighty, and be determined to suppress one's low desires. If the environment is polluted with sin then one should seek guidance for its purification from those who are loved by Allah Almighty as they possess this knowledge. It is the dignity of Allah Almighty that He forgives sins. But when a person becomes aware of one's sin and still persists in it then repentence becomes meaningless. The fact is that one should refrain from such work that has even the slightest touch of sin.

Peroration: *We must keep ourselves and our environment pure. After committing indecency or cruelty, remembrance of Allah Almighty and earnestly seeking pardon from Him are means of salvation. Persistence in sin is improper. Anything that has even the slightest tinge of sin must be avoided.*

اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ

136. It is such persons who shall have forgiveness from their Lord as reward,

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تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿١٣٦﴾

and gardens beneath which streams flow, where they will live forever. And how excellent is the reward for those who do righteous deeds.

Those who abandon indecency and seek pardon from Allah Almighty, are forgiven by Him for the sake of those who are dear to Him and whom they follow. They will be granted Paradise beneath which streams flow. Abandoning habit constitutes 'good deed'. And Allah Almighty will grant reward to those who do good deeds. His reward is wonderful indeed.

Peroration: *One who abandons evil and takes to virtue is forgiven and is also blessed with reward.*

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۙ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿١٣٧﴾

137. Before you there have been many Sunan. Then go about the earth and see what eventually happened to those who belied the truth.

People who lived before you had a way of life. Among them were some who believed in truth while there were others who belied it. Those who believed were successful in life and those who denied the truth always suffered loss. World abounds in the remnants of those who belied truth and there is much to learn in these remains for people. Those who went the way of the deniers were obliterated by their own plans and desires.

Peroration: *That alone is the right way which is backed by the witness of the faithful. Those who follow the wrong way meet a sorrowful end which has a lesson for others. This is how it is and how it will always be.*

هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَّمَوْعِظَةٌ لِّلْمُتَّقِيْنَ ﴿١٣٨﴾

138. This is a clear lesson for mankind and a guidance and admonition for those who are fearful of Allah.

There is only one source of knowledge and people benefit from it according to their capacity. For ordinary people the Qur'an is a narration and there is a way for them in it while it has a sermon for those who are fearful of Allah Almighty. The pious know that Allah Almighty has opened through it the doors of His Mercy on them.

Peroration: *Everyone benefits from the Orders of Allah Almighty according to their capacity.*

وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٣٩﴾

139. And neither show lethargy, nor grieve and you surely will succeed if you are believers.

Whatever the situation, it is within the Power of Allah Almighty. When great liars have suffered loss and all their resources have failed to protect them from a grievous end, then what is the justification for showing lethargy after seeing someone's evil way and grieving about one who takes the approach which leads to ruination. If one happens to be a sizeable person, obliteration will take time but surely it will be. It is the truth that ultimately wins, so one who is following the right course, shall dominate without fail. Here domination does not signify the domination of the individual but of the right way of life.

Peroration: *It is the way of the believers which has always dominated in this world and will also dominate in future. It is, therefore, essential for the believers to avoid laziness and grief.*

إِنْ يَّمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهٗ ؕ وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ؕ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ۙ﴿١٤٠﴾

140. If you have received an injury, the disbelievers have certainly received a similar injury, for it is by turns that We rotate such days among men, so that Allah may see those who believe and choose from you those who bear witness to the truth. And Allah does not love the evil-doers.

Before the believers emerged victorious, they had been receiving injuries and it happens so even now. Those who are enemies of the truth are accustomed to disgrace and deprivation. Those who escape death in the battlefield survive because Allah Almighty Grants them some respite. Similarly, Allah Almighty has appointed days of successes and reverses. It is His infinite Mercy that He Grants respite till one is amenable to reform. This is a means to judge the believers–whether they are enamoured by the results of their own liking or attribute results to the Will of Allah Almighty. Some people are granted the honour of martyrdom through this. Those who go against the Orders of Allah Almighty are evil-doers and Allah Almighty does not like them at all. If such people are granted respite by Him it does not mean that they are successful.

Peroration: *The disbelievers are granted respite till the last stage for reform and this respite is by no means their success. The believers are not avowed to any specific result.*

وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ ۙ﴿١٤١﴾

141. And that Allah may purify the believers and destroy the disbelievers.

Success is alternated to enhance the believers' belief and to keep the disbelievers on the path to obliteration. The actuality of enhancement in elegance is when believers set bright

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examples of patience and steadfastness. Obliteration signifies failure and disgrace inspite of availability of the richest physical resources. If the disbelievers fail to benefit from the respite granted to them by Allah Almighty, then their roots are cut.

Peroration: *The believers set brilliant examples of patience and steadfastness and disbelievers take the way that leads them to failure.*

142. Do you think that you shall enter Paradise before Allah tests who strives for His cause and who perseveres.

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَ يَعْلَمَ الصّٰبِرِيْنَ ﴿١٤٢﴾

Allah Almighty Grants the ability to do and sees whether people use it according to His Pleasure or not. Until one proves oneself true to Allah Almighty there is no justification for admission to Paradise. If one thinks that mere claim to Faith is enough for that then one is greatly mistaken. That claim alone is accepted which is supported by evidence. The way to prove one's claim lies in striving for the Cause of Allah Almighty and proceeding in perseverence even when hurt.

Peroration: They alone will be admitted into Paradise who are truly faithful to Allah Almighty. The proof of faithfulness comes from the practice of one's claims.

143. And you longed for death before you came face to face with it. And now you have seen it with your own eyes.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ اَنْ تَلْقَوْهُ ۫ فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿١٤٣﴾ ع ١٣ ٥

The believers used to long for death when tales of martyrs were narrated to them. Death is also a station and one can pass through it easily if one has perfect love for the beloved. One who is even slightly attached with attractions of worldly life certainly shivers at the sight of death. During *Jihad,* death is seen and faced.

Peroration: It is the lovers who long for death to attain the Pleasure of Allah Almighty. If one has an ardent love and wants to sacrifice oneself for the beloved then death becomes one's mount, otherwise, fear of death is something quite natural.

Evidence: In Surah **An-Naml,** Allah Almighty has stated about the opponents of Prophet *Saleh* (pbuh): فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ اَنَّا دَمَّرْنٰهُمْ وَقَوْمَهُمْ اَجْمَعِيْنَ ﴿٥١﴾ Then see what was the end of their plot. Verily, We destroyed them and their nation all together. (27:51)

144. And Muhammad (pbuh) is only a Messenger. There have been Messengers before him. If he expires or is martyred, will you then take to your heels. And he who turns away shall not do any harm at

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ

اللّٰهَ شَيْـًٔا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝١٤٤

all to Allah and Allah shall soon reward the grateful.

The messengership of *Muhammad* (pbuh) brought the chain of Messengers to an end. There were Messengers before him and their followers adhered to the *Din* brought by them. The way of life which is granted by the beloved must be followed faithfully according to his teachings, even after him. This is the proof of perfect following. The dignity of the followers of the Prophet (pbuh) lies in following with steadfastness the path showed by him. If after his demise someone transgresses then one's fidelity will become invalid. There will be suffering on account of infidelity. Since Allah Almighty is free from any need, He cannot be harmed. The success of His followers lies in the help of His faithful servants. Omnipotent as He is, Allah Almighty has defined the principle of truthfulnes: One whose heart is turned towards the beloved even when the beloved is not physically present, is listed among the grateful and is granted eminence.

Peroration: *Perfect togetherness is in following the beloved in the beloved's presence and otherwise. This is the way to enter the ranks of the grateful to Allah Almighty and He grants convenience to the grateful.*

وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا ؕ وَمَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ؕ وَسَنَجْزِى الشّٰكِرِيْنَ ۝١٤٥

145. And no human being dies except by Allah's Will at an appointed time. And he who wants the reward of this world, We give it to him here, and he who is desirous to have it in the Hereafter We will give him there, and We shall reward the grateful.

Death comes with the Will of Allah Almighty. One must, therefore, have full confidence of the Help of Allah Almighty in fulfilling one's duty for the truth. If Allah Almighty Grants someone more time there is none to question Him. But when the appointed time comes, death is bound to occur because it has been written–it is Willed by Allah Almighty. Death and life have been created to see whether the faculties Granted by Allah Almighty are used for the attainment of His Pleasure or for the pleasure of someone else. One who wants a temporary gain desires reward in this world, while one who strives for everlasting benefit, prefers the reward in the Hereafter. One who sacrifices temporary gain for an everlasting gain is always grateful to Allah Almighty and the grateful are surrounded by His Mercy.

Peroration: *Death comes with the Will of Allah Almighty. There is none to question Him if He Grants more time to anyone. One who surrenders temporary benefit for everlasting gain proves one's gratitude to Allah Almighty.*

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وَكَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ ۙ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ ۚ فَمَا وَهَنُوْا لِمَآ اَصَابَهُمْ فِيْ سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا وَمَا اسْتَكَانُوْا ۗ وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ۝١٤٦

146. And many a Prophet, along with a large number of men of Allah, waged Jihad. Neither did they show any cowardice in the tribulations which they had to suffer in the way of Allah, nor did they show any weakness and they were not awed. And Allah loves those who show patience in adversity.

The Prophets (pbut) waged *Jihad* (fighting for the cause of Allah) under the circumstances they lived in. Their followers also shared their struggle. They also had to face troubles and turmoils. But they took all the trials, tribulations and hardships as the Will of Allah Almighty, and neither showed any cowardice or weakness, nor were they awed by their enemies. The numerical strength of the enemy causes slackness. One also becomes conscious of one's weakness seeing the abundance of the enemy's physical resources. It is quite natural to feel overawed by the enemy if results are attributed to physical resources. But if one strives to attain the Pleasure of Allah Almighty and has firm faith that no help is greater than the Help of Allah Almighty, then neither the numerical strength of the enemy nor the abundance of their physical resources causes the believers to feel weak. The believers take the Ordinace of Allah Almighty as final. As far as believers are concerned they just pass by these stations and do not feel fatigued. Those who are steadfast in the way of Allah, have firm belief that all causes are subject to Allah Almighty–the Causer of causes–and He is with them. This is the reason why they are not overawed by the enemy in any situation.

Peroration: True believers neither show any slackness at the sight of the enemy's numerical strength, nor feel weak when they see their abundant physical resources, because for them it is not the physical resources which produce results. These are the noble qualities of those who are steadfast in the way of Allah Almighty and Allah Almighty loves them who show perseverance in His Cause.

وَمَا كَانَ قَوْلَهُمْ اِلَّآ اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا فِيْٓ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝١٤٧

147. And they said nothing except: Our Lord! Forgive us our sins and our excesses in our affairs and establish our steps firmly and grant us victory over disbelievers.

Those who are steadfast in the Cause of Allah Almighty have always prayed, O Lord! Forgive our sins and our excesses in our affairs and establish our steps firmly and grant us victory over the disbelievers. The prayer for forgiveness is an expression of utter submission to Allah Almighty because it is the prayer of the people of Allah. The pious

always say that they have not been able to thank Allah Almighty as they should have and they have not followed the beloved as they should have. They beg for forgiveness in both these situations and seek Allah's help for steadfastness and success. The reality of steadfastness is to follow the footsteps of the beloved, while reality of success is the Help of Allah Almighty.

Peroration: *It is right for the pious to feel that they have not done full justice in their submission to Allah Almighty and in following His beloved and in seeking His help in this regard. One should always pray for one's steadfastness and success in the way of Allah Almighty.*

148. So Allah granted them the reward of this world and excellent reward in the Hereafter. And Allah loves those who do good deeds.

فَاٰتٰىهُمُ اللّٰهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْاٰخِرَةِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٤٨﴾ ع ١٥

Those who fulfill their obligations and adopt humility as a principle of life are people of excellent deeds. Allah Almighty loves such men. They are rewarded in this world and will also be rewarded in the Hereafter.

Peroration: *It is the distinction of the pious that they fulfil their obligations and show humility in their dealings.*

Evidence: In Surah **Az-Zumar,** Allah Almighty has stated: وَالَّذِيْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖٓ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿٣٣﴾ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ﴿٣٤﴾ And he (*Muhammad*–pbuh) who has brought the truth and those who believed in it are the pious. They shall have all that they desire from their Lord. That is the reward of the righteous. (39: 33,34)

149. O believers! If you will obey those who disbelieve, they will cause you to turn back on your heels and then you will be losers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓى اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿١٤٩﴾

The disbelievers are always bent upon denying the truth. One who takes their advice at any stage will certainly be impressed by their knowledge but the net result of their knowledge is nothing but loss. If one goes by the advice of the sincere the way becomes easy and if the enemy of the sincere is obeyed then escaping loss becomes impossible.

Peroration: *To accept the advice of the disbelievers is utter loss. What is not verified by the pious is not worth accepting.*

150. But Allah alone is your Protector, and He is the best Helper.

بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ﴿١٥٠﴾

The Protector of the believers is He Who is the Master of every thing and being.

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Therefore, it lands one in contradiction if one is inclined towards the disbelievers for any needs. It is Allah Who has the knowledge of how any deficiency is to be made up for and this is the reason why He is the Greatest Helper. The proof of accepting Allah as the Greatest Protector, lies in obeying those who are His true servants and refusing to obtain temporary advantages.

Peroration: *The proof of accepting Allah Almighty as the Master and the Best Helper comes from obeying those who are His true servants.*

سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ
اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَ
مَاْوٰىهُمُ النَّارُ ۭ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ۝

151. We shall soon cast terror in the hearts of the disbelievers because they ascribe partners unto Allah for which He has sent no authority and their abode is the Fire and how bad is the abode of the wrong-doers.

Accepting Allah Almighty as the Master begets His Support and overawes the polythiests. Those who ascribe partners to Allah Almighty say frivolous things. Allah Almighty is the Creator and the Master of every thing and being. Rather than obeying Him, the polytheists submit to their desires although they would have been blessed with single-mindedness if they would have believed in One Allah then their deeds would not have caused them loss, nor would the Fire have been their abode. The transgressors follow the wrong path and consequently land in Hell.

Peroration: *Allah Almighty casts awe of the believers in hearts the of disbelievers. One who takes the wrong path will eventually come to a sad end.*

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗٓ اِذْ تَحُسُّوْنَهُمْ
بِاِذْنِهٖ ۚ حَتّٰٓى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي
الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَآ اَرٰىكُمْ مَّا
تُحِبُّوْنَ ۭ مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ
يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۭ وَاللّٰهُ ذُوْ فَضْلٍ
عَلَي الْمُؤْمِنِيْنَ ۝

152. And indeed Allah did fulfill His promise when you were, on His Command, slaying and destroying them until you lost heart and disputed amongst yourselves and went against the order when He had brought within your view that which you had longed for. There were those who cared for this world just as there were those who cared for the Hereafter. Then He turned you away from them that He may try you and He has surely pardoned you, as He is Most Gracious to the believers.

In the Battle of *Uhud,* Allah Almighty had helped the believers as He had promised. In the initial stages the believers had gained an impressive victory over the disbelievers and

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many of the disbelivers were killed. But the situation changed when they tried to interpret the order of the Prophet (pbuh) and left the post he had asked them to hold firmly. This insertion of their own desire in the order of the Prophet (pbuh) caused their misfortune and they began to quarrel with those who were of the view that they should stick to the post. This was inspite of the fact that they had seen the result of the war which they had longed for. Some people had then their eye on the benefits of the material world and some were looking for the permanent gain of the world to come. When their unity was damaged, Allah Almighty changed the situation and they were no longer in a dominating position. Allah Almighty brought about this change in the situation to see as to who is with the Commander and how far they are loyal to him. Some people lost heart and some strictly adhered to the order of the Prophet (pbuh). Those who had slacked due to unfavourable rumours were also pardoned by Allah Almighty as their slackness was due to the lack of knowledge. Allah Almighty is most Gracious to the believers. His Graciousness is that He gives respite to the defaulters after their experience to prove their faithfulness and Grants them the ability to do.

Peroration: *One who knows better and has the right to order, should be obeyed without question. Allah Almighty Grants respite to the believers to enable them to prove that they are faithful and also Grants them ability for it. This is indeed His immense graciousness.*

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰٓ أَحَدٍ وَّالرَّسُولُ يَدْعُوكُمْ فِيٓ أُخْرٰىكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلٰى مَا فَاتَكُمْ وَلَا مَآ أَصَابَكُمْ ۗ وَاللّٰهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

153. When you were running away without even casting a look behind on any one, while from your rear the Prophet (pbuh) was calling you, Allah gave you grief in return of grief so that by way of requital you do not grieve for that which had escaped you, nor for that which befalls you. And Allah is aware of what you do.

On the day of the Battle of *Uhud* some people showed cowardice and the rumour that the Prophet (pbuh) was martyred shook them. These people were retreating and did not even look behind out of fear, while the Prophet (pbuh) was calling them. According to the statement of Allah Almighty this situation would not have developed if they had obeyed the order of the Prophet (pbuh). Then they would have also not suffered the grief which they received in return for causing grief to the Prophet (pbuh). The lesson that it had for the Muslims was that they should not grieve about that which goes out of their hand as Allah Almighty is their Protector and He can give them far better than what they have missed, and He will bestow better things. Their attitude should be such that

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they consider everything that happens to them from Allah Almighty, by the Will of Allah Almighty, and they must prove themselves equal to the situation that they face, with the confidence that He is Most Gracious to them and whatever they do is in His Knowledge.

Peroration: *There is always an invitation to righteousness and one must respond to this invitation. One should not grieve about what goes out of one's hand. The aim of all our actions should be the attainment of Allah's Pleasure.*

154. Then, after grief, He sent down to you peace and tranquility, for that was a temporary lapse which a group amongst you had. And a certain group was concerned only with their lives. Like the pagans they entertained vicious doubts about Allah. They said: Have we any part in this affair. Say: All affairs rest entirely with Allah Almighty. They hide in their hearts what they do and do not disclose to you. They say: If we had a part in the affair we would not have been slain here. Say: Even if you had been in your homes those for whom death was decreed they would have certainly gone forth to the place of their death. And this is so that Allah might test all that was concealed in your bosoms and purge that which was in your hearts. And Allah is the Knower of that which is in the heart.

ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْۢ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا
يَّغْشٰى طَآئِفَةً مِّنْكُمْ ۙ وَطَآئِفَةٌ قَدْ اَهَمَّتْهُمْ
اَنْفُسُهُمْ يَظُنُّوْنَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ
الْجَاهِلِيَّةِ ؕ يَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ مِنْ
شَيْءٍ ؕ قُلْ اِنَّ الْاَمْرَ كُلَّهٗ لِلّٰهِ ؕ يُخْفُوْنَ فِيْٓ
اَنْفُسِهِمْ مَّا لَا يُبْدُوْنَ لَكَ ؕ يَقُوْلُوْنَ لَوْ كَانَ
لَنَا مِنَ الْاَمْرِ شَيْءٌ مَّا قُتِلْنَا هٰهُنَا ؕ قُلْ لَّوْ
كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ
الْقَتْلُ اِلٰى مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ
صُدُوْرِكُمْ وَلِيُمَحِّصَ مَا فِيْ قُلُوْبِكُمْ ؕ وَاللّٰهُ
عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝

After the grief of defeat, Allah Almighty sent down peace on the believers which enveloped them. It soothed them physically as well as spiritually. Some people who were not whole-heartedly faithful to the Prophet (pbuh) were worried about their lives. They thought that the believers will not be helped by Allah Almighty. They were trying to prove that they were totally helpless and were therefore compelled to run for their lives. How could they hide the condition of their heart from Allah Almighty because He is always Aware of everyone. Those who have a weak link with the Prophet (pbuh) say that if they had any say in this affair they would not have been killed here. Allah Almighty says that those who are destined to be killed they do come to the place of their death, because everything is Ordained by Him. This situation was created to differentiate

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the devout from the hypocrite, truth from falsehood. Allah Almighty knows the secrets hidden in the heart too. We can prove our belief in His Omniscience by aiming for nothing but the Pleasure of Allah Almighty.

Peroration: *After grief a peaceful sleep is a source of physical and spiritual comfort. Those who are worried about their own lives find themselves helpless before their wrong actions. There is a difference between their inner and outer self. To feel nervous over the thought of death does not create the possibilities of escape from death. Sincerity and hypocrisy both are not hidden for long.*

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ ۙ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۚ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ ع ١٦

155. As for those who turned back on the day when the two forces met in the battle, it was Satan who made them stumble due to their own doings, but verily Allah forgave them. Verily, Allah is Most-Forgiving, Most-Forbearing.

On the day of *Uhud* some believers were shaken when they heard the unpleasant news. It was Satan who had caused this condition. Satan had succeeded in his effort for the reason that such believers were not wholeheartedly attached with the Prophet (pbuh) and they were not fully liberated from their own desires, likes and dislikes. Separation from the beloved is always dangerous and is also a cause of troubles. Those who accepted reform were relieved of their own likes and dislikes, Allah Almighty pardoned them. Allah Almighty is Most-Forgiving and Most-Forbearing. The reality of pardon is forgiveness and the reality of forbearance is to enable him (who has been pardoned) to live upto it in future.

Peroration: *If one is not wholeheartedly with the beloved then there is a danger of one's being shaken. We must learn to forgive people and help them to come upto the requisite level.*

Evidence: In Surah **Al-Anfal,** Allah Almighty has ordained: وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾ And obey Allah and His Messenger (pbuh), and do not dispute (with one another) lest you lose heart and your moral strength departs you. And be patient in adversity. Verily Allah is with those who are patient in adversity. (8:46)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَّوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا ۖ

156. O believers! Be not like those disbelievers who said to their companions: Had they stayed with us they would not have died or been slain so that Allah makes it a cause of

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لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ قُلُوْبِهِمْ ؕ وَاللّٰهُ يُحْيٖ وَيُمِيْتُ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝١٥٦

regret in their hearts. It is Allah Who Grants life and causes death and Allah sees all that you do.

The believers should be like the devout. Do not be like those for whom attractions of this world are the object of life, because this results in utter loss. Those who are attached to the earth, say about their relatives who go on journey or *Jihad* and die or are martyred that had they stayed with them they would not have died. For such stupid people death is attached to some cause, whereas it has already been Ordained by Allah Almighty. When these people do not succeed in preventing the believers from travelling during peace and hold them from *Jihad* in times of war, then Allah Almighty infuses regret in their hearts. It is He Who Grants life and death. When nobody can succeed in the effort to escape death then one must keep life and death aside in the everyday activities. Allah Almighty is seeing every act of everyone.

Peroration: *Believers should not attach themselves to this world. They must take life and death entirely from Allah Almighty. When the believers are granted victory by Allah Almighty it creates regret in the hearts of disbelievers. One should never let one's life and death influence one's actions. When deeds are in accordance with the Ordinance of Allah Almighty and in the footsteps of His beloved then the deeds will demonstrate that the doer believes in the Omniscience of Allah Almighty.*

وَلَئِنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ۝١٥٧

157. Verily if you are martyred in the Cause of Allah or death befalls you then the Forgiveness.and Mercy of Allah are certainly better than what they amass.

Martyrdom or death in the Cause of Allah signifies a good end and the net gain of it is forgiveness and mercy from the Lord. All that the worldly people amass is transitory and trivial. Mercy is better than the wealth they amass, the net result of which is fear and grief.

Peroration: Martyrdom or death in the way of Allah is better than the wealth that leads to fear and grief.

وَلَئِنْ مُّتُّمْ اَوْ قُتِلْتُمْ لَاِاِلَى اللّٰهِ تُحْشَرُوْنَ ۝١٥٨

158. And whether you die or are martyred, you will certainly be gathered unto Allah.

Allah Almighty Grants life to man and death too. It is impossible to escape from it because no one has been granted the power to avert it. The real success lies in attaining the Pleasure of Allah Almighty, as the objective of one's life.

Peroration: Infact the real success lies in attainment of His Pleasure as the outcome of one's life.

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فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿۱۵۹﴾

159. And it is through the Grace of Allah that you are kindly disposed towards them. Had you been harsh and hard-hearted they would have broken away from you. Pardon them and when you decide upon a course of action then place your trust in Allah. Verily, Allah loves those who repose trust in Him.

Allah Almighty has sent the Prophet (pbuh) as Mercy for mankind and this is something for which we should be extremely grateful to Him. It was his kindness on account of which the believers were endowed with the virtue of steadfastness. If anyone of his companions fell short of the required standard he attributed it to lack of knowledge. He also thought that the experience of going amiss was useful for him as well as for those who are capable of learning from it. It is the dignity of the beloved that he grants convenience. If he was harsh of speech, except for those whose love for him is perfect, no one would have been able to benefit from him. If the beloved is hard of heart then those who are weak in their religious practices will find it difficult to be with him and will break away from him because they find that environment burdensome. If their weakness in claim is pardoned and weakness of action is reprieved then the followers attain nearness to the mentor. This is what brings the lover close to the beloved, who then takes his advice in every matter, solicits his prayer, and thus becomes a person of forbearance. If one seeks the advice of someone who knows better, then one finds a better way. But if one advises the one who knows better, it tantamounts to inviting trouble for oneself. When a course of action is decided in some matter then one must repose full faith in Allah Almighty. One who believes that Allah Almighty, the Omnicient, is the Absolute Bestower of Bounties then one has the confidence that He will Grant what one needs for the fulfillment of obligations. Allah Almighty loves such pious people who know that His bounties are from His Absolute Knowledge and who do not complain.

Peroration: *The mentor's kind disposition is the Grace of Allah Almighty. Compassion and mercy bring people closer and rigidity and harshness repulse them. It is the dignity of the beloved to pardon the errors of companions, attribute their shortcomings to their lack of knowledge, pray to Allah Almighty for their forgiveness, and advise them to create convenience for people. When a course of action is decided for the fulfillment of an obligation, then one should act with the confidence that one has all that is then needed and what will be required in future shall certainly be provided by Allah Almighty. This is termed as Tawakul, trust in Allah Almighty.*

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إِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِيْ يَنْصُرُكُمْ مِّنْ بَعْدِهٖ ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٦٠﴾

160. If Allah helps you, there is none who can overcome you. And if He forsakes you no one is there to help you except Him and the believers should trust Allah only.

Real help is the one which is Granted by Allah Almighty. If one is helped by Him then one is sure to win. When Allah Almighty withdraws His help from someone due to one's lack of faith in Him, then there is none to help, except for the Omniscient, Who knows how to make up for the shortcomings. So the believers should trust Him.

Peroration: *It is the help of Allah Almighty alone which can make one victorious. The believers should therefore, repose trust in Him.*

وَمَا كَانَ لِنَبِيٍّ أَنْ يَّغُلَّ ۚ وَمَنْ يَّغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿١٦١﴾

161. It is not for a Prophet (pbuh) that he hides anything and he who does it shall have to bring forth on the Day of Resurrection what was hidden by him. Then every soul shall be fully requited for what he did and none shall be wronged.

A Prophet is the custodian and distributor of the bounties of Allah Almighty and these bounties are meant for distribution among people. Similarly, a Prophet does not speak on his own. Thus the thought of his hiding anything is out of question. One hides something which one likes for oneself. This is contrary to *Tawakal* (trust in Allah Almighty). Whatever one withholds he should withhold with the intention of spending for some noble purpose. If this is done one lives a happy life. And if one does not repose trust in Allah Almighty then this lack of trust will reappear in future also. In the Hereafter, every individual shall be requited for one's deeds and the wrongs done by people will visit upon them. Allah Almighty is not unjust to anyone.

Peroration: *Those who are truthful and trustworthy are by themselves the standard of truth. One who hides the Bounties of Allah Almighty, lacks trust in Him and shall certainly be requited for one's deeds. Allah Almighty is not unjust to anyone.*

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللّٰهِ كَمَنْ بَآءَ بِسَخَطٍ مِّنَ اللّٰهِ وَمَأْوٰهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيْرُ ﴿١٦٢﴾

162. Is he who strives for Allah's Pleasure like him who is wrapped in Allah's wrath and his abode is Hell. And evil is that destination.

One who follows the footsteps of the beloved of Allah Almighty, attains His Pleasure, His Guidance, Happiness and Blessings. One who follows one's own desires goes astray, incurs the wrath of Allah Almighty, and is entangled in fear and grief. In the Hereafter,

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Hell will be the abode. A place where an evil-doer lives is a bad place. Good and bad cannot be equal.

Peroration: *Those who strive to attain the Pleasure of Allah Almighty and those who earn His wrath cannot be equal.*

هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿١٦٣﴾

163. They are at different levels near Allah Almighty and Allah sees what they do.

The pious who always seek the Pleasure of Allah Almighty are on different levels near Allah Almighty. As they attain His nearness they are elevated in rank. Nearest to Allah Almighty are those who love the beloved of Allah Almighty. Those who go by their own desires are also before Allah Almighty.

Peroration: *Near Allah Almighty the status of the pious is constantly enhanced. The actions of disbelievers are also before Him.*

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿١٦٤﴾

164. Indeed, Allah has conferred a favour upon the believers by raising a Messenger (pbuh) amongst them, who recites His verses to them and purifies them and who teaches them the Book and the Wisdom. And before that they were certainly lost.

It is indeed a favour of Allah Almighty to the believers that they were *Umi* (the tribe of *Ismail*–pbuh) and so was the Messenger (pbuh) who was raised from among them. The verses revealed to him have solutions to all the problems which believers can face. The convenience with which his lovers benefitted from the Prophet (pbuh) is matchless. He read unto the people the verses revealed to him by Allah Almighty and honoured them by purifying them, because success comes after purification. He taught them the Divine Book and wisdom, imparted to them the knowledge of Divine Injunctions and the way to benefit from them. Before that whatever was done pertained to man's thinking which leads one astray.

Peroration: *The fact that the Prophet (pbuh) is from the Umi is Allah Almighty's favour unto the believers. His lovers continue to educate people in His verses as well as wisdom and purify the believers to enable them to benefit from the Bounties of Allah Almighty. Our own suggestions lead us astray.*

اَوَلَمَّآ اَصَابَتْكُمْ مُّصِيْبَةٌ قَدْ اَصَبْتُمْ مِّثْلَيْهَا ۙ قُلْتُمْ اَنّٰى هٰذَا ؕ قُلْ هُوَ مِنْ عِنْدِ اَنْفُسِكُمْ ؕ اِنَّ

165. What! When some disaster strikes you, even if you struck your enemies with twice as much, then you say: Whence is

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this. Say to them: It is from yourselves. Verily, Allah has power over all things.

اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿١٦٥﴾

When some affliction falls over the believers, the learned among them take it as the Will of Allah and the ignorant say: why has this trouble fallen upon them when they believe in Allah Almighty and He has promised to help the believers. In the Battle of *Uhud* the pagans had to suffer more as compared to the Muslims. What the believers had to suffer was the result of their effort to know the order of the beloved of Allah. Thus this trouble was invited by the believers themselves. Omnipotent as He is, Allah Almighty can produce any result He Wills and there is none to question Him.

Peroration: *Afflictions are but by the Will of Allah Almighty. When one incorporates one's own suggestion in the order of a superior knowledgeable authority, then one faces hardship. Allah Almighty can produce any result from any circumstances He Wills.*

166. And the trouble that had befallen you on the day when two forces met, was from Allah. And was meant to judge the believers.

وَمَآ اَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ فَبِاِذْنِ اللّٰهِ وَ
لِيَعْلَمَ الْمُؤْمِنِيْنَ ﴿١٦٦﴾

The trouble faced during the Battle of *Uhud* had occured with the Will of Allah. It also defined the degree of faith each believer had.

Peroration: *Afflictions are with the Will of Allah Almighty and are meant to elevate the ranks of faithful.*

167. And mark out those who are hypocrites. And it was said unto them: Come, fight in the way of Allah Almighty or defend yourselves. They said: If we had the knowledge of fighting as you have we would have surely followed you. On that day they were nearer to infidelity than faith. They say what they do not have in their hearts. And Allah knows well what they are trying to hide.

وَلِيَعْلَمَ الَّذِيْنَ نَافَقُوْا ۚ وَقِيْلَ لَهُمْ تَعَالَوْا
قَاتِلُوْا فِىْ سَبِيْلِ اللّٰهِ اَوِ ادْفَعُوْا ؕ قَالُوْا لَوْ نَعْلَمُ
قِتَالًا لَّا اتَّبَعْنٰكُمْ ؕ هُمْ لِلْكُفْرِ يَوْمَئِذٍ اَقْرَبُ
مِنْهُمْ لِلْاِيْمَانِ ۚ يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا
لَيْسَ فِىْ قُلُوْبِهِمْ ؕ وَاللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ ﴿١٦٧﴾

The hypocrites cannot be steadfast during troubles and turmoils. When they are asked to fight in the way of Allah Almighty or in their own defence, they pretend to be ignorant. The day when the Muslims do not appear to be dominant, the hypocrites are very near to infidelity. They do try to console the Muslims verbally but with diseased hearts, they feel

repulsion at the victory of the Muslims. It is not easy to conceal this condition from people, leave alone hiding it from Allah Almighty, the Omniscient.

Peroration: *A hypocrite is obsessed with temporary gain. When victory changes hand it becomes difficult to hide hypocrisy.*

اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَقَعَدُوْا لَوْ اَطَاعُوْنَا مَا قُتِلُوْا ؕ قُلْ فَادْرَءُوْا عَنْ اَنْفُسِكُمُ الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٦٨﴾

168. Those who sat at home, said about their brothers who were killed: Had they obeyed us they would not have been slain. Say to them: Then avert death from yourself if you are truthful.

The hypocrites prevent their relatives from war and advise them to save themselves from it and in pursuance of this policy they themselves sit at home. About the martyrs they say that had they accepted their advice, they would not have been killed in the war. They were slain in the war because they took part in it. If one dies because of one's participation in war then the one who sits at home should avert death. When this one can also die, then it is sheer foolishness to sit at home out of fear of death.

Peroration: *When death is inevitable then it is sheer foolishness to evade the performance of one's duty for its fear.*

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾

169. Think not that those who have been slain in the way of Allah are dead. They are alive and receive sustenance from their Lord.

Those who lay down their lives for the sake of Allah Almighty and become martyrs, their deeds are approved by Allah Almighty and one whose deeds are approved by Him, is granted eternity. Death then becomes the gateway of union with Allah Almighty. One's deeds live even after one's death, therefore one remains alive. Allah Almighty Grants sustenance and blesses with His Grace and moves with Divine Knowledge.

Peroration: *Martyrs are alive. Their passing through the gateway of death becomes a means of their union with Allah Almighty. Their deeds remain alive. They are blessed with Grace of Allah Almighty, and ceaselessly move with the knowledge Granted by Him.*

فَرِحِيْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٧٠﴾

170. They are happy with what Allah has granted them of His bounty and rejoice for those behind, who have not yet joined them. They have neither any fear nor shall they grieve.

The martyrs are delighted with bounties conferred upon them by Allah Almighty and

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express their gratitude to Him. The status granted to them by Allah Almighty is far greater than the sacrifice made by them in His way, for which they were granted ability by Him. This status and honour is a source of delight for them. They also feel jubilant for those who are about to be granted the Pleasure of Allah Almighty. They continue to pray for them, give glad tidings to them, and make their way smooth and bright because except for following Islam completely there is no other way of relief from fear and grief.

Peroration: *The martyrs are delighted to receive the Grace of Allah Almighty. They are a source of happiness for their successors. They also give glad tidings to them that by virtue of their good deeds they too will be relieved of fear and grief.*

171. They give glad tidings of the bounty and Grace of Allah, and verily Allah does not waste the reward of the believers.

يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ وَّاَنَّ
اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿١٧١﴾ ع ١٢ ٨

Those who strive for martyrdom benefit from the martyrs. They receive glad tidings that they are on the way to success. They are exhorted that they should hasten to spend the bounties Granted to them by Allah Almighty for His Pleasure. Because in doing so the reward they will receive from Him will be far greater than what they will spend in His way. Allah Almighty does not waste the reward of the believers. He is watching the intention of everyone. If sincerety is perfect and deeds righteous, their magnitude near Allah would be like a drop equivilant to an ocean and a small partical of virtue worth a mountain.

Peroration: The martyrs encourage those coming after them, by giving them glad tidings and thus make evident to them the recognition and honour that has been bestowed upon them.

Evidence: In Surah **Al-Ankabut,** Allah Almighty has stated: وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۭ وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ﴿٦٩﴾ As for those who strive hard in Our Cause We will surely guide them to Our Paths. And verily, Allah is with the righteous. (29:69)

172. Those who responded to the call of Allah and His Messenger (pbuh) after receiving injuries and who did good and feared Allah there is a great reward for them.

اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ مِنْۢ بَعْدِ مَآ
اَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُمْ وَ
اتَّقَوْا اَجْرٌ عَظِيْمٌ ﴿١٧٢﴾ ع ١٣

One who responds in health to the call of Allah and His Mesenger (pbuh) proves oneself sincere. And one who responds even after being hurt, as one did during health, proves absolute sincerety. One's good deeds and consciousness of Allah illuminates the hearts of the lovers. Allah Almighty has great reward for such people.

Peroration: The call to righteousness should be taken as the call from Allah and His

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Messenger (pbuh) and one must respond to it with the consciousness, that the condition in which one has been called is such that one is able to do justice to the call, because it has come from the Absolute Knower.

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖ وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿١٧٣﴾

173. Those to whom people said: Verily people have gathered against you, so be fearful of them. It increased their faith and they said: Allah is sufficient for us and He is indeed an Excellent Guardian.

With a view to disperse the lovers of those who are loved by Allah Almighty, the hypocrites say that many people have gathered against them so they must be fearful of them and evade war. Since the lovers are neither proud of their number, nor make any comparison with their armaments, they anxiously wait for the call of *Jihad* and when it comes they rush to it. So the news that people have gathered against them strengthens their faith. They say that the real help is the Help of Allah Almighty and He is Sufficient for them. There is none other than Allah Almighty who can Grant better success.

Peroration: *The lovers of the beloved of Allah Almighty are not awed by the number of their enemies, nor by their armaments. In fact their faith is strengthened by these things. They consider that Allah Almighty is sufficient for them and that He is the One Who Grants success in every enterprise.*

فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ۗ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ﴿١٧٤﴾

174. So they returned with the Grace and Bounties of Allah. No evil touched them and they followed the Pleasure of Allah. And Allah is limitless in His Great Bounty.

Those who are not over-awed by the number of their enemies, nor by the enemy's full preparation for war, but set out for *Jihad* with determination, are granted help by Allah Almighty, because they are striving to attain His Pleasure. They are not touched by evil. They are so blessed with the Grace of Allah that their enemy becomes fearful of them and avoids confrontation. Those whose war preparations were widely known they do not have the courage to face a small force.

Peroration: *Believers always have the Favour and Grace of Allah Almighty with them. They are ever ready to perform their duty of Jihad. Those who try to frighten them are themselves frightened.*

اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۖ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧٥﴾

175. It is Satan who frightens you with his friends. So fear them not and fear Me if you are true believers.

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Satan tries to frighten the believers with his group of friends, but the faith of the lovers of Allah is further strengthened by this effort on the part of Satan because they are fearful of Him Who is the Master of all resources. They are also not afraid of the abundance of the enemy's resources. If one has the fear of Allah Almighty at heart one strives to attain only His Pleasure.

Peroration: *The fear of Allah Almighty eliminates all other fears. This is proof of being a true believer.*

176. And you should not grieve about them who hasten to disbelieve. Verily, they can do no harm to Allah. Allah Almighty Wills that they have no portion in the Hereafter. A grievous torment awaits them.

وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ ۚ إِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْئًا ۗ يُرِيْدُ اللّٰهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٧٦﴾

Believers will not be questioned about those who are inclined to disbelief after the Truth has become evident to them. Allah Almighty is happy with those who do not worry about things in respect of which they will not be questioned. The essence of disbelief is loss. Those who rush towards disbelief suffer loss themselves. Allah Almighty gives them respite so that they see in the light of their own experience that their fear and grief is increasing. If the resources, Granted to them by Allah Almighty are utilized against the Truth, no pleasure will be left for them in the Hereafter. The net result of ingratitude is grievous torment.

Peroration: *Those who rush towards disbelief are themselves responsible for their misdeeds. What they do lands them in loss. Allah Almighty Wills that they utilize the resources He has Granted to them so that they have no claim on any kind of reward in the Hereafter. The net result of ingratitude is grievous torment.*

177. Verily those who have purchased disbelief at the cost of Faith, they shall not do any harm at all to Allah Almighty. And there is a painful torment in store for them.

إِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْإِيْمَانِ لَنْ يَّضُرُّوا اللّٰهَ شَيْئًا ۚ وَلَهُمْ عَذَابٌ أَلِيْمٌ ﴿١٧٧﴾

Those who witness evident signs of the Truth and still accept disbelief, they are the people who purchase disbelief for Faith. Their misdeeds will not do any harm at all to Allah Almighty but will certainly cause grievous torment to them because they preferred loss over success.

Peroration: *One who purchases loss instead of success is a loser. Painful torment is in store for such a person.*

وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا اَنَّمَا نُمْلِيْ لَهُمْ خَيْرٌ لِّاَنْفُسِهِمْ ۭ اِنَّمَا نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا اِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِيْنٌ ۝١٧٨

178. And let not disbelievers think that the respite We have granted them is good for them. We give them respite that they may advance in sinfulness. And there is a disgraceful torment for them.

Respite can be useful for the infidels if they make use of it and abandon the pursuit of their desires and adopt the righteous way. The path they are following is wrong. If they stick to this path they will soon reach the end which has been termed as disgraceful torment. The torment through which the infidels are uprooted and as compared to them believers become more steadfast, shall indeed be most humiliating torment.

Peroration: *The respite which is used to promote infidelity, can only bring one closer to disgrace and torment.*

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰي مَآ اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ۭ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَي الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ يَّشَاۗءُ ۠ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ اَجْرٌ عَظِيْمٌ ۝١٧٩

179. It is not for Allah to leave believers in the state which you are in now, until He has separated the impure from the pure. And it is not the dignity of Allah that He informs about the unseen. But Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah then there is a great reward for you.

Allah Almighty helps the believers and helps them till the pure is separated from the impure. This help is according to the prevailing circumstances and His Knowledge. Ordinary people loose their balance if they are informed about the future and then they stick all the more to their desires. Allah Almighty chooses from His Messengers whom He pleases for glad tidings and warnings. If the criterion for guidance is sent by Allah Almighty, it is from that alone that we can learn of His Pleasure. One who accepts this criterion and believes in Allah Almighty through this guide is counted among the thankful. One who goes against it proves thankless. Faith is a claim and fear of Allah Almighty bears the status of its evidence. The fear of Allah Almighty is that one should not differ with one's mentor to the slightest extent. Allah Almighty has great reward for those who go by this principle.

Peroration: *Allah Almighty helps believers until the pure are distinguished from the impure. The knowledge of the unseen is Granted by Allah Almighty to one who is chosen by Him, so that one does justice to one's mission of imparting glad tidings and warnings*

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to people. One who comes to believe in Allah Almighty through His Messenger (pbuh), the bearer of glad tidings and warnings, is granted great reward by Him.

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١٨٠﴾ ع ١٨ ٩

180. And those who are stingy in spending in the way of Allah, from what He has Granted them of His Bounty, should not think that this stinginess is good for them. Rather, it is bad for them. The things which they were stingy in spending shall hang around their necks on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth, and Allah is Well-Aware of what you do.

One must take what is Granted by Allah Almighty as His Grace. If one reserves it entirely for oneself then one is a miser. If one spends it according to the Pleasure of Allah Almighty then miserliness is out of question. Stinginess and trust in Allah Almighty cannot combine in one person. Miserliness kills the miser. A bounty that is used in gratifying one's desire becomes a noose around the ingrate's neck and a source of torment. It will not then be possible to get rid of it. The heavens and the earth belong to Allah Almighty. One who spends this sustenance against the Orders of Allah Almighty is a rebel, does not watch one's own steps, does not see the direction in which one is heading and does not know in whose company success lies. Allah Almighty is aware of every act of every person.

Peroration: Stinginess and trust in Allah cannot be together in one person. Miserliness becomes a collar around the miser's neck and escape from it is impossible. To go against what is Ordained by Allah Almighty in the heavens and on the earth is tantamount to treason. And no one's actions are hidden from Allah Almighty.

Evidence: In Surah **Ta-Ha,** Allah Almighty has stated: "كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَّنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ يَحْمِلُ يَوْمَ الْقِيٰمَةِ وِزْرًا ﴿١٠٠﴾ Thus We relay to you, information of what happened before. And indeed We have given you from us a Reminder (this Qur'an). Whoever turns away from it shall bear a heavy burden on the Day of Resurrection. (20:99-100)

لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّنَقُوْلُ وقف لازم

181. Allah has indeed heard the utterance of those who said: Allah is needy and we are givers. We shall write down what they have said. And they fought the Prophets

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ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿١٨١﴾

wrongfully. And We shall say: Taste the punishment of the burning Fire.

Those who ridicule the truth when it is preached to them are disgusted on being invited to spend in the way of Allah Almighty and say that Allah Almighty is poor and they are rich. The poor is one who is in need. Allah Almighty is above need. Therefore, this word is against His dignity. He has created everything but He has not marked anything for Himself. This is the majesty of His Independence. One who is constantly wandering for wealth cannot be called rich, because one will not be available to help others unless one gets out of the orbit of desires, whatever they may be. What such people say is not hidden from Allah. What they say is being recorded and shall be brought forth word by word. When these people hear the truth they try to twist it to suit their own desires and in their endeavour to do so they quarrel with those who are loved by Allah Almighty. Those who use the capabilities granted to them by Allah Almighty in an unprofitable manner, shall be punished with the torment of burning.

Peroration: *Words should be uttered with care as bad words precede bad action and the result will be the agony of burning.*

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿١٨٢﴾

182. This is in return for what your hands have sent before you. And Allah is not unjust to His bondsmen.

What one sends forth with one's own hands has but two forms. One who takes the path of success, in accordance with the beloved of Allah Almighty, is given the glad tidings of purification and a successful end. One who does the opposite is warned, made aware of the end towards which one is heading. People shall be requited for their doings. Whatever Allah Almighty Ordains is for the welfare of people. One who goes against His Orders shall receive requital accordingly. Allah Almighty is not unjust to anyone.

Peroration: *Allah Almighty's Commandments are for the welfare of people. Those who obey and those who donot shall be requited accordingly. Allah Almighty is not unjust to anyone.*

اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ؕ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ بِالْبَيِّنٰتِ وَبِالَّذِيْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٨٣﴾

183. Those who say: Allah has taken a pledge from us that we shall not believe in the Messenger unless he comes to us with an offering which the fire shall devour. Say: Verily there came to you Messengers (pbut) before me with bright signs and with that whereof you speak, why then did you fight with them if you are truthful.

The people of the Book used to say that Allah Almighty had a vow from them that before the acceptance of Prophethood and before declaring Faith in him they should see whether the offering made by the Prophet (pbuh) is consumed by fire or not. If the fire (from the sky) consumes his offering then he is true. In response to this objection it is stated that the Messengers (pbut) who were sent before came to you with clear signs. If you were true in your claim then why did you quarrel with them.

Peroration: *When someone demands the same sign that one had previously disregarded and had thus proved disrespect, then one should be reminded of it.*

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ جَآءُو بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيْرِ ﴿١٨٤﴾

184. Then if they belie you, so were belied the Messengers who were sent before you, who came with evident signs and miracles and the Book of Enlightenment.

Those who were opposed to the truth in the past, opposed it inspite of the evident proof of Scriptures. They belied them and their revelations. They unjustly fought against them. If the enemies of the truth continue to do the same in the present age there is nothing new and surprising in it.

Peroration: *Bad words are for bad people and bad people are for bad words. A continuous chain of evil makes it easier to see virtue.*

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَ اِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿١٨٥﴾

185. Everyone is bound to taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is saved from the Fire and is sent to Paradise, is successful indeed. And the life of this world is but self-delusion.

One who is born is bound to die. Death is the name of that change which occurs at the end of that capability which has been granted to us in the form of life. Every soul will be requited in full on the Day of Resurrection but at the end of the capabilities granted to each individual it will be evident to them what they did in the course of this life and what should have actually been done by them. For this reason one who is righteous finds pleasure in righteousness and one who is wicked finds wickedness burdensome. One who has the Pleasure of Allah Almighty to one's credit shall go to Paradise on the Day of Ressurrection. For entering Paradise one will have to pass through Fire. It is the people of Paradise who will be successful. If one is firmly attached with the beloved of Allah Almighty then one is benevolent towards one's enemy and is graced with success. To demonstrate benevolence towards the rival is like walking over fire. This is possible only

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by the Grace of Allah Almighty. The self never tires of using the capabilities granted by Allah Almighty for its own grandeur and for enhancing arrogance. This is the reason that it has also been called 'enjoyment of self-delusion'. For one who goes against desire, the capabilities granted by Allah Almighty will become a carrier and a source of pleasure in this life and in the Hereafter.

Peroration: *Those who show benevolence towards their enemies will go to Paradise. It is they who will be successful. It is unbecoming of people aspiring for Paradise that they use the capabilities granted to them by Allah Almighty for their grandeur.*

لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ ۫ وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْٓا اَذًى كَثِيْرًا ۭ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۝١٨٦

186. You shall certainly be tried in your possessions and persons, and you shall hear many hurtful things from those unto whom revelation was granted earlier as well as from those who associate partners with Allah. And if you are patient and fearful of Allah then that is honourable and great.

Life and wealth are the bounties of Allah Almighty and are granted to see whether they are used according to His Will, or otherwise. If life and wealth become the objective then ingratitude is obvious. The believers can expect only evil from their rivals, no matter whether they are people of the Book or polytheists and it is patience and fear of Allah Almighty which can save them in that situation from becoming shaky. *Sabar* (patience) in true sense is taking trials and tribulations as a means for the grant of further knowledge. *Taqwa* (the fear of Allah) signifies that one's attention is riveted to the footprints of the beloved of Allah Almighty and one's love for the beloved keeps on increasing. It is indeed a great achievement that for the love of the beloved one bears the injuries inflicted by enemies with steadfastness.

Peroration: *Tolerating the hurts from the enemy for the love of the beloved is really a great thing.*

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَتُبَيِّنُنَّهٗ لِلنَّاسِ وَلَا تَكْتُمُوْنَهٗ فَنَبَذُوْهُ وَرَاۗءَ ظُهُوْرِهِمْ وَاشْتَرَوْا بِهٖ ثَمَنًا قَلِيْلًا ۭ فَبِئْسَ مَا يَشْتَرُوْنَ ۝١٨٧

187. When Allah took a covenant from those who were granted the Book that they must make it known to mankind and not conceal it, they cast their pledge behind their back and bartered it away for a trifling gain and vile was that which they purchased.

Allah Almighty had made it clear to the people of the Book that they must believe in the Prophet *Muhammad* (pbuh) when he appeared and thereby have the honour of helping

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him. They were called upon to spread the prophecy of his coming and not to suppress it. When the time came to fulfill this covenant they threw it behind them for a temporary gain and bought eternal loss.

Peroration: *It is a bad bargain to buy eternal loss with what is Granted by Allah Almighty. Fulfilling the commitment to benevolence is the evidence of truthfullness.*

188. Think not that those who exalt in what they have done and want that they are praised for what they have not done, are secure from the torment. There is grievous torment in store for them.

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّ يُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٨٨﴾

They are not far from torment who are proud of their deeds even though there is no trace of patience and fear of Allah Almighty in their lives, nor is there any proof of their being with Him by being benevolent to their rivals. They want that they should be praised for what they have not done. These people are in the grip of fear and grief here and they shall have to suffer grievous torment in the Hereafter.

Peroration: *Those who do not furnish any evidence of patience and fear of Allah by proving themselves tolerant and benevolent towards their enemies, they want that they should be applauded. But they are in the grip of grief and fear and are heading towards grievous torment.*

189. And to Allah belongs whatever is in the heavens and the earth. And Allah has power over all things.

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٨٩﴾ ع ١٠

Allah Almighty has created everything. It is He Who is the Master of everything. If He Grants capability, as a beneficiary one must see that it was granted to someone before and shall be granted to someone after. One aspect of this capability is related with His Will Who has bestowed it and the other concerns the pursuit of low desire. One who has sincere faith respects what is Ordained by the Lord and is thankful to Him, the faithless does the opposite. When Allah Almighty Grants capability to someone He also holds the power to withdraw it from him. There is none to question His Authority.

Peroration: *Allah Almighty, Who is the Greatest Bestower of all, also has the power to withdraw the capabilities Granted by Him to people. There is none to question Him. If one keeps His Pleasure constantly in view, one is awarded an everlasting reward.*

Evidence: In Surah **Al-Mu'minun,** Allah Almighty has stated: اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٥﴾ Did you think that We created you without purpose, and that you would not return to Us. (23:115)

190. Verily there are signs for men of understanding in the creation of the heavens and the earth and in the alternation of the night and the day.

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّیْلِ وَالنَّهَارِ لَاٰیٰتٍ لِّاُولِی الْاَلْبَابِ ۙ﴿۱۹۰﴾

There is certainly a purpose in the creation of everything and there must certainly be one in the creation of the Heavens and the earth. All creations are fulfilling the purposes that they were created for. Allah Almighty has arranged to provide, through the alternation of the day and night, coolness and heat as required by the creatures. The discipline to which the universe is subjected proves the Omniscience of the Creator. It is proof of His Omnipotence and His Oneness. The wise try to reach the Creator through these signs.

Peroration: *People of understanding reach the Creator through His creations. Creation can never be purposeless.*

191. Those who remember Allah, standing and sitting and lying on their sides and ponder over the creation of the heavens and the earth saying: Our Lord! You have not created this without purpose Glory be to You. Save us from the torment of Fire.

الَّذِیْنَ یَذْكُرُوْنَ اللّٰهَ قِیٰمًا وَّقُعُوْدًا وَّعَلٰی جُنُوْبِهِمْ وَیَتَفَكَّرُوْنَ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿۱۹۱﴾

People of understanding remember Allah Almighty while standing, sitting and lying. Praising Him with His excellent names is a source of satisfaction for them. It is He Who enables them to do. It is, therefore, the decorum of a person to remember Him as the Bestower of all bounties. If the rememberance of Allah Almighty is combined with reflection it adds excellence to His rememberance. Reflection signifies that one should ponder over the purpose of creations and see, the past, the present and future, judge one's own station, and think of nothing as irrelevant to one's environment. Thoughtfulness in the remembrance of Allah Almighty is a great blessing indeed. One form of the use of everything is in consonance with the purpose for which it is created by the Creator and this saves one from trouble. The pious keep their knowledge alive with the Knowledge of the Omniscient.

Peroration: *People of understanding remember Allah Almighty while standing, sitting and lying down. Reflection enables one to judge one's own righteousness and moves one to pray: 'Glory be to you. Save us from the torment of the Fire.' (3:191)*

192. Our Lord, Whoever You enter in the Fire: Verily, you inflict him with humiliation.

رَبَّنَاۤ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَیْتَهٗ ؕ وَ

مَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿١٩٢﴾

And there is no helper for the wrong-doers.

Allah Almighty has clearly shown the ways of honour and disgrace. One who goes on collecting material for one's burning, and does not take the path of honour, is bound to be disgraced and fall victim to one's own tyrannies. If one takes the path of honour in worldly life one will be successful. If one does otherwise then there will be no helper on the Day of Resurrection.

Peroration: *It is height of disgrace when one, for whom things have been created, goes to fire. One who chooses this humiliation cannot be helped by anyone.*

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَ كَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ﴿١٩٣﴾ ع

193. Our Lord, Verily we heard a proclaimer calling to Faith: Believe in your Lord and we believed. Our Lord, forgive us our sins and efface our bad deeds and let us die with the righteous.

One who is loved by Allah Almighty is Granted honour by Him. The call to Faith is also given for His Pleasure. In this call people are invited to believe in their Lord, Who enjoins them to do good for their own benefit. It will benefit them if they obey what is Ordained by Him. The believers say: Our Lord we have responded to the call that was an invitation to Faith. Have Mercy on us and forgive our sins and remove our past from us as we are now attached with Your beloved. Efface our past misdeeds and let us die with Your righteous one's so that when we leave the world we are with the pious.

Peroration: *Faith is accomplished with one's affiliation with the beloved of Allah Almighty. One should always pray for the forgiveness of one's sins and remission of one's evil deeds. The prayer to die with the righteous keeps one straight.*

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۭ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴿١٩٤﴾

194. Our Lord, Bestow upon us that which You have promised us through Your Messengers (pbut) and disgrace us not on the Day of Judgement. Verily, You do not go against Your promise.

Allah Almighty has promised that when He sends guidance and it is acted upon, those who follow it are relieved from fear and grief. One who is guided in this world, will not face any disgrace on the Day of Resurrection. Breach of promise is against the dignity of Allah Almighty. It is, therefore, incumbent on His bondsmen that they follow the guidance granted to them by Him and thereby show regard for their Lord.

Peroration: *One who goes on praying to the Lord for guidance and fulfills one's*

promises, furnishes proof of truthfulness. This proves the Truthfulness and Oneness of the Lord.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّيْ لَآ اُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِيْنَ هَاجَرُوْا وَاُخْرِجُوْا مِنْ دِيَارِهِمْ وَاُوْذُوْا فِيْ سَبِيْلِيْ وَقٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ۗ وَاللّٰهُ عِنْدَهٗ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

195. Their Lord Granted their prayer: I will not let the work of any of you go waste– whether it is of a male or a female. You are from one another. So those who emigrated or were driven out from their habitations and persecuted in My cause and have fought and have been martyred I shall certainly efface their evil deeds and shall certainly make them enter Paradise underneath which rivers flow–a reward from Allah, and with Allah is the best of rewards.

Those who supplicate Allah Almighty for guidance and follow the truthful guide, Allah Almighty Grants their supplication and does not let anyone's deeds go waste, whether it is a man or a woman, because as far as reward is concerned there is no difference in them. Righteous deeds remain alive with the support of Allah Almighty. Man and woman are mutually one and they are from one another. In the sight of Allah Almighty the acts of believers are valued according to their degree of love for His beloved. Those who emigrated with His beloved, who were driven out of their homes because of their companionship with His beloved, who were persecuted for their belief in Allah, who fought for the cause of Allah and laid down their lives for Him, their sins will certainly be effaced and they will be admitted into the gardens beneath which rivers flow and which are in eternal bloom. This is a reward from Allah Almighty and it is an excellent reward indeed as it is from the Real Master of all.

Peroration: *Those who have togetherness with the mentor during migration, after getting injured and during Jihad, their sins are effaced. They are people of paradise and they get great reward from Allah Almighty as they attain His Pleasure.*

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ ﴿١٩٦﴾

196. Let not the free movement of the disbelievers in the land deceive you.

What the infidels get is not because of their good deeds. It is for the reason that they get abundant means to incline towards the truth and avail the respite granted to them. But they prove themselves false and rush to utter loss.

Peroration: *The infidels are also granted ability to do with knowledge as Allah Wills*

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and inclination towards truth is made easy for them.

مَتَاعٌ قَلِيْلٌ ۚ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

197. A brief enjoyment it is then Hell shall be their abode–indeed an evil place.

The infidels make the attractions of the world their ultimate objective of life. For this reason what they get in life seems to them very little. They are always obsessed with the thought that what they have is very small. In the Hereafter their abode shall be Hell and it is an evil abode indeed, because it takes shape from the denial of the Omniscient. One who disbelieves finds no peace here nor will one find peace there.

Peroration: *The feeling of insufficiency never leaves the infidel who shall have a bad abode in the Hereafter.*

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ۗ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ﴿١٩٨﴾

198. But those who are fearful of Allah shall be granted Paradise beneath which rivers flow. They shall live there forever. It will be their feast from Allah and what is from Allah is good for the pious.

Those who are fearful of Allah Almighty, they are fully satisfied with what He has Granted them and they spend it directly and openly in His way. For them are the gardens which are evergreen. These people do not incline to anything except the Pleasure of Allah Almighty. They will be enjoying the status of the virtuous and they shall be the guests of Allah Almighty. The pious do good deeds with the intention that they will have their reward from Allah Almighty and none else. Who can be a greater host than Allah Almighty.

Peroration: *Those who are fearful of Allah Almighty do not incline towards anything contrary to His Pleasure, in the Hereafter Allah Almighty will be their Host.*

وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ۭ اُولٰۗىِٕكَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٩٩﴾

199. And verily among the people of the Book there are some who believe in Allah and that which has been sent to you and which was sent to them. Being fearful of Allah Almighty, they do not barter away Divine Verses for trifling gain. They are the people whose reward is with their Sustainer. Verily, Allah is swift in reckoning.

Among the people of the Book there are some who believe in Allah Almighty, believe in the Divine Book of the present and the Books which were revealed in the past, they are

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humble before Allah Almighty and are eager to seek His Pleasure. These are the people who are fearful of Allah Almighty. They do not barter away the verses of Allah Almighty for a trifling gain, nor do they conceal the evidence that is revealed to them. They shall be rewarded soon for their rectitude.

Peroration: *The desire to attain Allah's Pleasure creates His fear. Those who are fearful of Allah Almighty soon begin to receive their rewards.*

200. O you who believe. Be steadfast and strive to excel in steadfastness, and always remain in a state of readiness and fear Allah so that you may be successful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَ
رَابِطُوْا ۟ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝٢٠ ع ١١

To keep oneself upright in the state of nothingness is patience. The fact of remaining patient is to keep oneself with the beloved of Allah Almighty in such a way that one does not take precedence over the beloved because it creates confusion. The fear of Allah Almighty is that one should do one's utmost to follow His beloved. One should not show any slackness in devoting one's capabilities to attain the Pleasure of Allah because success lies in it.

Peroration: *Patience is personal and is with the loved one. Precedence over the beloved leads to confusion. Dedication of one's total capabilities to attain the Pleasure of Allah is the key to success.*

Evidence: In Surah **Al-Mominun,** Allah Almighty has stated: وَهُوَ الَّذِيْ يُحْيٖ وَيُمِيْتُ وَلَهُ اخْتِلَافُ الَّيْلِ وَالنَّهَارِ ؕ اَفَلَا تَعْقِلُوْنَ ۝ And it is He Who Grants life and causes death, and His is the contrast of night and day, Will you not, then use your reason. (23:80)

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اياتها ۱۷۶ سُوْرَةُ النِّسَآءِ مَدَنِيَّةٌ ۴ رکوعاتها ۲۴

Surah An-Nisâ (Women)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ①

1. O Mankind! Fear your Lord Who created you from a single soul and created from him his spouse and from the pair spread many men and women. And fear Allah in whose name you demand from one another, and do not cut the relation of womb. Verily, Allah is ever watchful of you.

If we trace the gynaecological line we will finally come to the couple, *Âdam* (Adam–pbuh) and *Hawa* (Eve–pbuh). *Hawa* was created by Allah Almighty from *Âdam*. This is how the whole mankind was created from a single soul and all claims of one's superiority over another being are falsified. The creation of this single soul is also the proof of His Oneness and His Omnipotence. It will commensurate with the principles of justice if He prescribes the way of their life Who has created them. One obeys only His authority Whose pleasure one seeks. And He Whose pleasure is sought His fear proves one's nearness of the adored. In establishing contacts with mankind if one illuminates one's way with the fear of Allah then one has a greater feeling of not being grateful enough for His bounties–He who has created everything and yet not specified anything for Himself. He, from Whom everyone asks for things because He is the real Bestower, and sustains everyone by means of His Knowledge, He who has granted, in the midst of the vast ocean of mankind, close relatives for every one to provide strength to the human society by mutual service and consideration, He is the One to be feared. In that, one should judge one's condition by comparing oneself with those who are loved by Allah Almighty. People are to be judged by the standard which Allah Almighty has placed before them. He is not only closest but a close contender as well. Whether one is dealing with mankind at large or with one's close relatives, Allah Almighty watches how one is dealing with His creatures. The right course is that one should deal with the creatures of Allah Almighty for His sake alone. Kindness to relatives signifies that one should respect the pious and give generously to the poor. It is against the practice of the devout to give to those who are already rich and not needy.

Peroration: *Dealing with people in general, should also be for the Pleasure of Allah Almighty. Kindness to relatives signifies that one should show special regard to the God-fearing among them. The poor should be helped and what is Ordained by Allah Almighty must be given foremost consideration.*

وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ
بِالطَّيِّبِ ۪ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ؕ
اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ۝۲

2. And give the orphans their property, and do not replace bad things with the good things and devour not their property with yours. Verily it is a great crime.

The property of the orphan is a trust with the guardian and when an orphan comes of age the property should be handed back to the orphan. If the property is returned in the presence of witnesses, it will prove fear of Allah Almighty. Property of the orphan should be kept in such a careful manner that there is a distance between one's own belongings and the entrusted property of the orphan. To replace anything of the ward with one's own, for some vested interest is tantamount to replacing the pure with the impure. One who can afford to feed the orphan from one's own resources should accept the guardianship of an orphan. If such a situation arises that the responsibility of upbringing and training of the orphan is likely to adversely effect the financial condition of the guardian, then the property of the orphan can be used for the orphan's welfare but the guardian should not in any case benefit from this sacred trust because it is a great crime. To entertain love for anything in preference to the Pleasure of Allah Almighty amounts to inviting trouble and destruction.

Peroration: *An orphan's property is a trust with the guardian. The latter should not in any case use it for personal benefit because it would bring destruction in its wake.*

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى فَانْكِحُوْا مَا
طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ
فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ
اَيْمَانُكُمْ ؕ ذٰلِكَ اَدْنٰٓى اَلَّا تَعُوْلُوْا ۝۳

3. And if you fear that you will not be able to do justice to the orphan girls, then marry other women who please you, two, or three or four, and if you fear that you will not be equitable, then only one or the slave girls that are in your possession. That will be more suitable for preventing you from injustice.

Guardianship of an orphan girl is a great responsibility. In order to do justice to it one should avoid any gesture which is likely to belittle her. A strict attitude with her is forbidden, if she errs or causes loss. An orphan should be held in such esteem that no one dares to offend her. If one fears that one will not be able to do justice to the

guardianship of an orphan girl, then rather than marrying her one should marry other women–they may be two, or three or even four (at the most). The institution of marriage is for perpetuation of human race. If this purpose is fulfilled by one wife then the second marriage will be under carnal desire which is a proof of waywardness. One can do justice with two wives only if one keeps relations with both of them for the sake of Allah's Pleasure, and both have an equal share in the property and time of the husband. This is a gigantic task and if one thinks that one will not be able to do justice to two wives then one should suffice. If one does not have the means to marry a free woman then one may marry a slave girl. If the number of those claiming their legitimate rights from a man is small, there will be lesser complaints of injustice against him.

Peroration: *After marrying an orphan girl one should not think of hurting her feelings, even if she has committed some wrong or caused him loss. The purpose of marriage is perpetuation of race. If this purpose is not attained with one wife then one is free to marry two, three or even four wives. One can do justice with more than one wives by dividing one's wealth and time evenly among them. If one is aware of one's obligations it becomes easy to follow the path of moderation and justice*

4. And give unto women their dower willingly but if they give you something out of it on their own accord, then you can use it with pleasure.

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ؕ فَاِنْ طِبْنَ لَكُمْ عَنْ شَیْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِیْٓـًٔا مَّرِیْٓـًٔا ۝

Mehr (Dower) is the right of a woman because it is Ordained by Allah Almighty. To give the *Mehr* willingly signifies that the husband should give it according to his capacity and give it for the Pleasure of Allah Almighty. If a wife gives something out of the *Mehr* to her husband he may accept it. To intend taking a share out of the *Mehr*, or to create such circumstances that she is compelled to give a part of *Mehr* to her husband is a sin.

Peroration: Mehr is the right of a woman and it should be given to her willingly. One should not have the intention to share it with his wife. If she gives something out of it on her own accord to the husband then there is no harm in accepting it.

5. And do not entrust to those who are weak of judgement your possessions of which Allah has made you incharge, but feed them and clothe them out of it and speak unto them in a kindly manner.

وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِیْ جَعَلَ اللّٰهُ لَكُمْ قِیٰمًا وَّارْزُقُوْهُمْ فِیْهَا وَاكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝

One who does not consider anything more appropriate for spending on than one's own desires is foolish, needs protection and should be fed and clothed in such a manner that

benefits the body and soul and should be addressed with such words that reflect good-will.

Peroration: *Money for a certain job should be entrusted to one who is not foolish, otherwise it hurts the interest of the common man. The foolish should be fed and clothed with wisdom. It is not their words but their hearts that should be seen.*

وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ ۚ فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْٓا اِلَيْهِمْ اَمْوَالَهُمْ ۚ وَلَا تَاْكُلُوْهَآ اِسْرَافًا وَّبِدَارًا اَنْ يَّكْبَرُوْا ۭ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ ۭ فَاِذَا دَفَعْتُمْ اِلَيْهِمْ اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ ۭ وَكَفٰى بِاللّٰهِ حَسِيْبًا ۝۶

6. And watch the orphans until they reach the age of marriage. Then if you perceive in them maturity of mind, hand over their possessions to them. Do not hurriedly waste them in extravagance for fear that they will grow up. He who is rich should abstain from using it, the needy may take from it if and when the need arises. And when you hand over their possessions to them call witnesses. And Allah Almighty is Sufficient as a Reckoner.

Protection and upbringing of orphans is the responsibility of the guardian till the ward attains the age of maturity. On attaining the age of marriage and showing the signs of competency in dealing with people according to the Commands of Allah Almighty, the ward proves maturity and fitness to handle one's own affairs. One who deals with people solely for one's own interest must not be entrusted such affairs as it would amount to harming people. One does one's duty well if by keeping the property of the orphans as a trust with the clear intention of returning it when the ward comes of age. If, for fear of attaining the age of maturity, the guardian spends the ward's property on such things which do not help in the promotion of the ward's education and training, this will be extravagance. Extravagance is definitely combined with haste because it is rooted in selfishness. A guardian who has the means to provide the orphan from personal resources but still uses the orphan's property, loses piety. A poor guardian should do everything for the welfare of ward for the Pleasure of Allah Almighty. Such a guardian must hold low desires, and personal preferences in check, otherwise this will lead to sin. When the property of the orphans is returned to them, upon their coming of age, it should be returned in the presence of witnesses. In this way the orphan will be introduced as a new-comer to that particular orbit and people will have the honour of giving due respect to the orphan. The property of the orphan should be held in such regard that nothing in it is considered unimportant, because otherwise one may not return something, taking it to be insignificant. This will be great negligence.

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Peroration: When an orphan comes of age and attains maturity the guardian should return the property with utmost care and in the presence of witnesses. A rich guardian must abstain from spending from the ward's property, but one who is needy must keep personal desires in check.

لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَ
الْاَقْرَبُوْنَ ۪ وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا تَرَكَ
الْوَالِدٰنِ وَالْاَقْرَبُوْنَ مِمَّا قَلَّ مِنْهُ اَوْ كَثُرَ ؕ
نَصِيْبًا مَّفْرُوْضًا ۝۷

7. For men is a share out of that which is left by parents and near relatives, and for women is a share out of that which is left by parents and near relatives, whether the property is small or large, a share is prescribed.

Men get their share out of the property left by their parents as do women. This share has been fixed by the Lord. Whether the share is large or small is best known to Allah Almighty but the division of the property must be made as has been Ordained by Him.

Peroration: Whether inheritance is large or small it must be distributed according to the Order of Allah Almighty.

وَ اِذَا حَضَرَ الْقِسْمَةَ اُولُوا الْقُرْبٰى وَ الْيَتٰمٰى وَ
الْمَسٰكِيْنُ فَارْزُقُوْهُمْ مِّنْهُ وَ قُوْلُوْا لَهُمْ قَوْلًا
مَّعْرُوْفًا ۝۸

8. And when distant relatives, and orphans and the poor come at the time of distribution of inheritance they should also be given something out of it and one should speak kindly to them, in nice words.

When inheritance is distributed, distant relatives, orphans and the poor also come there. In fact inheritance should be distributed at such a time when these people can come easily. The place and time for the distribution of inheritance should be in their knowledge and what is to be presented to them should also be kept ready so that they do not have to wait for it. They should be treated kindly regardless of their attitude because they are sent by Allah Almighty.

Peroration: The place and time for the distribution of inheritance should be known to distant relatives, orphans and the poor. Things that are to be presented to them should be kept ready and one should speak kindly to these guests of Allah.

وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً
ضِعٰفًا خَافُوْا عَلَيْهِمْ ۪ فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا
قَوْلًا سَدِيْدًا ۝۹

9. And let them beware who, if they leave behind weak offsprings, how afraid they would be. Let them fear Allah Almighty and be straight in verbal expression.

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Parents dearly love the welfare of their children. When one is entrusted the guardianship of an orphan one should perform this obligation to the best of one's ability. One should keep in mind that if weak offspring were given in the guardianship of someone then what kind of treatment one would have liked from them. One should also see whether one's attitude is the same as expected in a similar situation from the guardian of one's own children. This is a situation in which one should be especially fearful of Allah Almighty. Infact this proves that one is fearful of Him. An orphan must be taught to distinguish between right and worng so that the right path can be followed with steadfastness.

Peroration: *An orphan should be treated the way one would like one's own children to be treated, if they were in that state. An orphan should be taught to distinguish between right and wrong and this should be taught amicably.*

10. Those who unjustly devour the properties of orphans, they put fire into their bodies, and they will soon be consigned to the Fire.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتٰمٰى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾ ع ١٢

It is highly unjust to use the properties of orphans, except within the limits prescribed by Allah Almighty. One who unjustly devours the property of an orphan infact fills one's own belly with fire. This fire becomes an eternal source of torment if it is allowed to accumulate in one's life and one does not extinguish it in the period of respite, called life, in presence of those who are loved by Allah Almighty by taking such just and fair means which are consonant with His Pleasure.

Peroration: *One should be so cautious in the matter of an orphan's property that when one learns about it one should immediately explicate the Divine Injunctions in respect of it and present exemplary conduct with regard to it. Injustice would result in fire and escaping it will be impossible.*

Evidence: In Surah **Al-Araf**, Allah Almighty states: يٰبَنِيٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي فَمَنِ اتَّقٰى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ O children of Adam (pbuh)! Whenever there come unto you apostles of your own, conveying My Messages to you, then all who are conscious of Me and live righteously will be free from fear and grief. (7:35)

11. Allah enjoins you in respect of your children. A male shall have as much as the share of two females, but if there are only females their share will be two third of the inherited property and if there is only

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا

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السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَّمْ يَكُنْ لَّهُ وَلَدٌ وَّوَرِثَهُ أَبَوٰهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

one female she shall have the half, and parents of the deceased, each one of the two, shall have a sixth of that which is left by the deceased, if he has left children. If he has no children and parents are his heirs, then his mother shall have a third and if he has brothers and sisters, then his mother shall have a sixth after any bequest he may have made, or any debt. Your fathers and your sons–you know not who is nearer to you in benefit. Hence this Ordinance from Allah. Verily, Allah is All-Knowing, All-Wise.

The distribution of inheritance has great importance in human life. It is indeed a blessing of Allah Almighty that people benefit from the knowledge and wisdom that He has imparted to them and justice is established by them in social life. If the deceased has left behind sons as well as daughters, the daughter shall get half of what the son shall have. If the deceased is survived by sons only, then the whole property will go to them. If the deceased is survived by daughters only–whether they are two or more–they shall have two-thirds of the inheritance. And if there is only one daughter she shall have half of the total inheritance. If there is only one son, he shall have twice as much as a daughter shall get, because his share has been fixed as double of the daughter's share. If the deceased has children then each of the parents shall have one sixth of the inheritance. If the deceased does not have any children and the parents are the heirs then the mother shall have one third and the father shall have two third of the inheritance. If the deceased has several sisters and brothers then the mother shall be entitled to one sixth and one sixth shall go to those due to whom her share has been reduced to half. The rest of the inheritance shall go to the father. Any change in respect of those whose shares have been prescribed by Allah Almighty, will be transgression of the Divine limits. The works that the deceased had started before death for the Pleasure of Allah Almighty and that are in progress, whether they are for the benefit of an individual or group, should be given great importance. While making a will it should be kept in view that the rights of those whose shares have been prescribed by Allah Almighty are not violated. Payment of the debt payable by the deceased will give personal relief from the burden of this world. If the inheritance is divided according to the will, it will give total relief. In the distribution of inheritance one should not favour anyone, no matter whether it is the father of the deceased or children because the shares prescribed by Allah Almighty have been fixed by

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Him with Absolute Knowledge and Absolute Wisdom and their compliance is essential. What one gains is by the Will of Allah Almighty and it is the compliance of His Orders that can bring one closer to success.

Peroration: *It will be like taking precedence over Allah Almighty to leave a will for those whose share in the inheritance is already prescribed by Him. Distribution of the inheritance should be made as He has Ordained because that distribution alone is profitable. If the will of a deceased is followed, then one is relieved of the social responsibilities of worldly life. If debt is paid then one is relieved of personal responsibilities.*

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَّمْ يَكُنْ
لَّهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ
مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا
أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَّمْ
يَكُنْ لَّكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْ بَعْدِ وَصِيَّةٍ تُوصُونَ
بِهَا أَوْ دَيْنٍ ۗ وَإِنْ كَانَ رَجُلٌ يُّورَثُ كَلٰلَةً
أَوِ امْرَأَةٌ وَّلَهٗ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ
مِّنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوْا أَكْثَرَ مِنْ ذٰلِكَ
فَهُمْ شُرَكَآءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُّوْصٰى
بِهَا أَوْ دَيْنٍ ۙ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ اللّٰهِ ۗ وَ
اللّٰهُ عَلِيْمٌ حَلِيْمٌ ﴿۱۲﴾

12. And for you is half of what your wives leave, if they have no child, but if they have a child then your share is one-fourth of that which they leave, after the deduction of any bequest they may have made, or any debt. And for your widows is one-fourth of what you leave behind if you have no child. But if you have a child then one-eighth is for them of what you leave, after any bequest that you might have bequeathed or a debt. And if a man or a woman has no heir in the direct line, but has a brother or a sister, then each of the two shall have a sixth. But if they may be more, then they shall be equal sharers in one-third after the deduction of any bequest that may have been made,or any debt that might have been incurred, without causing harm to anyone. This is an injunction from Allah, and Allah is All-Knowing, Forbearing.

Men have half share in the inheritance of their deceased wives if they do not have any child. If she has children then the husband's share from the inheritance of his wife shall be one-fourth, after the deduction of her bequest and debt. A widow shall get one-fourth of the inheritance left by her husband, if they have no child, and if they have children then she shall have one-eighth share from the inheritance of her husband, after the deduction of bequest and debt. If the one whose inheritance is being distributed happens

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to be a *Kalala,* that is to say one who has neither children nor parents, but has a brother or a sister, each of them shall get one-sixth of the inheritance. If they are more in number then all of them shall be included in the one-third share, after the deduction of the bequest and debt of the deceased. If the deceased has willed that someone should be given more than the share prescribed by Allah Almighty then it will be a case of giving something more than the prescribed share. A Muslim should never think of doing anything against what is Ordained by Allah Almighty. Since there is none greater than Allah Almighty in Knowledge and Forbearance, one should respectfully obey what is Ordained by Allah Almighty otherwise the source of one's knowledge and forbearance will be someone other than Allah Almighty and it will cause mischief.

Peroration: *Allah Almighty is matchless in His Knowledge and Forbearance. Therefore, one must accept the shares prescribed by Him as perfect. Any effort to deprive any legal share-holders must be considered sinful. The will we make must be subservient to the Will of Allah Almighty.*

تِلْكَ حُدُوْدُ اللّٰهِ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ ⑬

13. These are the bounds set by Allah, and whoever obeys Allah and His Messenger (pbuh) He will admit him into the gardens beneath which rivers flow, to reside forever. And this is indeed a great achievement.

Allah Almighty has done a great favour to the people by setting up boundaries for them and it is these boundaries which are a source of comfort for them. Those who will obey what is Ordained by Allah Almighty and His Messenger will be free from fear and grief in this world because of their regard for the Absolute Knowledge of Allah Almighty and by virtue of that they will be admitted into Paradise in the next world. Those who have always placed their liking subservient to the Liking of Allah Almighty, and have always preferred His Liking, they are ranked among those who are pious and that is a great achievement indeed.

Peroration: *To keep one's liking subservient to the Liking of Allah Almighty and prefer His Liking to one's own, is proof of one's respect for the boundaries prescribed by Him. Its reward is that spring which will never be followed by autumn. State of eternal piety is an eminent success.*

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ

14. And whosoever disobeys Allah and His Messenger (pbuh) and transgresses the boundaries prescribed by Him shall be

committed by Him to the Fire to live there forever; and a humiliating torment is in store for him.

يُدْخِلْهُ نَارًا خَالِدًا فِيهَا ۖ وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾ ع ۲ ۱۲

One who believes in Allah Almighty but does not respect the limits fixed by Him is overtaken by such autumn that is not followed by any spring. Real success lies in the obedience of the Messenger (pbuh). One who disobeys and transgresses the limit goes far away from the honourable people, so much so that eventually one is encompassed by ignominious torment.

Peroration: *Honour is related to the obedience of Allah Almighty and His Messenger (pbuh). One who is disobedient to them, is surrounded by humiliating torment.*

Evidence: In Surah **Fussilat.** Allah Almighty has stated: مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾ Whoever does what is just and right, does so for his own good; and whoever does evil, does so to his own harm; and your Lord will not do any wrong to His servants. (41:46)

15. And call to witness four of your men against such women of yours who commit indecency, and if they bear witness to it, confine them in the houses till death or Allah opens for them a way.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۚ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

If a married woman uses some device for the satisfaction of her sexual urge it will be *Fahashi* (indecency). If this act of her's is seen by four men and they bear witness to it, then she should be so confined in her house that she is not accessible to any one. She should be confined till her death or till such time that Allah Almighty opens a way for her.

Peroration: *If a married woman is found satisfying her sexual urge by means of some contrivance and four men bear witness to it, then she should be punished with imprisonment till death, but the place of her imprisonment must be her house.*

16. And among you the man and woman who are guilty of this act should be subjected to torture. But if they repent and make amends then let them alone. Verily Allah is Acceptor of Repentance, Most Merciful.

وَاللَّذَانِ يَأْتِيَانِهَا مِنكُمْ فَآذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

If an unmarried woman uses some contrivance for the satisfaction of her sexual urge, or a man uses some contrivance to satisfy his sexual urge, it will be wastage of the substance of life. One who is guilty of such an offence is liable for beating. If the culprit

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makes repentance and abandons the evil practice and reforms oneself on the advice of the pious, then one should be pardoned because the real purpose is reform and reclamation. Undue strictness is disliked by Allah Almighty because He is the Acceptor of Repentance and Most Merciful.

Peroration: *If unmarried persons use some contrivance for the satisfaction of their sexual urge, they should be beaten, keeping in view their endurance. If they repent and give up their bad habit then they should be treated with compassion.*

إِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَأُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ ۗ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۱۷﴾

17. Verily, Allah's acceptance of repentence is for those who do evil out of ignorance and then repent. It is they to whom Allah turns in mercy. Verily, Allah is All-Knowing, All-Wise.

Those who are guilty of wasting the substance of life on account of their ignorance very soon realise that they have been cruel to themselves. Then they incline towards righteousness and abandon evil. Allah Almighty turns towards them in mercy. Mark of such people is that they guard the place where they had slipped in darkness and hold the hand of those who are traversing that passage until they have crossed the vulnerable spot.

Peroration: Sin that is committed out of ignorance is soon followed by repentence. The proof of repentence lies in helping others with knowledge and wisdom.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰٓى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّيْ تُبْتُ الْـٰٔنَ وَلَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ۚ أُولٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيْمًا ﴿۱۸﴾

18. There is no acceptance of their repentence who go on doing evil until death stares one of them in the face he says: Now I repent. Nor of those who die as disbelievers. For them We have prepared a painful torment.

Their repentence is meaningless, who after committing evil and after knowing all the preventive measures for their security, go on doing evil. If they repent when the period granted for doing righteous deeds is over and death stares them in the face, then it is not accepted because then it cannot be supported with righteous deeds. The disbelievers also claim to accept the realities when they are at the point of death. Then they also make repentance. But since they do not have any time left to prove their fidelity through good deeds the gate of repentance is closed on them before death.

Peroration: The gate of repentance is closed before death. Repentance that is not supported by the evidence of righteous deeds is meaningless and unacceptable.

يَآأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا

19. O believers! It is not lawful for you to

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النِّسَآءَ كَرْهًا ؕ وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ﴿۱۹﴾

inherit women forcibly. Nor should you detain them to take away from them a part of that which you had given to them, except when they are guilty of obvious immoral conduct. Deal with them amicably. And if you dislike them, it may be that you dislike a thing and Allah places abundant good in it.

To forcibly marry the wives of dead relatives is against the Command of Allah Almighty. Marriage must also include the consent of the woman concerned. If one marries a woman on the consideration of getting a share from her property, it is unlawful. It is also unlawful to detain a woman with the intention that by doing so she will be compelled to return her dower or a part of it, although under the *Shariah* they have been permitted to remarry after divorce. If women become guilty of violating their chastity then they are no longer entitled to their dower. Amicable treatment with women means that they should not be made to feel small. They should be provided with good food, good clothes and good accommodation, according to one's status. Then if they have any physical disease or their ignorance is disgusting, it should be accepted as the Will of Allah, as one is greatly rewarded for this attitude.

Peroration: *The object of marriage should be the Pleasure of Allah Almighty. Mehr is a token of respect for the chastity of a woman. If the chastity is lost and she is guilty of immoral conduct she looses her right to the dower. If one bears with the physical disease or ignorance of one's wife one is granted matchless reward for it by Allah Almighty. It brings honour to the whole family and a large number of people benefit from it.*

وَاِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ ۙ وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْـًٔا ؕ اَتَاْخُذُوْنَهٗ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۲۰﴾

20. If you decide to leave one wife to take another and you have already given in plenty to the first, do not take back anything from her. Would you take it back by slandering her or through manifest wrong.

If one wants to have another wife in place of the one that one already has, then it should be for the perpetuation of race. If one has already given in plenty to the first wife then it is forbidden to take back anything from her. It is against the dignity of a believer to slander a woman, whom he has respected for her chastity, in order to compel her to surrender something that he has already given to her.

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Peroration: *One should never give anything to one's wife with the intention of taking it back. It is a grievous sin to slander one's wife and to take back something that one has already given to her.*

21. And how can you take it back when you have gone into each other and they have taken a solemn pledge from you.

وَكَيْفَ تَأْخُذُوْنَهٗ وَقَدْ اَفْضٰى بَعْضُكُمْ اِلٰى بَعْضٍ وَّاَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا ﴿۲۱﴾

When there are no inhibitions between man and wife and the relationship of marriage is established between them, and man has transferred his trust to her and it has reached her womb, then the claim of his having accepted her, is fully substantiated. After this how can anything be taken back from her.

Peroration: *After the establishment of marital relationship with the wife, whatever the husband has given to her belongs to her.*

22. And marry not those women whom your forefathers married, but what has past is past. Verily that is a shameful act, and a hateful thing, and an abominable custom indeed.

وَلَا تَنْكِحُوْا مَا نَكَحَ اٰبَآؤُكُمْ مِّنَ النِّسَآءِ اِلَّا مَا قَدْ سَلَفَ ؕ اِنَّهٗ كَانَ فَاحِشَةً وَّمَقْتًا ؕ وَسَآءَ سَبِيْلًا ﴿۲۲﴾ ع ۴

Forefathers include father, grandfather and also the elders on the maternal side. Marriage with the women of the father and his elders is forbidden. Same is the case of the women of the elders on the maternal side. What took place before the revelation of this injunction has happened. There is no need to discuss past affairs. It is a rule that the state of affairs prevailing before the revelation of an injunction should not be touched and should be accepted as fact, otherwise it will be impossible to maintain peace. Marriage with the wives of one's forefathers is immoral, abominable and a shameful act indeed.

Peroration: *Accountability over the affairs which prevailed before the revelation of an injunction is forbidden. Marriage with the wives of forefathers is an immoral, shameful and abominable act.*

Evidence: In Surah **Al-Kahf**, Allah Almighty has stated: وَلَا تَقُوْلَنَّ لِشَايْءٍ اِنِّيْ فَاعِلٌ ذٰلِكَ غَدًا ﴿۲۳﴾ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۚ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ وَقُلْ عَسٰٓى اَنْ يَّهْدِيَنِ رَبِّيْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ﴿۲۴﴾ And never say: Behold, I shall do this tomorrow, without adding: If Allah so Wills. And when you forget remember Allah and say that very soon Allah will guide me to the right path. (18:23, 24)

23. Forbidden to you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters and brother's daughters and

حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ وَبَنٰتُكُمْ وَاَخَوٰتُكُمْ وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ

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الرَّضَاعَةِ وَاُمَّهٰتُ نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِیْ
فِیْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِیْ دَخَلْتُمْ
بِهِنَّ ۫ فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَیْكُمْ ۫ وَحَلَآئِلُ اَبْنَآئِكُمُ الَّذِیْنَ
مِنْ اَصْلَابِكُمْ ۙ وَاَنْ تَجْمَعُوْا بَیْنَ الْاُخْتَیْنِ
اِلَّا مَا قَدْ سَلَفَ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا
رَّحِیْمًا ﴿۲۳﴾

sister's daughters, and your mothers who have fed you their milk and your foster sisters, and the mothers of your wives and your step-daughters who are your wards, born of your wives with whom you have had intercourse but there is no prohibition if you did not have sex with them and the wives of your real sons. And that you combine two sisters as your wives at the same time but what is bygone is bygone. Verily, Allah is Most Forgiving, Most Merciful.

Because of the blood relation (gynaecological connection) it is forbidden to marry mother, daughter, father's sister, mother's sister, brother's daughter, sister's daughter and any such woman who links one with one's father or mother, is unlawful. This prohibition includes grandmothers both from the side of father and mother, no matter whether they have close or distant relationship. Similarly, it is unlawful to marry daughters, and daughters include daughters of both sons and daughters, no matter whether they have real or foster relationship. Those who are unlawful are also because of fosterage. Among them are foster mother and foster sister. All relationships mentioned earlier are unlawful in fosterage also. Those with whom marriage is unlawful are of two kinds. Firstly, those with whom marriage is unlawful forever, such as wife's mother and wife's daughter, if marriage has been consumated with the wife. But if marriage is dissolved before consumation, whether on account of death or divorce, then marriage with her daughter is lawful. Marriage with the wives of real sons, wives of real grandsons, from sons' side and wives of real grandsons from the daughter's side is also unlawful forever. Secondly, those with whom marriage is not forbidden forever but marriage with them is forbidden as long as a woman is in wedlock with a man. When the woman dies or is divorced the prohibition of marrying her relatives will be over and they will no longer be included among those with whom marriage is forbidden–such as sister of wife, her father's sister her mother's sister, her brother's daughter her sister's daughter. The wife of adopted son is however not included among those with whom marriage is unlawful. Before this injunction relationships that were established and cannot now be broken will be considered valid, but those which can now be dissolved shall have to be brought to order. Whole-hearted obedience of the Commands of Allah Almighty will receive His blessings for He is Most Forgiving, Most Merciful.

Peroration: *Because of gynaecological connection marriage with the above mentioned*

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seven women is forbidden. Fosterage, which is established by suckling even once is as sacred as the gynaecological connection. Sacred relations with whom marriage is forbidden on account of one's marital connection are: mothers of the wives, daughters of the wives, wives of the real sons. The wife's sister, her father's sister, her mother's sister, her brother or sister's daugthers are also forbidden for wedlock. Any of those would be valid for Nikah (marriage) if the wife passes away. Those relations which existed before the revelation of this injunction and which cannot be terminated with this order will be accepted as valid. Such relations which can be terminated shall have to be brought to order. One who obeys Allah Almighty should be pardoned and one who is pardoned should also be treated with compassion.

وَّالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ
اَيْمَانُكُمْ ۚ كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَاُحِلَّ لَكُمْ مَّا
وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ
غَيْرَ مُسٰفِحِيْنَ ۗ فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ
فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً ۗ وَلَا جُنَاحَ
عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ ۗ
اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۲۴﴾

24. And the married women, except those whom you come to posses. This is what Allah has Ordained for you. All others are lawful, provided you seek them with Mehr from your property to possess them desiring chastity and not fulfillment of lust. And give them their stipulated Mehr whom you have put to use. And if after the settlement you come to a mutual agreement there is no sin for you. Verily, Allah is All-Knowing, All-Wise.

Women who have been declared unlawful for marriage include married women also, with the exception of those who come from the battlefield as captives because then they are bondswomen and marriage with a bondswoman is permissible. This is subject to the condition that bondswomen are trust of the government with the believers. One who feeds them is certainly entitled to take work from them but he is not entitled to sexually abuse them. One can marry a bondswoman if she accepts Islam and is not pregnant. It can be done with the permission of the man to whose family she belongs. After mentioning the women with whom marriage is forbidden it is stated that one can marry all other women. They are lawful. Pay them their *Mehr* and marry them, provided the real intention of marriage is perpetuation of race and not sexual satisfaction. *Mehr* should be in accordance with one's capacity, should be fixed in the presence of witnesses and must be paid as early as possible. If the wife leaves a part of it, of her own will, or the husband pays more than the fixed amount, there is nothing wrong for the husband and wife. If expecting remittance from the wife, would be sinful similarly if the wife entertains the desire to get more from the husband it would also be sinful. What Allah Almighty has Ordained is based upon Knowledge and Wisdom. The boundaries which

Allah Almighty has prescribed for His bondsmen are such that one can only keep oneself pure by respecting them. If one does not respect these boundaries one goes away from knowledge and wisdom.

Peroration: *Women with whom marriage is not permissible include married women except for bondswomen. The objective of marriage is procreation, not lust. The fixation of Mehr is essential and so is its payment. What finally takes place, with mutual agreement, is free from sin. The light of knowledge and wisdom spreads with the obedience of Divine Injunctions. Disobedience of His Injunctions causes darkness.*

25. And among you he who does not have enough to marry free believing women, let him marry those believing bondswomen that your right hand possesses. And Allah is best aware of your faith. You are from one another. So marry them with the permission of their masters and give them their dower according to custom. They should be chaste and not those who are adulterous, nor those who take friends. And when they come in wedlock, in the event of immoral act they should be given half of that punishment which is for free unmarried women. This is for him who is afraid of falling into evil. But it is better for you that you practice self-restraint. And Allah is Oft-Forgiving, Most Merciful.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ
الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ
اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ الْمُؤْمِنٰتِ ؕ وَاللّٰهُ
اَعْلَمُ بِاِيْمَانِكُمْ ؕ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ
فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ
اُجُوْرَهُنَّ بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ
مُسٰفِحٰتٍ وَّلَا مُتَّخِذٰتِ اَخْدَانٍ ۚ فَاِذَآ
اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى الْمُحْصَنٰتِ مِنَ الْعَذَابِ ؕ ذٰلِكَ لِمَنْ
خَشِيَ الْعَنَتَ مِنْكُمْ ؕ وَاَنْ تَصْبِرُوْا خَيْرٌ
ع ٤ لَّكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٢٥

Because of the observance of honesty and integrity of a free believing woman in social life some people are witnesses to her chaste conduct. She has the right to spend her wealth freely which she inherits from her parents or which is granted to her by her husband. Marriage with her creates an opportunity for one believing family to be close to another and this is how in the Muslim society the wealth tends to flow from the affluent to the less affluent. This strengthens the Muslim society, the importance of which is irrefutable. Therefore, he who has the means to marry a free believing woman should not marry a bondswoman. He who can not get a free believing woman for marriage, or who thinks himself too weak to restrain, he is allowed to marry a believing bondswoman with permission of the family to whom she has been entrusted by the government. Allah Almighty knows everything and no one knows more about faith than He does. The

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sentiment at work behind kindness to a bondswoman is not hidden from her. After marrying her one must give her the customary *Mehr*. She should be kept in comfort and should not be made to work beyond her capacity. After her marriage with a believing Muslim, if she is found satisfying her sexual urge by means of some contrivance then she should be given half of that punishment to which a free believing woman is liable in a similar case. If she repents and gives up the evil practice it will be good to forgive her. He who is married to a bonds-woman is the owner of her chastity and her chastity is then his trust. The master has the right to take work from her but he has no right to use her as an object. At one place she is owned by someone, at another place she is a wife–a lawfully married woman. That is the reason she is given half of the usual punishment. It will be better if she is set free by her master so that the children born of her do not feel enslaved. A bondswoman is not abominable as a woman because she is also born of the same *Adam* from whom the rest of mankind is born. She is obliged to work at one place and at another place she has to fulfill her sexual obligations. Since these are two separate but major services there can be a chance of negligence in them. In such a case one should not be slack in forgiving her and showing compassion to her.

Peroration: *He who does not have the means to marry a free woman and is also too weak to restrain himself, he is permitted to marry a bondswoman. It is better that the owner of the bondswoman sets her free and permits her to marry. She should live a chaste life. In case of any lapse on her part she should be given half the punishment to which a free believing woman is liable in a similar case. She should be pardoned if she repents and abandons the sin being committed by her.*

Evidence: In Surah **Al-Fatir**, Allah Almighty has stated: إِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ۗ إِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ۝ It is only those who have knowledge who fear Him. Verily, Allah is All-Mighty, Oft-Forgiving. (35:28)

يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ وَيَتُوْبَ عَلَيْكُمْ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

26. Allah wishes to make clear to you what is right and to show you the ways of those who preceded you and turn unto you in mercy, and Allah is All-Knowing, All-Wise.

What Allah Almighty Ordains is meant to provide people with light and convenience. It is also meant to mention the ways of life of those who were granted happiness in the past and to invite people to virtue through His beloved. The present is proved true by the attestation of the past and the past is proved true by the verification of the present. It is in fact the greatest favour of Allah Almighty that His beloved has definite knowledge of relieving people from fear and grief and the knowledge of granting happiness to them

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and is a witness of the present and a verifier of those who were held dear by Him in the past. One can only benefit from the Knowledge and Wisdom of Allah Almighty when one is free from one's own desires.

Peroration: *Allah Almighty wants to grant light and guidance to people and bless them with His Mercy. Gnosis is granted by the gnostic and it is granted at present.*

27. And Allah intends to turn unto you and those who follow lust want you to deviate from the right path.

وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۗ وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ﴿٢٧﴾

Allah Almighty wants to turn unto us with His Mercy to make our life easy. Those who are given to licentiousness want to take us with themselves. Nearness of those whose company ensures us relief is a source of light from fear and grief and improves social life in such a way that people deal with each other with reference to an immaculate criterion and solely for the Pleasure of Allah Almighty. Pursuit of lust inevitably results in deviation. One who is lustful wants that there should be none to differ from one and whoever sees one should feel invited to lustful pleasures and thus go far away from the right path. With this scheme the possibility of being criticised by anyone is ruled out.

Peroration: *Nearness of the pious enhances the fear of Allah Almighty. Nearness of those who are transgressors results in deviation.*

28. Allah wants to lighten your burden because man has been created weak.

يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا ﴿٢٨﴾

It is a great favour of Allah Almighty that He has created us weak. He has done so for the reason that after the realization of our weakness, we attach ourselves with the Omnipotent and love those who are loved by Allah Almighty and those to whom He has entrusted the task of guiding people. The one and only way to lighten one's burden is that one should befriend Allah Almighty's beloved. This is the means that takes one closer to one's destination and this is what signifies lightening of the burden.

Peroration: *If one befriends the beloved of Allah, one's burden is reduced and the destination becomes vivid. We must always keep our weaknesses in view.*

29. O believers! Do not devour one another's possessions wrongfully, except if it is some business among you with mutual consent, nor should you slay yourselves. Verily, Allah has been Most Merciful to you.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۣ وَلَا تَقْتُلُوْٓا اَنْفُسَكُمْ ۭ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ﴿٢٩﴾

That trade is lawful in which the giver and recepient do not conceal anything about the deal from each other. If one does not do afterwards what one says while taking something from someone and the intention is to pursue one's desires, this will amount to eating up one's goods wrongfully. One must fix a margin of profit in trade and should not charge more from believers no matter even if the prices in the market go up. Others may be charged the current market prices. If the rate of profit is not fixed, and the business is not done to attain the Pleasure of Allah Almighty, it will tantamount to suicide. There is no way to measure the Mercy of Allah Almighty except the one that He has revealed in His Injunctions and His devotees have practiced.

Peroration: *It is unlawful in trade to hide anything of the merchandise from the customer. Nor should the customer deceive the seller. The business deal should be done with mutual consent and with a view to attaining the Pleasure of Allah Almighty, otherwise it will result in destruction. One should learn the art of trade from the pious.*

وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ نُصْلِيْهِ نَارًا ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ۝۳۰

30. And whoever does that in rancour and injustice, We shall certainly cast him in Fire and this is indeed easy for Allah.

If one accepts the truth but also keeps company with those who are given to lewdness, one is guilty of enmity and agression. This will be a beginning of tyranny. When one eats up the property of people unlawfully and thus creates means of one's own destruction then it is absolute wrongdoing. The result of tyranny is fire which envelops the tyrant. And this is quite easy for Allah Almighty, because He does not have to seek permission from anyone for what He does.

Peroration: Udwan (deliberate transgression) means friendship with a tyrant, and Zulm is worngdoing in the face of clear Injunctions of Allah Almighty. Its result is Fire. Since Allah Almighty has not to seek permission for anything from anyone it is easy for Him to requite people for what they do.

اِنْ تَجْتَنِبُوْا كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ۝۳۱

31. If you avoid major sins, which you have been enjoined to shun, We shall efface your bad deeds and shall cause you to enter an honourable place.

After knowing from His pious men in detail whatever Allah Almighty has forbidden and inspite of knowing the measures essential for one's protection, if one still indulges then it will be a major sin. To know a Divine Injunction, to have heard from the devout the ways and means of protecting oneself against prohibition but instead of loving the beloved of Allah Almighty, to entertain love for those who are given to lewdness, is decidedly a major sin. One who is the beloved of Allah Almighty is a sincere adviser. In

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fact one's security lies in loving such a person, because then Allah Almighty forgives small omissions. One's past sins are effaced, on whose present piety the beloved of Allah Almighty bears witness. One becomes so pure that one always keeps one's own pleasure subservient to the Pleasure of Allah Almighty. Then Allah Almighty showers His Grace and He elevates such a person to a position of honour.

Peroration: *The commission of an act that has been forbidden by Allah Almighty, and for which rules and regulations have been elaborated by His beloved, is a major sin. If one loves the beloved of Allah Almighty one is granted the ability to avoid sin. One who abstains from major sins, is granted an honourable place and one's small omissions are effaced.*

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ ؕ لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا ؕ وَ لِلنِّسَآءِ نَصِيْبٌ مِّمَّا اكْتَسَبْنَ ؕ وَسْـَٔلُوا اللّٰهَ مِنْ فَضْلِهٖ ؕ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَیْءٍ عَلِيْمًا ۝۳۲

32. And wish not for the things in which Allah has made some of you to excel others. For men there is reward for that which they have earned, and for women there is a share from that which they have earned. But pray to Allah for His bounty. Surely, Allah has absolute Knowledge of all things.

The responsibilities assigned to men by Allah Almighty correspond with the talents He has granted to them, likewise the obligations entrusted to women match the abilities granted to them. Someone who is granted greater ability is assigned a greater responsibility too. Allah Almighty has created everyone with Divine Knowledge. Anyone created by Him anywhere, no matter whether it is a man or woman, can certainly fulfill the duties assigned to one in a fine manner. Men will be requited for their conduct as women will be requited for theirs. Everyone will be accountable for their deeds. One should always pray to Allah Almighty for His Mercy. His Mercy signifies convenience. That is to say, He may grant convenience so that one is able to utilize all that is granted by Him to attain His Pleasure. Allah Almighty has Complete Knowledge of everything. In using things there is one way related with the Pleasure of Allah Almighty, while all other ways are related with the satisfaction of selfish desires. If men remain engaged in the performance of their duties in the sphere of their work, and accept the Holy Prophet (pbuh) as a perfect model their lives will certainly manifest countless spectacles of excellent conduct. If women accept *Bibi Fatimah Tuz-Zahra* as their ultimate model their lives will be free from fear and grief. They will be granted greatness of heart and mind. Then they will be dispensing peace and comfort in their four roles of daughter, wife, mother, and mother-in-law. The society which will thus take shape will be so great, splendid and magnificent that all ups and downs of earth will be illuminated with the light produced by it.

Peroration: *Allah Almighty, Omniscient as He is, granted status to everyone with His Perfect Knowledge. Man will be requited for what he has done and women will be requited for their deeds. One should always pray to Allah Almighty for convenience and spend what has been granted by Him to attain His Pleasure. In the usage of anything, the Pleasure of Allah Almighty must be kept in view.*

33. And for every one We have appointed heirs from parents, and near relatives, and those to whom you have made a pledge, give them their due portion. Behold Allah is witness to everything.

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدٰنِ وَ
الْاَقْرَبُوْنَ ؕ وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ
فَاٰتُوْهُمْ نَصِيْبَهُمْ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ
شَهِيْدًا ﴿۳۳﴾ ع ۴

The heirs of the inheritance of parents and near relatives have been mentioned along with their shares. To add anyone in this list will be unjust. If one has promised to help someone then either it should be given in one's lifetime or a provision should be made in the will. If what is granted by Allah Almighty is distributed with good intentions and this distribution is also made evident to the heirs, it makes things convenient for everyone.

Peroration: *Allah Almighty has finalized the list of heirs and no addition can be made to it. If one has made a promise to give something to someone it must be given. In case of absence, one should be included in the will. The distribution of property that one leaves behind should be made according to the Pleasure of Allah Almighty.*

Evidence: In Surah **Az-Zumar**, Allah Almighty has stated: قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۵۳﴾ Say: My bondsmen, those who have transgressed against themselves despair not of the Mercy of Allah Almighty. Verily, Allah Almighty forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (39:53)

34. Men are Qawwam over women. For the reason that Allah has given one superiority over the other. And also for the reason that they spend from their own wealth. Therefore, the righteous women, are obedient women and guard themselves in the absence of their husbands what Allah has ordained them to guard. And women whose disloyalty and ill-conduct you fear, admonish them, refuse to share beds with them and beat them.

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ
بَعْضَهُمْ عَلٰى بَعْضٍ وَّ بِمَآ اَنْفَقُوْا مِنْ
اَمْوَالِهِمْ ؕ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ
لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ؕ وَ الّٰتِيْ تَخَافُوْنَ
نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَ اهْجُرُوْهُنَّ فِي
الْمَضَاجِعِ وَ اضْرِبُوْهُنَّ ۚ فَاِنْ
اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ؕ اِنَّ

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اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ﴿۳۴﴾

But if they return to obedience seek not a way against them. Verily, Allah is Most High, Most Great.

Man is *Qawwam* over woman. (*Qawwamun* means maintainers, manager of affairs, protectors). The reason being that the purpose of her life is fulfilled through her attachment with the man. It is obligatory for the man to arrange for the maintenance of his wife in such a way that it strengthens her physical as well as spiritual health. It is the dignity of the wife that she is pious, respectful, and protects herself in the absence of her husband. When women are pious and they remain free from pursuit of their own desires and fear Allah Almighty, they are so respectful towards their husbands that they regard it as a blessing to serve them within their homes. It pains them if any one tries to get some service from their husbands in their homes and they immediately make their husband's responsibility their own responsibility. They do not say much in front of their husbands but prefer to be on the listening end and do not complain of shortage of anything. They are so strict in the matter of protecting themselves that they do not make themselves the centre of attention and spend from the resources of their husbands according to their instructions. Women whose conduct shows their inclination towards the fulfillment of their lust should be told of the pious women, and they should be made aware of their relationship with them and the rules and principles of protection of their chastity should be impressed upon them. If they reform themselves by exhortation well and good otherwise they should be asked to sleep separately. They should not be turned out of their homes. It is a great punishment for a woman to keep her away when her menstruation period has just ended. To keep her away then is an effective measure to reform her. Thank God if she mends her ways otherwise one can take resort to beating. The real object of beating should be their reformation. If they are subjected to severe punishment they will become incapable of reform. When a woman becomes obedient to her husband in compliance with her husband's orders and abandons her own liking, then she is saved from two ways as well as two opinions. At this stage it would be unfair to find a way to beat them to submission. Infact one should rebuild her moral strength through respect and honour. Allah Almighty has liked these stages for reforming women. It is in keeping with the dignity of man that he treats a disease according to its stages.

Peroration: *Woman is bound to have the support of man. Man has been ordained to bear the expenses of his wife's maintenance. It is the dignity of a woman to be pious, respectful and modest. She who seems to be advancing towards revolt should be subjected through stages of advice, temporary separation and beating. Man can prove himself' qawwam' in the true sense if he lends support to the wife when he sees that her steps are faltering and then helps her overcome that stage. This is something highly magnanimous, an act of real greatness.*

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وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ﴿۳۵﴾

35. And if you fear a breach between them appoint an arbiter from the family of the man and an arbiter from the woman's family. If they desire correction, Allah will cause their reconciliation. Verily, Allah is All-Knowing, All-Aware.

When the pious, who invite to righteousness, enjoin virtue and forbid vice, see that a couple is proceeding towards separation they should appoint a man from the husband's family and a man from the wife's family for compromise between them. Who can make a better selection of men for this purpose than the pious. Fearing the separation of the couple, these two men have to do their duty well in time. They consider the attainment of the Pleasure of Allah Almighty and His Prophet (pbuh) as their main obligation. Therefore, the man appointed from the husband's family tries to soften the husband and the man appointed from the wife's family tries to soften the wife. This is an attempt for the improvement of affairs. Such efforts are liked by Allah Almighty and He creates an understanding between the parties. Omnipotent as He is, Allah Almighty knows very well the real and apparent intentions of those who make efforts for this cause.

Peroration: If the estrangement between a husband and his wife seems to be widening then the pious should come forward and try for reconciliation between them. This should be done in such a manner that one mediator is appointed from the side of the husband and one from the wife's side and both should make their party bow before the Will of Allah Almighty. In this way Allah Almighty will create an accord between them. Steadfastness in bringing about reconciliation between an estranged couple is a proof that the arbitrator believes that Allah Almighty is All-Knowing, All-Aware.

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۗ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا ﴿۳۶﴾

36. And worship Allah, and join not any partners with Him, and do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, and the wayfarer, and to those whom your right hand possesses. Verily, Allah loves not the arrogant, the boastful.

Worship of Allah Almighty signifies obedience of His Orders and obedience of His Prophet (pbuh). There should be only one source of guidance and one can save oneself from *Shirk* if one believes in Allah Almighty through that source. If one serves one's parents personally to attain the Pleasure of Allah Almighty then it is an act of

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kindness to them. One should be so particular about their food and clothes that high regard and respect for them is evident within the home as well as outside it. Relatives, orphans, poor, the neighbour who is a kinsman and the neighbour who is a stranger, and slaves should be helped as though one is doing one's own work and thus honour them. If there is even the slightest gesture on the part of the benefactor that makes the beneficiaries feel small, it will prove arrogance and if this is transcribed into verbal expression it will become pride. Both these things are signs of ingratitude and is not at all liked by Allah Almighty.

Peroration: *It is a great Mercy of Allah Almighty that He has marked those who deserve help. An opportunity to serve them should be taken as a blessing and they should be respected. It is the ingrates who are proud and boastful and they are not liked by Allah Almighty.*

37. Nor does He love those who are misers and bid miserliness to others and hide what Allah has granted them out of His Grace. And We have a contemptible punishment for the disbelievers.

الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَ
يَكْتُمُوْنَ مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَاَعْتَدْنَا
لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۚ ﴿٣٧﴾

Those who see the physical resources consider that material factors are the only means for the fulfillment of their desires. Even if they mention the name of the Ultimate Bestower they are not certain that He is the One Who sustains everything through knowledge. Since they make material things the object of their life they tend to be miserly and also advise others to spend niggardly. They also say that one cannot do anything in the world without wealth. They do not say what Allah Almighty has granted is adequate for the present. Whatever is granted by the Perfect is perfect for the present. To anticipate the burden of future and to ignore the favours of Allah Almighty, cause fear and grief. Allah Almighty showers His blessings on people. A miser always has a feeling of insufficiency and knows that when people see one's wealth and property they will have expectations and because of this one finds security in hiding what Allah Almighty has granted. If one spends the gifts granted by Allah Almighty against His Pleasure, it is ingratitude, and the ungrateful are deprived of Divine Blessings. They are left with husk which can only be used for fire and nothing else. This is infact a preliminary arrangement for their chastisement.

Peroration: *To think that what has been Granted by Allah Almighty is inadequate and refusing to spend it for the sake of His Pleasure is miserliness. One who is a miser will always advise others to be miserly. To hide what has been Granted by Allah Almighty is ingratitude and its result is humiliating torment.*

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وَالَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ ؕ وَمَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَآءَ قَرِيْنًا ﴿۳۸﴾

38. And He does not like those who spend their wealth to impress people, and believe not in Allah nor in the Last Day. And whosoever has Satan for a comrade how vile a comrade he is.

One who is a miser does not look for the Pleasure of Allah Almighty. What one likes is public acclaim and is therefore, always in search of opportunities where there is a large crowd to witness one's spending and the expense involved is not much. When one believes in Allah Almighty one spends with the conviction that what one had received previously was granted by Him and He will give again. The best use of wealth is that it is spent to attain the Pleasure of Allah Almighty, Who Grants everything. If one believes in the Last Day then one does not look towards anyone for reward. It is Satan who makes one feel that what one has, is far short of one's needs and after burdening one with future worries, Satan prevents one from learning any lesson from past experiences. There can be no worse companion than Satan.

Peroration: *One who is a hypocrite does not believe in Allah Almighty and does ask for a reward for one's deeds. Satan always tries to prove that what one has in possession is far short of the necessities of life. Therefore, there can be no worse companion than Satan because he prevents people from accepting the truth and keeps on pushing them towards hardship.*

وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ؕ وَكَانَ اللّٰهُ بِهِمْ عَلِيْمًا ﴿۳۹﴾

39. What fear would be upon them if they believe in Allah and the Last Day and spend out of that which has been granted to them by Allah. And Allah has full knowledge of them.

It is Allah Almighty Who Grants people ability to do and what He Grants is far greater than one's present responsibilities. Allah Almighty does not give any hardship to people that is beyond their capacity. Since sustenance is Granted by Him, it should be spent as He has Ordained because then one receives His Bounties ceaselessly and one does not need to beg from anybody. Allah Almighty has the Greatest Knowledge and one who spends according to His Pleasure is relieved of the fear of poverty.

Peroration: *It is very unfair indeed if inspite of receiving His Infinite Bounties and observing countless instances of His Omnipotence, one keeps one's eyes on the physical resources only.*

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إِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَإِنْ تَكُ حَسَنَةً يُضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

40. Verily, Allah does no wrong to anyone even a whit and if there is some good deed He enhances it and grants a great reward for it.

Allah Almighty does not put even a whit of burden on anyone beyond one's capacity. It is therefore, incumbent on every individual to fulfill duties with steadfastness. If one is steadfast and goes on spending from the sustenance granted by Allah Almighty, then one's capacity goes on increasing. One who is treated kindly learns to be kind and upon attaining affluence, is kind to others. One who does everything for the Pleasure of Allah Almighty, is entitled to a great reward from Him.

Peroration: *It is unfair to burden anyone beyond one's capacity. We must trust the pious because it increases our ability to do good. There is none but Allah Almighty who can grant reward.*

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾

41. How will it then be when We shall bring forward witnesses from each community, and bring you as a witness against them.

Allah Almighty has prescribed a code of conduct for every community and they will be judged according to that criterion. When the Messenger sent to a community will be asked whether he did justice to his mission of preaching and conveyed glad tidings and warning to his community then he will bear witness to it. Their deeds will prove pure who will love the Messengers (pbut), while deeds of others will prove impure. After the evidence of all the past Prophets (pbut), there will be the final evidence of the Holy Prophet *Muhammad* (pbuh) as he has the honour of having Perfect Knowledge. The Holy Prophet (pbuh) has regarded the believers as knowledgeable and the disbelievers as ignorant and ignorance is forgiveable near Allah Almighty. For this reason the evidence of the Holy Prophet (pbuh) will be the most important and he will be asked about the previous Prophets (pbut) and their followers. He will state: O Lord! all these Prophets (pbut) did their utmost for the success of their mission to attain only Your Pleasure. 'It is You alone Who can forgive their omissions and none can question You.' The Holy Prophet (pbuh) will prove that all the Prophets (pbut) and their followers believed in him. On that day it will be impossible to deny that all the Prophets (pbut) had one and the same mission and all the differences will then be uprooted.

Peroration: *Whatever the criterion of conduct was or now exists, it is with reference to the Holy Prophet (pbuh). Therefore, his will be the greatest evidence for the verification of conduct. All the successful persons, before and after the Holy Prophet (pbuh), will be desirous of his certification.*

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42. On that Day those who disbelieved and disobeyed the Messenger (pbuh) would wish that the earth was levelled over them. And then they will not be able to hide anything from Allah.

يَوْمَئِذٍ يَّوَدُّ الَّذِيْنَ كَفَرُوْا وَعَصَوُا الرَّسُوْلَ لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ ؕ وَلَا يَكْتُمُوْنَ اللّٰهَ حَدِيْثًا ۝۴۲ ع

After seeing the perfect model of conduct, the deniers of truth will wish for their own total obliteration, to save themselves from the humiliation which they would feel on seeing that illustrious man who was always striving for their welfare and whom they persistently denied. To deny any facet of the Holy Prophet's (pbuh) personality is tantamount to denying him. The deniers cannot hide any condition of theirs from Allah Almighty, the Omniscient. Disbelievers do not believe in the Hereafter. That Day will indeed be very heavy for them, when the next world will emerge before them and they will witness the eminence of those who are loved by Allah Almighty.

Peroration: *To deny any aspect of the Holy Prophet's (pbuh) personality amounts to denying him. The disbelievers see the dignity of their well-wisher when they reach the stage of utter loss. Then they do not have the courage to face that illustrious personality. It is impossible for anyone to hide his intention from Allah Almighty as He is All-Knowing, the Omniscient.*

Evidence: In Surah **An-Nahl**, Allah Almighty has stated: يَوْمَ تَاْتِيْ كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا وَتُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُوْنَ ۝ The Day when every human being shall come to plead for himself (alone), and every human being shall be repaid in full for whatever he has done, and none shall be wronged. (16:111)

43. O believers. Do not approach prayer when you are in a state of intoxication unless you have sense of what you are saying; nor when you are impure except when you are travelling, until you have taken a bath. And if you are ill, or you are travelling, or if any one of you has come from privy, or you have touched women, and you do not find water, then perform Tayammam and do Massah over your face and your hands. Verily, Allah Almighty is All-Pardoning, All-Forgiving.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰۤى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ؕ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ۝۴۳

Prayer is a means of expressing one's submission to Allah Almighty. In a state of

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intoxication one is always exposed to the risk of becoming incoherent. Therefore, one should not offer prayer in that state no matter whether the intoxicant is on medical advice and as part of treatment, prayer in that condition is forbidden. When one becomes conscious that one has performed ablution in accordance with the practice of the Holy Prophet (pbuh), made the intention of prayer according to his teachings, and is reciting the verses of the the Qur'an correctly, all the features of his prayer *Qiyam, Ruku, Qauood* are in the right order, it will prove that one is in one's senses and following the Prophet's (pbuh) tradition. One should also be conscious that attendance before Allah Almighty becomes meaningful only if one is associated with His beloved, when one is praying: My Lord! I am venturing to present myself before You at the behest of Your beloved (pbuh) and those who are dear to you. The Omniscient as You are, no one knows my ignorance more than You do. If You include me in the list of those whom You hold dear, it will be a great favour indeed, although I do not claim that I am worthy of it. This is the state in which prayers should be offered. Whenever one goes to one's wife, the intention should be perpetuation of race. After cohabiting with a woman, it is essential to take a bath for physical purification. In the course of journey, when it is not possible to take a bath, one is permitted to do *Tayammum,* (symbolic ablution with clean soil). Similar is the case of a patient. After answering the call of nature one is required to purify oneself. If one does not get water, one may do *Tayammum. Tayammum* is done with pure clean soil and can be performed almost everywhere. It is in fact the infinite Mercy of Allah Almighty that He has granted us knowledge of keeping ourselves clean. *Tayammum* is not allowed when water is available, except when advised by a physician. While performing *Tayammum* it is compulsory to first strike the hands over soil and pass them over the face then again strike one's hands over soil and pass them over the hands upto the elbows. This is the way to present oneself before Allah Almighty, the Most Forgiving, the Most Merciful. If one is able to pray and is not in a state of intoxication then one should not withhold oneself from prayer merely for want of water. Then one should perform *Tayammum* and fulfill the obligation of prayers.

Peroration: *Salat is the prescribed form of professing one's submission to Allah Almighty. Since there is a possibility of incoherrence in a state of intoxication, prayer is forbidden in this condition. If it is not possible for some reason to make ablution then one is permitted to perform Tayyamum. One should deal with people in the spirit of generosity and forgiveness. One who has cohabited with his wife must bathe. One who is travelling and water is not available may resort to Tayyamum. A patient is also allowed to perform Tayyamum. If one cannot get water after attending the call of nature one can do Tayyamum. After cohabitation a bath is essential. Tayyamum is permissible if one does not get water. In Tayyamum it is obligatory to wipe face and hands with pure, clean soil.*

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اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ تَضِلُّوا السَّبِيْلَ ﴿۴۴﴾

44. Have you not seen them who were granted a portion of the Book trafficking in error and desiring that you should also deviate from the right path.

Those who are granted the knowledge of future events and are taught the ways of the distinguished people, if they pursue their own desires and are thus ungrateful to Allah Almighty, this attitude will amount to purchasing error. Such trangressors are so riveted with their desires that they have no other aim in life. Those who deviate from the right path are always afraid of the righteous, because in the event of the latter's domination there will not be much scope for the pursuit of their own desires. Therefore, they want that the righteous should go astray and if they do so then their fault would not look like a fault.

Peroration: *It is incumbent on them to be grateful, who are made aware of the future events and the way to show gratitude is that one must do one's utmost to help those in difficulty and thus seek the Pleasure of Allah Almighty. Those who deviate from the right path are afraid of the righteous and for this reason they are pleased when they see the righteous transgressing.*

وَاللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ ؕ وَكَفٰى بِاللّٰهِ وَلِيًّا ۙ وَّكَفٰى بِاللّٰهِ نَصِيْرًا ﴿۴۵﴾

45. And Allah Almighty knows well your enemies. And Allah Almighty suffices as a Protector, and Allah Almighty suffices as a Helper.

Those who are inimical to the believers, secretly or openly, are known to Allah Almighty. What they have is very well known to Him and none knows more than Allah Almighty about their capacity to do harm. Enmity of the enemies is limited, the power of the Friend is unlimited and has sway over everything. Friend is all-encompassing; the knowledge of the enemy is restricted and the knowledge of the Friend is unlimited and rules over everything. Thus there cannot be a greater friend and helper than Allah Almighty. The enmity of the enemies is insignificant before the power and help of Allah Almighty.

Peroration: *Enmity of the enemy is insignificant as compared to the protection and help of Allah Almighty.*

مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ وَطَعْنًا فِي

46. Some Jews displace the words from their context and say: We hear and obey not. Hear and let you hear nothing. And while twisting their tongues they say

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الدِّيْنِ ؕ وَلَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا وَاَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَاَقْوَمَ ۙ وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿۴۶﴾

Ra'ina, making mockery of the faith. And if only they had said: We hear and we obey, and hear, and please make us understand, it would have surely been better for them and more upright. But Allah has cursed them because of their disbelief, so they believe not, but a few.

To insert meanings of one's own liking in the Divine Message, or to change the words and their pronunciation is distortion. Jews are in the habit of looking for such schemes to express their malice. When excellence is measured only by one's command over the language and its recitation, then there certainly comes a stage when despite having observed the eminence of upright people, words are torn from their original context and used for ridicule. They use such equivocal words which reflect the eminence of the beloved of Allah Almighty and its opposite meanings as well. It is an accepted principle that the advice of one whose words are Words of Allah Almighty, whose speech guarantees relief from fear and grief, and who does not ask for any reward, should be accepted as a formula for success in the present life and the Hereafter, and in return one should say: We hear and we accept. If one has the desire to hear more, then one should say, *Unzurna*. If one listener requests to remain in the speaker's company then all other listeners will benefit. But those who are bent upon ridiculing the faith take simplicity for stupidity and consider the insertion of their own meanings in the Message of Allah as their accomplishment. This is the reason they try to win the appreciation of their friends by twisting or changing words to express their malice. In consequence, they suffer a doubled loss. They suffer on account of disobedience to Allah Almighty and in addition to that their own companions do not consider themselves safe from their mischief. This is how these irreverant people become weak day by day. Had they heard and obeyed the orders of the beloved of Allah Almighty their knowledge would have increased. They would have been happy and due to their respect and prestige their companions would have also been relieved of fear. To know the truth and yet insert one's own desires in it, is a greater sin than disbelief. For this reason Allah Almighty has cursed them. Those who believe, fear loss in adopting anything that is contrary to the Pleasure of Allah Almighty.

Peroration: *Those who want to insert the meanings of their own liking into the Divine Book, take to the ridicule or twisting of words. One should hear and obey the words of those who are loved by Allah Almighty. If one has to request for more advice one should use the words 'Wasma wa Unzurna'. Those who want to insert their own liking into the Truth are cursed and they loose the ability to attain faith.*

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يٰٓاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا عَلٰٓى اَدْبَارِهَآ اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ اَصْحٰبَ السَّبْتِ ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۴۷﴾

47. O you who have been given the Book! Affirm faith in that which has been sent by Us, confirming that which is with you, before We change the face and fame of some of you beyond all recognition as We cursed the Sabt breakers because Allah's Commandment must always be executed.

The people of the Book had the Message of Allah revealed to them in the past. The Holy Qur'an verifies that and it will continue to operate till the Day of Resurrection. If one believes in it one will find proof of the acceptance of its past and in case of its denial, one will be liable to torment or curse. The face of one who persists in denial of truth is distorted. One ignores repeated reminders till one's face is turned hindward and folded and then one is counted among the losers. Those who tamper with the Word of Allah are cursed by Him for their disobedience, the way the *Sabt*-breakers (Sabbath) were cursed by Him in the past. What is Ordained by Allah Almighty is for the welfare of people. There are glad tidings for those who believe in it and there is warning for those who deny it. Both the things are bound to occur. One who follows the path of the righteous is counted among the successful and one who makes satisfaction of selfish desires the objective of life, is sure to go astray.

Peroration: The denial of the present is also the denial of the past, no matter how vociferous one is in one's claim of accepting it. The abilities of one who persists in denying the truth are withdrawn and thrown aside. One who tampers with the Words of Allah is cursed by Him. What He Wills is executed because He is the Master of everything and no power can obstruct His Authority, as all that exists is absolutely insignificant as compared to His Order.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا ﴿۴۸﴾

48. Verily, Allah will not forgive ascribing of partners with Him, but He may forgive anything else which He Wills. And he who ascribes partners to Him, commits the most heinous sin.

Shirk (polytheism) is the greatest tyranny. In its essence it is accepting Allah Almighty according to one's own liking, rather than with reference to His beloved. Mischief-making, heinous sin, and tremendous lies all are included in that. It is an attempt to change Divine Knowledge according to one's own liking. Since it entangles people in trouble, it is not pardonable. When one believes in Allah Almighty through the medium of His beloved then in the event of some mistake, one is forgiven for one's

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association with the beloved of Allah Almighty.

Peroration: *To believe in Allah Almighty through His beloved is the right way. To prefer one's own liking over His liking is Shirk. To do so is a grievous sin and a tremendous vice. One who labels one's views as knowledge is a polytheist and is always creating trouble for people; a sin which is unpardonable.*

49. Have you not seen those who claim sanctity. Nay, it is Allah who sanctifies whomsoever He Wills, and they shall not be wronged even a whit.

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُزَكُّوْنَ اَنْفُسَهُمْ ؕ بَلِ اللّٰهُ يُزَكِّيْ مَنْ يَّشَآءُ وَلَا يُظْلَمُوْنَ فَتِيْلًا ۝۴۹

Piety is a claim and the testimony of one who grants piety proves the veracity of this claim. One who loves the dispenser of purity, follows him. One who loves the beloved of Allah Almighty is loved and purified by Him. One is granted an honorific title by Him and it is His beloved who dispenses this title. As Allah Almighty requites everyone for what one actually does, there is no possibility that anybody will be wronged by Him, not even a whit.

Peroration: *Purity which is not verified by 'the dispenser of purity' is not acceptable. One who loves those whom Allah Almighty holds dear is loved by Him. Everyone will be requited for their deeds. While awarding punishment to anyone it should be kept strictly in view that one's own desire is not mixed with the objective of Pleasing Allah Almighty, otherwise it will turn into tyranny.*

50. Look how they are inventing a lie against Allah, and this is enough as an outright sin.

اُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَكَفٰى بِهٖۤ اِثْمًا مُّبِيْنًا ۝۵۰ ع

To equate one's own opinion as the Will of Allah Almighty and to fail to produce evidence to support one's own claim is tantamount to inventing a lie against Allah Almighty. It is an obvious sin because it promotes people to follow their own desires which lands them in trouble.

Peroration: *Purity is a source of comfort for people. If one makes a claim of one's own purity and rather than providing comfort to people, one tortures them, it will be akin to inventing a lie against Allah Almighty. It will be an outright sin.*

Evidence: In Surah **Taha**, Allah Almighty has stated: يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِهٖ عِلْمًا ۝ He (Allah) knows what is ahead of them (His creatures) and what is behind them and they can never encompass His Knowledge. (20:110)

51. Have you not seen those who are granted a portion of the Book. They believe in

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ

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لِلَّذِيْنَ كَفَرُوْا هٰٓؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ﴿۵۱﴾

Jibt and Taghut and say of the disbelievers that they are better guided than those who are the believers.

Those who believe only one part of the Divine Order do mere lip-service to the faith and there is contradiction even in that. They try to measure the truth with the yardstick of their own likes and dislikes. Rather than following the truth, if one verbally affiliates oneself with a way other than that taken by the devout it is to believe in *Jibt* (false dieties) and when one practices it, then it will be belief in Satan. They will be courteous to the disbelievers and impressed by the respite and capabilities given to them. Material possessions are granted to see who uses them according to the Orders of Allah Almighty and who uses them against it. If worldly possessions are made the criterion of Divine Guidance then guidance will become a material thing and its perpetuation will be impossible. In order to attain true guidance it is essential to love the Mentor. The dignity of the lover is that one's love for the beloved manifests in one's public as well as private life.

Peroration: *Those whose belief is merely verbal their profession of it is characterised by contradiction. To follow any way other than that of the devout is to believe in Jibt (false dieties) and to act accordingly is belief in Taghut (Satan). Those who evaluate guidance with reference to the volume of material goods possessed by the disbelievers say that perhaps disbelievers are better guided than believers.*

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ؕ وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ﴿۵۲﴾ ؕ

52. These are the people whom Allah has cursed. And you will never find a helper for him who is cursed by Allah.

Those who go against the Will of Allah Almighty make the possessions of wordly things their objective in life instead of the Pleasure of Allah Almighty and the shortage and abundance of wealth the criterion of guidance, they are cursed by Allah Almighty. When the capability granted in the form of worldly possessions is finished then belief in the Bestower of these possessions is of no use.

Peroration: *One who accepts a thing but does not accept the Master–the Owner of each and everything and does whatever comes to mind, carries the curse of Allah Almighty. When Allah Almighty, the Causer of causes, changes the flow of wealth (worldly possessions) then one who is cursed is left helpless and friendless.*

اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ﴿۵۳﴾ ۙ

53. Have they a share in the dominion. Then in that case they would not give people even as much as a Naqira.

Allah Almighty is the Owner of everything. He has made everything but He has not made

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anything for Himself. Allah Almighty has always bestowed His favours through His beloved and He will continue to do so. It is He Who Grants dominion to whom He Wills and whomsoever He Likes becomes honourable. If people also respect such a person it will promote good social order. A tyrant is always disliked by Allah Almighty. When people make such a person their leader they get into trouble. One whose sole aim of life is to amass worldly possessions does not give anything willingly to anyone. If one is seen giving something to anyone then one certainly has some motive behind it. Where ownership is not exposed to any fear and risk, one will not be giving anything to anyone even as much as a *Naqira* (speck of a date-stone).

Peroration: *If someone who is cursed gives anything to anyone it proves one's fear of people. Where one's ownership is not exposed to any fear and risk, one will not give anything to anyone.*

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿٥٤﴾

54. Or they feel envious of the people for what Allah has Granted them out of His Bounty. But We had already given to the family of Ibrahim (pbuh) the Book and the Wisdom and conferred upon them a great kindgom.

When someone is being graced with the Bounties of Allah Almighty then it is alright to receive from that bestowal. When one thinks that one is most deserving for such a bestowal then one is in fact critical of Allah Almighty Who is the Absolute Bestower. This is jealousy. Allah Almighty had said to *Ibrahim* (pbuh): Verily, I am going to make you *Imam* (Prophet) of mankind (2:124). *Ibrahim* (pbuh) submitted: And of my offspring (2:124). Allah Almighty declared: My covenant includes not the wrongdoers (2:124). Now by the Grace of Allah Almighty the Book and Wisdom and Dominion will remain in the followers of *Ibrahim* (pbuh) but the wrong-doers will not be entitled to it. Since those who are jealous are critical of the Absolute Bestower, they are undoubtedly wrongdoers and Allah Almighty has not made any promise of granting leadership to the wrongdoers.

Peroration: *To love the pure on whom Allah Almighty is bestowing His Bounties is a way to success. One who keeps oneself away from it is in fact given to jealousy. No wrongdoer is ever made a leader of mankind. Allah Almighty has bestowed the Book and Wisdom and Dominion to the family of Ibrahim (pbuh) and those who are critical of this bestowal are wrongdoers.*

فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۭ وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ﴿٥٥﴾

55. And some of them affirmed their faith in it and some turned away and blazing Hell is enough for them.

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One who was free from *Shirk* (polytheism) remained pure while one who indulged remained away from faith, blazing Hell shall be enough to burn one for this heinous sin of polytheism. One who entertains the desire for a separate identity, inspite of acknowledging the superiority of *Ibrahim* (pbuh), is ungrateful. Consequently fire accumulates for one due to one's wrong-doing. When the appointed time will approach, due to the wrongdoing, this fire will be set ablaze. It is not possible to escape the outcome of one's actions.

Peroration: *To believe is to keep oneself free from Shirk. It is not possible to escape the consequences of one's actions.*

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

56. Those who disbelieve Our revelations, shall soon be thrown by Us into Fire and when their skin is parched, We shall replace it with a new one so that they may taste suffering. Verily Allah is Most Powerful, Most Wise.

The knowledge of the right use of bounties of Allah Almighty has always been Granted to those who were dear to Him and people have been benefitting from that knowledge. Those who use the bounties of Allah Almighty according to their own desires, instead of according to the knowledge Granted by Him, are guilty of disobeying the Ordinances of Allah Almighty and their deeds subscribe to the material for their burning. When the time to requite their deeds will come they will be thrown into the material that they gathered with their wrong deeds and it will burst into flames. Escaping this fire will be impossible. The nervous system has been so laid in human skin, that when something touches the body, the feeling reaches the brain which then at once decides either to get rid of it or get closer to it. When the skin is burnt the feeling of pain is reduced. In order to maintain this torment their skins will be replaced. When the present of those who persist in disobedience will turn into future, suffering will be maintained. So the success lies in obeying what is Ordained by Allah Almighty, Most Powerful, Most Wise.

Peroration: *Allah Almighty, the Most Exalted and the Most Wise, must be obeyed because His disobedience will be a source of constant torment. Denying the one whose advice is based on Divine Guidance is tantamount to the denial of Allah Almighty and His witnesses. It is an invitation to loss.*

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

57. And those who believe and do good deeds, they shall soon be admitted into the Heavens, where they shall live forever.

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اَبَدًا ؕ لَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۫ وَّنُدْخِلُهُمْ ظِلًّا ظَلِيْلًا ۝۵۷

There shall be pure spouses for them and We shall admit them to a place with shade all around.

The claim to faith is proved true by the evidence of good deeds and the standard of good deeds is the beloved of Allah Almighty, in following whom one has the guarantee of relief from fear and grief. One who proceeds on the way enjoined by the Divine Revelation and entertains love for the beloved of Allah Almighty, is granted the honour of being a guest of Allah Almighty, here and in the Hereafter. There is no greater honour than being the guest of Allah Almighty. This honour shall be everlasting. Pious spouses will then be at their service. There will then be no such thing as perpetuation of race and it is against the diginity of a *Momin* (True Believer) to engage in a purposeless act. These favourites of Allah Almighty shall live at a place surrounded with deep shadows.

Peroration: *One's claim to faith proves true with the evidence of pious deeds. It is essential that the devout are respected whole-heartedly.*

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ؕ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ؕ اِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا ۝۵۸

58. Verily Allah enjoins you to return all that is entrusted to you, to those whom it belongs and that when you judge people, judge with justice. Verily most excellent is what Allah exhorts you to do. Verily, Allah is All-Hearing, All-Seeing.

One who gives something in the custody of an honest person, gives it with the confidence that Allah Willing one will take it back after a certain period of time, otherwise it should be returned to one's family after their maturity. The believers are very anxious to return the things entrusted to them. They are thankful to Allah Almighty and help those to whom that object is to be returned so that their business thrives. When one has the honour to judge in the affairs of people, it is one's duty to do it justly. What justice signifies is that one should not have anything in the heart except the Pleasure of Allah Almighty and His Prophet *Muhammad* (pbuh). This is such an exhortation from Allah Almighty which gives a sense of security to everyone, increases one's capacity to work, creates brilliant examples, and inclines those to reform themselves who are given to the fulfillment of their own desires. Since Allah Almighty Hears everything, Knows everything, it is incumbent on people to keep every word pure and to keep the Pleasure of Allah Almighty as the object of all actions. This is how one can furnish the proof of one's fidelity.

Peroration: *Allah Almighty has Ordained that every trust must be returned to its rightful owner. In passing judgement if one has the Pleasure of Allah Almighty in view then one's judgement will be equitable. When there is justice in the society everyone will have*

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a sense of security. If one's claim has the Pleasure of Allah Almighty in view, then the belief that He is All-Knowing and All-Seeing is worthy of reward.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِي الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ۝ ع ۵

59. O Believers! Obey Allah and obey His Prophet (pbuh) and obey Ulul-Amr from among you then if you differ among yourselves turn to Allah and His Prophet (pbuh), if you really believe in Allah and the Last Day. This is the best and most commendable interpretation.

The Obedience of Allah Almighty signifies that one should accept wholeheartedly what He has Ordained. All His Ordinances are for the welfare of people and He is free from need. The obedience of the Prophet (pbuh) is indicated by surrendering one's own knowledge before his knowledge, and one should believe in Allah Almighty with his reference. *Ulul-Amr* (men of authority) must be sincere. What he says never lacks confirmation of Allah Almighty and His Prophet (pbuh). It is improper to interfere in what he does. If one does not have the patience to go along with him then one must mention one's difficulty to him and ask him to confirm his action from the final authority–Allah Almighty and His Prophet (pbuh). It is the more knowledgeable who can provide light in such a situation. He, whom one accepts as sincere should not be judged from one's own knowledge because then, one cannot attain the heights of knowledge. The proof of going along with him (*Ulul-Amr*) comes forth when one accepts what one understands and also accepts what one does not understand. In case of some difficulty one should seek guidance from the Order of Allah and His Prophet (pbuh). This is an evidence of one's faith in Allah Almighty and the Last Day. This is the best and most commendable interpretation because its aim is nearness of Allah Almighty.

Peroration: Obedience of Ulul-Amer proves the claim of one's obedience to Allah Almighty and His Prophet Muhammad (pbuh). If one finds it difficult to obey the Ulul-Amr then, rather than retreating, one should seek guidance from Allah Almighty and His Prophet (pbuh). If one seeks the nearness of Allah Almighty one is Granted convenience by Him.

Evidence: In Surah **An-Nahl**, Allah Almighty has stated: وَلَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّيْنُ وَاصِبًا ۭ اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ۝ To Him belongs all that is in the heavens and the earth and to Him alone is obedience always due. Can you then fear any other than Allah Almighty. (16:52)

اَلَمْ تَرَ اِلَى الَّذِيْنَ يَزْعُمُوْنَ اَنَّهُمْ اٰمَنُوْا بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ

60. Have you not seen those, who assert that they affirm faith in that which has been revealed to you and which was revealed

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اَنْ يَّتَحَاكَمُوْٓا اِلَى الطَّاغُوْتِ وَقَدْ اُمِرُوْٓا اَنْ يَّكْفُرُوْا بِهٖ ؕ وَيُرِيْدُ الشَّيْطٰنُ اَنْ يُّضِلَّهُمْ ضَلٰلًۢا بَعِيْدًا ﴿۶۰﴾

before you. Yet they are willing to seek judgement from Taghut whereas they have been commanded to reject it. And Satan wants to lead them astray

One whose claim of faith is founded on the affirmation of truth and integrity of the beloved of Allah Almighty, falls in love with the beloved, then faith enters into one's heart. One whose faith is subservient to one's intelligence, has false pride in one's faith. If there is faith in the heart, Satan cannot possibly have a place in it and where there is Satan, there can be no faith. One claims to have accepted the present as well as the past but wants to take matters for decision to the devil. The proof of denying the devil lies in abstaining from base desires. Satan wants to take his followers to the point of no-return.

Peroration: *One whose faith is subservient to one's intelligence is proud of one's faith but does not accept the beloved of Allah Almighty as the final authority to decide affairs and goes to the devil for this purpose. When one's welfare lies in rejecting a thing then its acceptance takes one far away from reform.*

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ اللّٰهُ وَاِلَى الرَّسُوْلِ رَاَيْتَ الْمُنٰفِقِيْنَ يَصُدُّوْنَ عَنْكَ صُدُوْدًا ﴿۶۱﴾

61. When they are asked to come towards what has been sent by Allah and towards the Prophet (pbuh) you will see that the hypocrites turn away from you with aversion.

When those who otherwise take pride in their faith, are asked to come towards what is Ordained by Allah Almighty and get their knowledge verified from His Prophet *Muhammad* (pbuh) they stop and instead of advancing begin to retreat. Those who pursue their own desires find it more profitable to keep themselves away from those who are endowed with the knowledge of Allah. This is how their verbal claim that they are near Allah Almighty proves false and their hypocrisy is exposed.

Peroration: *One who accepts the truth verbally but practically keeps oneself away from it and does not get one's knowledge verified from the beloved of Allah Almighty, is an outright hypocrite.*

فَكَيْفَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ثُمَّ جَآءُوْكَ يَحْلِفُوْنَ ۚ بِاللّٰهِ اِنْ اَرَدْنَآ اِلَّآ اِحْسَانًا وَّتَوْفِيْقًا ﴿۶۲﴾

62. How shall it be then, when they are visited by an affliction that was sent forth by their own hands. Then they come to you swearing by Allah, we meant nothing but kindness and provision.

Those who avoid taking judgement on their disputes from more knowledgeable men, get

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into trouble because of their own misdeeds. When they are left with no remedy they come to the beloved of Allah, swearing by Allah Almighty that what they really meant was goodness and concord but they have landed in trouble and come to him for relief. In the presence of the learned if one goes for decisions on disputes to someone else, one will certainly get into trouble. Nearness of a person who is superior in knowledge makes life easy and comfortable and going away from such a person will mean discomfort, hardship and loss of ability to do.

Peroration: *In the presence of the learned if one seeks judgement from others it will tantamount to inviting trouble and hardship. It will be proof of the fact that one lacks goodwill and cordiality.*

63. Allah knows what is in their heart. So turn away from them, and advise them and speak to them an effective word which reaches them.

أُولٰٓئِكَ الَّذِيْنَ يَعْلَمُ اللّٰهُ مَا فِيْ قُلُوْبِهِمْ ۗ فَاَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَّهُمْ فِيْٓ اَنْفُسِهِمْ قَوْلًا بَلِيْغًا ﴿٦٣﴾

Those who are proud of being believers but get their disputes decided from *Taghut* (Satan), when they are invited towards the Commands of Allah Almighty and His beloved, and when, in consequence of their misdeeds, they get into trouble they swear that what they had done was meant for goodwill and conciliation. Allah Almighty knows well what is in their heart while dealing with them. Their faults and shortcomings should be ignored. They should be guided to the right path and whatever is said to them must be related to their present condition. If their condition, their problem, and their viewpoints are kept in view while speaking to them, then whatever is said to them will be effective and this will be what is called eloquent speech.

Peroration: *Those who are in the habit of following their own desires should be treated leniently, in the sense that their faults are ignored and they are guided to the right path keeping in view their place, problem and angle of observation.*

64. And We did not send any Messenger except that he should be obeyed with reference to the Pleasure of Allah Almighty. And if they had come to you, after they had wronged themselves, and sought forgiveness from Allah, and the Messenger had sought forgiveness for them too, they will certainly find Allah Almighty the Acceptor of repentance, Merciful.

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ۭ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَاۗءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ﴿٦٤﴾

One can attain the status of eternal piety from a person who is endowed with Divine

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Knowledge and this is done with Allah's command. One whom Allah Almighty wants to purify is granted purification as a reward and it is granted in the present time. One who is granted purification is successful. Whoever was sent by Allah Almighty was also granted the honour of being a perfect model of the time and obedience of that person was regarded compulsory for attaining His Pleasure. The transgressors should go to one who is more learned and beg pardon from Allàh Almighty in one's presence, so that one bears witness to it. Then the mentor–who is more learned will beg forgiveness from Allah Almighty saying: O Allah! These people have not been able to observe the limits You have prescribed as they should have, because of their lack of knowledge. Now they have presented themselves before You and beg for their own betterment. Most Merciful as You are, forgive them. There is none to question You. This will be evidence of seeking advice from the beloved of Allah Almighty. Allah Who is Most-Forgiving, Most-Merciful, knows best the prestige and magnanimity of the prayers of the person whom He has made the authority to be obeyed. It takes Him no time in forgiving if He so Wills.

Peroration: *One who is to be obeyed must be a standard example. One whom Allah Almighty has endowed with knowledge should be the witness to repentance, the advisor and the one who is requested for prayers. In this way Allah Almighty not only forgives but also opens the gates of Mercy.*

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتّٰى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

65. By your Lord! They will not be believers unless they make you judge of all, on which they differ amongst themselves and find in their hearts no hesitation to accept your decision but surrender themselves to it completely.

Oath is taken to convince the audience, and to make them single-minded, and is an expression of love. Faith is the fruit granted through the love we have for the Prophet (pbuh)–trustee of Divine Revelation. One who will sacrifice one's opinion over the opinion of the mentor and one who gives importance to the actions of the mentor and corrects oneself accordingly, will edify one's sincerety with reference to the sincerety of the mentor. One who will sacrifice one's own knowledge over the mentor's knowledge, will not accept a decision devoid of the mentor's verification. One feels great strain in accepting a decision that seems defective. But if the decisionmaker is the one who is to be obeyed, everything can be sacrificed, then one feels pleasure in accepting the decision. It gives satisfaction to the heart and in the light of that many other affairs are set right. This is how one should make submission, this is how one should believe. One who accepts the beloved of Allah Almighty, has nothing to do with a non-believer.

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Peroration: An oath helps the audience to become single-minded. One who does not accept the decision of the beloved of Allah Almighty wholeheartedly, has no proof in support of one's faith. The right way of accepting faith is that the decision is accepted with reference to the more learned mentor.

وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنِ اقْتُلُوْٓا اَنْفُسَكُمْ اَوِ اخْرُجُوْا مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِّنْهُمْ ؕ وَلَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ وَاَشَدَّ تَثْبِيْتًا ۙ﴿۶۶﴾

66. And had We Ordained to sacrifice their lives, or to abandon their habitations, a few of them would have done it. But if they had done as they were Ordained to do it would have been best for them and it would have strengthened their faith.

Had they been required to do contrary to their own desires, or to abandon their hearth and home, very few of them would have done it. To spend the wealth Granted by Allah Almighty to attain His Pleasure, results in the perpetuation of wealth (2:265). The most difficult thing after spending in Allah's way, is to abandon one's homeland and to work for the welfare of others rather than for oneself. If people make it their way of life, they will not only be relieved of the servitude and troubles caused by their baser-selves but will also be granted such steadfastness that Bounties of Allah Almighty shall always be with them. But it has not been ordained so that people may not become losers by disobeying Allah Almighty. He facilitates them in taking the right path with reference to their experiences and observations in life.

Peroration: The way to do justice to the worship of Allah Almighty is that while issuing an order one must keep in view the ability and state of the person who has to carry out that order and who should be helped to reach the destination.

وَّاِذًا لَّاٰتَيْنٰهُمْ مِّنْ لَّدُنَّاۤ اَجْرًا عَظِيْمًا ۙ﴿۶۷﴾

67. And then We should have given them a great reward from Ourselves.

One whom Allah Almighty blesses with His Grace and for whom He throws open the gates of His Mercy, spends the wealth granted by Allah Almighty as His trust and spends it to attain His Pleasure, does not make any particular place the object of one's life but regards every place, where one is made to live by Allah Almighty, as the best place and has firm faith that one has been assigned the task of making things convenient for people.

Peroration: One who struggles in life with the knowledge and Order of the Absolute Knower, the Omniscient, is a blessed person and Allah Almighty throws open the gates of His Mercy on him.

وَّلَهَدَيْنٰهُمْ صِرَاطًا مُّسْتَقِيْمًا ۙ﴿۶۸﴾

68. And We should have shown them the right path.

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One who shuns ego is made to reach the more learned, or the more learned is made to reach one. Guidance to the right path is another name for going along with the more learned–the mentor. One who is guided is not without support anywhere.

Peroration: *Guidance to the right path is granted if one follows the more learned, the mentor.*

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ
اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَ
الشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ
رَفِيْقًا ۝۶۹

69. And he who obeys Allah and His Messenger (pbuh), he will be in the company of such people, on whom Allah has conferred His blessings, these are the Prophets, the Truthful, the Martyrs, and the Righteous. And what excellent companions they are.

Obedience of Allah Almighty and His Messenger (pbuh) is rewarded with the companionship of those who are favourites of Allah Almighty. There is no greater prize for us than being in the company of pious people here and we shall be raised from among their ranks in the Hereafter. It is the dignity of the Prophet (pbuh) that he tells what is revealed to him by Allah Almighty. There is no possibility of the appearance of any prophet after the Last Prophet *Muhammad* (pbuh). The dignity of the truthful is to hear what is said by the beloved of Allah Almighty and obey it and that no action lacks the beloved's verification. The glory of a martyr is the state of purtiy (ablution) and complete surrender of possessions and the self to attain the Pleasure of Allah Almighty. The dignity of the righteous one is that people reform themselves with the light emanating from one's nearness and feel a sense of security in one's company. These are good companions indeed. The pious never see what is being done to them. What they constantly keep in view is that they deal with people in a manner that Pleases Allah Almighty.

Peroration: *The obedience of Allah Almighty and His Prophet Muhammad (pbuh) is rewarded with good companions. A good friend is one whose speech, conduct, knowledge and devotion are reserved for the Pleasure of Allah Almighty, and who does not deviate from the right path by the friendship or enmity of anybody.*

ع ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ عَلِيْمًا ۝۷۰

70. This is the Grace of Allah and none has the knowledge that He has.

To be reckoned among the righteous is to be blessed with the favour of Allah Almighty. The success of both the worlds lies in associating with those who are loved by Him. One who keeps oneself away from contradiction is worthy of His favour. The best way

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to express one's gratitude to Allah Almighty for this favour is that after knowing the one who is blessed by Allah Almighty one should not let one's own liking be an obstacle in following that person.

Peroration: *Company of the pious is the Grace of Allah Almighty. It is this grace which proves someone's eminence. One who is endowed with the Grace of Allah Almighty always has faith in Allah Almighty. It is He who sustains everyone with His Knowledge.*

Evidence: In Surah **Al-Kahf**, Allah Almighty has stated: وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا۝ And do not obey one whose heart We have made heedless of Our rememberance, one who followed his own desires and went beyond all limits. (18:28)

71. O believers! Take your weapons. Then go forth in detachments or all together.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا۝

When the call for *Jihad* is given then it is warranted by religious etiquettes that one should present oneself for it immediately. But one must also take along all that is essential to do justice to *Jihad.* One should not leave the weapons behind thinking that they are insignificant or excessive nor should one leave them behind considering them to be un-necessary. Whatever one can afford should be presented to the beloved of Allah Almighty. It is for him (the beloved of Allah Almighty) to decide when and what is to be used. When military proceeds for *Jihad* in detachments, it provides time to settle local affairs, but this also depends on the order of the commander. If all go together, it means confrontation with the enemy is imminent.

Peroration: *Whatever is available to a Muslim for Jihad should be considered sufficient and presented to the beloved of Allah Almighty, as this is warranted by the respect that one entertains for him. If there is some time in Jihad then Mujahideen may go in contingents, after settling urgent local affairs. If there is no time then they should all proceed together.*

72. And there is one amongst you who lags behind and if misfortune befalls you, he says: No doubt Allah has favoured me, in that I was not with them.

وَاِنَّ مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ ۚ فَاِنْ اَصَابَتْكُمْ مُّصِيْبَةٌ قَالَ قَدْ اَنْعَمَ اللّٰهُ عَلَيَّ اِذْ لَمْ اَكُنْ مَّعَهُمْ شَهِيْدًا۝

He who does not love the 'trustworthy adviser', the Prophet (pbuh), he will not be able to save himself from pursuit of his desires. It is the characteristic of the baser-self that it always gives priority to its own protection. Whenever it feels insecure and at the same time also does not want to outrightly refuse the order of *Jihad,* it takes recourse to delaying tactics and then in the event of some mishap says: Allah Almighty has done me a favour that I did not go with them, otherwise I would have also been in trouble. What

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is 'favour of Allah Almighty' but another name of one's association with the pious. Man's baser-self considers its own liking as 'bounty of Allah Almighty' but declares it according to the situation.

Peroration: *One who pursues one's own desires is guilty of delayed participation in Jihad and considers one's own liking as a 'favour of Allah Almighty', whereas the fact is that association with the pious is but another name for 'favour of Allah Almighty'.*

وَلَئِنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَيَقُوْلَنَّ كَاَنْ لَّمْ تَكُنْۢ بَيْنَكُمْ وَبَيْنَهٗ مَوَدَّةٌ يّٰلَيْتَنِيْ كُنْتُ مَعَهُمْ فَاَفُوْزَ فَوْزًا عَظِيْمًا ﴿٧٣﴾

73. And if you are graced with the bounty of Allah Almighty then says–as if there was never any friendship between you and him–I wish had I been with them, I would have achieved a great success.

One whose heart is riveted with the attractions of the world likes to lag behind the believers in the event of danger. But when by the Grace of Allah they attain victory one is not pleased to see them happy. Infact one is sorry for not being with them because then one would have received a good deal of commodities. One whose sole objective of life is amassing material wealth, is always surrounded by tension.

Peroration: *One who lags behind in the event of danger and whose sole aim in life is accumulation of material wealth, is always surrounded by tensions.*

فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ؕ وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿٧٤﴾

74. Therefore, they should fight for the cause of Allah who sell this life for the Hereafter. And he who fights for the cause of Allah and is killed or gains victory, We will soon grant a great reward to him.

Those who spend what Allah Almighty has Granted to them in this worldly life to attain His Pleasure, they bargain their worldly life for the Hereafter. What could be a better bargain than this. One who fights for Him is granted a great reward whether one is victorious or gains martyrdom. Then one attains such happiness that fear and grief disappear forever.

Peroration: *Trading wordly life for Hereafter is the cause of success. One who fights in the cause of Allah, no matter whether one is victorious or is martyred, attains eternal bliss.*

وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَ الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَ النِّسَآءِ

75. And what is wrong with you that you do not fight for the cause of Allah, and for the

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الْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۙ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿۷۵﴾

aged among men, women and children who cry: Our Lord, Rescue us from this town whose people are oppressors and appoint for us out of Your Grace a supporter and a helper.

To fight for the survival of the oppressed and against the oppressor is fighting for the cause of Allah Almighty. The oppressed among men, women and children ceaselessly pray, Our Lord! Rescue us from this town of oppressors and send Your favourites to help and protect us. If one gets the opportunity to enlist oneself among those whom Allah Almighty holds dear, then there is no reason for one to show slackness. It is indeed a town of wrongdoers, the inhabitants of which go by their own desires and against the Orders of Allah Almighty. People of such towns are on their way to destruction and elimination.

Peroration: Destruction is seen post-oppression. Establishment of international peace is possible only by protecting and helping the oppressed.

اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ﴿۷۶﴾ ع

76. Those who believe, fight in the cause of Allah and those who disbelieve fight in the cause of evil. So fight against the friends of Satan. Verily the plot of Satan is always feeble.

Those who believe fight in the cause of Allah Almighty and do justice to their obligation of protecting and helping the oppressed. Those who disbelieve are helpers of the oppressors and friends of Satan. Their numerical strength and military equipment, no matter how large it is cannot remove their weakness because they are always worried about their own safety. On the other hand those who believe, feel pleasure in laying down their lives in the cause of Allah Almighty and His help is with them.

Peroration: Those who believe, fight in the cause of Allah Almighty, while the disbelievers fight in the cause of Satan. The central idea of Satanic strategy is personal protection. The believers fight to sacrifice their lives. Allah Almighty has promised His help to the believers and there is no help greater than His help.

Evidence: In Surah **An-Namal,** Allah Almighty has stated: Prophet Saleh (pbuh) said to his people: Why do you hurry for doing evil rather doing good. Why don't you beg forgiveness from Allah Almighty, so that He shows Mercy to you. People replied to him: They had taken a bad omen from him and his companions. They deceived Saleh (pbuh) and the entire nation of disbelievers was made to perish. فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ اَنَّا دَمَّرْنٰهُمْ وَقَوْمَهُمْ

اَجْمَعِيْنَ ﴿٥١﴾ فَتِلْكَ بُيُوْتُهُمْ خَاوِيَةً بِمَا ظَلَمُوْا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْلَمُوْنَ ﴿٥٢﴾ Then see what was the end of their plot. Verily, We destroyed them and their nation, all together. These are their houses, in utter ruin, for they did wrong. Verily, in this is a sign for those who know. (27:51,52)

اَلَمْ تَرَ اِلَى الَّذِيْنَ قِيْلَ لَهُمْ كُفُّوْٓا اَيْدِيَكُمْ وَ
اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۚ فَلَمَّا كُتِبَ
عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ
النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَقَالُوْا
رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْلَآ اَخَّرْتَنَآ
اِلٰٓى اَجَلٍ قَرِيْبٍ ؕ قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ ۚ وَ
الْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۫ وَلَا تُظْلَمُوْنَ
فَتِيْلًا ﴿٧٧﴾

77. Have you not heard of those who were Ordained to hold their hand and establish Salat and pay Zakat. But when fighting was Ordained for them, a section of them became fearful of people as one should be fearful of Allah–or even more fearful than that–and they said: O Lord Why have you prescribed fighting for us. Why have you not granted us respite for a short period. Say: Short is the enjoyment of this world, whereas the life to come is better for those who are fearful of Allah, and you will not be wronged even as much as a hair's breadth.

Salat and *Zakat* were made obligatory before *Jihad* was made so. When some people wanted to know about *Jihad* at that time, they were told to restrain their hands, and establish *Salat* and *Zakat.* Establishment of *Salat* and payment of *Zakat* strengthens the community and increases association among its members. These are the preliminaries for *Jihad.* Subsequently, when *Jihad* was made obligatory for them, a section among them became as fearful of the oppressor as one should be of Allah Almighty. Infact, these people became even more fearful than that and began to say why *Jihad* had been made obligatory for them and why Allah Almighty had not granted more respite. This question arose because they had failed to make a comparison between the riches of life in this world and the Hereafter. Riches of this mortal world are small and transitory. The reward that pious people will get in the Hereafter shall be abundant and everlasting. In religion, an assessment of eminence and good conduct can be made by one's direction, and nobody is burdened with obligations beyond one's capacity.

Peroration: *Establishment of Salat and payment of Zakat are the preliminaries for Jihad. If one sees the preparations of the enemies of truth, there is much to fear. But if one has the obedience of Allah's Order in view, then one will find everything in perfect order on one's own side and the fear of negligence at any stage will be haunting. It is essential to make a comparison between the riches of the world and those of the Hereafter. The future of those whose present is good, will also be good. Nobody is burdened beyond capacity.*

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78. Death shall overtake you wherever you may be, even if you are in a strongly fortified fort. And if some good befalls them they say: This is from Allah but if some misfortune befalls them they say: This is because of you. Say: Everything is from Allah. What has happened to these people that they do not seem to understand anything.

اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ؕ وَاِنْ تُصِبْهُمْ حَسَنَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِ اللّٰهِ ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِكَ ؕ قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ ؕ فَمَالِ هٰٓؤُلَآءِ الْقَوْمِ لَا يَكَادُوْنَ يَفْقَهُوْنَ حَدِيْثًا ۝۷۸

Allah Almighty created death before life. What Allah Almighty, the Creator of everything, has Ordained cannot be stopped by means of human knowledge. When death is imminent, it is self-deception to find ways and means to escape it. Those who do not love the beloved of Allah Almighty but make a claim of their association with him, when some good thing happens to them they attribute it to Allah Almighty, and when they are touched by some suffering they think, 'It is from the Mentor'. Whatever happens is His Will. Ability to do is also Granted by Him. What one will be called to account for is how one spent the riches of worldly life. Those who stick to their own likes do not seem to understand the truths of life.

Peroration: Escape from death is beyond the realm of one's knowledge. Thus, it is of no avail to find ways and means to escape it and to avoid Jihad for this purpose. Only one who loves the beloved of Allah Almighty can remain on the right path in spending worldly wealth. All things come from Allah Almighty. How can one who sticks to one's own likes, understand the truth of life.

79. Whatever good happens to you is from Allah. And whatever evil happens to you is from your self. And We have sent you as a Messenger, and Allah is Sufficient as a Witness.

مَآ اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ ۘ وَمَآ اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ ؕ وَاَرْسَلْنٰكَ لِلنَّاسِ رَسُوْلًا ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝۷۹

If the objective is the Pleasure of Allah Almighty and His beloved is being followed then the happiness and convenience resulting from it will be real welfare. On the contrary, when one follows the baser-self one will be following evil and it will result in hardship. It is the dignity of Allah that: يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ Allah intends to Grant every facility to you. He does not want to put you in difficulties. (2:185) Ability to do is entirely from Allah Almighty. Denial of evil and belief in Allah Almighty leads to success. If the direction is just the other way round it will lead to loss. People will be questioned about the direction to which they sets themselves. The Messengership of the Holy Prophet

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(pbuh) is for all people and who can be a greater witness to it than the Omniscient, Allah Almighty, Who sent him. Those who follow the Prophet (pbuh) will be granted well-being. Those who follow their own desires shall earn evil.

Peroration: *One who follows the beloved of Allah Almighty can rest assured that one will succeed in attaining His Pleasure. Association with His Beloved is called virtue. Pursuit of one's baser desires results in hardship and evil. The model of truth is before everyone and Allah Almighty Himself bears witness to this.*

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝٨٠

80. Whosoever obeys the Messenger (pbuh), obeys Allah. And whosoever turns away We have not sent you as a protector over them.

Since the ultimate model for the obedience of Allah Almighty is the Holy Prophet (pbuh), his obedience actually means obedience of Allah Almighty. One who turns away from him would believe in Allah Almighty according to one's own liking and that is *Shirk*. This is what is disliked most by Him. The dignity of the protector is to protect. One who does not accept the boundaries fixed by Allah Almighty, goes away from the knowledge which He has Granted to mankind through His Messenger (pbuh).

Peroration: *The Holy Prophet (pbuh) is the ultimate model for the obedience of Allah Almighty. One who turns away from him advances from light to darkness.*

وَيَقُوْلُوْنَ طَاعَةٌ ۫ فَاِذَا بَرَزُوْا مِنْ عِنْدِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ الَّذِيْ تَقُوْلُ ؕ وَاللّٰهُ يَكْتُبُ مَا يُبَيِّتُوْنَ ۚ فَاَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝٨١

81. And they say: We are all obedient. But when they leave you, a group among them spends the night scheming against what they had committed. And Allah records their intrigues. So turn away from them and repose your trust in Allah. And Allah is sufficient as Trustee.

Those who stick to their own likes, do claim to have accepted the order of the beloved of Allah Almighty when they are in his presence, but when they go forth some of them fail to maintain their claim of obedience and at night make plans to defy his orders. Their solitude is not pure. Their intrigues are not hidden from Allah Almighty and He records them so that they are requited according to their actions. The right course is that such people be left to themselves. Allah Almighty Who has Granted them all their abilities can very well control them. One should repose one's trust in Allah Almighty because He alone is the True Accomplisher of everything. Whatever is decreed by Allah Almighty occurs without fail in the manner Ordained by Him. Nothing can take place against His Will. This is the reason He suffices as Trustee.

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Peroration: *One whose obedience is claimed in public, must also be obeyed in private. Those who intrigue secretly at night should be left to themselves. One must have trust that Allah Almighty is the Greatest Accomplisher and nobody's scheme is of any account before Him.*

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

82. Why don't they meditate over the Qur'an. Had it been from anyone other than Allah they would have surely found in it many contradictions.

That the Qur'an is from Allah Almighty, stands proven from the fact that it is free from any contradictions. If there is a claim at one place, its proof is there at another. One can acquire its knowledge from those who are practitioners of Allah's remembrance. Meditation over it signifies one's listening to it with an open heart and observing the noble life of those who live accordingly and one will not come across any contradiction, grief or fear etc. in their lives. Everything is for Him to describe Who is the Creator of universe. Had it (the Qur'an) been from somebody else there would certainly have been many contradictions.

Peroration: *To deliberate over the Qur'an is to listen to it with an open heart and to study the noble life of the beloved of Allah Almighty. It is His authority Who has Absolute Knowledge of everything' that He describes everything. The Glory of the Qur'an is evident from its being free from contradictions.*

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

83. When there comes to them some matter concerning security or fear, they divulge it. Had they referred it to the Prophet (pbuh) and to those in authority among them then those who can elicit truth from it would have come to know. Were it not for the Grace and Mercy of Allah unto you, you would have certainly followed Satan, except a few.

Those who consider their own understanding sufficient, without the verification of the witness are such, that when they hear any news of peace or of fear they start multiplying it according to their own desire. Although means to verify the news are available but they do not give any importance to verification. The obligation that falls on a person after hearing a news is something that can only be learnt from those who know the art of finding out the truth by careful deduction, who know the spirit at work behind

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an action, whose certitude is founded on their observations and experiences. It is through the Grace and Mercy of Allah Almighty that one can establish contact with those whom Allah Almighty holds dear otherwise there is nothing easier for Satan than to push them to loss who go by their own desire.

Peroration: *Whether it is news of peace or fear it should be disclosed to those whom Allah Almighty holds dear and one should enquire about one's responsibility regarding it. It is the knowledge learnt with reference to the pious that can save one from loss. Association with them is Allah's Grace and following them is His Mercy.*

فَقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ ۚ لَا تُكَلَّفُ اِلَّا نَفْسَكَ وَ حَرِّضِ الْمُؤْمِنِيْنَ ۚ عَسَى اللّٰهُ اَنْ يَّكُفَّ بَاْسَ الَّذِيْنَ كَفَرُوْا ؕ وَاللّٰهُ اَشَدُّ بَاْسًا وَّاَشَدُّ تَنْكِيْلًا ﴿٨٤﴾

84. Therefore fight in the cause of Allah. You are responsible for yourself only. And persuade the believers to fight for Allah's cause. It may be that Allah will restrain the fury of those who disbelieve, for Allah is the Strongest in Might and in Punishment.

To fight for Allah's cause is an order for everyone, down to the level of an individual, and everyone is responsible for oneself. It is Allah Almighty Who is the strongest of all and Whose punishment is the severest of all. It is very easy for a devout person to fight in His cause because one knows the Majesty of Allah Almighty. Those who do not believe also fight with the ability Granted to them by Allah Almighty. The might of the disbelievers is soon broken if the believers fight in the Cause of Allah Almighty with steadfastness. If the disbelievers loose their hold on their resources then it is impossible for them to stay in the battlefield. Going for *Jihad* should be first and persuation should be later.

Peroration: *If one joins Jihad personally, only then can one rightly persuade others for it. The Mightiest of all and the Most Severe in Punishment is Allah Almighty. When a person fights with steadfastness in the cause of Allah Almighty the might of the disbelievers soon becomes insignificant.*

مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا ۚ وَمَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهٗ كِفْلٌ مِّنْهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقِيْتًا ﴿٨٥﴾

85. Whosoever intercedes with good intercession shall have a share from it; whosoever intercedes with bad intercession shall have the like from it, and Allah has power over everything.

If one denies all the false deities and believes wholeheartedly in Allah Almighty then one feels pleasure in serving people. Then one can exhort others to do it. To recommend something good is like sowing the seed of virtue and to suggest some mischief is like

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sowing the seed of vice. Bad recommendation is founded on belief in false deities and denial of Allah Almighty. One who suggests some evil is vainglorious. A good or bad recommendation reveals the direction of a person. Since the result of everything lies with Allah Almighty, gain and loss is with His Will alone.

Peroration: *Gain and loss are but with the Will of Allah Almighty. One who has good intentions for others will have the reward accordingly. One who has bad intentions for others will meet loss.*

86. And when you are greeted with prayers give a better or similar to him. Verily, Allah keeps account of all things.

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

Greeting is an admission of someone's nearness to Allah Almighty or it is meant to bring someone nearer to Him. One who knows less should be given a better greeting in return and one who knows better should be greeted in the same words. This is how the less knowledgeable will gain knowledge and one will benefit from the more knowledgeable. The ability to do is Granted by Him Who is the Absolute Bestower and He has described the place of its use. The near ones of Allah Almighty are the teachers of methodology. Accountability with reference to the witness will definitely be there.

Peroration: *Those who know less should be given a better greeting. Precedence over those who know better is forbidden. If one has the ability to do things, has an opportunity to use the ability, and has the knowledge of its right use too, then one will certainly be questioned for it. Accountability with reference to the witness will definitely be there.*

87. Allah! None has the right to be worshipped but He. Surely He will gather you together on the Day of Resurrection, about which there is no doubt. And Who is truer to his words than Allah.

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

Allah Almighty is the Creator of all and everything. He is the Absolute Bestower and He is free from all needs. He will gather everyone on the Day of Judgement and requite them for their deeds. Ability to do is the proof that deeds shall be requited and this cannot be doubted. None is truer in His statement than Allah Almighty. He who has done flawless arrangements of welfare for the people, the Most Merciful, the Most Loving, is free of any need.

Peroration: *Presence of ability to do proves that it will also be requited. Allah Almighty is the Bestower of everything and is free from needs. None can be more True than Him.*

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One who speaks for the welfare of the people and does not expect any reward is the most true servant of Allah Almighty and is worthy of respect.

Evidence: In Surah **Al-Hijr**, Allah Almighty has stated: رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ۝ The disbelievers will wish (on the day of Resurrection) time and again, that they were Muslims. (15:2)

فَمَا لَكُمْ فِي الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ اَرْكَسَهُمْ بِمَا كَسَبُوْا ؕ اَتُرِيْدُوْنَ اَنْ تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ۝۸۸

88. Then what is the matter with you that you are divided into two groups about the hypocrites. Allah has thrown them back because of what they had earned. Do you want to guide him whom Allah has made to go astray. And whom Allah has made to go astray you will never find for him any way.

The hypocrite is sinful. Allah Almighty makes one go astray due to one's misdeeds. Since hypocrites are always disposed to deceive Allah Almighty, His Prophet (pbuh), and his followers, they are turned upside down for this grievous sin. It is essential for the believers that they see the hypocrites with reference to the Beloved of Allah Almighty. If they do so there will be no possibility of their division into groups. One who tries to bend Divine Injunction according to one's own desire, can never find guidance. Only one who appreciates the superiority and befriends the guide finds guidance.

Peroration: *If the hypocrites are identified with reference to the Beloved of Allah Almighty then the possibility of division amongst believers into two groups will be finished. What hypocrites do is contrary to their own precepts. This is the reason that they cannot go along with the believers. The one who ardently follows the beloved of Allah Almighty, is the one who receives guidance.*

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَآءً فَلَا تَتَّخِذُوْا مِنْهُمْ اَوْلِيَآءَ حَتّٰى يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ وَجَدْتُّمُوْهُمْ ۪ وَلَا تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا ۝۸۹

89. They wish that you should disbelieve as they do so that you may all be alike. So do not make any of them your friend until they emigrate for the sake of Allah. Then if they turn away, seize them, and slay them wherever you may find them. And take not a friend nor a helper from amongst them.

Those who make the attractions of the world their aim are afraid of the believer's way of life because in that one has to surrender one's desire and follow the beloved of Allah Almighty. The hypocrites want that the believers should follow their desires too and they

should loose their unity and become like them. Such people are enemies of Allah Almighty and their friendship is forbidden. And if they prove their claim by emigrating for the sake of Allah Almighty, then the objective of their life is not the pursuit of this world. And if they turn away from emigration then their claim of submission will prove false and they will be liable to death. To befriend or to seek help from the enemies of Allah is forbidden.

Peroration: *One who claims to have Faith but practically avoids the company of believers is in fact an enemy of Allah Almighty and is liable to death. Therefore, one should neither befriend a hypocrites nor seek help from them.*

90. Except for those who belong to the people with whom you are bound by a covenant, or those whose hearts shrink at the thought of making war with you or fighting with their own people. And had Allah so Willed, He would have surely given them dominance over you, and then they would have fought against you. So if they keep aloof from you and do not make war against you, and offer peace to you, then Allah does not allow aggression against them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ
أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَاءَ
اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ
اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ
السَّلَمَ ۙ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝٩٠

Those who are, for all practical purposes, enemies of the believers, are in fact enemies of Allah Almighty. As compared to them, such people who avoid active enmity and make an offer for peace have not passed redemption. Their murder is forbidden. Association with such people who have a covenant with the believers does not prove that they are listed among the enemies of Allah Almighty. Murder of such people is also forbidden who seem to avoid war and who do not agree with the inimical attitude of their own people towards the believers. It should be treated as a favour of Allah Almighty that they have withdrawn themselves from war. Had Allah Almighty so Willed He would have given them domination over you. If you see that these people are avoiding war and are making offers for peace then treat them well. It is an indication that they are open to reform. Their murder is therefore, also forbidden.

Peroration: One who is an enemy of Allah Almighty has passed the stage of redemption. One who is associated with those with whom the believers have a covenant or who avoids war and sends a message of peace is open to reform. So the murder of such a person is forbidden.

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سَتَجِدُوْنَ اٰخَرِيْنَ يُرِيْدُوْنَ اَنْ يَّاْمَنُوْكُمْ وَ
يَاْمَنُوْا قَوْمَهُمْ ؕ كُلَّمَا رُدُّوْٓا اِلَى الْفِتْنَةِ
اُرْكِسُوْا فِيْهَا ۚ فَاِنْ لَّمْ يَعْتَزِلُوْكُمْ وَيُلْقُوْٓا
اِلَيْكُمُ السَّلَمَ وَيَكُفُّوْٓا اَيْدِيَهُمْ فَخُذُوْهُمْ وَ
اقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ ؕ وَاُولٰٓئِكُمْ
جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ﴿۹۱﴾ ع ۱۳

91. Then you will find some who want to be secure from you as well as from their own people. Whenever they are provoked for mischief they plunge into it headlong. So if they do not keep aloof from you, nor offer you peace nor restrain their hands, then seize and slay them wherever you find them. And it is against these people that We have empowered you.

Some people pursue their own desires in the guise of impartiality. They want to be at peace with the believers and with their own people too. But when they are provoked against the believers they succumb to the provocation. If they do not evade the believers, do not make an offer for peace, and do not withhold their hands from war this will be a proof of their practical enmity with the believers. In that case they will not deserve any concession and will definitely be liable for elimination.

Peroration: *Those who oppose the believers in the guise of impartiality are definitely liable for elimination.*

Evidence: In Surah **Maryam**, Allah Almighty has stated: Those who are proud of wealth and superiority and deny the truth do not see what was the end of the people who went on the path now being followed by them. وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَثَاثًا وَّرِءْيًا ﴿۷۴﴾ And how many generations (past nations) have We destroyed before them, who were better in wealth, goods and appearance. (19:74)

وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا
خَطَـًٔا ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيْرُ
رَقَبَةٍ مُّؤْمِنَةٍ وَّدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖٓ اِلَّآ
اَنْ يَّصَّدَّقُوْا ؕ فَاِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَ
هُوَ مُؤْمِنٌ فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ؕ وَاِنْ كَانَ
مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ
مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ
فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ۙ

92. It is not for a believer to kill a believer, except by mistake. And he who kills a believer by mistake, he should set free a believing slave and pay blood-money to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer then the penalty is freeing of a believing slave. And if he belonged to a people with whom you have a treaty of mutual alliance, then compensation should be paid to his family, and a believing slave be set free. He who finds it beyond his

تَوْبَةً مِّنَ اللّٰهِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۹۲﴾

means, let him fast for two consecutive months by way of repentance and Allah is All-Knowing, All-Wise.

A believer's relation with another believer is through Allah's Prophet (pbuh). For this reason a believer can only promote another believer. One can err, for instance someone is murdered because one is mistaken for another, or someone is killed through misfire, provided the killing is not permissible, then the atonement for it is to set free a believing slave after paying all the dues, and payment of blood-money to the heirs of the deceased, determined by the authorities. If the heir of the deceased pardons, one will be forgiven. If the deceased belongs to the enemy but is a believer then the atonement would be release of a believing slave. And if the deceased is from a community with whom the believers have a covenant then the murder can be expiated by paying blood-money to the family of the deceased and release of one believing slave. One who claims to be poor, and one's poverty is confirmed by men in authority, must observe fasts for two consecutive months. This is the way of atonement as prescribed by Allah Almighty as penance for an indirectly murdered believer. In it there is knowledge and wisdom which cannot be known by mere conjecture.

Peroration: It is not for a believer to murder another believer. If one commits a murder by mistake then it is to be atoned by the attestation of men in authority. The expiation for murdering a believer is that the murderer should set free a believing slave and pay blood-money to the family of the deceased. In case the deceased is a believer but belongs to the rival community then freeing of a believing slave would atone for the murder. If one is from a community with whom the Muslims have an alliance, then the atonement will be freeing of a believing slave and payment of blood money to the family of the deceased. If the murderer is poor one shall have to keep fasts for two consecutive months. It is indeed a great favour of Allah Almighty, All-Knowing, All-Wise, that He has granted the knowledge of penance to the believers so that they may be able to expiate if some sin is committed by them inadvertently.

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿۹۳﴾

93. And whosoever slays a believer intentionally, his requital shall be hell where he will liver forever. And he will earn Allah's wrath and curse. And severe torment awaits him.

Intentional murder of a believer means killing of a believer by design. In this case one certainly stands expelled from the orbit of Islam because a believer can never murder a believer except by mistake. If a believer is killed intentionally and the murderer still

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makes a claim of Faith then it will be preferring one's own wish over the Will of Allah Almighty. It will be like buying Hell forever. One who deliberately disobeys Allah's Order earns His wrath and bears His curse and a severe torment will be ready for one's misdeeds.

Peroration: *To kill a believer, after recognizing him or her, is willful murder. Its punishment is Hell where the murderer will remain forever and suffer severe torment. Such a murderer earns the wrath and curse of Allah. Believers have no concern with this person.*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ
اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ
السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ
الْحَيٰوةِ الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ
كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ
فَتَبَيَّنُوْا ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝٩٤

94. O you who believe! When you go for Allah's cause, verify and do not say to any one who greets you: You are not a believer. You are desirous of worldly goods and for you Allah has abundant bounties. Aforetime, you too were like them but Allah has been Gracious to you. Therefore, make proper inquiries before you act. Verily, Allah is Well Aware of what you do.

When the believers proceed for *Jihad* they should not strike when in doubt. They should make sure of right and wrong by thorough investigation and refrain from attacking anyone until they have verified the disbelief of their target. One who offers a greeting of peace from the enemy should not be told that one is not a believer and one's act is a ruse to save one's life and assets. If someone is hit without investigation it will be a proof of carelessness. It will also be a proof of desire for worldly goods. Who has greater riches than Allah Almighty. It is He Who Grants abundant bounties and only His bestowal can eliminate insufficiencies. If a believer, being a novice, does not recognize the signs of those who are nearer and dearer to Allah Almighty, then one should remember that this is what happens in the initial stages, so was the case with you when you entered the fold of Islam. If you deserved concession at that stage then, in the same spirit, you should be more kind to those who now follow you. When one fully sacrifices one's own pleasure over the pleasure of the beloved one attains the colour of the beloved which is in fact a great favour of Allah Almighty. What needs to be investigated is whether love for the mentor exists or not. Allah Almighty watches and is aware of every action of every individual.

Peroration: *While fighting in the Cause of Allah the believer should not have any kind of doubt whatsoever in the mind and should then concentrate entirely on the enemy of*

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Allah Almighty. There is no greater bestower of material goods than Him. It is rightful to give some concession to the beginner. One who attains the colour of the beloved is a recipient of Allah's favor. Love for the good adviser is to be seen with all possible care. Allah Almighty is aware of everybody's doings.

لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۙ﴿۹۵﴾

95. Not equal are those believers who sit at home and receive no hurt and those who strive and fight in the Cause of Allah with their goods and their persons. Allah has raised the status of those who strive with their riches and their lives above those who sit at home. Unto each believer Allah has promised good but he has exalted the strivers by a special reward above those who sit.

No matter however badly a believer is hurt physically, one should always have the intention to excel in good deeds. One must be sure that the very fact that the invitation to *Jihad* has reached one proves that one is capable of taking part in it. If one still thinks that the capability one has, is insufficient, then one's behaviour will be similar to the person who sits at home. If one takes that capability as sufficient then one will readily offer one's services in trying situations. Sacrifice of material goods is the first stage in *Jihad*. To offer one's life is the next stage and these two are inter-related. Those who fight with their goods and lives are certainly better than those who sit at home because of some physical injury. The reason being that the former excel in doing good. Allah Almighty has promised good to all believers, but those who strive for His Cause shall have a greater reward than those who sit at home due to some physical injury.

Peroration: Inspite of physical disability if one promptly offers one's services, on hearing the call for Jihad, to the Commander of the Faithful, then one has superiority over those who stay behind. One who considers the capabilities granted to one as adequate and doesn't complain at all, receives great reward.

دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۹۶﴾ ع ۱۳

96. From Him are many stages of rewards and forgiveness and mercy, and Allah is Most-Forgiving, Most-Merciful.

Stages are from Allah Almighty. One who excels in righteousness will be exalted and elevated with increased togetherness with the mentor. Forgiveness signifies that any negligence on the part of a believer in submitting totally in His way is pardoned, while Mercy signifies that one develops love for the 'Mercy for the worlds', the Prophet

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(pbuh). The formless is known through form. Therefore, one who is distinguished by one's forgiving and merciful nature, is a medium of bringing people near Allah Almighty.

Peroration: *Levels coupled with forgiveness and mercy will be a source of security. The discipline of forgiveness and mercy should be learnt from the beloved of Allah Almighty.*

Evidence: In Surah **An-Nur**, Allah Almighty has stated: وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ۙ وَّلٰكِنَّ اللّٰهَ يُزَكِّيْ مَنْ يَّشَآءُ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝ And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies whom He Wills, and Allah is All-Hearer, All-Knower (24:21).

97. Those whom angels put to death while they are doing wrong to themselves are asked by the angels: In what condition were you. They would reply: We were made weak on earth. The angels would then say: Was Allah's earth not spacious enough for you to migrate. For such, then, Hell is their abode. And how evil is that destination.

اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِي الْاَرْضِ ؕ قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوْا فِيْهَا ؕ فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَسَآءَتْ مَصِيْرًا ۝

Those who disobey the Ordinance of Allah Almighty do wrong to themselves. When the angels take their souls they ask them how they lived in the world. They reply that they were weak and oppressed on the earth and they were compelled to do what the powerful liked. The angels ask them: was not Allah's earth large enough for you to migrate. When the environment is a hinderence in following the right path, then it is righteous to migrate from there. But if migration is not done, then it would be sacrificing the right way for selfish desire, the consequence of which is Hell. One who is in a sorry plight here, will also be in a sorry plight in the Hereafter.

Peroration: *One must leave the environment where one is obstructed from doing one's righteous duty. If one compromises with the powers that are bent upon opposing truth and consequently does not emigrate then its result will be Hell.*

98. With the exception of those men, women and children who have no means in their power, nor are they able to find any way.

اِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ حِيْلَةً وَّلَا يَهْتَدُوْنَ سَبِيْلًا ۝

Those who are weak among men, women and children and have neither the means to emigrate, inspite of their desire to do so, nor find any way out will be spared torment.

Peroration: *Weak men, women, and children who want to emigrate from the land of*

infidels must be helped. It is noble to find a way out for them.

فَاُولٰٓئِكَ عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ؕ وَكَانَ اللّٰهُ عَفُوًّا غَفُوْرًا ﴿۹۹﴾

99. So Allah may forgive such people. And Allah is indeed Absolver of Sins, Most Forgiving.

Those who are weak and do not find any way of relief from the oppressive environment, Allah Almighty forgives them because of His infinite Mercy. Allah Almighty does not burden anyone beyond one's capacity. Everyone is entrusted responsibility according to their capacity.

Peroration: *The inadequacies of one who has lesser capacity, should be overlooked and faults should be pardoned because these acts prove fear of Allah Almighty.*

وَمَنْ يُّهَاجِرْ فِىْ سَبِيْلِ اللّٰهِ يَجِدْ فِى الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً ؕ وَمَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۱۰۰﴾ ع ۱۵

100. And he who emigrates in the way of Allah will find the earth vast and plentiful. And he who goes forth from his house as an emigrant unto Allah and His Messenger (pbuh) and death then overtakes him, verily his reward is ready with Allah. And Allah is Most-Forgiving, Most-Merciful.

One who emigrates in the way of Allah Almighty shall receive His support and shall find ample space and convenience on earth. One's righteousness will become evident and respectability will be enhanced. And one who emigrates from one's house unto Allah and His Messenger (pbuh) and is overtaken by death, has one's rewards ready with Allah Almighty, the Most-Forgiving, the Most-Merciful. One who migrated with reference to the Messenger (pbuh) for the Pleasure of Allah Almighty, certainly abandons all the ease and comfort available to one to attain the Pleasure of Allah Almighty. One's destination rushes to one's feet.

Peroration: *The goal rushes towards the one who emigrates in the way of Allah Almighty. One who strives for the nearness of the beloved of Allah Almighty, and expires in the course of one's efforts, is forgiven and is rewarded with the Mercy of Allah Almighty.*

Evidence: In Surah **Fussilat**, Allah Almighty has stated: اِعْمَلُوْا مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝ Do what you will. Verily, He is Watchful of what you do. (41:40)

وَاِذَا ضَرَبْتُمْ فِى الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ ۖ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا ؕ اِنَّ الْكٰفِرِيْنَ كَانُوْا

101: And when you travel in the land there is no sin if you shorten your prayer for fear that disbelievers may attack you. Verily,

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disbelievers are your open enemies. لَكُمْ عَدُوًّا مُّبِيْنًا ﴿١٠١﴾

Allah Almighty has been very Gracious in Granting the concession that in the course of a journey *Salat* can be shortened. If instead of four *Rak'ats* only two are offered and a brief recitation is made, then this will be a *Salat-us-Safar* (shortened prayer during journey). Since believers can never expect good from disbelievers, they should offer the shortened prayer in their presence. Whenever an infidel sees that a believer is not in a position of self-defence, or retaliation, then one's perverse mind persuades one to create trouble and mischief. In such a situation one should also offer the shortened prayer.

Peroration: *In the course of a journey the shortened prayer can be offered. Same applies in the presence of an enemy.*

102. When you are amongst them, then while leading prayer, let a party of them stand retaining their arms. When they have finished their prostrations, let them take their position in the rear and let the other party, who have not yet prayed, come forward and pray with you taking all the precautions and bearing arms. Those who disbelieve would wish to see you oblivious of your arms and equipment, so that they might fall upon you in a surprise attack. But there is no sin if you put away your arms because of the inconvenience of rain or sickness but you must always be prepared. Verily, Allah has prepared humiliating torment for the disbelievers.

وَاِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ
طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَاْخُذُوْٓا
اَسْلِحَتَهُمْ ۫ فَاِذَا سَجَدُوْا فَلْيَكُوْنُوْا مِنْ
وَّرَآئِكُمْ ۪ وَلْتَاْتِ طَآئِفَةٌ اُخْرٰى لَمْ يُصَلُّوْا
فَلْيُصَلُّوْا مَعَكَ وَلْيَاْخُذُوْا حِذْرَهُمْ وَ
اَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ كَفَرُوْا لَوْ تَغْفُلُوْنَ
عَنْ اَسْلِحَتِكُمْ وَاَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ
مَّيْلَةً وَّاحِدَةً ۭ وَلَا جُنَاحَ عَلَيْكُمْ اِنْ كَانَ
بِكُمْ اَذًى مِّنْ مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰٓى اَنْ
تَضَعُوْٓا اَسْلِحَتَكُمْ ۚ وَخُذُوْا حِذْرَكُمْ ۭ اِنَّ
اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿١٠٢﴾

The Holy Prophet (pbuh) was sent as a witness and through him this series of witnesses will continue till the Day of Resurrection. Out of this chain one who is the present witness at the time will then lead the prayer. *Salat-i-Khauf* (the prayers at the time of danger) will be so performed that the whole party will be divided into two groups. After offering one *Rak'at* one group will retire after prostrations and the second group will take their place, to offer *Salat* with the witness. It is ordained that even in the course of prayer they should be alert and able to defend themselves. The disbelievers want that the believers get oblivious of their arms and equipment so that they may attack them suddenly. The believers are allowed to put down their arms during the prayer when carrying them is inconvenient in the event of rain or during illness when it is relieving to

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put down the arms. But this concession is subject to the condition that one would not dispense with the means taken for one's defence, nor leave the refuge one has taken for this purpose. It is the Glory of Allah Almighty to grant victory to the believers. One who fights against them will be humiliated.

Peroration: *Salat-i-Khauf should be offered with the one, who is dear to Allah Almighty, in such a manner that when one group has finished one rak'at it should retire and let the other group come forward to offer the prayer. The Imam (prayer leader) should complete the prayer after two rak'at. In this way those who would be offering prayer will be in a state of worship alongwith those on duty behind them because they will also be obeying the Order of Allah Almighty. Self-defence is essential in every situation. Carelessness in the matter of arms and equipment is strictly forbidden. It is permissible to take off the arms if they cause inconvenience during rain or illness. Believers fight with the conviction that Allah Almighty is their Helper and the disbelievers are bound to be humiliated.*

103. And when you have finished the prayer remember Allah, standing and sitting and lying on your sides. And when you are free from danger set up regular prayers. Verily, Allah has enjoined prayer to the believers at fixed timings.

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِكُمْ ۚ فَاِذَا اطْمَاْنَنْتُمْ فَاَقِيْمُوا الصَّلٰوةَ ۚ اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ﴿١٠٣﴾

When *Salat-i-Khauf* (prayer at the time of danger) is completed then one should remember Allah while standing, sitting and lying on one's side. When the condition of danger is over and the situation reverts to normal then offer regular prayers at their fixed hours as has been established. Performance of prayers at the appointed times is obligatory for the believers. A believer must perform ablution and get ready for prayer before time so that there is no possibility of missing it.

Peroration: After the Salat-i-Khauf when the situation reverts to normal then prayer should be offered in the usual way. If one makes up one's mind to offer prayer before its time and performs ablution for this purpose then there is no possibility of neglecting it.

104. And do not be slack in chasing the enemy. If you have suffered hardship they too have suffered it. But you have hope from Allah which they do not have. And Allah is All-Knowing, All-Wise.

وَلَا تَهِنُوْا فِي ابْتِغَآءِ الْقَوْمِ ۭ اِنْ تَكُوْنُوْا تَاْلَمُوْنَ فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا تَاْلَمُوْنَ ۚ وَتَرْجُوْنَ مِنَ اللّٰهِ مَا لَا يَرْجُوْنَ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٠٤﴾ ع ١٥

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A humiliating torment has been prepared for the disbelievers. When the believers are ordered to chase the disbelievers they should not loose heart and they must do as they are ordered by the Commander. It does not behove the believers to say that they have suffered. Those with whom they are fighting, also suffered. It is the privilege of the believers that they are hopeful of the Grace of Allah Almighty, while the disbelievers neither expect His Help nor His Mercy. This is the reason that a believer does not have fear in the battlefield. Each and every Order of Allah Almighty is based on knowledge and wisdom and every order of His devout is based on Divine Knowledge.

Peroration: *Only believers have the courage to chase the disbelievers because they fight for the Pleasure of Allah Almighty while the disbelievers fight for their own interests. It is not befitting for the believers to complain of fatigue. The result of obedience of the pious is knowledge and wisdom.*

Evidence: In Surah **At-Tauba**, Allah Almighty has stated: لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۚ وَاُولٰٓئِكَ لَهُمُ الْخَيْرٰتُ ۚ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ But the Messenger (pbuh) and those who believed in him strove hard and fought with their wealth and their lives in Allah's Cause. They are the people for whom good things prevail, and it is they who will be successful. (9:88)

105. Verily, We have sent you the Book with truth, so that you may judge between people with that which Allah has shown you, and not be one who fights for those who betray their trust.

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ اَرٰىكَ اللّٰهُ ۭ وَلَا تَكُنْ لِّلْخَاۗىِٕنِيْنَ خَصِيْمًا ۝

This Book has been revealed by Him Who is the Creator of everything. Hence, this is the truth which can keep people upright in all situations. The beloved of Allah is watchfull. The judgement of such a person is not based on speculation but rests on observation. It does not behove a believer to plead for a cheat because the objective is the Pleasure of Allah and His Prophet (pbuh), while the aim of every cheat is pursuit of selfish desire.

Peroration: *A believer always adheres to the truth, judges according to the truth and does not have any concern with one who goes against the truth.*

106. And seek forgiveness from Allah. Verily! Allah is the Most Forgiving, the Most Merciful.

وَّاسْتَغْفِرِ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝

A believer decides according to the truth revealed by Allah Almighty. Whenever and wherever one feels that one has erred, one begs pardon from Allah Almighty. The significance of this pardon is to bring one's decision in line with the truth. One who admits one's fault and accepts what is right, is forgiven by Allah Almighty and is Graced with His Mercy.

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Peroration: It is obligatory for a believer to beg pardon from Allah Almighty whenever one realizes that one has erred. Allah Almighty is infinitely Forgiving and Merciful. Being His submitter, a believer must also be forgiving and merciful.

وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ؕ
اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا ۙ﴿۱۰۷﴾

107. And plead not for those who betray their selves. Verily, Allah does not like anyone who is given to cheating and crime.

Those who usurp the rights of others to promote their own desires are cheats. When inspite of awareness they neither reform themselves nor beg pardon for their crimes, they become sinners and Allah Almighty does not like such people. It is unbecoming of a believer to plead for such people.

Peroration: It is unbecoming of a believer to plead for a cheat. One who is disliked by Allah Almighty must also be disliked by His believers.

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ
وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ
الْقَوْلِ ؕ وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴿۱۰۸﴾

108. They shy away from people but do not feel ashamed before Allah Almighty, while He is with them when they conspire that which pleases Him not. And Allah encompasses what they do.

The cheats conspire to go against the Will of Allah Almighty secretly. They are not ashamed of Him. What they fail to understand is that wherever they may be they cannot hide their schemes from Allah Almighty. Since whatever they do is done with the ability granted by Him, so they are completely in His control because He is Omnipotent. So their intrigues will cause their own ruin.

Peroration: The cheat devises schemes secretly against the Will of Allah Almighty. Allah Almighty has absolute control over all their actions. One who is regardful of Allah Almighty in private is sincere in the true sense.

هٰۤاَنْتُمْ هٰۤؤُلَآءِ جٰدَلْتُمْ عَنْهُمْ فِى الْحَيٰوةِ
الدُّنْيَا ۫ فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ الْقِيٰمَةِ
اَمْ مَّنْ يَّكُوْنُ عَلَيْهِمْ وَكِيْلًا ﴿۱۰۹﴾

109. Ah, you plead for them in this worldly life but who will plead for them with Allah on the Day of Resurrection or who will defend them.

Those who argue for the cheat in this worldly life and try to prove them right, should know that there will be none on the Day of Resurrection to plead for them with the Absolute Rewarder, Allah Almighty, and they will have no defender on that Day. He whom one cannot defend before Allah Almighty should also not be defended before people in this world.

Peroration: What is against the Pleasure of Allah Almighty should be immediately

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abandoned, otherwise one cannot escape its consequences.

وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ﴿١١٠﴾

110. And he who does some evil or does wrong to oneself and then seeks pardon from Allah, he will find Him Most-Forgiving, Most-Merciful.

A vile act is one which is not verified by the pious, while 'doing wrong to oneself' is taking into consideration other aspects of one's association with the person being supported instead of that person's integrity. When one realizes that due to some wrong one drifted away from the Pleasure of Allah Almighty, then one must seek pardon from Him because He is Most-Forgiving, Most-Merciful.

Peroration: *If an action takes one away from the Pleasure of Allah Almighty, one should abandon it immediately and beg pardon for it from Him. Then one should also endear the pious so as to provide means for one's own security. Allah Almighty is Most Forgiving, Most-Merciful.*

وَمَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ عَلٰى نَفْسِهٖ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١١١﴾

111. And he who earns sin, his earning will go against his own self. And Allah is All-Knowing, All-Wise.

Allah Almighty does not punish any one for the sin committed by someone else. Everyone is requited according to one's intention. What one earns through setting oneself towards anyone other than Allah, is unfair and one cannot save oneself from its evil consequences. It will certainly rebound on one. Allah Almighty is All-Knowing, All-Wise. One who obeys what He has Ordained can benefit from His Knowledge and Wisdom.

Peroration: *One who has set himself towards sin earns evil for oneself and it will certainly rebound on one.*

وَمَنْ يَّكْسِبْ خَطِيْٓئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ بَرِيْٓـًٔا فَقَدِ احْتَمَلَ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿١١٢﴾ ع ١٦ ١٣

112. And he who commits a wrong or sin and then blames some innocent person for it he burdens himself with calumny and manifest sin.

Error is not based on bad intention and sin is never done with good intention. One who blames one's own faults on an innocent person, infact takes upon oneself the burden of calumny and manifest sin and in consequence goes far from the Pleasure of Allah Almighty. For the sake of a temporary gain one lands oneself in eternal loss.

Peroration: *To blame one's own fault or sin on an innocent person is tantamount to landing in eternal loss.*

Evidence: In Surah **Az-Zumar,** Allah Almighty has stated: وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ

يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ ۝ And turn towards your Lord and have faith in Him before you are encompassed by torment. Then you shall not be helped. (39:54)

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكَ وَرَحْمَتُهٗ لَهَمَّتْ
طَّآئِفَةٌ مِّنْهُمْ اَنْ يُّضِلُّوْكَ ؕ وَمَا يُضِلُّوْنَ
اِلَّآ اَنْفُسَهُمْ وَمَا يَضُرُّوْنَكَ مِنْ شَيْءٍ ؕ وَ
اَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَ الْحِكْمَةَ وَ
عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ؕ وَكَانَ فَضْلُ اللّٰهِ
عَلَيْكَ عَظِيْمًا ۝١١٣

113. If you were not blessed with Allah's Grace and Mercy, a party of them would have made an attempt to mislead you. But they can mislead only themselves and cause no harm to you. And Allah has bestowed the Book and Wisdom upon you and taught you what was not known to you. And you have been highly Graced by Allah.

The companionship of the pious is the Grace of Allah Almighty (4:70). At another place, in this very Surah, Allah Almighty has stated: وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَاتَّبَعْتُمُ الشَّيْطٰنَ اِلَّا قَلِيْلًا ۝ And but for Allah's Bounty and Mercy on you, you would have certainly followed Satan, except a few (4:83). If one does not believe in the superiority of the Prophet (pbuh) then the claim of being adherent becomes meaningless, because the obedience of the Prophet (pbuh) has been regarded as the obedience of Allah Almighty. This is the reason why the use of 'you' (second person singular) here does not signify the Prophet (pbuh). Here it stands for that believer who is blessed with the Grace and Mercy of Allah Almighty because of the relationship of love with the Prophet (pbuh). A party of the disbelievers wants to mislead the faithful but those who are sincere are not misled by Satan. One who develops love for the pious is encompassed by the love of Allah Almighty, while those who try to mislead go farther in darkness. The devout take profit and loss as the Will of Allah Almighty and for this reason they are not impressed by the disbelievers and their arrogance. The devout benefit from His Commands, receive firmness from His Wisdom and Knowledge and reach their destination safely. Those who are not aware of the benefit that accrues from the companionship of the pious, suffer. This is that profound blessing of Allah Almighty because of which one achieves success in every situation.

Peroration: It is the infinite blessing of Allah Almighty because of which one attains success in every situation. Those who try to mislead the pious go deeper into darkness.

لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ
بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍۢ بَيْنَ النَّاسِ ؕ
وَمَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ
فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ۝١١٤

114. There is no good in most of their secret talks, except for him who enjoins charity or kindness or sets things right between people. And he who does it to please Allah, We will soon Grant him a great reward.

It is against social etiquette to whisper with someone in presence of others because such

whisperings create doubts and suspicions among the people who are present there. In the company of a beloved of Allah Almighty one should not speak to somebody else. Any secret talk that means well is done to win the Pleasure of Allah Almighty. It will be meant to bring the individual close to the community. One who whispers secretly (in the ear) should be asked to pay *Sadaqah* or should be told something that enhances knowledge and enables one to do one's duty in a better way, or someone's hardness is softened to inculcate better understanding among people. It is like providing support to the weak. It is highly meritorious if it is done to Please Allah Almighty. Thus that secret talk which does not mean well is certainly a Satanic one.

Peroration: *A secret talk must enjoin Sadqah, welfare and conciliation amongst people. It must be to earn the Pleasure of Allah Almighty. Anything other than this will be a Satanic conspiracy.*

115. And he who opposes the Prophet (pbuh), after becoming aware of the right path, and goes the way contrary to that of the believers, We will leave him to himself and consign him to Hell. And what an evil place indeed it is.

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَ يَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ۝ ع ١٤ ١٢

Whatever the Prophet (pbuh) says, is for the welfare of the people and for the Pleasure of Allah Almighty. Believers obediently follow, in every situation, what is Ordained by Allah Almighty and bear pure love for the Prophet (pbuh) of Allah Almighty. This is how a community is constituted. One who accepts the Prophet (pbuh) as the standard and then acts wilfully, will be left to oneself and one's destination will be Hell, a horrific place indeed, for it is the result of going against His Will who has granted the ability to do.

Peroration: *One who admits the status of the Prophet (pbuh) and yet acts wilfully is left to himself. Such a person advances towards Hell.*

Evidence: In Surah **Al-Qasas**, Allah Almighty has stated: تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا ؕ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝ We assign that home of the Hereafter (Paradise) to those who do not want domination and mischief in the land. And the good end is but for the pious. (28:83)

116. Verily, Allah does not forgive him who associates anyone as His partner and may forgive anything other than this. And he who ascribes partners to Allah strays far away from the right path.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ؕ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ۝

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Shirk (ascribing partners to Allah Almighty) is accepting Allah according to one's own liking, instead of accepting Him with reference to those whom He holds dear. This is enough to lure a storm of sin. Infact this is a way of our open enemies and is therefore, unpardonable, inexcusable. One who acknowledges the favourites of Allah Almighty and accepts Him as they enjoin will be pardoned for misdeeds because one's conduct will be free from *Shirk*. One who is guilty of *Shirk* in fact makes one's own liking the criterion, against the criterion set by Allah Almighty and goes with Satan. Togetherness with Satan means going far away from the right path.

Peroration: *To believe in Allah Almighty according to one's own liking, rather than accepting Him with reference to His dear ones is polytheism and is an unpardonable sin. One who is not with Satan and is not proud is pardonable while one who is with Satan is past redemption.*

117. In place of Allah they invoke female beings. And they invoke nothing but Satan.

اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اِنٰثًا ۚ وَ اِنْ يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ۙ﴿۱۱۷﴾

The polytheists held that the angels were women, whereas they are servants of Allah Almighty (43:19). It will be sheer ignorance and speculation to invoke anyone other than Allah Almighty. Woman is infact a 'seeker' while polytheists make her the 'sought'. Because of this quest the polytheist is taken away from the everlasting life, turned into a mere object and enlisted in things that are bound to perish. One who configurates personal desires against the Pleasure of Allah Almighty summons the rebel Satan.

Peroration: *What a polytheist says is based on ignorance and conjecture.*

118. On whom Allah cast His curse. And he said: I shall certainly take a definite share from Your servants.

لَّعَنَهُ اللّٰهُ ۘ وَقَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا ۙ﴿۱۱۸﴾

One who deliberately goes against the Ordinance of Allah Almighty is a cursed person (4:93). Allah Almighty condemns him by making him the denier of the truth and turns him blind to what is right (47:23) so that those who are striving for success can protect themselves and save their companions from Satan, their open enemy. Satan revolted against Allah Almighty by disobeying His Order and rather than complying with it he tried to know it. This is how his claim of faith in Allah Almighty proved false. After seeing his crime he said: I will certainly take my share from Your servants. It is a sign of the cursed that they harbour ill-will against the companions of the mentor.

Peroration: *One who is cursed is deaf and blind to the truth. Such a person harbours ill-will against the companions of the one from whom knowledge is acquired.*

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وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ؕ وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا ﴿۱۱۹﴾

119. And surely I will lead them astray and I will fill them with vain desires. And I will order them and they shall slit the ears of the cattle. And I will order them to alter the creations of Allah, and whosoever takes Satan as his patron against Allah, shall certainly suffer a manifest loss.

In this verse Allah Almighty has described the condition of Satan, the cursed. The objective of Satan is to lead people astray and to increase their desire for abundant riches, to relate people with the customs of their ancestors instead of obeying the Orders of Allah Almighty and His Prophet (pbuh), and thus take them away from the path of knowledge and guidance (5:104). And to order them to alter their religion (30:30). All such things are meant to encompass people with fear and grief and is the result of befriending Satan against the men of Allah. There is no greater loss than this. The first stage in going astray is the emergence of desire. In the pursuit of one's own desires one is thankless to Allah Almighty for one's present condition and entertains hope of help in future from someone other than Him. This creates lack of trust in Allah Almighty. After this evil knowledge configurates against good knowledge and one who goes astray is seen doing wrong. It is by following the men of Allah that one learns to use things according to the actual purpose of their creation. Except for this, all other ways lead to changing the intrinsic nature of creations. What is outright loss, but obstruction of the path leading to relief from fear and grief.

Peroration: *Desire for abundance of wordly riches, following customs and manners of the ancestors instead of the revealed knowledge, and the attempt to change the intrinsic nature of creations according to one's own desires, proves one's friendship with Satan. This is how the way of relief from fear and grief is hindered.*

يَعِدُهُمْ وَيُمَنِّيْهِمْ ؕ وَمَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿۱۲۰﴾

120. He holds out promise to them and instills desires in them. And whatever he promises to them is but delusion.

One likes the promise and hope offered by Satan because it is characterised with pride. Whenever a person uses the bounties Granted by Allah Almighty in accordance with one's own desires, the Will of Allah Almighty is violated and this violation will take one farther away from Him. This is pride.

Peroration: *Every promise and aspiration, the result of which is nearness of Allah Almighty is thoroughly just and right and anything contrary to it is unjust and pride.*

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121. Their abode is Hell and they will not find any place to escape from it.

اُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۖ وَلَا يَجِدُوْنَ عَنْهَا مَحِيْصًا ﴿۱۲۱﴾

The outcome of pride is Hell which one earns through one's own efforts. It is not possible to run away from it or escape it.

Peroration: *The way leading to undesirable results must be adandoned immediately.*

122. And those who believe and do righteous deeds shall soon be admitted by Us into gardens under which canals flow. They shall then live there forever. True is the promise of Allah and whose word is truer than His.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ وَعْدَ اللّٰهِ حَقًّا ۭ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ﴿۱۲۲﴾

The claim of faith is proved true through practice of righteous deeds. One who proves one's claim is rewarded with the support of Allah Almighty and is granted paradise to live in forever, where spring is always in bloom. The Promise of Allah Almighty is for our welfare and is absolutely free from any motive. It is infact a unique feature of the dignity of His Promise. The reason being that He is absolutely free from needs. Inspite of being the Master of all and everything He has not reserved anything for Himself. Therefore, who can be truer to one's words than Him. Whoever is truthful will be with Allah Almighty–the Most Truthful of all.

Peroration: *The claim to faith is proved through righteous deeds. One who is true is marked for Paradise. Our promise must be for public welfare. One who is truthful is always with Him, the Most Truthful of all.*

123. It neither depends upon your hopes, nor does it rest upon the wishes of the people of the Book. Whoever does evil shall be requited for it. And he will neither find anyone as his friend nor any helper against Allah.

لَيْسَ بِاَمَانِيِّكُمْ وَلَآ اَمَانِيِّ اَهْلِ الْكِتٰبِ ۭ مَنْ يَّعْمَلْ سُوْۗءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿۱۲۳﴾

This warning is for the infidels that goodness does not rest upon anyone's hope. One who does an evil deed shall be requited. Every act that is based on pride is certainly a bad one and shall have a bad result. One who has done an evil deed will find no recommendation and help to any avail before Him Who is the Absolute Rewarder. One who does not love Allah's friend is not liked by Him. That friendship alone is lasting

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which is founded upon the fear of Allah Almighty, every other kind of friendship eventually results in enmity.

Peroration: *Reward or retribution does not result from anyone's hope or desire. One who commits an evil deed and is proud shall not be able to save oneself from the punishment for misdeeds.*

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ نَقِيْرًا ﴿١٢٤﴾

124. And one who does a good deed, man or woman, and is a believer, shall be admitted to Paradise and shall not suffer any inconvenience whatsoever.

A good deed is one in which the likes of Allah are liked and dislikes are disliked. Everyone who does it, regardless of gender, is for Paradise. Those who do not look towards anything except the Pleasure of Allah Almighty, shall not suffer any inconvenience whatsoever on the Day of Judgement.

Peroration: *The respect and excellence of one who is respectful of Allah Almighty, proves the excellence of a deed. It is men and women of this kind who are marked for paradise. One who does not look towards anything except the Pleasure of Allah Almighty shall not suffer any inconvenience whatsoever on the day of Judgement.*

وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ﴿١٢٥﴾

125. And who has a better religion than him who submits himself entirely to Allah and does good deeds, and follows Ibrahim (pbuh), whom Allah pronounced His friend.

One whose companionship imparts good conduct and who is a source of comfort is a follower of the perfect religion. According to Allah Almighty the criterion of adoration is that one should always look for His Pleasure, perform good deeds, and follow the way of *Ibrahim* (pbuh).

Peroration: *According to Allah Almighty, the best religion is of one who is always striving to attain His Pleasure, who does not care what people are doing to one but who is always mindful of what one is doing for them and who follows the way of Ibrahim (pbuh).*

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا ﴿١٢٦﴾ ع ١٥

126. And to Allah belongs whatsoever is in the heavens and on the earth, and Allah encompasses everything.

Allah Almighty is the Creator of all and everything. It is He Who is the Sustainer of the worlds. Thus, whatsoever is in the heavens and on the earth belongs to Him. He

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encompasses everything with Power as well as Knowledge. It is His Order which prevails in the whole universe. It is His Might which is perfect. In the use of something if one transgresses the limits set by Allah Almighty, one is sure to suffer loss.

Peroration: *One must always respect the limits set by Allah Almighty when one makes use of anything in one's possession. This is the secret of success.*

Evidence: In Surah **Fussilat,** Allah Almighty has stated; قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهٖ مَنْ اَضَلُّ مِمَّنْ هُوَ فِيْ شِقَاقٍ بَعِيْدٍ ۝ Say: Tell me, if it (the Qur'an) is from Allah, and you disbelieve it, then who is more astray than the one who, in his obduracy, is far away (from Allah's Right Path and His Obedience). (41:52)

127. And they ask you for a religious verdict in respect of women. Say: Allah instructs you about them, and what is recited to you in the Book concerning the orphan females, and what has been instructed about helpless children to whom you do not give what is prescribed and you are not inclined to marry them and that you should be just in the case of orphans. And whatever good you do Allah is aware of it.

وَيَسْتَفْتُوْنَكَ فِي النِّسَآءِ ۭ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّ ۙ وَمَا يُتْلٰى عَلَيْكُمْ فِي الْكِتٰبِ فِيْ يَتٰمَى النِّسَآءِ الّٰتِيْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۙ وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ۭ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ۝

The system produced by one's intellect obstructs the establishment of justice. It benefits a small number but harms many. When one is sure to gain true knowledge it is natural to raise questions regarding difficulties which arise in the process of learning. Inheritence was considered to be the right of those who fought against the enemies and brought booty with them. Under this system orphan females and weak children were deprived of their due share. When religious verdict was asked in this respect the response was that inclination to marry orphan females and justice to the orphans were noble deeds. If people are inclined to marry orphan and helpless women it promotes a wholesome development of society and gives a fillip to dynamism in life. If orphans are treated justly it gives a sense of security to every member of the society. When people become confident of their own welfare and that of their future generations, then great examples of good social living become commonly manifest. One who intends to do good, no matter whether one does it openly or secretly, is known to Allah Almighty.

Peroration: *To acquire true knowledge one must ask for a religious verdict regarding man-made law. Orphans should not only be given their due rights but also granted a respectable position in society, to the extent that no one even thinks of picking a quarrel*

with them. It is essential for the establishment of a just social order. Allah is fully aware of every noble deed, no matter whether it is done in public or private.

وَاِنِ امْرَاَةٌ خَافَتْ مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ؕ وَالصُّلْحُ خَيْرٌ ؕ وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ؕ وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۱۲۸﴾

128. And if a wife fears ill-treatment or desertion from her husband there is no blame on them if they arrange an amicable settlement between themselves and such settlement is best, and souls are swayed by greed. And if you are compassionate and are fearful of Him, Allah is Well-Aware of your doings.

When a woman is afraid of ill-treatment or estrangement from her husband then both should try to remove the doubts lacerating their feelings because this is the basis of reconciliation. Reconciliation is the best course. There will be no sin on them if in view of this both the parties reduce their rights. Because of covetousness and greed, souls become fearless of Allah Almighty and tend to be unkind. Those who guard themselves against their covetousness achieve success (59:9). *Ihsan* signifies that if someone finds solace by surrendering one's rights then it is better to do so in his favour, while *Taqwa* is that course of action which is not changed by any vector. It is the Pleasure of Allah Almighty which should be kept constantly in view. This is what they do who practically believe that Allah is All-Aware.

Peroration: *It is no sin to try to remove doubts lacerating one's mind and feelings nor is there any sin in reducing the burden of one's own rights. Reconciliation is better. Where greed is dominant there will be neither Ihsan nor Taqwa. The practice of Ihsan and Taqwa proves one's belief in Allah Almighty.*

وَلَنْ تَسْتَطِيْعُوْٓا اَنْ تَعْدِلُوْا بَيْنَ النِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كُلَّ الْمَيْلِ فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ؕ وَاِنْ تُصْلِحُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿۱۲۹﴾

129. And you will not be able to be fair and just between your wives even if you have an ardent desire to do so. But do not let it happen that you incline towards one and leave the other in suspension. And if you reform yourself and fear Allah, verily, Allah is Most Forgiving, Most Merciful.

It is impossible to be just with wives, especially when they are greedy and covetous, no matter how ardently man desires it. It is incumbent upon man that he should not be inclined towards one wife so that the feeling of suspension takes over the other. Balance between them should be maintained with reference to quantum and quality of provisions.

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This will be a practical measure of reform. And if one's relation with each of his wives is for attaining the Pleasure of Allah Almighty, it will be fear of Allah. Grace and Mercy of Allah shall be bestowed upon him who attains this excellence.

Peroration: *It is difficult to deal equitably between wives. It is impossible to maintain balance between expectations and desires. A husband must provide the necessities of life to his wives in a just and equitable manner and seek in all matters the Pleasure of Allah Almighty. It is only then that he can benefit from the forgiveness and mercy of Allah Almighty.*

وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ؕ وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ﴿١٣٠﴾

130. If the two separate, Allah shall provide to both from His bounty. And Allah is indeed Bountiful. Wise.

If the couple is aggrieved from each other and there is no possibility of reconciliation, then the only solution to the problem is separation. When the two will separate Allah Almighty shall grant each of them abundance from His bounty. In such a situation, it is natural to take recourse to contentment. The reason being that the past experience makes them more cautious. Then one becomes more fervent in one's supplication to Allah Almighty for help. In response to their supplications, Allah Almighty Grants them conveniences in their matters as He is Bountiful, Wise.

Peroration: When there is no possibility of reform and grievances of the couple against each other go on increasing then it is good for them to resort to separation.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ؕ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ﴿١٣١﴾

131. And to Allah belongs all that is in the heavens and on the earth. And We Ordained those who were granted the Book before you and to you also to fear Allah. And if you disbelieve, verily to Allah belongs all that is in the heavens and on the earth. And Allah is the Bestower, Praiseworthy.

Since Allah Almighty is the Creator of all and everything therefore, whatever is there belongs to Him. Whenever and whatever has been Ordained by Him, is for the welfare of mankind. If there is increase in the fear of Allah Almighty it is a proof of increase in true knowledge. Wheresoever, things will be used for the Pleasure of Allah Almighty, the course of life will become easier and peace of mind will replace fear and grief. If one goes in the opposite direction–takes to disobedience of Allah Almighty then it is the disbeliever who shall suffer loss as Allah has no need and sustains everyone with Knowledge.

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Peroration: *If the Pleasure of Allah Almighty is the objective then His fear would make the way easy and the destination shall rush towards one's feet otherwise one will be over taken by hardship. The Pleasure of Allah Almighty is a source of convenience and balance in personal and social life.*

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿۱۳۲﴾

132. And to Allah belongs all that is in the heavens and all that is on the earth and Allah suffices as the Benefactor.

When Allah is the Owner of all that exists and He is also the Omniscient then there can be none else a Greater Accomplisher and Guardian than Him. It is He Who can fulfill every need at any time, at any place and in any measure. And there is none who can question Him for anything that He does.

Peroration: *It is He Whose togetherness creates this confidence that whatever has been created is for mankind and mankind He has made for Himself.*

اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ بِاٰخَرِيْنَ ؕ وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ﴿۱۳۳﴾

133. If He so Wills He could destroy you and create another race. Allah has the Power to do so.

Those who are living in the present times have not come here on their own and their return is not subject to their own will. The Omnipotent, Allah Almighty, Who has brought them here and is providing sustenance to them, also has the power to replace them.

Peroration: *If life is not being spent with full devotion to Allah Almighty it loses its meanings.*

مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ؕ وَكَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا ﴿۱۳۴﴾ ع ۱۹/۱۶

134. He who seeks reward in this world, then Allah is the Bestower of rewards in this world and the Hereafter. And Allah Hears and Sees everything.

Everyone is answerable to Allah Almighty for the course of action adopted in life. If one's objective in life is not the Pleasure of Allah Almighty then obviously one's aim will be worldly benefits, which are infact, provided by Allah Almighty for mankind. One who strives to attain the Pleasure of Allah Almighty, will have reward in both the worlds, in this world and the next, as one's good deeds will remain alive. It is Allah Almighty Who can make a person successful in every situation because He hears and sees everything.

Peroration: *If what we hear and see is subject to the Pleasure of Allah Almighty, then our deeds will remain alive and will be rewarded in both the worlds, in this world and the next.*

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Evidence: In Surah **Saba**, Allah Almighty has stated: اَفَلَمْ يَرَوْا اِلٰى مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ اِنْ نَّشَاْ نَخْسِفْ بِهِمُ الْاَرْضَ اَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَآءِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّكُلِّ عَبْدٍ مُّنِيْبٍ ۝ Have they not seen that the heavens and the earth lies before them and behind them. If We so Willed We could cause them to sink in the earth, or cause the fragments of the sky to fall upon them. There is a sign indeed for every faithful servant of Allah who turns to Him. (34:9)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰۤى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۫ فَلَا تَتَّبِعُوا الْهَوٰۤى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗۤا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝۱۳۵

135. O believers! Stand firm for justice, as witnesses to Allah, even against yourselves, or your parents, or your kins. If someone is rich or poor, Allah is the Well-Wisher of both. Therefore, follow not your desire so that you may be able to act equitably. Whether you twist your words or evade Truth, then verily Allah is Well-Aware of what you do.

Justice in the true sense signifies that our liking is withheld before the liking of Allah Almighty. In matters concerning others where the judge does not have any kinship with the parties in a dispute, it is relatively easy to dispense justice and deal according to Divine Injunctions. But it does not establish justice. Justice is actually established when the judge is fully inclined towards Divine Pleasure, when one is a witness to oneself, one's parents and close relatives and does not take notice of anybody's richness and poverty because such consideration is tantamount to superceding what is Ordained by Allah Almighty. One who will pursue one's own desires will not be able to dispense justice. When justice is established in a society there is increase in virtues and efficiency and relations among people are purged of fear. This is how light spreads and darkness contracts. When desire takes a delicate form then complication can be seen in expression or one evades the truth. When one uses equivocal words to create meanings of one's own liking in speech it is termed as twisted speech. And when the person in need of justice is not given support it is evasion from truth. Allah Almighty is well aware of everything and knows what is being done by everyone.

Peroration: Justice is established by giving true testimony even in matters concerning one's own self, one's parents and near relatives, solely to attain the Pleasure of Allah Almighty and by not claiming any favour whatsoever. Justice is never established if one goes beyond what is Ordained by Allah Almighty. It is possible to establish justice if one is relieved of the craze for the satisfaction of one's own desires. Twisted speech or evasion from the truth proves lack of trust in Allah Almighty. Righteous deeds prove one's belief that Allah Almighty is Aware of everything.

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يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَ الْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ؕ وَمَنْ يَّكْفُرْ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ﴿۱۳۶﴾

136. O believers! Believe in Allah, and His Messenger Muhammad (pbuh), and the Book which He has sent to his Messenger (pbuh), and the Scripture which He sent earlier. And whosoever disbelieves in Allah, His angels, His Books, His Messengers (pbut) and the Last Day, then he has strayed far away.

Profession of Faith is the first stage, its practice is the second, and knowledge is the third stage. One who qualifies all the three stages attains the honour of being devout. The claim to Faith will be proved by verbal profession of it. And verbal profession will be proved true by its practice. Here the believers are being exhorted to believe in Allah and His Messenger *Muhammad* (pbuh). They are also exhorted to believe in that Book which has been sent to His Messenger (pbuh) and those that have been sent earlier. Belief in Allah and His Messenger (pbuh) signifies that their pleasure should be given priority in every matter. One should not look for anything except their pleasure, no matter what the situation is. Belief in the Holy Qur'an signifies that it is accepted as a guide, mercy and remedy for the pious and is free from every kind of doubt and error, and it confirms the Books which were sent down on the Prophets (pbut) of the past. Whatever has been sent down by Allah Almighty is the absolute truth. The past gives glad tidings of the present, the present verifies the past. Compliance of one's order signifies that it should be heard and followed and no effort should be made to change it to one's own desire. One who denies Allah Almighty, His angels, His Books, His Messengers (pbut) and the Last Day, will go far away from the right path. One will definitely use one's capabilities like those who always incur loss.

Peroration: *The claim which is not supported by evidence does not prove true. Practical faith signifies that one does not have any aim except the attainment of the Pleasure of Allah Almighty and His Messenger Muhammad (pbuh). Nor should one try to change Divine Injunctions according to one's own understanding. All such matters the acceptance of which is a means to success, their denial is sure to cause loss.*

اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ﴿۱۳۷﴾

137. Verily, those who believe, then reject Faith then believe and reject Faith, and go on increasing in disbelief, Allah will never forgive them nor guide them.

If Faith is verbal pronouncement, its nature is that of a declaration. If this promise and declaration is fulfilled, then the claim to Faith is proved true. If instead of following the

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Prophet (pbuh) one acts wilfully and disavows one's Faith. If through the force of circumstances one turns to submission again and resolves to stick to Faith and follows the one who knows better, and follows without knowing the significance of that person's statement and action, this will be a renewal of one's claim to Faith. After this, many opportunities will come in succession in which it will be judged whether one is fulfilling the covenant one has made or going against it. If one acts wilfully, it will be infidelity and the consequence of it would be that one's desires would gain greater hold over him. This is unpardonable. It is sinful and guidance is never granted to a sinner.

Peroration: *One who follows the Prophet (pbuh) and accepts guidance but then forsakes that guidance and goes by one's own desires, once again accepts the guidance and then again goes by one's own desires, this oscillation makes one sinful and in consequence one goes far away from salvation and guidance. (13:15)*

بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمَا ۙ﴿۱۳۸﴾

138. Announce to the hypocrites that there is a grievous torment for them.

One who makes a claim to Faith, then goes back on one's words, and inspite of guidance from the more knowledgeable goes by one's own desires, is a hypocrite. One who seeks comfort in one's own desires rather than knowledge, is proceeding towards a grievous torment and should be informed of one's sad end.

Peroration: *Warning the hypocrite about the sad end, clearly proves the righteousness of the truthful informer, the Prophet (pbuh).*

اَلَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ؕ﴿۱۳۹﴾

139. Those who befriend the disbelievers instead of the believers, do they seek honour with them. Verily, all honour belongs to Allah.

Honour belongs to Allah, His Messenger (pbuh) and the believers. The hypocrites do not know that one who is included among the believers will be respectable. On the contrary one who will seek honour among the disbelievers will be a hypocrite and will be proceeding towards dishonour.

Peroration: *One who wants to befriend the disbelievers, rather than the believers is a hypocrite and is not on the honourable path.*

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖۤ ۚ اِنَّكُمْ

140. And verily it has been ordained in the Book that when you hear the denial and ridicule of the verses of Allah, do not sit in their company until they turn to a different topic,

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إِذًا مِّثْلُهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنٰفِقِينَ وَ الْكٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

otherwise you will be like them. Surely Allah will gather the hypocrites and the disbelievers in Hell.

It is the dignity of the believers that they invite the disbelievers from darkness to light. But when the disbelievers deny and ridicule the Truth, then they are not on the receiving end. Then the believers should not sit with them. The non-acceptance of Truth is infidelity and to give it a meaning of one's own liking is tantamount to ridiculing it. Both these things obstruct the way of understanding. In such a situation it is sinful to sit with them. If they turn to some other subject then it is permissible to sit with them, because they are then not swayed by their overweening pride. Hypocrites and disbelievers consider their own knowledge sufficient as compared to the Pleasure of Allah Almighty and because of their activities against His Pleasure they advance towards Hell. That is where they (hypocrites and disbelievers) will be gathered.

Peroration: *When people are denying and ridiculing the truth it is sinful for the believers to sit with them. When someone is disposed to receive guidance then one looks towards the giver, the guide. The ultimate destination of the unbelievers and hypocrites is Hell.*

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ ۖ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ ۖ وَإِنْ كَانَ لِلْكٰفِرِينَ نَصِيبٌ ۙ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِينَ ۚ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكٰفِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ ع ١٦

141. Those who are always on the look out for you say to you in the event of your victory: Were we not with you. If they are a part of the disbelievers they say to them, Did we not surround you and save you from the believers. Allah will judge between you on the Day of Resurrection and Allah will not give the disbelievers a way over believers.

A hypocrite always follows selfish desires. If the believers gain victory, then in persuasion of desire, talks of one's togetherness with them. If the object of *Jihad* is anything other than the Pleasure of Allah Almighty it will be outright hypocrisy, if it is for the Pleasure of Allah Almighty then there remains no question. Disbelievers too are sometimes granted concession and respite so that they may reform themselves. If the disbelievers make use of this opportunity they can turn to the Right Path. If the disbelievers gain a temporary victory, the hypocrites demand their share from them and also remind them of their services. When deeds will be requited the result will come forth. Then it will become clear which way one had followed. Disbelievers can never gain victory over the believers because the latter have the support of Allah Almighty, the

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Causer of all Causes, while the disbelievers are dependent on the physical means which are always subject to the Order of Allah Almighty.

Peroration: *Hypocrites are always after their vested interests. On the Day of Resurrection all will be requited for their actions. Disbelievers can never find a way to gain domination over the believers.*

Evidence: In Surah **Al-Hadeed,** Allah Almighty has stated: لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ His is the kingdom of the heavens and the earth. It is He Who gives life and causes death, and He has the authority over everything. (57:2)

اِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ خَادِعُهُمْ ۚ وَاِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى ۙ يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ اِلَّا قَلِيْلًا ۝ ۚ

142. Verily, the hypocrites deceive Allah but He will cause them to go astray. And when they stand for prayers they stand with lethargy, only to show to people and they seldom remember Allah.

Hypocrites try to deceive Allah Almighty and the believers by being with them in public, whereas privately they are with Satan. They accompany the believers with the intention of ridiculing them. To think that one's condition is hidden from Allah Almighty is deception on the part of the hypocrites, while Allah Almighty deceives them by defeating hypocrites by their own schemes. The consequences, which the hypocrites try to escape, shackle them. They do not find an honourable way out for themselves. Since their heart is with evil, they do not have fear of Allah at heart when they pray. They stand up for prayer lazily. The real purpose of praying is to show the public that they are offering prayer. Every deed becomes meaningless when it is not done with the intention of attaining the Pleasure of Allah Almighty. The hypocrites are often overwhelmed by their own likes. When they find themselves in the company of the believers, they remember Allah Almighty. This is the reason the adjective 'little' has been used for the remembrance of Allah Almighty on their part.

Peroration: *Allah Almighty knows the innermost secrets of hearts. To think that one is hiding one's true condition from Him amounts to deceiving Allah Almighty. One who is a hypocrite has one's designs turned against one by Allah and is then disgraced. To stand up in prayer lazily indicates lack of fear of Allah Almighty. To offer prayer for public display is practically the denial of the Pleasure of Allah Almighty. Scant remembrance of Allah Almighty proves that one is mean and given to talking nonsense. All these are signs of hypocrisy.*

مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ ۖ لَآ اِلٰى هٰٓؤُلَآءِ وَلَآ اِلٰى

143. Wavering between this and that, belonging neither to these nor to those, and you

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will not find a way for him whom Allah sends astray.

هٰٓؤُلَآءِ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ۝۴۳

Hypocrites neither accept the truth straight away nor deny it outright. In consideration of their vested interests they sometimes go to one side and sometimes to the other. This is how their loyalty is not identified by any side. They go astray because of their lewdness. Whenever one adds one's personal likes to the Ordinance of Allah Almighty, one loses the way and is overwhelmed with uncertainty. One whom Allah Almighty causes to go astray, finds no way out.

Peroration: *Hypocrites waver between the acceptance and denial of the truth. If one tries to deceive the Guide then one is lost in wilderness and the way of salvation is obstructed.*

144. Believers! Do not make disbelievers your friends instead of the believers. Do you wish to give Allah a clear proof against yourselves.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ اَتُرِيْدُوْنَ اَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ۝۴۴

Friendship with the believers is established through those who are loved by Allah Almighty and it is for His sake. This friendship is not based on any vested interest. Friendship with the disbelievers means going away from those whom Allah Almighty holds dear. It is, like ensuring loss for oneself.

Peroration: *It is unbecoming of believers to befriend the disbelievers. Such friendship indicates lack of trust in Allah Almighty, and being counted among the losers amounts to furnishing proof against oneself.*

145. Verily, the hypocrites will be in the lowest level of Hell and you will not find any helper for them.

اِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ۝۴۵

The word *Darjat* (grades) is used for exaltation, while the word *Durk* is used when there is a downward trend. The hypocrites become sinful because they try to mix their own likes into the truth which is sinful attitude and Allah causes them to go astray. This is the reason why there is severe punishment for such people and no one can save them from it.

Peroration: *It is the hypocrites who are sinful and who deserve the severest punishment. It will be impossible for them to escape from requital on the Day of Resurrection.*

146. Except those who repent and reform and hold fast to Allah and make their religion pure for Allah, then they are with the

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ؕ وَ

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سَوْفَ يُؤْتِيهِمُ اللَّهُ أُجُورَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

believers. And Allah will soon grant a great reward to the believers.

One who abandons hypocrisy, repents, and reforms oneself through the pious, holds fast to the Pleasure of Allah Almighty, and becomes so pure that one does not desire anything other than His Pleasure, one practically accepts what is termed in the Qur'an as أَلَا لِلَّهِ الدِّينُ الْخَالِصُ Surely, pure religion is for Allah only (39:3). One who achieves togetherness with the believers, is blessed with honour and is exalted. Allah Almighty soon Grants eminent reward to such pious people. They are relieved of fear and grief and pleasure keeps them contented.

Peroration: *One who renounces hypocrisy, reforms oneself, and holds fast to the Pleasure of Allah Almighty is soon blessed with honour because of togetherness with the pious. Then one is soon graced with an eminent reward.*

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

147. Why should Allah punish you when you are thankful to Him and affirm belief in Him. And Allah is All-Appreciative All-Knowing.

One who is thankful to Allah Almighty and affirms belief in Him, does not regard what Allah Almighty has granted as due to one's own efforts, nor does one reserve that for oneself. One spends with the confidence that what one has is enough for the fulfillment of all obligations that devolve upon one for the expression of servitude to Allah Almighty. For such a person the Prophet (pbuh) is the perfect standard. One who attains this stage, has one's past lapses effaced. Allah Almighty Values this condition, Likes this servitude, and Grants more knowledge to one. In Surah **Az-Zumar**, Allah Almighty has stated: وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ And turn in repentence and in obedience with true Faith to your Lord and submit to Him, before torment comes upon you, then you will not be helped. (39:54)

Peroration: *If one lives in the state of Faith and Thankfulness then one's past sins are eliminated. Then there is no scope for torment. The epithet 'Shuker' (thankfulness) with reference to Allah Almighty is recognition of a believer's servitude, while the use of this epithet with reference to a believer is expression of gratitude to Allah Almighty for His bounties. Thanksgiving increases the knowledge of a believer.*

لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

148. Allah does not like the publicity of bad actions but by him who has been wronged. And Allah is indeed All-Hearing, All-Knowing.

When the oppressed will talk about the oppressor what one would say will be about

one's own condition and will be proportionate to the oppression perpetrated on one. The oppressed always protests when one's rights are usurped. If one keeps in view that Allah Almighty has heard what one said and He knows it, then it becomes easy for one to refrain from publicising the oppression.

Peroration: *Except for one whose right has been violated, it is incumbent on all others to avoid publicity of an evil. If the oppressed believes that it is impossible to think of any help greater than that of Allah, and He is All-Hearing, All-Knowing, then one would not waste one's time and energy in publicising the wrong done to one by the oppressor.*

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوٓءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

149. Whether you do good openly or in secret, or pardon others for wrong done to you, verily, Allah is All-Forgiving, All-Powerful.

Virtue is an act that helps one fulfill one's obligation to righteonsness. Whether the beneficiary declares the help given to one or keeps it secret, it is fair both ways. If one declares it one should do it with the conviction that one's benefactor has done good to one to attain the Pleasure of Allah Almighty. Allah Almighty will bless a beneficiary who accepts His favour with trust in Him. The declaration of benefit on one's part will bring one near Allah Almighty, Who will come to know of the good deed. The help to be kept secret is the one given in a state of crisis when the benefactor adopts a way which is not possible in ordinary circumstances. If one ignores a wrong, one should do it with the conviction that one who has done wrong has done so because of ignorance. This is how one who forgives the wrong will have the blessing of Allah Almighty, Who is All-Forgiving, All-Powerful. This is the purpose of life of the true servants of Allah Almighty.

Peroration: *Virtue always helps in the fulfillment of righteous obligation. What is declared is of permanent nature, while what is hidden is transitory. Before pardoning it is essential to believe that one who has done some wrong has done it due to his ignorance. Then one who forgives will receive the companionship of Allah Almighty, Who is All-Forgiving, All-Powerful.*

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَ يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَ يَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَّ نَكْفُرُ بِبَعْضٍ وَّ يُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذٰلِكَ سَبِيلًا ﴿١٥٠﴾

150. Verily, those who deny Allah and His Messengers (pbut) and want to create distinction between Allah and His Messengers (pbut) and say: We accept some and deny others, and want to create a midway in it.

Allah Almighty is the Creator of everything. He has provided a standard of guidance for

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people in all times. Submission to the Messengers (pbut) furnishes the proof of submission to Him. One who follows them attains the honour of being practically true. It is the dignity of the Messenger (pbuh) that he does not say anything on his own. Everything that he says is Ordained by Allah Almighty. It will be highly unjust if somebody creates distinction between the Orders of Allah Almighty and His Messenger (pbuh). Those who believe in some Messengers (pbut) and deny others try to create a wedge between their own liking and the Pleasure of Allah Almighty. To place one's own suggestion against the Pleasure of Allah Almighty is His denial.

Peroration: *Allah's Messenger (pbuh) does not say anything on his own. What he says is Ordained by Allah Almighty. Since the Messengers (pbut) of Allah Almighty have always been the ultimate model for guidance it is essential that we believe in all of them. To try to create distinction between Allah Almighty and His Messengers (pbut) or to place one's own suggestion in the presence of His Order amounts to His outright denial.*

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

151. They are in fact the disbelievers and We have prepared a humiliating torment for them.

Satan claimed that he believed in Allah Almighty. When he defied the Order of Allah Almighty his defiance was based on his distinction between Allah Almighty and His Messenger (pbuh). Allah Almighty Grants His own Word to one who does not speak with reference to one's desires. Thus the Messenger's (pbuh) disobedience is in fact the disobedience of Allah Almighty. This is disbelief in actuality. Such people take their own suggestion as a source of honour for themselves, when infact it is a source of humiliation and is the outcome of their own misdeeds.

Peroration: *Discriminating between Allah and the one whose word is the word of Allah is always a source of humiliation Honour belongs to Allah Almighty, His Messenger (pbuh) and the believers.*

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ ع

152. And those who affirmed their faith in Allah and His Messengers (pbut), and did not differentiate among them, unto them He will soon bestow their rewards. And Allah is Most-Forgiving, Most-Merciful.

To believe in Allah Almighty is a claim. Belief in His Messenger (pbuh) is its practice. The claim that is not supported by the evidence of practice is not proved. Those who are sincere in their Faith do not discriminate between Allah and His Prophets (pbut). They always believe in Allah through His Messenger (pbuh). They accept the Messenger (pbuh) as the trustworthy counsellor and love him. Such people are sure to succeed in this world

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and the next. When somebody accepts the true Faith in present and enters Islam completely then his past is effaced. He is Graced with His Pardon and Mercy.

Peroration: *If one believes in Allah with reference to His Messengers (pbut) then one believes in Him in the real sense. This is how his past omissions are blotted out. This is the way to benefit from His Pardon and Mercy.*

Evidence: In Surah **Ash-Shu'a'ra**, Allah Almighty has stated: فَلَوْ اَنَّ لَنَا كَرَّةً فَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝ (When the disbelievers face the consequences of their deeds they will say) Only if we were given a second chance, we would be among the believers. (26: 102)

153. The people of the Book ask you to bring a Book to them from the heaven. They had asked Musa (pbuh) a thing greater than that. Then they had said: Show to us Allah manifestly. Because of their grievous wrong a thunderbolt seized them. Then after manifest signs they took to the worship of the calf. Yet We pardoned them and gave Musa (pbuh) clear domination.

يَسْـَٔلُكَ اَهْلُ الْكِتٰبِ اَنْ تُنَزِّلَ عَلَيْهِمْ كِتٰبًا مِّنَ السَّمَآءِ فَقَدْ سَاَلُوْا مُوْسٰٓى اَكْبَرَ مِنْ ذٰلِكَ فَقَالُوْٓا اَرِنَا اللّٰهَ جَهْرَةً فَاَخَذَتْهُمُ الصّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ ۚ وَاٰتَيْنَا مُوْسٰى سُلْطٰنًا مُّبِيْنًا ۝١٥٣

It should not be surprising if the people of the Book asked that a Book should be sent unto them from heaven, because in the past they said something of far greater ignorance. When they said to *Musa* (pbuh) that they will not believe in Allah without seeing Him they were immediately seized by the thunderbolt. Then they were raised to life after their death so that in the respite granted to them by Allah Almighty they should prove their sincerity by submitting to Him and show gratitude to Him. Those who were liberated from the slavery of Pharaoh by *Musa* (pbuh), were granted passage by the sea and the followers of Pharaoh were drowned in that very sea right before them. The people of *Musa* (pbuh) were granted the shade of clouds. Food in the form of *Manna* and *Salva* was sent from heaven for them. They were given pure things for their sustenance. But they showed little regard for all this. When *Musa* (pbuh) was summoned for forty nights they took to worshiping the calf in his absence. Those who do not dissuade from doing what they like, inspite of seeing manifest signs of truth, the idea behind their questions is not seeking the truth. It is the dignity of Allah Almighty that He Grants ease and convenience, Forgives sins and Elevates those who purge themselves of contradictions. It was essential for them to acknowledge the eminence of *Musa* (pbuh) through their own experiences and observations but when they followed their own caprices *Koh-e-Toor* (Mount Sinai) was raised above them to take covenant from them. And it was said to them: خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ۝ Hold fast to that which We have given you, and remember that which is therein so that you become fearful of Allah.

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(2:63) This was clearly domination of *Musa* (pbuh).

Peroration: *If the essence of question is to seek guidance then one can benefit from the devout. But when one is keen to follow one's own desires, rather than appreciating the knowledge, then raising a question means dissension. In their struggle to defeat the truth, disbelievers of the past have been destroyed. This is the way of Allah Almighty and His Way never changes.*

وَرَفَعْنَا فَوْقَهُمُ الطُّوْرَ بِمِيْثَاقِهِمْ وَقُلْنَا لَهُمُ
ادْخُلُوا الْبَابَ سُجَّدًا وَّقُلْنَا لَهُمْ لَا تَعْدُوْا فِي
السَّبْتِ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ﴿١٥٤﴾

154. And We raised above them Koh-e-Toor to take pledge from them. And We said to them: Enter the doorway in prostration and do not exceed the prescribed limits set for Saturday, and We took from them a solemn pledge.

One who does not value one's experiences and observations and does not make them a means of attaining His nearness, is ungrateful to Allah Almighty for the capabilities Granted by Him. One reaches a stage when one has to say clearly that one would never show any slackness in believing Allah Almighty with reference to His beloved, nor prefer one's own desires over what is Ordained by Him, nor would one ever harbour doubts. It is a solemn pledge. One who makes such a pledge must forthwith renounce one's personal desires otherwise one is immediately exposed to destruction when the breach of pledge is established. After their liberation from the slavery of the Pharaoh, the people of the Book were ordered to enter a town where they could eat from anywhere. They were ordered to make prostration while entering its gate and beg pardon from Allah Almighty for their sins. But they changed the Divine Injunction and in consequence were afflicted with torment from the heavens for breach of the Order. Similarly, they were also afflicted with torment who exceeded the limits prescribed for them for Saturday. One who is made to give a solemn pledge, is given the last chance to prove one's integrity.

Peroration: *One who does not value one's own experiences and observations and does not avoid pursuing one's own desires, by one's constant ingratitude for the capabilities Granted by Allah Almighty, is at the terminal stage. One has to finally resolve that in this opportunity granted to prove one's integrity, one will not harbour any doubt. This is a solemn pledge.*

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ وَكُفْرِهِمْ بِاٰيٰتِ اللّٰهِ وَ
قَتْلِهِمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ وَّقَوْلِهِمْ قُلُوْبُنَا
غُلْفٌ ؕ بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا

155. They have earned Divine displeasure because they broke the covenant, rejected the Relevations of Allah and fought unjustly with the Messengers (pbut) and for saying: Our hearts are wrapped. Nay, Allah has sealed their hearts for their

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blasphemy, so they believe not but a few. يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

Breaking of the covenant, denial of Divine Revelations, fighting unjustly against the Prophets (pbut) and deliberate defiance of their teachings with the contentions that what is said to them does not effect them because their hearts are wrapped up, all these are signs of disbelief. One who tries to mould the truth to one's own liking is past redemption. Then one's heart is sealed and hearing is blocked and vision is veiled. Those who pursue their desires are many but those who remove their self-contradictions are few. Only those are the believers who remove their self-contradictions.

Peroration: *Violation of covenant, denial of Divine Revelations, enmity with those whom Allah Almighty holds dear, and obduracy are the symptoms of disbelief. One who tries to change the truth according to one's own desires is heading towards darkness, while one who tries to conform to the truth advances towards light. The acceptor of faith is the one who turns towards light.*

156. And for their disbelief and for their uttering against Maryam (pbuh) an awesome calumny. وَّبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

The essence of disbelief is denial of the truth, and expression of ingratitude on what is granted by Allah Almighty. And to doubt those who deal with the creatures of Allah Almighty for His sake only, and fail to present any proof of validity of their doubt is a grievous calumny. The performance of the people of the Book has been mentioned to show the contradiction between their present and their past.

Peroration: *The rejection of the truth and expression of doubt about the model of Truth are akin to leveling a grievous slander.*

157. And for their saying, that we have slain Isa, son of Maryam (pbuh). And neither did they slay him nor did they crucify him, but only a likeness of him. And those who differ with it are surely in doubt. They have no knowledge of it, except for the conjectures that they make. And surely they did not slay him. وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۚ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

The people of the Book claim that they slew *Isa* (pbuh), the Messenger of Allah Almighty, and crucified him. This claim of theirs is wrong. In Surah *Al-Ahqaf,* Allah Almighty has stated: وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾ And he who does not respond to the one who invites to Allah, he cannot frustrate Allah's plan

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on earth, nor can he have any protector against Him. All such men are in manifest error (46:32). In Surah **Al-Momin** Allah Almighty states: إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝ Verily, We provide support and success to our Messengers (pbut) and believers both in this world and the Hereafter. In Surah **Âl-e-Imran** Allah Almighty has stated: إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ If Allah helps you, none can overcome you (3:160). It becomes evident from this that no Prophet (pbuh) has been slain. The people of the Book were free to accept or reject *Isa* (pbuh). They took to tyranny and tried to remove the moral values which, they thought, were causing an obstruction in their desires. They killed someone else taking him for *Isa* (pbuh), and then became a victim of doubt. They pursued their conjectures and did not in fact slay him because it is not possible to kill a Prophet. *Yaqtaloon* also means to fight unjustly with the Prophets and does not only mean to murder as is evident from a verse of Surah **At-Tauba** that says: قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ۝ Allah's curse be upon them, how they are deluded away from the truth (9:30). In Surah **Âl-e-Mumtahina** it is stated: إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ Verily, Allah forbids you to befriend those who fought against you on account of your religion (60:9). In Surah **At-Tauba** it is stated that when the hypocrites ask your permission to go out to fight, say: وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا ۖ Never shall you go out with us and Never shall you fight an enemy under me (9:83). In Surah **An-Nisâ** while stating the marks of the believers and the disbelievers it is pointed out that: Those who believe, يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ fight in the Cause of Allah whereas the disbelievers يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ fight in the cause of *Taghut* (4:76). In Surah **As-Saff** it is stated: Those who team up and fight for Him are termed as lovers of Allah. In Surah **Al-Hujrat** it is stated: And if two groups among the believers fight, then make peace between them but if one of them rebels against the other then فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ you fight against the rebel till he complies with the Command of Allah (49:9). In Surah **Al-Hashr** it is stated that the hypocrites say to their companions among the people of the Book that if they are expelled they too will go out with them and they shall never obey anyone against them. Then it is said: وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ ۖ And if you are attacked We shall indeed help you (59:11).

Peroration: Allah Almighty is Omnipotent. As compared to His help,.no power has any value whatsoever. He has promised His help to the Prophets (pbut). If the friends of Satan finish the ultimate standard sent by the Omnipotent, then this will be proof of the domination of ungodly knowledge over Divine Knowledge, which is impossible.

بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

158. Allah infact lifted him to Himself and Allah is All-Powerful, All-Wise.

Allah Almighty is Omniscient, All-Knowing. He provided to *Isa* (pbuh) the kind of help he needed. His Omniscience needs no material resources and thus He took *Isa* (pbuh) to Himself and thereby frustrated the efforts of the deniers of the truth. It is the association

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with Allah Almighty, the Most-Glorious, the Most-Wise, that keeps people upright at all places.

Peroration: *It is togetherness with Allah Almighty, the Most-Glorious, the Most-Wise, that makes people successful at all places*

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ۚ﴿۱۵۹﴾

159. And there is none among the people of the Book who shall not come to believe in the Prophet before his death and he shall be a witness against them on the Day of Resurrection.

The people of the Book refused to believe in *Isa* (pbuh), insulted him treated him with insolence and conspired to murder him. But when the ability granted to them in the form of this worldly life comes to end then they would acknowledge his eminence. When they pronounce their faith in him they cannot then practically prove that they are true to their declaration. For this reason their declaration of faith, at the time of their death, does not benefit them. On the Day of Resurrection, *Isa* (pbuh) will bear witness to the denial of the people of the Book.

Peroration: *People whose denial is devoid of reason are forced to believe when they are surrounded by loss but that belief at that time is of no avail to them. Denial of one whose witness is essential before Allah Almighty, causes loss in both the worlds.*

فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمْنَا عَلَيْهِمْ طَيِّبٰتٍ اُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيْلِ اللّٰهِ كَثِيْرًا ۙ﴿۱۶۰﴾

160. Then, because of the wrongs which the Jews did, We declared certain things unlawful for them which were earlier lawful for them. And also because they obstructed many from the path of Allah.

If the Bounties of Allah Almighty are used for pleasure, rather than their utility, then one is sure to commit ingratitude. When one commits ingratitude, the Grace which Allah Almighty has placed in His Bounties goes back to Him and that very blessing becomes harmful to one's health. Then it is better for the thankless not to make use of it. This is how one can regain one's physical and spiritual health. It is a grievous wrong to obstruct someone from the path laid down by Allah Almighty and the Jews have done this wrong frequently.

Peroration: *To set people in pursuit of their own desires is tantamount to holding them from the path of Allah and it is a grave sin indeed. If pleasure rather than utility is made the criterion then it causes harm to one's physical as well as spiritual health. Following the dictates of knowledge and wisdom is proof of practical respect for the*

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boundaries set by Allah Almighty. In them lies everlasting health and security.

وَّاَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوْا عَنْهُ وَاَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ ؕ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ﴿١٦١﴾

161. And because they charge interest, although they had been prohibited from it. And also because they devoured people's wealth wrongfully. And We have prepared a painful torment for the unbelievers amongst them.

The pious bear witness to it that the use of such a thing that has been prohibited by the Omniscient causes loss. Those who pursue their own desires do see a temporary gain in it but they cannot see the eternal loss that lies in them. In Surah **Al-Maaidah**, Allah Almighty has stated: وَتَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِى الْاِثْمِ وَالْعُدْوَانِ وَاَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ﴿٦٢﴾ To devour people's wealth the Jews rushed madly towards sin, transgression and unlawful acts and they still do so. Verily, they did and still do extremely vicious acts. Those people of the Book who disobeyed what is Ordained by Allah Almighty and pursued their own desires became infidels. They will find ready the return of their deeds in the form of painful torment. Escaping it will be impossible.

Peroration: *In following the one whose word is devoid of baser desires, there is success and definitely loss in disbelief. People will be requited for their deeds on the Day of Judgement.*

لٰكِنِ الرّٰسِخُوْنَ فِى الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ﴿١٦٢﴾ ع ٢٢

162. But those among them who are sound in knowledge and belief, and believe in that which has been revealed to you and which was revealed before you, and who establish Salat and pay Zakat and believe in Allah and the Last Day, these are the people to whom We shall soon grant great reward.

Among the people of the Book, those who are knowledgeable in the true sense have certain marks of distinction. They believe the truth revealed at present and also believe the truth that was revealed in the past, establish prayer, pay *Zakat,* and believe in Allah Almighty and the Last Day, both verbally and practically. The truth of their verbal profession is confirmed by their practice. Allah Almighty Grants a great reward to such people.

Peroration: *Those who are knowledgeable in the true sense believe the present as well as the past, establish prayer and pay Zakat. Verbal profession of belief proves useful when one proves it through one's practice. One whose truthfulness is established is certainly*

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granted a great reward.

Evidence: In Surah **Ibrahim,** Allah Almighty has stated: وَقَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَآ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ؕ فَاَوْحٰۤى اِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِيْنَ ۙ﴿۱۳﴾ And those who disbelieved, said to their Messengers: Surely, we shall drive you out of our land, unless you return to our religion. So their Lord revealed to them: Truly, We shall destroy the wrong-doers. (14:13)

163. Verily We have sent revelation to you as We did to Nuh (pbuh) and the Prophet (pbut) after him, and We revealed to Ibrahim, and Ismail, and Ishaq, and Yaqub and his progeny, and Isa, and Younus, and Haroon, and Suleman (pbut). And unto Daud (pbuh) We bestowed Psalms.

اِنَّاۤ اَوْحَيْنَاۤ اِلَيْكَ كَمَاۤ اَوْحَيْنَاۤ اِلٰى نُوْحٍ وَّالنَّبِيّٖنَ مِنْۢ بَعْدِهٖ ۚ وَاَوْحَيْنَاۤ اِلٰۤى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَعِيْسٰى وَاَيُّوْبَ وَيُوْنُسَ وَهٰرُوْنَ وَسُلَيْمٰنَ ۚ وَاٰتَيْنَا دَاوٗدَ زَبُوْرًا ۚ﴿۱۶۳﴾

Allah Almighty sent revelation to the Prophet *Muhammad* (pbuh) as He did to the Prophets (pbut) before him. Since all of them have one and the same mission it is unjust to make any distinctions amongst them. If the people of the Book believe in *Nuh, Ibrahim, Isma'il, Ishaq* (pbut) and those Prophets (pbut) who came after them, i.e. *Isa, Ayub, Younus, Haroon,* and *Suleman* (pbut), then on what basis do they believe in them. The teachings of all of them were based on the revelation too. Each of them was not granted a Book, nor were any of them rejected as Prophet for the mere reason that he was not granted a Book, and they were also accepted as Prophets (pbut). *Daud* (pbuh) was granted the Book *Zaboor* and he was acknowledged as Prophet too. When the grant of a Book was not made a sign of prophethood in the case of the previous Prophets (pbut) then believing in the prophethood of *Muhammad* (pbuh) with the condition of the revelation of the Book as in the past will be unjust.

Peroration: *If the acceptance of the past and the present is free from contradiction then one is sure to receive guidance. When the past and the present verify each other then if one accepts the past but rejects the present, it will be proof of going away from Divine Guidance.*

164. And the Messengers (pbut) We have mentioned to you before and the Messengers We have not mentioned to you. And to Musa (pbuh) Allah spoke directly.

وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ؕ وَكَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ۚ﴿۱۶۴﴾

The Messengers (pbut) who have been mentioned by their good names were sent by Allah Almighty and the Messengers (pbut) who have not been mentioned were also sent by Him. And whatever was sent to each of them was sent by the Omnipotent with Absolute Knowledge. None, except Allah, the Omniscient knows what they needed in the

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prevalent condition to bring people from darkness to light. Each Messenger (pbuh) of Allah Almighty presented his life to the people as a model in speech, practice and knowledge, Whatever the Omniscient, Allah Almighty, Willed, took place and none of the special marks of a Messenger (pbuh) were used to distinguish him from the other Messengers (pbut). The way Allah Almighty spoke to *Musa* (pbuh), He did not speak to the others. So this does not make any difference in the status of their Messengership. When this is an endowment from Allah Almighty then it was precisely as it should have been. This is the reason it is useless to make comparisons in His Endowments.

Peroration: *Since whatever is endowed by Allah Almighty is endowed with Absolute Knowledge there is no scope for comparison in the endowments made by Him.*

رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌۢ بَعْدَ الرُّسُلِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٦٥﴾

165. Messengers, bearers of glad tidings and warnings were sent so that mankind has no plea against Allah after the Messengers. And Allah is All-Powerful, All-Wise.

Allah Almighty sent His Messengers (pbut) as witnesses. They gave glad tidings of success to the believers and warned the disbelievers of their end, so no one can say at the time of requital that one was not informed regarding the consequences of one's actions. Allah Almighty is the Most-Glorious, Most-Wise, and His Pleasure relieves people from punishment while their own pleasure lands them in trouble.

Peroration: *Allah Almighty–the Omnipotent, the Most-Glorious, the Most-Wise, has sent bearers of glad tidings and warnings as a model for people for their life in this world. Now they have no plea against Him.*

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ﴿١٦٦﴾

166. But Allah bears witness to it that what He has sent to you, He has sent from His Own knowledge. And His angels bear witness. Allah is the ultimate as a Witness.

Allah's Knowledge is the Absolute Knowledge. It is this knowledge which keeps believers upright in every situation. It is this knowledge which ensures success in both worlds. He who has created everything but is free from any need, Who has not marked anything for Himself is a witness without parallel. There is none whose witness is superior to His witness. The testimony of angels is important because they do what they are Ordained to do. One who does not have any liking of one's own cannot be anything but a true witness.

Peroration: *The testimony of one who is free from desire holds great value because it is associated with the testimony of Allah Almighty.*

167. Verily, those who were guilty of disbelief اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ

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and obstructed others from the path of Allah, surely strayed far away. قَدْ ضَلُّوا ضَلٰلًا بَعِيْدًا ﴿١٦٧﴾

Those who denied the truth when it had become evident to them and also obstructed others from the path of Allah, surely strayed far away. They are the losers and invite others to loss too.

Peroration: *Denying the truth and obstructing the way of Allah are signs of going far astray.*

168. Verily, those who have disbelieved and have done wrong, Allah will not forgive them nor guide them. إِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيْقًا ﴿١٦٨﴾

Those who denied the truth and went against the Ordinance of Allah Almighty, infact pursued their own desire and those who pursue their own desires are sure to go astray. When tyranny is added to disbelief then one goes far away from pardon and closer to torment.

Peroration: *Presence of infidelity and tyranny negates forgiveness and guidance.*

169. But the way to Hell, to dwell there forever. And this is indeed easy for Allah. إِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿١٦٩﴾

One who does not accept virtue shall be encompassed by vice. The road to infidelity and tyranny is the road to Hell. Allah is free from any need and it is easy for Allah to dispense justice according to their deeds.

Peroration: *The road to infidelity and tyranny leads to Hell. It is easy for the one who is free of desires to dispense justice.*

170. O Mankind! this Messenger (pbuh) has come to you with the Truth from your Lord. So believe in him in your own interest. And if you disbelieve, to Allah belongs all that is in the heavens and the earth. And Allah is All-Knowing, All-Wise. يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ ؕ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٧٠﴾

The Prophet *Muhammad* (pbuh) is the model of morality. It is indeed a great kindness on the part of Allah Almighty, the Sustainer of the worlds, that He has sent to people a perfect model for their convenience so that by befriending the friend of Allah Almighty they become His friend. This is what faith is and our welfare lies in it. This is bliss and it exists nowhere else. If one denies the Messenger (pbuh) of Allah Almighty, it will be a

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source of loss for the denier. The reason being that Allah Almighty is free of need. Everything in heaven and earth belongs to Him. It does not take Him any time to withdraw any ability that He has Granted to anyone. He is All-Knowing, All-Wise.

Peroration: *To befriend the Prophet (pbuh) is proof of belief in Allah Almighty. Those who pursue their own desires are disbelievers. The faith of the believer is for personal welfare. The faithlessness of the disbeliever is for one's own loss. Allah Almighty, All-Knowing, All-Wise, is Master of everything and yet, is not in need of anything.*

يٰٓاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا
تَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ اِنَّمَا الْمَسِيْحُ
عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ وَكَلِمَتُهٗ ۚ
اَلْقٰىهَآ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۫ فَاٰمِنُوْا بِاللّٰهِ وَ
رُسُلِهٖ ۚ وَلَا تَقُوْلُوْا ثَلٰثَةٌ ؕ اِنْتَهُوْا خَيْرًا
لَّكُمْ ؕ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ؕ سُبْحٰنَهٗٓ اَنْ
يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿١٧١﴾ ع

171. O people of the Book! Do not overstep the bounds in your religion and say nothing, except the truth, about Allah. Verily, the Maseeh, son of Maryam (pbuh), was only the Messenger of Allah, and His Word. He cast it upon Maryum (pbuh) and it was a 'spirit from Him'. So believe in Allah and His Messengers (pbut) and say not 'trinity'. Desist from it for your own benefit. Verily, Allah is but One. Far is it from His transcendent Majesty to have a son. To Him belongs what is in the heavens and earth. And Allah is Sufficient as Trustee.

Here the people of the Book have been ordained that they should not make any exaggeration in their religion. They should not say anything that is not authentic, nor should they say anything about Allah Almighty that is not true. That alone is true which has been revealed by Him. When human suggestion is added to what has been Ordained by Allah then its results is loss. *Isa*, son of *Maryam* (pbuh), was a Messenger of Allah Almighty, he was His word, He cast upon her a spirit from Him. He (Messiah) was created with the word *Kun* and was 'a spirit from Him'. Belief in Allah Almighty is infact believing Him through His Messengers (pbut). Believing without the reference of His Prophets (pbut) is not liked by Allah Almighty. Belief in Trinity is denial of Allah Almighty. It also falsified the belief in His Messenger *Isa* (pbuh) as a trusted servant of Allah Almighty. Denial of prophets is not liked by Allah. Those who associate baseless things with Him will become a victim of contradictions and the state of single-mindedness will vanish from their life. The best course lies in following the devout, the pious. It is not possible to attain virtue by exceeding them, superceding them. Allah Almighty is the only one worthy of worship, He is unmatched. He is the

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Sustainer of all the worlds. He is the Master and the Creator of everything. He is free from all needs. He has no offspring and whatever there is in the heavens and the earth belongs to Him. He is Self-Sufficient and Fashioner of everything. It is for man to intend, the result is with Him. The pleasure of the devout is certainly His Pleasure because they are loved by Him but the result does not come from them. It is from Allah Almighty. Those who are loved by Allah Almighty distribute the knowledge which is Granted to them by Him. They do not say anything on their own. This is a great honour. There mission is fulfilled by communicating the glad tidings and warnings from Allah Almighty to the people. One who accepts their message is relieved of fear and grief, whereas one who does not, is in the grip of fear and grief. But guidance and deflection are both from Allah alone, one who believes in Allah Almighty through the people loved by Him, finds guidance and one who does not believe in Him through them goes astray. Infact it is His Great Mercy that He has kept the results with Him, otherwise people would have never attained devotion, nor would they have been able to save themselves from the pursuit of their own desires.

Peroration: *The people of the Book exaggerate in religion. Only what is right should be said. Trinity in Unity, and Unity in Trinity both are against the truth. The truth is that Allah alone is worthy of worship. Neither does He have any children nor is He born of any one. He is the Master of everything and all results are produced by His Omnipotence. Our claim to believe in Allah Almighty as our protector can only be true when patience and gratitude are acquired through togetherness with Him.*

Evidence: In Surah **Fussilat** Allah Almighty has stated: مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ فَعَلَيْهَا ؕ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝ Righteous deeds are to the doer's benefit and the evil-doers harm only themselves, and your Lord is not at all unjust to anyone. (41:46)

172. Never did the Messiah feel any disgrace in being a servant of Allah, nor did the angels near Him. Those who disdain His worship and are arrogant, will soon be gathered by Him unto Himself.

لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ؕ وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ۝

Isa (pbuh) was a servant and Messenger of Allah. He took pride in being His servant as do the angels. If someone says baseless things on one's own about the status of *Isa* (pbuh) and the angels, it is certainly not to one's benefit. One who considers worship of Allah Almighty against one's dignity and has an aversion for it is certainly proud and will suffer for it. He, from Whom each one of us has come, and in our coming we had no say whatsoever, we shall have to return to Him. There is no doubt that everyone will be requited for their deeds.

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Peroration: To find disgrace in the worship of Allah is a sign of pride. One who is vigilant with reference to the purpose of one's life, can never be proud.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ۚ وَاَمَّا الَّذِيْنَ اسْتَنْكَفُوْا وَاسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا ۙ

173. Then those who believe and do good deeds, He shall Grant them due reward and He shall Grace them with His bounty. And those who are disdainful and arrogant, He shall punish them with severe torment.

Those who believe, and confirm their claim to faith with righteous deeds, they shall be given their due reward. They shall receive still more out of His Grace for they had never felt any disgrace in the worship of Allah Almighty. Those who considered it below their dignity to worship Allah Almighty and showed arrogance, they were deniers of the truth and they shall be requited for their deeds. And it will be torment, a grievous torment indeed. Whatever course will be adopted in preference to the one that ensures the Pleasure of Allah Almighty, will be the course of pride. There is no possibility that one will gain respect in it. Honour is for Allah Almighty, His Messenger (pbuh) and the believers. Indifference to the purpose of life means wastage of capabilities granted for good deeds, thereby earning painful torment.

Peroration: The claim to faith proves true only by good deeds. One who proves oneself true in faith shall have due reward. One shall have even more with His Grace. Those who feel disgrace in the worship of Allah Almighty shall be punished with torment, severe torment indeed.

وَّلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ۝

174. And they shall not find for themselves a protecting friend or a helper against Allah.

Those who feel disgrace in the worship of Allah Almighty and are given to pride and arrogance shall be awarded painful torment. Then there shall be none to befriend them, nor shall they find any helper. Nor shall it then be of any avail to accept the truth. Therefore, the best course is to reform one's present condition. This is the only way to escape repentence.

Peroration: One should always judge one's condition on the touchstone of truth. One who goes against the truth should know that no one can can befriend or help one against Allah Almighty.

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ۝

175. O mankind! Surely there has come to you a proof from your Lord and We have sent unto you a clear light.

Burhan is that point which is a tower of light for those who are free from contradiction.

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Burhan is the evidence of truth. Wherever there is *Burhan* there exists a way for relief from fear and grief and there will also be people who will bear witness to that. Benefitting from the clear light is the greatness of Allah Almighty's submitter. Whenever one goes against the clear light one is bound to proceed towards darkness, where there will be contradiction and grief.

Peroration: *Burhan is the proof of truth. It is burhan that provides the sure way of relief from fear and grief. It is for the servant of Allah Almighty to value the clear light. The right way is that in every situation one should strive to attain the Pleasure of Allah Almighty.*

فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَاعْتَصَمُوْا بِهٖ فَسَيُدْخِلُهُمْ فِيْ رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۙ وَّيَهْدِيْهِمْ اِلَيْهِ صِرَاطًا مُّسْتَقِيْمًا ﴿١٧٥﴾

176. Those who believe and hold fast to Him, He will soon admit them to His Mercy and Grace, and guide them to Himself, the straight path.

Those who believe in Allah Almighty and for His Pleasure follow those who have been rewarded by Him, and do not incline to their own desires in the face of Divine Injunctions, they are the people who hold fast to Allah Almighty. They say that if it is necessary to have regard for the public approval then the greatest of all is the regard for Pleasure of Allah Almighty and His Messenger (pbuh), and if the fear of public is inevitable then the greatest of all is the fear of Allah Almighty. Allah's Grace and Mercy soon engulf such people and they are Granted guidance to the Straight Path.

Peroration: *One who does not give importance to anyone's pleasure over the Pleasure of Allah Almighty and His Messenger (pbuh) and instead of fearing people fears Allah Almighty, one is surrounded by His Grace and Mercy and is granted guidance and happiness in life.*

يَسْتَفْتُوْنَكَ ۭ قُلِ اللّٰهُ يُفْتِيْكُمْ فِي الْكَلٰلَةِ ۭ اِنِ امْرُؤٌا هَلَكَ لَيْسَ لَهٗ وَلَدٌ وَّلَهٗٓ اُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَآ اِنْ لَّمْ يَكُنْ لَّهَا وَلَدٌ ۭ فَاِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثٰنِ مِمَّا تَرَكَ ۭ وَاِنْ كَانُوْٓا اِخْوَةً رِّجَالًا وَّنِسَاۗءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۭ يُبَيِّنُ اللّٰهُ

177. They ask you a religious verdict. Say that Allah Ordains you in respect of Kalalah. If a man dies childless and he has a sister then she shall have half of the inheritance and man will be the heir to his childless sister. Then if there are two sisters their share in the inheritance is two-third. And if there be brothers and sisters, then the male shall have a share equal to the shares of two females: Allah makes all this clear to you

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لَكُمْ اَنْ تَضِلُّوْا ؕ وَاللّٰهُ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۱۷۶﴾ ع ۲۲

lest you go astray. And it is Allah Who has Knowledge of everything.

Kalalah is one who has neither parents nor children at the time of death. How the *Kalalah's* inheritance is to be distributed is a question which has been answered here. It is stated: If the *Kalalah* is a male and he has a sister then she will be entitled to half of the inheritance. This will be done after making the payments which are due under the will and against debt. If the *Kalalah* is a woman and she has a brother then he will be her heir. If the *Kalalah* has sisters, they will be entitled to two-thirds of the inheritance. If the *Kalalah* has both brothers and sisters, then the share of the male will be equal to that of two females. Allah Almighty has made His Orders explicit so that human desires do not influence these affairs. One is bound to go astray in the pursuit of one's own desires. It is the respect of the boundaries set by the Omniscient which can give eternal bliss to mankind. Proposals based on human desires have never ever given pleasure to mankind nor are they capable of doing it.

Peroration: *Kalalah is one who has neither parents nor children at the time of death. If the Kalalah is a man and he has a sister then she will be entitled to half of the inheritance. If there are two or more sisters then their share will be two-third. If the Kalalah is a woman and she has a brother, then he will be the sole inheriter. If the Kalalah has brothers as well as sisters, then the share of a man will be equal to the share of two women. It is the respect of boundaries prescribed by Allah Almighty which can give everlasting happiness to mankind and it is the Knowledge of the Omniscient by means of which equilibrium can be maintained in every sphere of life.*

Evidence: In Surah **Al-Anbiya,** Allah Almighty has stated: وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ عِبَادٌ مُّكْرَمُوْنَ ۙ﴿۲۶﴾ لَا یَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ یَعْمَلُوْنَ ﴿۲۷﴾ And they say: The Beneficent (Allah) has begotten a son. He is pure. In fact they are but honoured servants of Allah. They do not surpass Him in words and they act upon His Command only. (21:26,27)

1. Quran – Commentaries.
2. Quran – Translation into English

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Tafseer-e-Fazli

(Commentary on The Holy Qur'ân)

Manzil - 1

Al-Fâtihah to An-Nisâ

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