THE MEANING OF THE QUR'ĀN

Vol. XIV

Surah Al-Hadid—Surah At-Tahrim

(ARABIC TEXT WITH TRANSLATION AND COMMENTARY)

By

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English Rendering By

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'Abdul 'Aziz Kamal

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LVII

AL-HADĪD الحديد

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بسم الله الرحمن الرحيم

LVII

AL-HADĪD الحَدِيد

INTRODUCTION

Name

The Sūrah takes its title from the sentence, *wa anzalnā-'l-ḥadīda*, of verse 25.

Period of Revelation

This is unanimously a Madanī Sūrah, and a study of its subject matter shows that it was probably sent down some time during the interval between the Battle of Uḥud and the Truce of Ḥudaibiyah. This was the time when the tiny Islamic State of Madīnah had been hemmed in by the disbelievers and the handful of the

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ill-equipped Muslims were entrenched against the combined power of entire Arabia. In this state Islam not only stood in need of the sacrifice of life from its followers, but it also needed monetary help and assistance. In this Sūrah a forceful appeal has been made for the same. This view is further strengthened by verse 10 in which Allah has addressed the believers to the effect : "Those of you who would spend and fight after the victory can never be equal to those who have spent and fought before the victory." And the same is supported by the traditions that Ibn Mardūyah has related on the authority of Ḥaḍrat Anas. In respect of the verse : *Alam ya'n-i lilladhina āāmanū an takhsha'a qulūbuhum li-dhikrillah-i*, he says that 17 years after the commencement of the revelation of the Qur'ān this verse was sent down to arouse the believers to action. Reckoned thus the period of the revelation of this Sūrah falls between the 4th and the 5th year after the *hijrah*.

Theme and Subject Matter

The theme of this Sūrah is to exhort the Muslims to spend in the cause of Allah. At the most critical juncture of the history of Islam when it was engaged in a life-and-death struggle against Arab paganism, this Sūrah was revealed to persuade the Muslims to make monetary sacrifices in particular, and to make them realize that Islam did not merely consist in verbal affirmation and some outward practices, but its essence and spirit is sincerity towards Allah and His Religion. The faith of the one who was devoid of this spirit and who regarded his own self and wealth as dearer to himself than Allah and His Religion, was hollow and therefore of little worth in the sight of Allah.

For this object, first the attributes of Allah Almighty have been mentioned so that the listeners may fully

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realize as to Who is addressing them. Then, the following themes have been expressed in sequenee :

(1) The inevitable demand of the Faith is that one should not shirk spending one's wealth for the sake of Allah. This would not only be contrary to the Faith but also wrong realistically. For the wealth indeed belongs to Allah, on which man has been given proprietary rights only as His vicegerent. Yesterday this wealth was in other people's possession, today it is with one particular man, and tomorrow it will pass into some one else's hand. Ultimately, it will go back to Allah, Who is the inheritor of everything in the universe. Only that much of this wealth will be of any use to a man, which he spends in the cause of Allah during the period it is in his possession.

(2) Although making sacrifices for the sake of Allah is commendable in any case, the true worth of these sacrifices is determined by the nature of the occasion. There is an occasion when the power of paganism is overwhelming and there is a danger that it might subdue and overcome Islam completely ; there is another occasion when Islam is in a stronger position in its struggle against un-Islam and the believers are attaining victories. Both these states are not equal as regards their respective importance. Therefore, the sacrifices that are made in these different states would also not be equal. Those who sacrifice their lives and expend their wealth to further promote the cause of Islam when it is already strong cannot attain to the rank of those who struggled with their lives and their wealth to promote and uphold the cause of Islam when it was weak.

(3) Whatever is spent for the cause of the Truth is a loan on Allah, and Allah will not only return it increasing it manifold but will also give from Himself the best reward for it.

(4) In the Hereafter the Light shall be bestowed only on those believers who would have spent their wealth in the cause of Allah. As for the hypocrites who watched and served only their own interests in the world, and who least bothered whether the Truth or falsehood prevailed will be segregated from the belie-vers in the Hereafter although they might have lived in close association with them in the world. They will be deprived of the Light, and they will be counted among the disbelievers.

(5) The Muslims should not behave like those followers of the earlier Books, whose lives have been spent in the worship of the world and whose hearts have become hardened due to negligence with the passage of time. He cannot be a believer whose heart does not melt at the remembrance of Allah and does not bow to the Truth sent down by Him.

(6) The sincere upholders of the Truth and the true witnesses of the Faith in the sight of Allah are only those believers who spend their wealth in His way sincerely, without any desire of show.

(7) The life of this world is only a short-lived spring and a means of pride and show. Its sports and pastimes, its adornments and decorations, its pride of place, its wealth and possessions, for which the people try to vie with one another, are transient. Its likeness is of the crop which flourishes and blooms, then turns pale and then finally is reduced to chaff. The everlasting life is the life hereafter when results of great consequence will be announced. Therefore, if one has to vie with another for something, one should strive for Paradise.

(8) Whatever good man meets with and whatever hardship he suffers in the world, are pre-ordained by

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Allah. A true believer is he who does not lose heart in affliction and is not puffed up with pride in good times. It is the character of a hypocrite and disbeliever that he is puffed up with pride when Allah favours him with His blessings, behaves boastfully and shows stinginess when called upon to spend in the cause of the same God Who blessed him, and also counsels others to be stingy like himself.

(9) Allah sent His Messengers with clear signs and the Book and the Law of Justice so that the people may adhere to justice ; besides, He sent down iron also so that power may be used to establish the Truth and vanquish falsehood. Thus, Allah likes to see as to who from among the people would rise to support and succour His true Religion even at the risk of their lives. These opportunities Allah has created for man's own advantage and development ; otherwise Allah does not stand in need of others for His works.

(10) Prophets came from Allah in the past, and by their preaching some people adopted the Right Path, but most of them persisted in wickedness. Then the Prophet Jesus came, whose teachings brought about many moral improvements in the lives of the people, but his community invented monasticism. Now Allah has sent the Prophet Muḥammad (upon whom be His peace and blessings). Those who affirm faith in him and pass their life fearing Allah's accountability, will be given by Allah a double share of His mercy and He will bless them with the Light by which they will see and walk the straight path among the crooked paths met with at every step in the life of this world. Although the followers of the earlier revelation regard themselves as the monopolists of Allah's bounties, the fact remains that Allah Himself controls His bounties ; He may bless with these whomever He pleases.

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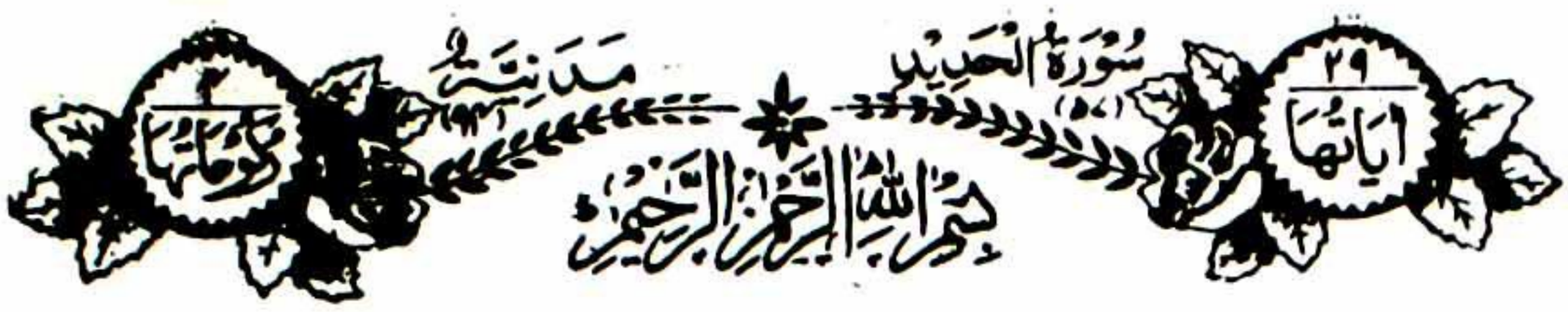

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١﴾ لَهٗ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢﴾ هُوَ الْاَوَّلُ وَالْاٰخِرُ
وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٣﴾ هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ

LVII
ALHADĪD الحَدِيد

Verses : 29 *Revealed at Madînah*

In the name of Allah, the Compassionate, the Merciful.

All that there is in the heavens and the earth has glorified Allah[1], and He alone is the All-Mighty, the All-Wise[2]. To Him belongs the Kingdom of the heavens and the earth ; He alone grants life and causes death and has power over everything. He is the First as well as the Last, the Manifest as well as the Hidden[3], and He has knowledge of everything. 1-3

1. That is, "It has always been so that everything in the universe has proclaimed the truth that its Creator and Sustainer is free from every blemish and defect, every weakness, error and evil. He is glorified in His essence, He is glorified in His attributes, He is glorified in His works as well as His commands whether they relate to the creation, or to the religious law for mankind. Here *sabbaḥa* has been used in the past tense ; at other places *yusabbiḥu* has been used which includes both the present and the future tenses. This would signify that every particle in the universe has always been extolling the glory of its Creator and Sustainer in the past, is doing so at present and will continue to do the same in the future for ever and ever."

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2. That is, not only is He All-Mighty and All-Wise, but the truth is that He alone is All-Mighty and All-Wise. The word *'Azīz* signifies a mighty and powerful Being Whose decrees cannot be prevented by any power in the world from being enforced, Whom no one can oppose and resist, Who has to be obeyed by every one whether one likes it or not, Whose rebel cannot escape His accountability and punishment in any way ; and *Ḥakīm* signifies that whatever He does He does it wisely. His creation, His administration and rule, His commands and guidance, all are based on wisdom. None of His works is tarnished by any trace of folly or ignorance.

There is another fine point here, which one should fully understand. Seldom in the Qur'ān has Allah's attribute of *'Azīz* (All-Mighty) been accompanied by His attributes of being *Qawī* (Strong), *Muqtadir* (Powerful), *Jabbār* (Omnipotent), *Dhuntiqām* (Avenger) and the like, which only signify His absolute power, and this has been so only in places where the context demanded that the wicked and disobedient be warned of Allah's relentless punishment. Apart from such few places, wherever the word *'Azīz* has been used for Allah, it has everywhere been accompanied by one or other of His attributes of being *Hakim* (Wise), *Alim* (Knower), *Raḥīm* (Merciful), *Ghafūr* (Forgiving), *Wahhāb* (Generous) and *Ḥamīd* (Praiseworthy). The reason is that if a being who wields un-limited power is at the same time foolish, ignorant, un-forgiving as well as stingy and devoid of character, its power and authority cannot but lead to injustice and wickedness. Thus, wherever injustice and wickedness is being committed in the world, it is only because the one who wields authority over others, is either using his power un-wisely and foolishly, or he is merciless and hard-hearted, or evil-minded and wicked. Wherever power is coupled with these evil traits of character, no good can be expected to result. That is why in the Holy Qur'ān Allah's attribute of *'Azīz* has necessarily been accompanied by His attributes of being All-Wise and Knowing, Compassionate and Forgiving, Praiseworthy and Generous, so that man may know that the God Who is ruling this universe has, on the one hand, such absolute power that no one, from the earth to the heavens, can prevent His decrees from being enforced, but, on the other, He is also All-Wise : His each decision is based on perfect wisdom ; He is also All-Knowing : whatever decision He makes, He makes it precisely according to knowledge ; He is also Compassionate : He does not use infinite power mercilessly ; He is Forgiving as well : He does not punish His creatures for trifling faults, but overlooks

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their errors ; He is also Generous : He does not treat His subjects stingily, but liberally and benevolently ; and He is also Praiseworthy : He combines in Himself all praiseworthy virtues and excellences.

The full importance of this statement of the Qur'ān can be better understood by those people who are aware of the discussions of the philosophy of politics and law on the question of sovereignty. Sovereignty connotes that the one who possesses it should wield unlimited power : there should be no internal and external power to change or modify his decision or prevent it from being enforced, and none should have any alternative but to obey him. At the mere concept of this infinite and un-limited power, man's common-sense necessarily demands that whoever attains to such power, should be faultless and perfect in knowledge and wisdom, for if the one holding this power is ignorant, merciless and evil, his sovereignty will inevitably lead to wickedness and corruption. That is why the philosophers who regarded a single man, or a man-made institution, or an assembly of men as the holder of this power, have had to presume that he or it would be infallible. But obviously, neither can un limited sovereignty be actually attained by a human power, nor is it possible for a king, or a parliament, or a nation, or a party that it may use the sovereignty attained by it in a limited circle faultlessly and harmlessly. The reason is that the wisdom that is wholly free of every trace of folly, and the knowledge that fully comprehends all the related truths, is not at all possessed even by entire mankind, not to speak of its being attained by an individual, or an institution, or a nation. Likewise, as long as man is man, his being wholly free of and above selfishness, sensuality, fear, greed, desires, prejudice and sentimental love, anger and hate is also not possible. If a person ponders over these truths, he will realize that the Qur'ān is indeed presenting here a correct and perfect view of sovereignty. It says that no one except Allah in this universe is possessor of absolute power, and with this unlimited power He alone is faultless, All-Wise and All-Knowing, Compassionate and Forgiving, and Praiseworthy and Generous in His dealings with His subjects.

3. That is, "When there was nothing, He was, and when there will be nothing, He will be. He is the most Manifest of all the manifest, for whatever manifests itself in the world, does so only by His attributes and His works and His light. And He is the Most Hidden of all the hidden, for not only do the senses fail to perceive

(*Contd. on p. 14*)

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الْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ؕ يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ؕ وَهُوَ مَعَكُمْ اَيْنَ
مَا كُنْتُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝٤ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِلَى
اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝٥ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ ؕ وَهُوَ
عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٦ اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ
فِيْهِ ؕ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ۝٧ وَمَا لَكُمْ لَا تُؤْمِنُوْنَ
بِاللّٰهِ ۚ وَالرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَقَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ۝٨ هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖٓ اٰيٰتٍۢ بَيِّنٰتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ
اِلَى النُّوْرِ ؕ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝٩ وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ
اللّٰهِ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ
الْفَتْحِ وَقٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا ؕ
وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝١٠ مَنْ ذَا الَّذِيْ يُقْرِضُ ع ١٠ ١٧
اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗٓ اَجْرٌ كَرِيْمٌ ۝١١ يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَ
الْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ بُشْرٰىكُمُ الْيَوْمَ جَنّٰتٌ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝١٢ يَوْمَ
يَقُوْلُ الْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ ۚ قِيْلَ
ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ؕ فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ بَابٌ ؕ بَاطِنُهٗ فِيْهِ
الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ۝١٣ يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ؕ قَالُوْا
بَلٰى وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِيُّ حَتّٰى

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It is He Who created the heavens and the earth in six days and then ascended the Throne.[4] He knows whatever goes into the earth and whatever comes out of it, and whatever comes down from heaven and whatever goes up into it[5]. He is with you wherever you may be[6] and sees whatever you do. To Him belongs the Kingdom of the heavens and the earth, and all matters are referred to Him for decision. It is He Who causes the night to enter into the day and the day to enter into the night, and He knows the hiddenmost secrets of the hearts. 4-6

Believe in Allah and His Messenger[7], and spend out[8] of what He has made you successor.[9] For those of you who will believe and expend of their wealth[10], there is a great reward. What is the matter with you that you do not believe in Allah, whereas the Messenger is inviting you to believe in your Lord[11] and has taken a pact from you[12], if you are true believers? Allah it is Who is sending down clear Revelations to His servant, that he may bring you out of the darknesses into the light. And the fact is that Allah is most Kind and Most Merciful to you. What is the matter with you that you do not spend in the Way of Allah, whereas Allah's is the inheritance of the heavens and the earth?[13] Those of you who will spend and fight after the victory can never be equal to those who have spent and fought before the victory. They are higher in rank than those who spent and fought afterwards, though Allah has made good promises to both.[14] Allah is well aware of whatever you do.[15] 7-10

Who is he who will give to Allah a loan?—a good loan, so that Allah may return it manifold; and he shall have the best reward.[16] That Day when you see the believing men and women, with their light running on before them and on their right hand,[17] (it 11-15

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will be said to them :) "There is good news for you today !" There will be Gardens undenrneath which rivers will be flowing, in which they shall live for ever. This is the supreme success. On that Day the hypocrites, men and women, will say to the believers, "Look towards us awhile so that we may benefit by your light."[18] But it will be said to them, "Go away ! seek your light elsewhere." Then a well shall be set up between them with a gate in it. Within the gate shall be mercy and outside of it torment.[19] They will cry out to the believers and say, "Were we not with you ?"[20] The believers will reply, "Yes, but you led yourselves into temptation,[21] served the time,[22] entertained doubts,[23] and false hopes deluded you until Allah's Judgement came,[24] and the great deceiver[25] deceived you concerning Allah till the last moment. Therefore, no ransom shall be accepted from you today nor from those who disbelieved openly.[26] Your abode is Hell : that will be your patron,[27] and this is an evil end."

(*Contd. from p. 11*)

Him but the intellect and thought and imagination also cannot attain to His essence and reality. The best commentary in this regard are the words of a supplication of the Holy Prophet (upon whom be Allah's peace and blessings), which Imām Aḥmad, Muslim, Tirmidhī, and Baihaqī have related on the authority of Ḥaḍrat Abū Hurairah, and Ḥāfiẓ Abū Ya'lā Moṣulī in his Musnad on the authority of Ḥaḍrat 'Ā'ishah :

> "*Antal Awwal, fa-laisa qablaka shai'in ; wa Antal Ākhir, fa-laisa ba'daka shai'in ; wa Antal Ẓāhir, fa-laisa fauqaka shai'in ; wa Antal Bāṭin, fa-laisa dūnaka shai'in.*" "You alone are the First; none is before You ; You alone are the Last : none is after You ; You alone are the Exalted : none is above You ; You alone are the Hidden : none is more hidden than You."

Here, the question arises : How does this accord with the immortality and eternal life of the dwellers of Paradise and Hell

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mentioned in the Qur'ān when Allah alone is the Last and Eternal? Its answer has been provided by the Qur'ān itself: "Everything is perishable except Allah Himself." (Al-Qaṣaṣ : 88). In other words, no creature is immortal in its personal capacity; if a thing exists or continues to exist, it does so because Allah keeps it so, and can exist only by His letting it exist; otherwise in its own capacity everything is perishable except Allah. Immortality in Heaven and Hell will not be bestowed upon somebody because he is immortal by himself, but because Allah will grant him eternal life. The same is true of the angels : they are not immortal by themselves. When Allah willed they came into existence, and will continue to exist only as long as He wills.

4. That is, He alone is the Creator of the universe as well as its Ruler. (For further explanation, see E.N.'s 41, 42 of Al-A'rāf, E.N. 4 of Yūnus, E.N.'s 2 to 5 of Ar-Ra'd, E.N.'s 11 to 15 of Ḥā Mīm As-Sajdah).

5. In other words, He is not only the Knower of the wholes but also of the parts. He knows each seed that goes under the layers of the soil, each leaf and bud that comes out of the soil, each rain-drop that falls from the sky, and each molecule of the vapour that ascends from the seas and lakes to the sky. He is aware of every seed lying anywhere under the soil. That is how He causes it to split and sprout up and develop. He is aware of how much vapour has risen from each different place and where it has reached. That is how he collects it into cloud and distributes it and causes it to fall as rain in due measure on different parts of the earth. The same is true of the details of everything that goes into the earth and comes out of it, and of everything that ascends to the sky and descends from it. If all this were not comprehended by Allah in His knowledge, it would not be possible for Him to plan and order each thing separately and to regulate and control it in a wise manner.

6. That is, "Nowhere are you outside Allah's knowledge, His power, His rule, His management and administration. Allah knows wherever you are, whether in the earth, or the air, or the water, or in a secret place. Your being alive there is by itself a proof that Allah is providing for you in that very place. If your heart is beating, if your lungs are breathing, if your hearing and your sight are functioning, it is only because all parts of your body are working under Allah's rule. And if death comes to you at any place, it comes because Allah takes a decision to stop providing for you and to recall you from the world."

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7. The addressees here are not the non-Muslims, but, as is borne out by the whole subsequent discourse, the Muslims who had affirmed the Faith and joined the ranks of the believers, but were not fulfilling the demands of the Faith and conducting themselves as true believers should. It is obvious that non-Muslims cannot be invited to affirm the Faith and then immediately asked to subscribe generously to the cause of *Jihād* for the sake of Allah, nor can they be told that whoever would fight and spend his wealth in the cause of Allah before the victory, would attain to a higher rank than him who would perform these services later. For, when a non-Muslim is invited to the Faith, the preliminary demands of it only are presented before him and not the ultimate ones. Therefore, in view of the context, the meaning of saying "Believe in Allah and His Messenger" here would be : "O people, who profess to have affirmed the Faith and have joined the ranks of the Muslims, believe in Allah and His Messenger sincerely and conduct yourselves as the true and sincere believers should."

8. Here, by spending is not implied spending on public welfare, but, as is clearly borne out by the words of verse 10, it implies subscribing to the cause of the war effort that was being waged at that time under the leadership of the Holy Prophet (upon whom be Allah's peace and blessings) to uphold Islam against paganism. Two things, in particular, were such for which the Islamic Government at that time stood in great need of financial help. First, the war equipment ; second, supporting and sustaining the oppressed Muslims, who, due to persecution by the disbelievers had emigrated, and were still emigrating, to Madīnah from every corner of Arabia. The sincere Muslims were trying their best to render as much help as they could but meeting the entire expenses in this regard was much beyond their means and resources, and their this same spirit of sacrifice has been commended in vv. 10, 12, 18 and 19 below. But among the Muslims there were quite a number of well-to-do people, who were watching this struggle between Islam and paganism as mere spectators and had no feeling whatever that the faith they claimed to believe in imposed certain rights also on their life and wealth. This second kind of people are the addressees of this verse. They have been exhorted to believe sincerely, and to spend their wealth in the cause of Allah.

9. This has two meanings and both are implied here. The first meaning is ; "The wealth that you possess is not, in fact, your

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personal property but has been given to you by Allah. You are not its exclusive master and owner. Allah has given you proprietary rights over it as His vicegerent. Therefore, you should have no hesitation in spending it in the service of the real Master. It is not for the vicegerent to withhold the Master's wealth from being spent for the Master's own sake." The second : "Neither has this wealth been with you since ever nor will it remain in your possession for ever. Yesterday it was in some other people's possession ; then Allah made you their successor and entrusted it to you. A time will come when it will not remain with you but some other people will succeed you as its owners. Therefore, in this short-lived ownership, when you are its trustees, spend it in the cause of Allah so that in the Hereafter you may be rewarded for it permanently and eternally. This same thing has been stated by the Holy Prophet (upon whom be Allah's peace) in a *Ḥadīth*. Tirmidhī relates that once a goat was slaughtered in the Holy Prophet's house and its flesh was given away to the poor. When he came to the house and asked : "What remains of the goat ?" Ḥaḍrat 'Ā'ishah replied : "Nothing but a shoulder." Thereupon the Holy Prophet remarked : "Nay, the whole goat but the shoulder !" That is, "Whatever has been given away for the sake of Allah, has, in fact, been saved." According to another *Ḥadīth*, a person asked : "O Messenger of Allah, what kind of charity brings the highest reward ? He replied : That you should give away a thing in charity when you are hale and hearty ; when you feel it could be saved and may like to invest it in the hope of earning more. Do not wait till death when you may say : Give this to so and so and that to so and so, for at that time the wealth has in any case to pass on to so and so." (*Bukhārī, Muslim*). According to still another *Ḥadīth*, the Holy Prophet said : "Man says : 'My wealth ! My wealth !' whereas his own share in his wealth is no more than what he has eaten up, or worn away, or passed on in charity ? Whatever remains will leave him and will be passed on to others." (*Muslim*)

10. Here again, expending wealth in the cause of *Jihād* has been regarded as an essential demand of the Faith and a proof of one's sincerity in it, as if to say : "The true and sincere believer is he who does not shirk spending wealth on such an occasion."

11. That is, "You are adopting this unbelieving attitude and conduct at a time when the Messenger of Allah is present among you, and you are receiving the invitation to the Faith not through an indirect and remote means but directly through the Messenger of Allah himself."

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12. Some commentators have taken this pledge to imply the pledge of service to Allah, which had been taken at the beginning of creation from the future offspring of Adam (peace be upon him), and some others take it for the pledge with which man has been naturally endowed to serve and obey Allah. But the truth is that it implies the conscious pledge of obedience to Allah and His Messenger that every Muslim makes to his Lord by the affirmation of the Faith At another place in the Qur'ān this same pledge has been referred to thus :

"Keep in mind the blessing Allah has bestowed upon you and do not forget the solemn covenant which He made with you (and which you confirmed), when you said : 'We have heard and submitted.' Fear Allah for Allah knows the very secrets of the hearts." (Al-Mā'idah : 7)

Ḥaḍrat 'Ubādah bin Ṣāmit relates : "The Holy Messenger of Allah (upon whom be His peace and blessings) had made us pledge that we would listen and obey both in sound health and in ill health ; would spend in the cause of Allah both in prosperity and in adversity ; would enjoin the good and forbid the evil ; would proclaim the truth for the sake of Allah and would not fear the blame of any one in this regard." (*Musnad Aḥmad*)

13. This has two meanings : (1) "Your wealth is not going to stay with you for ever. One day you will leave it behind ; then Allah alone will inherit it. Thus the best thing would be that you should spend it yourself in the cause of Allah so that your reward for it is guaranteed with Allah. If you do not spend it yourself, it will in any case return to Allah, but then you will not be entitled to any reward from Him." (2) "You should have no fear of indigence and poverty when you spend it in the cause of Allah, because Allah for Whose sake you would spend your wealth, is the Owner of all the treasures of the heavens and the earth. He possessed not only what He has bestowed on you today but has much more to bestow on you tomorrow." This same thing has been expressed at another place, thus :

"O Prophet, say to them : 'My Lord gives abundantly to whomever of His servants He wills and sparingly to whomever He wills. Whatever you spend, He replenishes it by other provisions : He is the best of Providers'." (Sabā : 39)

14. That is, "Although both are entitled to the reward, yet the former are necessarily higher in rank than the latter, for they faced greater risks for the sake of Allah in difficult circumstances, which

the latter did not. They spent their wealth at a time when there appeared no remote chance of victory that would compensate for their expenditure, and they fought the disbelievers at a critical time when there was an ever-present apprehension that the enemy might overpower and crush the followers of Islam completely." Mujāhid, Qatādah and Zaid bin Aslam, from among the commentators, say that the word "victory" in this verse has been used for the Conquest of Makkah, and 'Āmir Sha'bī says that it refers to the Truce of Ḥudaibiyah. The former view has been adopted by most of the commentators, and in support of the latter this tradition from Ḥaḍrat Abū Sa'īd Khudrī is presented : "During the time when the Truce of Ḥudaibiyah was concluded, the Holy Prophet (upon whom be Allah's peace) said to us : 'In the near future there will appear the people, whose deeds will make you look upon your own deeds as mean and trifling, but even if one of them possessed a mountain of gold and he expended all of it in the cause of Allah, he would not attain to your spending two pounds, or even one pound, of it.'' (Ibn Jarīr, Ibn Abi Ḥātim, Ibn Mardūyah, Abū Nu'aim Iṣfahānī). Furthermore, it is also supported by the *Ḥadīth* which Imām Aḥmad has related on the authority of Ḥaḍrat Anas. He says : "Once a dispute arose between Ḥaḍrat Khālid bin Walīd and Ḥaḍrat 'Abdur Raḥmān bin 'Auf, in the course of which Ḥaḍrat Khālid said to Ḥaḍrat 'Abdur Raḥmān : 'You people assume your superiority over us on account of your past services.' When this thing came to the Holy Prophet's notice, he said : 'By God in Whose hand is my life, even if you people spent gold equal (in weight) to Mount Uḥud, or equal to other mountains, you would not attain to the deeds of these people.'' From this it is argued that in this verse "victory" refers to the Truce of Hudaibiyah, for Ḥaḍrat Khālid bin Walīd had embraced Islam after this Truce and had participated in the Conquest of Makkah. However, whether "victory" in this particular case is taken to imply the Truce of Ḥudaibiyah or the Conquest of Makkah, in any case the verse does not mean that the distinction of the ranks is confined to this one victory alone, but as a general principle it shows that those who fight and spend in the cause of Islam at the time when disbelief and disbelievers appear to be dominant and Islam seems to have no remote chance of victory, are far superior in rank to those who make sacrifices after the conflict between Islam and paganism has been decided in favour of Islam."

15. That is, "Allah does not bestow His favours blindly. He sees who has performed what deeds, under what kind of circum-

stances, and with what motive and then determines the rank and the reward of the deed of each person with full justice and awareness."

16. How Generous and Beneficent is Allah that if a man spends the wealth granted by Himself in His way, He calls it a loan on Himself, provided that it is a good loan, that is, a loan which is given with a pure intention, without any selfish motive of winning reputation and renown, or of doing favour to somebody, but only for the sake of Allah's approval and to win His good-will and rewards. Allah makes two promises in this regard : (1) That He will repay it increasing it manifold ; and (2) that He will also give from Himself the best reward for it.

According to a *Ḥadīth* reported by Ḥaḍrat 'Abdullah bin Mas'ūd, when this verse was revealed and the people heard it from the Holy Prophet (upon whom be Allah's peace), Ḥaḍrat Abud-Daḥdāḥ Anṣāri asked : "O Messenger of Allah, does Allah want a loan from us ? The Holy Prophet replied : Yes, O Abud-Daḥdāḥ. He said : Kindly show me your hand. The Holy Prophet extended his hand towards him. He took his hand in his own hand and said : I give away my garden in loan to my Lord." Ḥaḍrat 'Abdullah bin Mas'ūd says that the garden had 600 date-palms and his own house also in which his family lived. Saying this to the Holy Prophet (upon whom be Allah's peace) he went straight back home, and calling out to his wife said : "Come out, O mother of Daḥdāḥ, I have loaned this garden to my Lord." She replied : "Daḥdāḥ's father, you have made a good bargain !' and she immediately vacated and left the garden with her effects and children." (Ibn Abī Ḥātim). This incident throws light on the conduct of the sincere believers of that time, and from this one can also understand the kind of the "good loan" that Allah has promised to return increasing it manifold with a rich reward in addition.

17. This and the following verses show that the Light on the Day of Judgement will be specifically meant for the righteous believers only. As for the disbelievers and the hypocrites and the wicked people, they will be wandering about in the darkness as they had been in the world. The light there will be the light of righteous deeds. The sincerity of the faith and the piety of the character and conduct will turn into light that will lend brightness to the personality of the virtuous. The brighter the deed the more luminous will be his person, and when he will walk towards Paradise, his light will be running forward before him. The best explanation of it is Qatādah's *mursal* tradition in which he says ; "The Holy Prophet (upon whom

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be Allah's peace and blessings) said : "The light of some one will be so strong and sharp that it will go running on before him equal to the distance between Madīnah and 'Adan, of another equal to the distance between Madīnah and San'ā, and of another even less than that ; so much so that there will be a believer whose light will not extend beyond his steps." (Ibn Jarīr). In other words, the intensity of the light of a person will be proportionate to the extent of the good done and spread by him in the world, and the beams of his light will be running on before him in the Hereafter extending as far as his good will have extended in the world.

Here, a question may arise in the mind of the reader : One can understand the meaning of their light running on before the believers but what does their light running on only on their right hand mean ? Will there be darkness on their left side ? The answer is : When a man is walking with a light on his right hand, his left side also will be bright, though the fact of the matter is that the light will be on his right hand. This has been explained by the *Ḥadīth*, which Ḥaḍrat Abū Dharr and Abū Dardā' have reported, saying that the Holy Prophet (upon whom be Allah's peace) said : "I shall recognize the righteous people of my *Ummah* by their light, which will be running on before them and on their right and on their left." (Ḥākim, Ibn Abī Ḥātim, Ibn Mardūyah).

18. It means that when the believers will be going towards Paradise, the light will be before them, and the hypocrites will be stumbling about in the darkness behind. At that time they will call out to the believers, who lived with them together in the same Muslim society in the world, saying : "Look back towards us awhile so that we also may get some light."

19. This means that the people of Paradise will enter it through this gate and the gate will then be closed. On one side of the gate there will be the blessings of Paradise and on the other the torment of Hell. For the hypocrites it will not be possible to cross the barrier that will stand between them and Paradise.

20. That is, "Did we not live with you together in the same Muslim society ? Did we not affirm the Faith ? Did we not offer the Prayers along with you and observe the Fast and perform the Ḥajj and pay the *Zakāt* ? Did we not sit with you in your assemblies and were we not bound in marriage ties and kinship with you ? Then, how is it that we have been separated from you today?"

(*Contd. on p. 24*)

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جَآءَ اَمْرُ اللّٰهِ وَ غَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّ لَا
مِنَ الَّذِيْنَ كَفَرُوْا ؕ مَاْوٰىكُمُ النَّارُ ؕ هِيَ مَوْلٰىكُمْ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿١٥﴾ اَلَمْ يَاْنِ
لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَ مَا نَزَلَ مِنَ الْحَقِّ ۙ وَ لَا
يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ؕ
وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿١٦﴾ اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ قَدْ بَيَّنَّا
لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٧﴾ اِنَّ الْمُصَّدِّقِيْنَ وَ الْمُصَّدِّقٰتِ وَ اَقْرَضُوا اللّٰهَ
قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَ لَهُمْ اَجْرٌ كَرِيْمٌ ﴿١٨﴾ وَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رُسُلِهٖٓ
اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۖ وَ الشُّهَدَآءُ عِنْدَ رَبِّهِمْ ؕ لَهُمْ اَجْرُهُمْ وَ نُوْرُهُمْ ؕ
وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿١٩﴾ اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ ٢ ع ١٨
الدُّنْيَا لَعِبٌ وَّ لَهْوٌ وَّ زِيْنَةٌ وَّ تَفَاخُرٌۢ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْاَمْوَالِ وَ الْاَوْلَادِ ؕ
كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ
حُطَامًا ؕ وَ فِي الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّ مَغْفِرَةٌ مِّنَ اللّٰهِ وَ رِضْوَانٌ ؕ وَ مَا
الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿٢٠﴾ سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَ جَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَآءِ وَ الْاَرْضِ ۙ اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رُسُلِهٖ ؕ ذٰلِكَ
فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٢١﴾ مَآ اَصَابَ مِنْ مُّصِيْبَةٍ
فِي الْاَرْضِ وَ لَا فِيْٓ اَنْفُسِكُمْ اِلَّا فِيْ كِتٰبٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ
يَسِيْرٌ ﴿٢٢﴾ لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَ لَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ وَ اللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُوْرِ ۙ﴿٢٣﴾ الَّذِيْنَ يَبْخَلُوْنَ وَ يَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ؕ وَ مَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ
الْحَمِيْدُ ﴿٢٤﴾ لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَ اَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَ الْمِيْزَانَ لِيَقُوْمَ

16-17 Has not the time yet arrived for the believers that their hearts should melt with the remembrance of Allah and should submit to the Truth sent down by Him,[28] and they should not be like those who were given the Book before them, and long ages passed over them and their hearts became hardened and today most of them are sinners ?[29] Know it well that Allah gives life to the earth after its death. We have shown you the signs clearly : may be that you use your common sense.[30]

18-19 Surely those from among men and women who practise chariy[31] and who have lent to Allah a good loan, shall be repaid manifold, and for them there is a generous reward. And those who have believed in Allah and His Messengers,[32] are indeed the most truthful[33] and the true witnesses[34] in the sight of their Lord. For them is their reward and their light.[35] As for those who have disbelieved and denied Our Revelations, they are the dwellers of Hell.

20-21 Know it well that the life of this world is nothing but a sport and pastime, and a show and boasting among yourselves and a rivalry in wealth and children. Its example is of vegetation after a shower of rain, which delighted the tillers, then the same ripens and you see it turn yellow, then it becomes straw. Contrary to this, in the life to come there is severe torment and forgiveness from Allah and His good pleasure. The life of this world is nothing but illusion.[36] Therefore, strive in rivalry with one another[37] in hastening towards the Paradise the vastness of which is like the vastness of the heavens and earth,[38] prepared for those who have believed in Allah and His Messengers. This is Ailah's bounty which He bestows on whomever He wills, and Allah's bounty is immense

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22-24 No affliction befalls in the earth or in your own selves, which We have not recorded in a Book[39] before bringing it into being.[40] This is an easy thing for Allah,[41] (This is done so that) you are not disheartened over what you may lose nor feel exultant over what Allah may give you.[42] Allah does not love those who are arrogant and boastful, who are themselves stingy and also urge others to be stingy.[43] Now whosoever turns away (should know that) Allah is All-Sufficient and All-Praiseworthy.[44]

25 We sent Our Messengers with clear signs and instructions and sent down with them the Book and the Balance so that the people may stand by justice.[45] And We sent down iron which has great strength and other benefits for men.[46] This has been done so that Allah may know who helps Him and His Messengers, unseen. Surely, Allah is All-Strong, All-Mighty.[47]

(*Contd. from p. 21*)

21. That is, "In spite of your claim to be Muslims, you never believed like true and sincere Muslims and remained suspended between belief and unbelief. You still had your interests attached to disbelief and the disbelievers, and you never gave yourselves up wholly to Islam."

22. *Tarabbus* (from which *tarabbastum* of the Text is derived) means to wait and tarry for an opportunity. When a person is unable to decide which of the two alternative ways he should choose but stands and waits to consider which way should be more favourable for him to follow, he is involved in *tarabbus*. The hypocrites had adopted the same attitude during the critical time of the conflict between Islam and un-Islam. Neither were they siding with disbelief openly nor were spending their energy to support and help Islam with full conviction. They were sitting on the fence, waiting to see which party in the conflict became dominant, so that if it was Islam they may join it on the basis of their affirmation of the faith, and if it was unbelief they may side with its supporters taking advantage of their neutral position in the conflict.

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23. This implies different kinds of doubts that a hypocrite suffers from, and the same also are the actual causes of his hypocrisy. He doubts the existence of God, the Prophethood of the Prophet, the Qur'ān's being Allah's book, the Hereafter, its accountability, and its rewards and punishments, and he doubts whether the conflict between the Truth and falsehood is real, or a mere delusion; as for himself he considers the only truth to be that one should enjoy life and its pleasures to the full. For unless a person is involved in such doubts he can never be a hypocrite.

24. This can have two meanings: (1) "Until death came to him, you could not shed this delusion till the last moment"; and (2) "that Islam became dominant, while you looked on unconcerned."

25. That is, Satan.

26. This clearly shows that in the Hereafter the hypocrites will be doomed to the same fate as the disbelievers.

27. The words *hiya maulā-kum* (Hell is your *maulā*) can have two meanings: (1) "That Hell is the only proper place for you"; and (2) "that you never took Allah as your *maulā* (friend, patron) so that He may look after you; now Hell only is your *maulā*; therefore, Hell now will look after you."

28. Here again, the word "believers" is general, but it does not apply to all the Muslims; it refers to those particular Muslims who had professed the faith verbally and joined the followers of the Holy Prophet (upon whom be Allah's peace) though their hearts were devoid of any concern for Islam. They were watching that the pagan forces were bent upon wiping out Islam; they had encircled the handful of Muslims from all sides, who were being made the target of persecution everywhere in Arabia, and thus oppressed the Muslims were fleeing to Madīnah empty-handed for refuge; the sincere Muslims were extending to them whatever economic help they could; yet they were, at the same time, engaged in a life-and-death struggle with the enemy. But, in spite of this, these people who professed the faith were not being moved at all. So, here, they are being put to shame, as if to say: "What kind of believers are you? At this critical juncture for Islam, is it not yet time that your hearts should melt at the mention of Allah and be filled with the spirit of sacrifice for the sake of His Religion? Can the believers be such that they may have no feeling for Islam when it is confronted with hard times, that they may sit un-concerned when they are summoned in the name of Allah, that their hearts may neither tremble out of fear of

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Allah nor bow to His Command when He Himself should make an appeal for contributions in the Book sent down by Him, declaring it as a loan on Himself and plainly telling that the one who would regard his wealth as dearer than the cause of the true Faith would be a hypocrite and not a believer ?"

29. That is, "The Jews and Christians seem to have lost fervour and degenerated spiritually and morally hundreds of years after the passing away of their Prophets ; but have you already become so depraved that while the Prophet is still present among you, and the Book of God is still being revealed, and not much time has passed over you since you affirmed the Faith, and you have started behaving like the Jews and Christians who have reached this state through centuries of playing and tempering with the Book of Allah and its verses ?"

30. The point contained here should be well understood. At several places in the Qur'ān the Prophethood and the revelation of the Book have been compared to the rainfall, for the effects produced by them on humanity are precisely like those produced by rain on the soil. Just as the dead earth swells and blooms as soon as it receives a shower of rain, so it is with the dead humanity in a country where a Prophet is raised through Allah's mercy and Revelation begins to be sent down to him. It starts revealing those virtues which lay hidden and suppressed for ages ; it starts manifesting from within itself excellent morals and good deeds and virtues of every kind. Allusion has been made to this truth here so as to open the eyes of the Muslims of the weak faith and to make them ponder their state. The way humanity was being reformed by the blessed rainfall of the Prophethood and Revelation and the way it was being richly and generously blessed in every way was not a remote story for them. They were observing it themselves in the pious and righteous society of the Companions and experiencing it day and night around them. Polytheism with all its evils was present before them while the virtues and good things emanating from Islam also were blooming and flourishing before their eyes. Therefore, they did not need to be told any details. An allusion was enough to the effect ; "The signs of how Allah grants life to the dead earth through the rainfall of His mercy have been shown to you ; now you should use your common sense and consider it for yourself as to what benefit you are deriving from this blessing."

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31. *Ṣadaqah*, as an Islamic term, is the charity given sincerely and with a pure intention only with a view to seek Allah's good pleasure without making any show of it, and without the intention of doing any favour to the recipient. The donor should give it only because he has a true feeling of the service of his Lord. The word is derived from *ṣidq* ; therefore, *ṣadāqat* (sincerity) is of its essence. No charity and no expending of the wealth can be a *ṣadaqah* unless it springs from a sincere and pure motive of spending only for the sake of Allah.

32. Here, the believers imply those people of true faith whose attitude and conduct was absolutely different from that of the people of weak faith and the false claimants to Islam, and who were at that time vying with one another in making monetary sacrifices and were struggling with their lives in the cause of the true Faith.

33. *Ṣiddīq* (most truthful) is the superlative from *ṣidq* ; however, one should clearly understand that *ṣidq* is not merely a statement conforming to the truth, but a statement which is not only true in itself but its sayer also upholds it as a truth sincerely. For instance, if a person says that Muḥammad (upon whom be Allah's peace and blessings) is Allah's Messenger, this is by itself precisely according to the truth for the Holy Prophet is truly Allah's Messenger, but the person would be true in his statement only if he also believed and upheld him as Allah's Messenger. Therefore, a thing would be *ṣidq* if what was said was in conformity with the truth as well as with the sayer's own conscience. Likewise, *ṣidq* also contains the sense of faithfulness, sincerity and practical righteousness. *Ṣādiq-ul-wa'd* would be the person who kept his promise practically, who never broke it. *Ṣādiq* (true friend) would be he who did full justice to friendship in the time of need, and who never proved faithless to any body in any way. In war, *ṣādiq fil-qitāl* (true soldier) would be the one who fought with all his heart and body and established his valour practically. Thus, *ṣidq* in essence implies that one's deed should fully conform to one's word. The one who acts contrary to his word cannot be *ṣâdiq*. On that very basis, the one who preaches one thing and acts contrary to it, is regarded as a false preacher. With this meaning of *ṣidq* and *ṣādiq* in view one can fully appreciate the meaning of the superlative *ṣiddiq*. It would inevitably imply a righteous person who is free from every impurity, who has never swerved from the truth and piety, who could never be expected to say anything against his conscience, who believed in whatever he believep

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with full sincerity and remained faithful to it under all circumstances, and who has practically proved that he is a true believer in the full sense of the word. (For further explanation, see E.N. 99 of An-Nisā).

34. The early commentators have differed about the explanation of this verse. Ibn 'Abbās, Masrūq, Ḍaḥḥāk, Muqātil bin Ḥayyān and others say that the previous sentence ended with *humuṣṣiddīqūn*; and *wash-shuhādā'-u 'inda Rabbi-him la-hum ajru-hum wa nūru-hum* is a separate and independent sentence. According to this explanatian, the translation of the sentence would be : "Those who have believed in Allah and His Messenger, are indeed the most truthful (*aṣ-ṣiddīqūn*) ; as for the true witnesses (*ash-shuhādā'*), they will have their reward and their light from their Lord." Contrary to this, Mujāhid and several other commentators regard this whole expression as one sentence. According to them the translation would be that which we have given in the text above. The two commentaries differ because the first group has taken the word *shahīd* in the meaning of the martyr in the way of Allah. and seeing that every believer is not a *shahīd* in this sense, has taken *wash-shuhādā'-u 'inda Rabbi-him* as a separate sentence. But the other group takes *shahīd* in the meaning of the witness of the Truth, and not in the sense of the martyr, and in this sense every believer is a *shahīd*. We are of the opinion that this second commentary is preferable and this is supported by the Qur'ân as well as the *Ḥadīth*. The Qur'ān says :

"Thus have We made you a community of the 'Golden Mean' so that you may be witnesses in regard to mankind and the Messenger may be a witness in regard to you." (Al-Baqarah : 143).

"Allah had called you "Muslims" before this and has called you (by the same name) in this (Qur'ān) also so that the Messenger may be a witness in regard to you and you may be witnesses in regard to the rest of mankind." (Al-Ḥajj : 78)

In a *Ḥadīth*, Ḥaḍrat Barā' bin 'Āzib has related that he heard the Holy Prophet (upon whom be Allah's peace) say : "The believers of my *Ummah* are *shahīd* (the witnesses) ; then he recited this very verse of Sūrah Al-Ḥadīd." (Ibn Jarīr). Ibn Mardūyah has related on the authority of Ḥaḍrat Abū ad-Dardā' the tradition that the Holy Prophet (upon whom be Allah's peace) said : "The one who emigrates from a land in order to save his life and his faith from temptation, is recorded as a *ṣiddīq* (most truthful), and when he dies, Allah takes his soul as a *shahīd* (true witness). Then after this, the Holy Prophet

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recited this very verse." (For the explanation of this meaning of *shahādat*, see E.N. 144 of Al-Baqarah, E.N. 99 of An-Nisā', E.N. 82 of Al-Aḥzāb).

35. That is, "Each one of them will receive the reward and the light of the measure and degree he deserves. They will all get their own respective rewards and lights, and their shares have already been reserved for them."

36. To understand this theme fully one should keep the following verses of the Qur'ān in mind : Āl- Imrān : 14-15, Yūnus : 24-25, Ibrāhīm : 18, Al-Kahf : 45-46, An-Nūr : 39. In all these verses the truth that has been impressed on the mind is : The life of this world is a temporary life : its spring as well as its autumn is temporary. There is much here to allure man, but this, in fact, consists of base and insignificant things which man because of his shallowness of mind regards as great and splendid and is deluded into thinking that in attaining them lies supreme success. The truth however is that the highest benefits and means of pleasure and enjoyment that one can possibly attain in the world, are indeed base and insignificant and confined to a few years of temporary life, and can be destroyed by just one turn of fate. Contrary to this, the life hereafter is a splendid and eternal life : its benefits are great and permanent and its losses too are great and permanent. The one who attains Allah's forgiveness and His goodwill there, will indeed have attained the everlasting bliss beside which the whole wealth of the world and its kingdom become pale and insignificant. And the one who is seized in God's torment there, will come to know that he had made a bad bargain even if he had attained all that he regarded as great and splendid in the world.

37. *Musābaqat* (from which *sābiqū* of the original is derived) means to compete and vie with each other in order to excel. The meaning is : "Give up your rivalries with one another for amassing wealth and pleasures and benefits of the world and instead make the forgiveness of your Lord and Paradise the object of your struggle and rivalries."

38. Some commentators have taken the word *'arḍ* in *'arḍuhā ka-'arḍ-is-samā'-i wal-arḍ* in the sense of breadth, but actually this word has been used here in the meaning of spaciousness and extensiveness. In Arabic the word *'arḍ* is not only used for breadth, as a counterpart of length, but also for spaciousness, as it has been used in Ḥā Mīm As-Sajdah : 51 : *fa-dhū du'ā-'in 'arīḍ* : "then he is full of

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wordy supplications." Besides, one should also understand that the object here is not to foretell the area or extent of Paradise, but to give an idea of its vastness and extensiveness. Here its vastness has been described as the vastness of the heaven and earth, and in Sūrah Āl 'Imrān it has been said : "Hasten to follow the path that leads to your Lord's forgiveness and to Paradise whose vastness is that of the universe, which has been prepared for the righteous " (v. 133). When both these verses are read together, one gets the idea that the gardens and palaces man will receive in Paradise will only serve as his dwelling-place, but the entire universe will be his home. He will not be restricted to one place as he is in this world, where just for reaching the Moon, his nearest neighbour in space, he has had to struggle hard for years and expend excessive resources only to overcome the difficulties of a short journeny. There the whole universe will be accessible to him : he will be able to see whatever he would desire from his station and be able to visit whichever place he would like easily.

39. "A Book" : the Writ of destiny.

40. Here, "it" may be referring to the affliction as well as to the earth, or the self of man, or in view of the context, to all the creatures.

41. That is, it is not at all difficult for Allah to pre-ordain the destiny of each and every one of His creatures.

42. In order to understand why this has been said in that context, one should keep in mind the conditions through which the Muslims were passing at the time this Sūrah was revealed. An ever present danger of attack by the enemy, battles in quick succession, a state of constant siege, hardships caused by economic boycott by the disbelievers, persecution of the converts to Islam everywhere in Arabia, these were the conditions that the Muslims were confronted with at that time. The disbelievers looked upon these as a proof of the Muslims having been forsaken and rejected, and the hypocrites took these as a confirmation of their own suspicions and doubts. As for the sincere Muslims, they were facing these bravely and resolutely, yet the excess of hardship and suffering would sometimes become trying even for them. So, the Muslims are being consoled, as if to say : "No affliction, God forbid, has befallen you without the knowledge of your Lord. Whatever you are experiencing is according to the pre-ordained scheme of Allah, which is already recorded in the Writ of destiny. And you are being made to pass through these trials and tribulations for the sake of your own training for the great

service that Allah wills to take from you. If you are made to attain to success without passing through these hardships, weaknesses will remain in your character due to which you will neither be able to digest power and authority nor withstand the tempests and furies of falsehood."

43. The allusion is to the trait of character that everyone could experience among the hypocrites in the Muslim society itself. As regards the outward affirmation of the Faith, they could not be distinguished from the true Muslims. But owing to lack of sincerity they were not receiving the sort of training that was being given to the sincere Muslims. Therefore, the little prosperity and leadership that they were enjoying in an ordinary town of Arabia, was causing them to be swollen with pride. As for their stinginess, not only were they themselves unwilling to give away a penny in the cause of God Whom they professed to believe in and the Messenger whom they professed to follow and the Faith which they professed to have accepted, but tried to prevent others also from making any contribution, for, they thought, it was a useless cause. Obviously, if there had been no trials and tribulations, these worthless people, who were of no use to Allah, could not be separated from the sincere and worthy believers, and without weeding them out a mixed crowd of sincere and insincere Muslims could not be entrusted with the high office of leadership of the world, the great blessings of which the world subsequently witnessed in the rightly-guided Caliphate.

44. That is, "Even if after hearing these words of admonition a person does not adopt the way of sincerity, faithfulness and sacrifice for the sake of Allah and His Religion, and wishes to persist in his stubbornness, which Allah disapproves, then Allah has no use for him, for Allah is All-Sufficient and Independent of His creatures : He does not stand in need of their help in any way. And He is All-Praiseworthy : people of good qualities only are acceptable to Him ; people of evil character cannot be entitled to receive any favour from Him."

45. In this brief sentence the whole essence of the mission of the Prophets has been compressed, which one should clearly understand. It says that all the Messengers who came to the world from Allah, brought three things :

(1) *Bayyināt* : manifest signs which clearly showed that they were really Allah's Messengers, and were not impostors ; convincing arguments which made it evident that what they were presenting as

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Truth was really the Truth, and what they condemned as falsehood was really falsehood ; clear instructions which told without any ambiguity what was the right way for the people in respect of beliefs, morals, acts of worship and dealings, which they should adopt, and what were the wrong ways which they should shun and avoid.

(2) *Kitāb* : the Book which contained all the teachings required for the guidance of man so that people may turn to it for enlightenment.

(3) *Mīzān* : the Criterion of truth and falsehood which may precisely indicate, like a balance, the golden mean between the extremes in matters of thought, morals and dealings.

The object for which the Prophets were sent with these three things was that man's conduct in the world and the system of human life, individually as well as collectively, should be established with justice. On the one hand, every man should precisely know the rights of God, the rights of his self and the rights of all those people with whom he may have to deal in any way, and should fulfil them faithfully ; and, on the other, the system of collective life should be built on such principles as should eliminate every kind of injustice from society, should safeguard every aspect of civilization and social life against extremism, should establish correct balance and equity in all spheres of collective life, so that all elements of society should receive their rights equitably and fulfil their obligations and duties responsibly. In other words, the object of sending the Prophets was to establish individual as well as collective justice. They wanted to establish justice in the personal life of each individual so as to bring about poise and equilibrium in his mind, his character, his conduct and his dealings. They also wanted to establish the whole system of human society on justice so that both the individual and the society should assist and cooperate with each other in their spiritual, moral and material well-being instead of being a hindrance and obstacle.

46. Sending down iron means creating iron in the earth just as in Az-Zumar : 6 it has been said : "He sent down for you eight heads of cattle, male and female." As whatever exists in the earth, has come here by Allah's command, and has not appeared by itself, its being created has been expressed in the Qur'ān as its being sent down.

(*Contd. on p. 34*)

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النَّاسُ بِالْقِسْطِ ۚ وَ اَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّ مَنَافِعُ لِلنَّاسِ وَ لِيَعْلَمَ اللّٰهُ مَنْ
يَّنْصُرُهٗ وَ رُسُلَهٗ بِالْغَيْبِ ۚ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢٥﴾ وَ لَقَدْ اَرْسَلْنَا نُوْحًا وَّ اِبْرٰهِيْمَ وَ جَعَلْنَا ع ٦ ١٩
فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٦﴾ ثُمَّ
قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا وَ قَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَ اٰتَيْنٰهُ الْاِنْجِيْلَ ۙ
وَ جَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّ رَحْمَةً ۬ وَ رَهْبَانِيَّةَ ۨ ابْتَدَعُوْهَا مَا
كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ
اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ ۚ وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٧﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ
اٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَ يَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَ
يَغْفِرْ لَكُمْ ۚ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّنْ
فَضْلِ اللّٰهِ وَ اَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۚ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٢٩﴾ ع ٣ ٢٠

We[48] sent Noah and Abraham and placed in the progeny of them both the Prophethood and the Book.[49] Then some of their descendents adopted guidance but many became transgressors.[50] After them We sent Our Messengers, one after the other, and followed them with Jesus son of Mary and gave him the Gospel, and We put in the hearts of those who followed him, compassion and mercy,[51] but monasticism[52] they themselves invented—We did not prescribe it for them: they invented it themselves[53] in order to seek Allah's goodwill. But then they did not observe it as it should have been observed.[54] We gave those of them who had believed their rewards, but most of them are transgressors. 26-27

O you who have believed, fear Allah and believe in His Messenger (Muḥammad, upon whom be Allah's peace and blessings)[55]; Allah will grant you a double 28-29

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portion of His mercy and will give you a light in which you will walk,[56] and will forgive your errors.[57] Allah is All-Forgiving, All-Merciful. (You should adopt this way) so that the people of the Book may know that they do not have the sole right to Allah's bounty, and that Allah's bounty is in His own hand, which He bestows on whomsoever He wills, and Allah's bounty is infinite.

(*Contd. from p. 32*)

The mention of "sending down iron which has greath strength and other benefits for men" immediately after stating the object of the mission of the Prophets by itself indicates that by iron here is meant political and military power. Thus the verse means: "Allah did not raise His Prophets in the world just to present a scheme for the establishment of justice, but it was also a part of their mission to endeavour to enforce it practically, to collect necessary power to establish justice in all spheres of life, to punish those who might disrupt it and to break the power of those who might resist it."

47. That is, "Allah does not need this help because He is weak and cannot use His power to accomplish this work, but He has adopted this method for the trial of men : man can advance on the way of his progress and well-being only by passing through this trial. Allah indeed has the power to subdue all the disbelievers by one command whenever He wills and give to His Messengers complete dominance over them, but in that case the believers in the Messengers would have nothing to do for which they should become entitled to rewards. That is why Allah instead of accomplishing this mission through His dominant power adopted the method of sending His Messengers to human beings with the Signs and the Book and the Criterion, and enjoined them to present the way of justice before the people and exhort them to refrain and desist from wickedness and injustice. At the same time He gave us full option to accept the message of the Messengers or to reject it. He summoned those who accepted the invitation to come forward and help Him and His Messengers to establish justice, and to exert their utmost against those who were bent upon retaining the unjust system. Thus, Allah wants to see who among us rejects the invitation to justice, who exert with their lives in order to retain injustice as against justice, who shirk supporting and struggling for the cause of the message of justice after they have

accepted it, and who stake their lives and their possessions for the sake of unseen God to help the truth become dominant in the world. Only for those who emerge successful in this test will avenues to future progress be opened up."

48. Now it is being told what corruptions appeared among those who believed in the Prophets who came to the world before the Prophet Muḥammad (upon whom be Allah's peace and blessings) with the Signs and the Book and the Criterion.

49. That is, whichever Messenger came with Allah's Book, was from the progeny of the Prophet Noah and, after him, from the progeny of the Prophet Abraham.

50. "Became transgressors". became disobedient.

51. The words in the Text are *rāfat* and *raḥmat*, which are almost synonymous: But when they are used together, *rāfat* implies the compassion that a person feels on seeing another person in pain and distress, and *raḥmat* is the feeling under which he tries to help him. As the Prophet Jesus was highly compassionate and merciful towards the people, his this trait of character deeply influenced his disciples : therefore, they treated the people with pity and sympat hy and served them with all their heart and soul.

52. The root *rahb* (from which *rahbāniyyat* or *ruhbāniyyat* is derived) means fear ; thus *rahbāniyyat* means a mode of life which reflects fear and terror, and *ruhbāniyyat* means the mode of life of the terrified. As a term it implies a person's abandoning the world out of fear (whether it is the fear of somebody's tyranny, or fear of the worldly temptations and distractions, or fear of one's personal weaknesses) and taking refuge in the jungles and mountains, or living alone as a hermit.

53. The words in the original can have two meanings : (1) "That We did not enjoin monasticism (*rahbāniyyat*) upon them : We enjoined upon them only the seeking of Allah's good pleasure :" and (2) "that monasticism was not enjoined by Us : they of their own accord enjoined it on themselves, to seek Allah's good pleasure." In both cases this verse makes it explicit that monasticism is an un-Islamic creed, and it has never been part of the true Faith. The same thing has been stated by the Holy Prophet thus : "There is no monasticism in Islam." (*Musnad Aḥmad*). In another *Ḥadīth* the Holy Prophet said : "The monasticism of this *Ummah* is to fight in the way of Allah." (*Musnad Aḥmad*, *Musnad Abi Ya'lā*). That is,

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the way for this *Ummah* to attain to spiritual piety lies not in abandoning the world but in fighting in Allah's way: this *Ummah* does not flee to the jungles and mountains out of fear of temptations and distractions but counteracts them by resort to fighting in Allah's way. According to a tradition related both by Bukhārī and by Muslim, one of the Companions said that he would keep up Prayers throughout the night; another said that he would fast perpetually without ever observing a break; and a third one said the he would never marry and would have nothing to do with women. When the Holy Prophet (upon whom be Allah's peace) came to know of what they had resolved, he said: "By God, I fear Allah the most and remain conscious of Him at all times; yet my way is that I observe the fast as well as break it; I keep up the Prayer during the night as well as have sleep; and I marry the women also. The one who does not follow my way, does not belong to me." Ḥaḍrat Anas says that the Holy Prophet (upon whom be Allah's peace) used to say: "Do not be hard and severe to yourselves lest Allah should be hard and severe to you. A community had adopted this way of severity towards itself; then Allah also seized it in severity. Look, the remainder of them are found in the monasteries and churches." (*Abū Da'ūd*).

54. That is, they were involved in a double error: first, they imposed on themselves the restrictions which Allah had not imposed; second, they did not observe in the right spirit the restrictions that they had imposed upon themselves with a view to attain to Allah's goodwill, and conducted themselves in a way as to earn Allah's wrath instead of His good pleasure.

To understand this theme fully we should have a look at the history of Christian Monasticism.

Until 200 years after the Prophet Jesus (peace be upon him) the Christian Church knew no monasticism. Its germs, however, were found in Christianity from the very beginning. To look upon asceticism as a moral ideal and to regard celibacy as superior to matrimonial and mundane life is the basis of monasticism. Both these existed in Christianity from the beginning. Owing to the sanctification of celibacy in particular, it was considered undesirable for those who performed religious services in the church to marry, have children and be involved in domestic chores; so much so that by the 3rd century monasticism began to spread like an epidemic in Christiandom. Historically, it had three main causes;

First, sensuality, immorality and worship of the world had so

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permeated the ancient polytheistic society that in their zeal to counteract it the Christian scholars adopted the extremist way instead of the way of moderation. They so stressed chastity that the relationship between man and woman by itself came to be looked upon as filthy, even if it was within marriage. They reacted so violently to mammonism that to possess property of any kind ultimately was considered a sin for a religious person and to live like a poor man and ascetic the criterion of moral excellence. Likewise, in their reaction to the sensualism of the polytheistic society they touched the other extreme. They made withdrawal from pleasure and all material comforts, self-denial and curbing of the desires the object of morality and regarded torturing the body by different sorts of harsh discipline as the climax and proof of a person's spirituality.

Secondly, when Christianity started achieving successes and spreading rapidly among the common people, the Church in its zeal to attract more and more adherents went on imbibing every evil that was prevalent in society. Thus, saint-worship replaced the ancient deities. Images of Christ and Mary began to be worshipped instead of the idols of Horus and Isis. Chrismas took the place of Saturnalia. Christian monks began to practise every kind of occult art like curing the sick by amulets and magic incantations, taking omens and fortune-telling, driving out spirits, etc. as were prevalent in ancient days. Likewise, since the common people looked upon a dirty and naked person who lived in a cave or den as a holy and godly man, this very concept of saintlihood became prevalent in the Christian Church, and legends of their miraculous powers began to abound in the memoirs of the Christian saints.

Thirdly, the Christians possessed no detailed law and definite traditions and practices to determine the bounds of religion. They had given up Mosaic Law and the Gospel by itself afforded no perfect code of guidance. Therefore, the Christian doctors went on permitting every kind of innovation to enter the religion partly under the influence of alien philosophies, customs and practices and partly under their personal preference and whim. Monasticism was one such innovation. Christian scholars and doctors of law took its philosophy and rules and practices from the Buddhist monks, Hindu Yogis and ascetics, Egyptian Anchorites, Iranian Manicheans, and the followers of Plato and Plotinus, and made the same the means and methods of attaining self-purification, spiritual loftiness and nearness to Allah. Those who committed this error were not ordinary men. From the 3rd to the 7th century (i.e. till about the time the

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Qur'ān began to be revealed) the religious personalities who were recognized as the foremost scholars and religious guides and leaders of Christendom, both in the East and in the West, — St. Athanasius, St. Basil, St. Gregory of Nazianzus, St. Chrysostom, St. Ambrose, St. Jerome, St. Augustine, St. Benedict, St. Gregory the Great — all were monks themselves and great upholders of monasticism. It was under their influence that monasticism became popular in the Church.

Historically, monasticism among the Christians started from Egypt. Its founder was St. Anthony (A.D. 250 –350) who is regarded as the father of Christian Monasticism. He set up the first monastery at Pispir (now Der al Memum) in the Fayum. Later he established another monastery on the coast of the Red Sea, which is now called Der Mar Antonius. The basic rules of Christian Monasticism are derived from his writings and instructions. After this beginning the monastic movements spread like a flood in Egypt and monasteries for monks and nuns were set up everywhere in the land in some of which lived three thousand monks at a time. In 325 another ascetic, Pachomius, appeared in Egypt, who founded ten major monasteries and nunneries for the monks and nuns. The monastic movement then began to spread in Palestine and Syria and different countries of Africa and Europe. The Christian Church in the beginning experienced some confusion in connection with monasticism, for although it recognized abandonment of the world, celibacy and voluntary poverty as an ideal of spiritual life, yet it could not declare marriage, producing children and possessing property or money to be sinful as the monks did. Subsequently, under the influence of holy men like St. Athanasius (d. 373), St. Basil (d. 379), St. Augustine (d. 430) and Gregory the Great (d. 609) many of the monastic rules became part and parcel of the Church.

This monastic innovation has some characteristics which are briefly as follows :

(1) Inflicting pain on the body by severe exercises and novel methods. In this thing every monk tried to surpass the other. The achievements of these holy men as related in the memoirs of the Christian saints are to this effect : St. Macarius of Alexandria constantly carried on himself a weight of 80 pounds. For six months he slept in a swamp while poisonous flies preyed on his naked body. His disciple, St. Eusebius, even surpassed his master in suffering severities and rigours. He moved about carrying a weight of 150 pounds, and lay in a dry well for three years. St. Saba ate the maize that would start stinking having been soaked in water for a whole

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month. St. Bessarion lay in thorny bushes for 40 days and did not rest his back on the ground for 40 years. St. Pachomius passed 15 years of his life, and according to another tradition 50 years, without resting his back on the ground. St. John remained standing in worship for three years during which he neither sat nor lay down; he would only recline at times against a rock. His food consisted of the offering that was brought for him every Sunday. St. Simeon Stylites (390-449), who is counted among the most illustrious Christian saints, used to observe an un-broken 40 days fast before Easter every year. Once he kept standing on one leg for a whole year. Often he would leave his monastery and retire to a well. Later he got a 60 foot high pillar erected near Antioch, which was three feet wide at the top and railed round. He spent the last 30 years of his life on this pillar and remained permanently exposed to the elements. His disciples carried food to him by ladder and removed his filth. He had even tied himself to the pillar by a string, which cut into his flesh; when the flesh became rotten, it bred worms; whenever a worm fell out, he would restore it to the sore, saying: "Eat what God has given you." Crowds of pilgrims flocked to him from far and near. When he died the Christian world proclaimed that he was the best model of a Christian saint.

The memoirs of the Christian saints of this period are full of such instances. One particular saint had the characteristic that he observed silence for 30 years: he was never seen speaking. Another had tied himself to a rock; another roamed the jungles and lived on grass; another moved about carrying a heavy load; another kept his limbs and body tied in fetters and chains; some saints lived in the dens of beasts, or in dry wells, or in old graves; and some others remained naked and concealed their private parts under long hair and would crawl on the ground. After death the bones of the illustrious saints were preserved in monasteries. I saw a full library decked with such bones in St. Catherine's monastery at the foot of Mount Sinai. There were skulls and foot-bones and hand-bones arranged separately. A glass-case contained the whole skeleton of a saint.

(2) Their second characteristic was that they were dirty and strictly avoided cleanliness and bodily care. Washing or applying water to the body was regarded as opposed to God-worship, for according to them purification of the body was tantamount to pollution of the soul. St. Athanasius has faithfully described this virtue of St. Anthony that he never washed his feet during life. St. Abraham

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from the day he entered Christianity neither washed his face nor feet for 50 years. A famous nun, Virgin Sylvia, never allowed any part of her body except the fingers to become wet with water throughout life. It is said of 130 nuns of a convent that they never washed their feet and would shudder with horror at a mere reference to bath.

(3) Monasticism practically forbade married life and ruthlessly discarded the institution of marriage. All religious writings of the 4th and 5th centuries are replete with the thought that celibacy is the highest moral virtue, and chastity meant that one should strictly abstain from sexual relation even if it was between husband and wife. The perfection of a pure spiritual life lay in complete self-denial, with no desire for physical pleasure. It was necessary to suppress any carnal desire because it strengthened animality. For them pleasure and sin were synoymous ; so much so that being happy was regarded as being forgetful of God. St. Basil forbade even laughing and smiling. Owing to such concepts the bond of marriage between man and woman came to be looked upon as filthy. A monk was forbidden even to look at a woman, not to speak of marriage, and was required to abandon his wife if he was married. As for men it was also impressed on the women that if they wished to enter the Kingdom of Heaven, they should shun marriage and remain spinsters ; and if they were married, they should separate from their husbands. St. Jerome, the distinguished Christian scholar, ruled that the woman who remained a spinster as a nun for the sake of Christ, was the bride of Christ, and her mother was the mother-in-law of Christ, i.e. God. Elsewhere St. Jerome says : "To cut asunder the bond of marriage with the axe of chastity is the primary duty of the true devotee of God." The first impact these teachings had on a Christian man or Christian woman, under religious fervour, was that his or her married life was ruined. And since there was no provision for divorce or separation in Christianity, the husband and the wife would separate from each other while they remained bound in wed-lock. St. Nilus was father of two children. When he came under the spell of monasticism, he immediately separated from his wife. St. Ammon, on the first night of his marriage, gave his bride a sermon on the filthiness of the marriage bond and then the two between themselves decided to keep aloof from each other throughout life. St. Abraham abandoned his wife on the very first night of marriage. The same was done by St. Alexis. The memoirs of the Christian saints are full of such incidents.

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The Church continued to resist in one way or the other these extremist concepts for three centuries. In those days it was not required of a priest to be single and unmarried. If he was married before being appointed a minister, he could keep his wife. However, he was forbidden to marry after his appointment. Moreover, a person could not be appointed a minister if he had married a widow, or a divorced woman, or had two wives, or possessed a concubine. Gradually, by the 4th century, the concept became firm that for a married person it was odious to perform religious services in the Church. The Council of Gengra (A.D. 362) was the last one in which such ideas were held as anti-religious, but a little later in 386, Roman Synod counselled the priests to avoid marriage relations and the following year Pope Siricius decreed that the priest who married, or continued to have sex relations with his wife if already married, should be dismissed from office. Illustrious scholars like St. Ambrose, and St. Augustine upheld this decision most fervently, and after a little resistance it became fully enforced in the Western Church. In this period several councils were convened to consider the complaints to the effect that the people who were already married were having "illicit" relations with their wives even after their appointment to perform religious duties. Consequently, with a view to reform them, rules were made to the effect that they should sleep in the open, should never meet their wives in private, and should meet them only in the presence of at least two other men. St. Gregory has made mention of a wonderful priest who did not have any relation with his wife for 40 years, and when the woman approached him at his death-bed, he rebuked her, saying : "Woman, keep away !"

(4) The most painful and pathetic chapter of ascetic monasticism is that it cut asunder man's relations with his parents, with his brothers and sisters, and even his children. For the Christian saints love of the parents for son, love of the brothers and sisters for brother and love of the children for father also was sinful. They believed it was necessary for man to break off all those relations for the sake of spiritual progress. In the biographies of the Christian saints one comes across highly pathetic and heart-rending incidents. A monk, St. Evagrius, had been undergoing severe exercises in the desert for many years. Suddenly one day letters reached him from his father and mother, who were passing their days in great agony without him. The saint, fearing that the letters might arouse feelings of human love in his heart, cast the letters immediately into the fire, without even opening them. The mother and sister of St.

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Theodorus came to the monastery where he was staying, with recommendatory letters from many priests, and desired to have only a glimpse of him, but the saint refused to come out before them. St. Marcus' mother went to the monastery to see him. She somehow obtained the abbot's permission for it and requested him to order her son to come out before her, but the son was adamant to her prayers. At last, he implemented the abbot's orders by appearing before his mother disguised and with closed eyes. Thus, neither was the mother able to recognize her son, nor the son saw his mother. Another saint, St. Poemen and his six brothers lived in a desert monastery of Egypt. Years later their old mother came to know of their whereabouts and went to see them in the monastery. As soon as the brothers saw their mother coming, they hurried into their cell and shut the door. The mother started crying and wailing outside saying : "I have travelled in this old age from a distant place only to have a glimpse of you. There will be no harm if only I see you. Am I not your mother ?" But the saints did not open the door and told the mother that they would meet her in the next world. Even more painful and piteous is the story of St. Simeon Stylites, who left his parents and remained away from them without any trace of his whereabouts for 27 years. The father died of grief. When the fame of the son's piety and holiness spread the mother, who was still living in agony, came to know of his whereabouts. She came to the monastery to see him but women were not allowed to enter. She prayed that either the son should call her in, or he should himself come out to let her have a glimpse of him, but "the saint" refused to oblige her. The woman lay at the entrance for three days and three nights and at last breathed her last in the same state. Then the holy man emerged from his seclusion, mourned his mother's death and prayed for her forgiveness.

In the same harsh way these saints treated their sisters and children. There is the story of Mutius, a prosperous man by all means. Drawn out suddenly by the religious impulse, he took his 8-year-old son and went to a monastery. But for the sake of his progress to holiness it was necessary that he should give up love of his son. Therefore, first the son was separated from him. Then the innocent child was subjected to harsh treatment before his very eyes and he watched it patiently. Then, the abbot of the monastery ordered him to go and cast the child into the river. He became ready even for this ; then right at the time when he was going to throw the child into the river, the monks saved the child's life.

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Then it was admitted that he had actually attained to the rank of a holy man.

The viewpoint of Christian monasticism in these matters was that the one who sought love of God, should break off all relations of human love that bound him in the world to his parents, his brothers and sisters, and his children. St. Jerome says, "Even if your nephew clings to you with his hands round your neck ; even if your mother calls you back in the name of having suckled you ; even if your father obstructs your way and lies down before you, you should hasten out to the banner of the cross, trampling the body of your father, without shedding a tear. Ruthlessness in this matter is piety itself." St. Gregory writes, "A young monk who could not give up love of his parents, left the monastery one night in order to pay them a visit. God punished him for this error, for as soon as he returned to the monastery, he died. His body was buried in the grave but the earth did not accept it. He was placed in the grave again and again, and the earth threw him out every time. At last, St. Benedict placed a sacred offering on his chest, and then the grave accepted him." Of a nun it is said that for three days after her death, she remained subject to a torment because she had not been able to cleanse her heart of her mother's love. About a saint it is written that he never treated anyone harshly except his relatives.

(5) Their practice of meting out ruthless, cruel and harsh treatment to their nearest relatives, made their human feeling dead, with the result that they would treat with utmost enmity those with whom they had any religious differences. By the beginning of the 4th century, 80 to 90 religious sects had arisen in Christianity. St. Augustine has made mention of 88 sects of his own time, each of which regarded the other with extreme hatred. And the fire of this hatred also was fanned by the monks, who were always in the forefront to harm and destroy the opponent sects by their machinations. Alexandria was a great centre of this sectarian conflict. There, in the beginning the Bishop of the Arian sect attacked the Athanasius party. Virgin nuns were dragged out of their convents, stripped naked and beaten with thorny branches and branded in order to make them give up their creed. Then, when the Roman Catholics came to power in Egypt, they treated the Arian sect likewise ; so much so that according to the prevalent view Arius himself also was poisoned. Once in the same city of Alexandria the monks of St. Cyril created a turmoil. They seized a nun of the opponent sect and took her into their church ; they killed her, hacked her body to pieces,

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and cast it into the fire. Rome was not any different from this. In 366, at the death of Pope Liberius, two sects nominated their respective candidates for papacy ; this resulted in great bloodshed ; so much so that in one day 137 dead bodies were taken out from one church.

(6) Side by side with this retreat from the world and life of seclusion and poverty, wealth of the world also was amassed most avariciously. By the beginning of the 5th century the condition was that the bishop of Rome lived in his palace like kings, and when his conveyance emerged in the city, it would be as stately and splendid as of the emperor himself. St. Jerome complains of the conditions of his time (later part of the 4th century) saying that the feast hosted by many of the bishops out-classed the feasts of the governors. The flow of wealth to monasteries and churches had assumed the proportions of a deluge by the beginning of the 7th century (the age of the revelation of the Qur'ân). It had been deeply impressed on the minds that a person who happened to commit a grave sin could be redeemed only by making an offering at a saint's shrine, or a sacrifice at the altar of a church or monastery. Then the same world and its luxuries and comforts abstention from which was the mark of distinction of the monks, lay at their feet. The factor which, in particular, caused this decline was that when the common people developed extreme reverence for the monks because of their undergoing severe exercises of self-discipline and self-denial, hosts of worldseeking people also donned the monk's garments and entered their ranks. Then under the garb of feigned poverty they turned acquisition of worldly wealth and possessions into a flourishing business.

(7) In the matter of chastity also monasticism was repeatedly defeated in its fight against nature and defeated well and proper. In the monasteries some exercises of self-mortification were such as required the monks and nuns to live together in one and the same place, and they had often to pass the night in the same bed in their enthusiasm for more and more temptations. St. Evagarius, the well-known monk, has praised the self-control acquired by the Palestinian monks, saying : "They had mastered their passion so completely that although they bathed with the women together, looked at their bodies, touched them, even embraced them, yet they remained invincible to nature." Although bathing was an odious thing in monasticism, such baths were also taken for the sake of exercise in self-control. At last, about the same Palestine, St. Gregory of Nyssa (d. 396) writes that it has become a centre of wickedness and immoral-

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ity. Human nature avenges itself on those who fight it. Monasticism fought it and ultimately fell in the pit of immorality the story of which is a most shameful blot on the religious history of the 8th to 11th centuries. An Italian bishop of the 10th century writes : "If the penal law for misconduct is practically enforced against those who perform religious services in the church, none would escape punishment except the boys, and if the law to remove illegitimate children from religious services was also enforced, there might perhaps be left no boy among the attendants of the church." Books of the medieval authors are replete with the complaints that the nunneries had become houses of prostitution. Within their four walls new-born babies were being massacred ; the priests and religious attendants of the church had developed illicit connections even with forbidden relatives ; the crime of the unnatural act had spread like an epidemic in the monasteries ; and the practice of confession had become a means of immorality in the churches.

From these details one can fully appreciate what corruption of Christianity is the Qur'ān alluding to when it says : "The Christians themselves invented monasticism, but they did not observe it as it should have been observed."

55. The commentators differ in the explanation of this verse. One group says that the address here is directed to the people who believed in the Prophet Jesus. It is being said to them, "Believe in the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings) now ; for this you will be given a double reward, one reward for believing in the Prophet Jesus (peace be upon him) and the other reward for believing in the Prophet Muḥammad (upon whom be Allah's peace and blessings). The second group says that the followers of the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings) are being addressed. They are being admonished to the effect : "Do not rest content with your verbal affirmation of the Faith only, but you should believe sincerely and truly. For this you will be given a double reward : one reward for giving up disbelief and turning to Islam, and the second reward for believing sincerely in Islam and remaining steadfast to it." The first commentary is supported by vv. 52-54 of Sūrah Al-Qaṣaṣ, and furthermore by the tradition reported by Ḥaḍrat Abū Mūsā al-Ash'ari, according to which the Holy Prophet (upon whom be peace) said : "There are three men who will get a double reward, one of them is a person from among the followers of the earlier Books who believed in his earlier Prophet and then believed in the Prophet Muḥammad

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(upon whom be Allah's peace)." (*Bukhāri, Muslim*). The second commentary is supported by verse 37 of Sūrah Sabā, which says that the righteous believers will have a double reward. From the point of view of argument both the commentaries are equally weighty. However, considering the theme that follows, one feels that the second commentary is more in keeping with the context here; and in fact the whole theme of this Sūrah, from beginning to end, supports this very commentary. From the beginning of this Sūrah the addressees are the people who had entered Islam after affirming the Prophethood of the Holy Prophet and it is they whom the Sūrah invites to believe sincerely and truly and not merely verbally with the tongue.

56. That is, "He will bless you with such a light of knowledge and vision in the world by which you will be able to clearly distinguish at every step the straight way of Islam from the crooked paths of ignorance in different matters of life, and in the Hereafter He will grant you the Light that has been mentioned in verse 12 above."

57. That is, "He will forgive you your errors that you may happen to commit due to human weaknesses in spite of your sincere efforts to fulfil the demands of the Faith, and will also forgive those sins of yours that you had committed in the pre-Islamic days of ignorance."

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LVIII

AL-MUJĀDALAH

المُجادَله

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بسم الله الرحمن الرحيم

LVIII

AL-MUJĀDALAH

المُجادَلَه

INTRODUCTION

Name

This Sūrah is entitled *Al-Mujādalah* as well as *Al-Mujādilah*, the title being derived from the word *tujādiluka* of the very first verse. As at the outset mention has been made of the woman who pleaded with the Holy Prophet (upon whom be Allah's peace) the case of *ẓihār* pronounced by her husband and urged him to suggest a way out of the difficult situation in order to save her and her children's life from ruin, and Allah

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has described her pleading by the word "*mujādalah*", the Sūrah came to be known by this very title. If it is read as "*mujādalah*", it would mean "pleading and arguing", and if it is read as "*mujādilah*", it would mean "the woman who pleaded and argued."

Period of Revelation

There is no tradition to tell as to when this incident of pleading and arguing took place, but there is a hint in the subject-matter of the Sūrah on the basis of which it can be said with certainty that it happened some time after the battle of the Trench (Shawwāl, 5 A.H.). In Sūrah Al-Aḥzāb, Allah while negating that an adopted son could be one's real son, had just said this and no more: "And Allah has not made those of your wives whom you divorce by *ẓihār* your mothers." But in that Sūrah there was nothing to the effect that to divorce a wife by *ẓihār* was a sin or a crime, nor anything about the legal injunction concerning it. Contrary to it, in this Sūrah the whole law relating to *ziḥār* has been laid down, which shows that these detailed injunctions were sent down some time after the brief reference to it in Sūrah Al-Aḥzāb.

Subject Matter and Topics

In this Sūrah instructions have been given to the Muslims about the different problems that confronted them at that time.

From the beginning of the Sūrah to verse 6 legal injunctions about *ẓihār* have been given, along with which the Muslims have been strictly warned that it is contrary to their profession of the Faith that they should still persist in the practices of ignorance after they have accepted Islam, that they should break the bounds set by Allah, or refuse to abide by them, or that they should make their own rules and regulations contradic-

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tory to them. For this there is not only the punishment of disgrace and humiliation in the world but in the Hereafter too there will be strict accountability for it.

In vv. 7-10 the hypocrites have been taken to task for their secret whisperings and consultations by which they conspired and intrigued against the Holy Prophet (upon whom be Allah's peace and blessings), and because of their hidden malice and grudge greeted him, like the Jews, in a manner as to wish him ill instead of well. In this connection, the Muslims have been consoled, as if to say: "These whisperings of the hypocrites can do no harm to you; therefore, you should go on doing your duty with full trust in Allah". Besides, they have also been taught this moral lesson: "The true believers, when they talk secretly together, do not talk of sin and transgression and disobedience to the Messenger; if they have to talk secretly together they should talk of goodness and piety."

In vv. 11-13 the Muslims have been taught certain manners of social behaviour and given instructions to eradicate certain social evils which were prevalent among the people then as they are today. If some people are sitting in an assembly, and more people arrive, they do not show even the courtesy as to squeeze in so as to make room for others, with the result that the new-comers have to keep standing, or to sit in the door-way, or to go back, or seeing that there is enough room yet start jumping over the people's heads to find room for themselves. This often used to be experienced in the Holy Prophet's assemblies. Therefore, Allah gave the instruction, as if to say: "Do not behave selfishly and narrow-mindedly in your assemblies but do accommodate the new-comers also with an open heart."

Likewise, another vice found among the people is that when they go on a visit to somebody (an important

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person, in particular), they prolong their sitting and do not at all mind that encroaching upon his time unduly would cause him hardship. Then, if he tells them to leave, they mind it; if he himself rises up from their assembly, they complain of his lack of manners; if he tells them indirectly that he has some other business also to attend to, for which he needs time, they turn a deaf ear to his request. The Holy Prophet (upon whom be Allah's peace) himself also had to experience such misconduct of the people, who in their earnestness to benefit by his teaching did not at all see that they were wasting his precious time so badly needed for other important works. At last, Allah in order to eradicate this bad manner, enjoined that when the people are asked to rise up from an assembly, they should rise up and disperse.

Another vice prevalent among the people was that each person wished to have secret counsel individually with the Holy Prophet (upon whom be Allah's peace) without any real need, or would like that he should approach him during an assembly and whisper something to him. This was not only embarrassing for the Holy Prophet but also annoying for the people who sat in the assembly. That is why Allah imposed the restriction that anyone who wanted to consult him in private, should first give away something in charity. The object was that the people should be warned of this bad manner and made to give it up. Thus, the restriction was kept in force for a short while, and when the people had corrected their behaviour, it was withdrawn.

From verse 14 to the end of the Sūrah members of the Muslim society, which was a mixture of the sincere Muslims and the hypocrites and the waverers, have been told plainly as to what is the criterion of sincerity in Islam. One kind of Muslims are those who are friends

with the enemies of Islam: they do not hesitate for the sake of their interests to be treacherous to the religion which they profess to believe in; they spread all sorts of doubts and suspicions against Islam and prevent the people from adopting the Way of Allah. But since they are part of the Muslim community their false profession of Faith serves them as a cover and shield. The second kind of Muslims are those who, in the matter of Allah's Religion, do not care even for their own father, brother, children, and family, to say nothing of others. They do not cherish any feeling of love for the person who is an enemy of God and His Messenger and His Religion. Allah in these verses has explicitly stated that the people of the first kind, in fact, belong to Satan's party however hard they may try to convince others of their Islam by swearing oaths. And the honour of belonging to Allah's party is possessed only by the Muslims of the second kind. They alone are the true Muslims: they alone will attain to true success, and with them alone is Allah well pleased.

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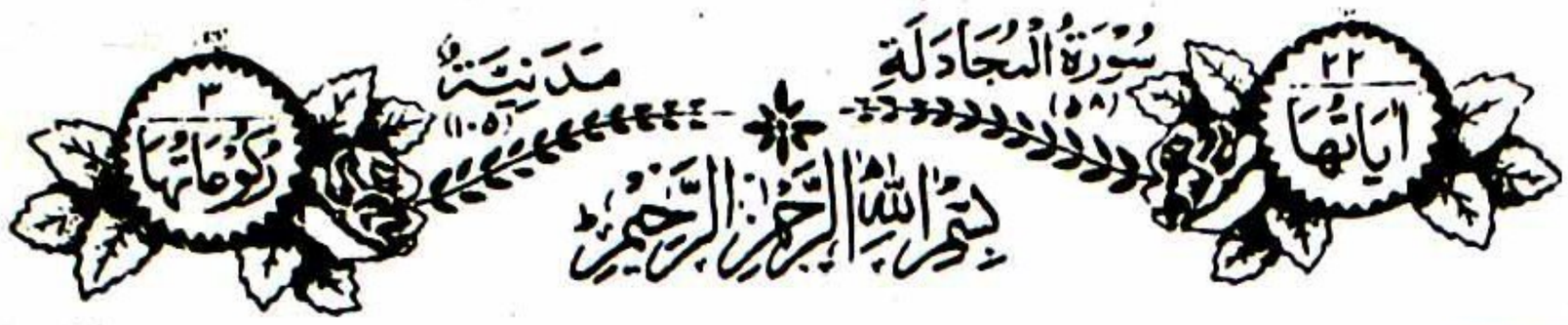

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَ تَشْتَكِيْٓ اِلَى اللّٰهِ ۖ

وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرُۨ ۝ الَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ
مِّنْ نِّسَاۗىِٕهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ ۭ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰۗيْ وَلَدْنَهُمْ ۭ وَاِنَّهُمْ لَيَقُوْلُوْنَ
مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۭ وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ۝ وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ
نِّسَاۗىِٕهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَاۗسَّا ۭ
ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ اَنْ يَّتَمَاۗسَّا ۚ فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّيْنَ

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LVIII

AL-MUJĀDALAH

المُجادَله

Verses : 22 ***Revealed at Madīnah***

In the name of Allah, the Compassionate, the Merciful.

Allah[1] has indeed heard the words of the woman who is pleading with you concerning her husband and is making her complaint to Allah. Allah is hearing your mutual conversation.[2] He is All-Hearing, All-Seeing. Those of you who put away their wives by *ẓihār*[3] (should know that) their wives are not their mothers. Their mothers are only those who gave them birth.[4] 1-4

They utter a monstrous thing and a lie.[5] And Allah is All-Pardoning, All-Forgiving.[6] Those[7] who pronounce *ẓihār* with regard to their wives, then wish to go back on what they had said,[8] shall have to free a slave before the two touch each other. This you are advised to do,[9] and Allah is well aware of whatever you do.[10] And the one who does not find a slave, should fast two successive months before the two touch each other. And the one who is unable to do even this, should feed sixty needy ones.[11]

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1. Here, hearing does not merely imply hearing a complaint but also redressing the grievances.

2. The translators generally have translated these sentences in the past tense, which tends to give the meaning that the woman had left after relating her complaint and the Holy Prophet (upon whom be Allah's peace) some time later might have received this Revelation. That is why Allah has said: "We indeed heard what the woman said, who was pleading with you and complaining to Us, and We were at that time hearing the conversation of both of you." But in most of the traditions that have been reported in the *Ḥadīth* about this incident, it has been stated that right at the time when the woman was relating the *ẓihār* pronounced by her husband and complaining to the Holy Prophet to the effect that if she was separated from her husband, she and her children would be ruined, the state of receiving Revelation appeared on the Holy Prophet (upon whom be Allah's peace) and these verses were sent down. On this basis we have preferred rendering these sentences in the present tense.

The lady concerning whom these verses were sent down was Khaulah bint-Tha'labah of the Khazraj tribe, and her husband, Aus bin Ṣāmit Anṣārī, was brother of Ḥaḍrat 'Ubādah bin Ṣāmit, the chief of the Aus tribe. The story of the *ẓihār* upon her is related in detail below. What is worth mentioning here is that the incident of the lady's complaint being heard by Allah Almighty and the coming down of the Divine Command immediately to redress her grievance was an event that earned her a place of honour and esteem among the Companions. Ibn Abī Ḥātim and Baihaqī have related that once Ḥaḍrat 'Umar was on his way out with some

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often so happened that during a family
heat of the moment would say to his
i ummī, which literally means: "You
y mother." But its real meaning is:
with you would be like having sexual
Such words are still uttered by the
result of a family quarrel, declare the
, or sister, or daughter, and make her
e the prohibited women. This is called
taphorically used for riding and mount-
onveyance is called *zahr*, because man
word was employed in order to make the

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wife unlawful, the formula was termed "*ẓihār*". In the pre-Islamic days this was looked upon as tantamount to the pronouncement of divorce, even of greater effect than that, for they took it to mean that the husband was not only severing his marital relations with his wife but was also declaring her to be unlawful for himself like his mother. On this very basis, the Arabs thought reunion could be possible after a divorce but it was impossible after *ẓihār*.

4. This is Allah's first decision concerning *ẓihār*. It means that if a person shamelessly compares the wife to his mother, his this utterance does not make his wife his mother, nor is she endowed with the sanctity that the mother enjoys. The mother's being mother is an actual fact, for she has given birth to the man. On this very ground, she is eternally sacred and prohibited. Now, how will the woman who has not given him birth become his mother simply by a word of mouth, and how will sanctity and prohibition be established for her by reason, morality and law, which, by virtue of this actual fact, is only reserved for the mother who gave birth? Thus, Allah by this condemnation abolished the custom of the pre-Islamic ignorance according to which the marriage contract between the husband pronouncing *ẓihār* and the wife stood dissolved and she became absolutely forbidden for him like the mother.

5. That is, "To liken the wife to the mother is, in the first place, an absurd and shameful thing which no noble person should ever think of, not to speak of uttering it with the tongue. Secondly, it is also a falsehood, for if the one who says such a thing is giving the news that his wife has now become his mother for him, he is uttering falsehood, and if he is declaring that he has henceforth bestowed on his wife the sanctity of the mother, even then his claim is false, for God has not given him the authority that he may treat a woman as his wife as long as he likes and then start treating her as his mother as and when he likes. The law-giver is Allah Almighty, not he, and Allah has included in the order of motherhood the grandmothers, both paternal and maternal, mother-in-law, foster-mother and the wives of the Holy Prophet (upon whom be Allah's peace) along with the woman who gave birth. Nobody has the right to include of his own whim another woman in this order, not to speak of the woman who has been his wife. This gives the second legal injunction. To pronounce *ẓihār* is a grave sin and forbidden act, the violation of which deserves to be punished.

reported in different words by different reporters. In some traditions the words are to the effect: "No command has been given to me so far in this regard," and in some others the words are: "In my opinion you have become unlawful to him," and in still others: "You are unlawful to him." At this, she began to cry and complain and told the Holy Prophet over and over again that her husband had not pronounced the words of divorce; therefore, he should suggest a way by which she and her children and her old husband's life could be saved from ruin. But the Holy Prophet gave her the same reply every time. In the meantime he underwent the state of receiving revelation and these verses were revealed. After this, he said to her (and according to other traditions, he called her husband and told him) to free a slave. When they expressed their inability to do so, he said that the husband would have to observe two months' fast consecutively. She said: "Aus is such a man that unless he eats and drinks three times a day, his sight starts failing him." The Holy Prophet said, "Then, you will have to feed 60 poor people." They submitted that they did not have the means for that unless they were helped out by him. Thereupon the Holy Prophet gave them food articles that could suffice 60 men for two meals. Different quantities of it have been mentioned in different traditions. According to some traditions Ḥaḍrat Khaulah herself gave to her husband food articles equal in quantity to those given by the Holy Prophet so that he may perform the expiation. (*Ibn Jarīr, Musnad Aḥmad, Abū Da'ūd, Ibn Abī Ḥātim*).

The second incident of *ẓihār* relates to Salamah bin Ṣakhr Bayāḍī. He had a somewhat abnormal appetite for sex. When the fasting month of Ramaḍān came, he, fearing that he might lose self-control in daytime in the state of fasting, pronounced *ẓihār* on his wife till the end of Ramaḍān. But he could not adhere to his pledge and went in to his wife one night. Penitent he appeared before the Holy Prophet (upon whom be Allah's peace) and told him what he had done. He told him to release a slave. He said he had no one else beside his wife, whom he could release. The Holy Prophet then told him to observe two months' consecutive fast. He replied that it was during obligatory fasting itself that he had been unable to control himself and had become involved in trouble. The Holy Prophet then said that he should feed 60 poor people. He replied that they were poor themselves and had gone to bed at night without food. Thereupon the Holy Prophet got him a sufficient

quantity of food articles from the collector of the *zakāt* of Banī Zurayq so that he may feed 60 persons and may also save something for his children. (Musnad Aḥmad, Abū Da'ūd, Tirmidhī).

The third incident that has been related without any reference to the name is that a man pronounced *ẓihār* on his wife and then had sexal intercourse with her even before making the expiation. Then, when he came to the Holy Prophet to ask for the legal verdict, he commanded him to abstain from her till he had made the expiation. (*Abū Da'ūd, Tirmidhī, Nasā'ī, Ibn Mājah*).

The fourth incident is that the Holy Prophet (upon whom be Allah's peace) himself heard a man calling his wife as sister. Thereupon he said to him angrily: "Is she your sister?" But he did not regard it as *ẓihār*. (*Abū Da'ūd*).

These four are the reliable incidents that have been related in the *Ḥadīth* through authentic channels, and through them only can one adequately understand the Qur'ānic injunctions that have been laid down in the following verses.

8. Literally : "that they return to that which they said," but in view of the Arabic language and idiom great differences have occurred in determining the meaning of these words :

Their one meaning can be : "If they repeat the words of *ẓihār* after they have uttered them once." The Ẓāhiriyyah and Bukair bin al-Ashajj and Yaḥyā bin Ziyād al-Farrā' hold this very view, and a saying from 'Aṭā' bin Abī Rabāḥ also has been reported in support of the same. According to them, the pronouncement of *ẓihār* once is forgiven; however, if a person repeats it, he becomes liable to make the expiation. But this commentary is expressly wrong for two reasons: first, that Allah has condemned *ẓihār* as an absurd thing and a falsehood and then prescribed a penalty for it. Now, it is not conceivable that if a man utters falsehood or absurdities once he should be excused and if he utters it the second time he should make himself liable to punishment. The second reason of its being wrong is that the Holy Prophet (upon whom be Allah's peace) never asked the man pronouncing *ẓihār* whether he had pronounced it once or twice.

Its second meaning is : "If the people who were used to uttering *ẓihār* in the pre-Islamic days of ignorance, repeat it in Islam, they will incur this punishment." This would mean that *ẓihār* should by itself be liable to punishment, and whosoever utters the words

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of *ẓihār* for his wife, should become liable to make the expiation, whether he may divorce the wife after it, or his wife may die, or he may have no intention of resuming conjugal relations with his wife. This view is held by Ṭā'ūs, Mujāhid, Sha'bī, Zuhrī, Sufyān Thaurī and Qatādah from among the jurists. They say that if the woman dies after the *ẓihār*, the husband cannot inherit her unless he makes the expiation.

The third meaning is : "If after uttering the words of *ẓihār* the man may wish to go back on his words and make amends for what he said." In other words, *'āda limā qāla* means that the man revoked what he had said.

The fourth meaning is : "If the man may wish to make lawful what he had made unlawful for himself by pronouncing the *ẓihār*." In other words, it would mean that the person who had made a thing unlawful for himself has now returned to make it lawful.

Most of the jurists have preferred and adopted one of these last two views.

9. In other words : "This you are being enjoined for your own correction and admonition so that the members of Muslim society may give up this evil custom of ignorance and none of you may commit this folly. If you have to quarrel with your wife, you may quarrel with her like good people; if you intend to divorce her, then you should divorce her gracefully. It is absurd that you should compare her to your mother and sister whenever you have a quarrel with her."

10. That is, "Allah will certainly know, even if nobody else does, if a person pronounces *ẓihār* and then quietly resumes normal conjugal relations with his wife without first atoning for the offence. Such people cannot in any way escape Allah's punishment."

11. This is the Divine Commandment in respect of *ẓihār*. The following are the details of the law that the Jurists of Islam have derived from the words of this verse, the judgements of the Holy Messenger of Allah (upon whom be Allah's peace and blessings) and the general principles of Islam.

(1) This law of *ẓihār* abrogates the Arabian custom of ignorance according to which the marriage contract stood annulled and the woman became permanently forbidden to the husband. Likewise, this law annuls all those laws and customs which regard *ẓihār* as a meaningless custom, which is of no legal effect and permit man to

continue having marital relations with his wife as usual even after having compared her to his mother and other prohibited relations. For in the sight of Islam the sanctity of the mother and other prohibited relations is not such an ordinary thing that a man may even think of the comparison between them and his wife, not to speak of uttering it with the tongue. Between the two extremes the position adopted by the Islamic law in this regard is based on three principles: (a) That the marriage contract is not annulled by *ẓihār*, but the woman continues to be the husband's wife as usual, (b) that the woman becomes only temporarily prohibited to the man by *ẓihār*, and (c) that this prohibition operates till the time that the husband makes the expiation, and that the expiation only can remove the prohibition.

(2) As for the person pronouncing *ẓihār*, it is agreed that the *ẓihār* of that husband is only reliable, who is of sound mind and mature age and pronounces the words of *ẓihār* in his right senses; the *ẓihār* of the child or of the insane person is not reliable. Moreover, the *ẓihār* of the person who might not be in his right senses at the time of pronouncing its words is also not reliable, e.g. if he mutters words during sleep, or is senseless, due to any reason. However, the jurists have differed on the following points :

(a) About the person who pronounces *ẓihār* in the state of intoxication a great majority of them including the four *Imāms* have given the verdict that since he has intentionally used the intoxicant, his *ẓihār*, like his divorce, will be regarded as valid legally, for he has undergone this state deliberately. However, if he has taken a medicine on account of illness and has been intoxicated, or has been compelled to take wine in intense thirst in order to save life, his *ẓihār* and divorce pronounced in that state will not be enforced. This very view is held by the Ḥanafīs and the Shāfe'īs and the Ḥanbalīs and the same also was the view commonly held by the Companions of the Holy Prophet. Contrary to it, Ḥaḍrat 'Uthmān held the view that the *ẓihār* and divorce pronounced in the state of intoxication are not reliable. Imām Ṭaḥāwī and Karkhī from among the Ḥanafīs hold this view as preferable and a statement of Imām Shāfe'ī also supports it. According to the Mālikīs the *ẓihār* pronounced in the state of intoxication will be reliable in case the person concerned has not wholly lost his senses, but talks sensibly and coherently and knows what he is saying.

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(b) According to Imām Abū Ḥanīfah and Imām Mālik, only the *ẓihār* of the husband who is a Muslim is reliable. These injunctions do not apply to the non-Muslim subjects of the Islamic state, for the Qur'ānic words : *Alladhīna yuẓāhirūna minkum* : "those from among you who put away their wives by *ẓihār*," have been addressed to the Muslims, and the fasting, which is one of the three kinds of the expiations prescribed in the Qur'ān, obviously cannot be applicable to the non-Muslim subjects. According to Imām Shafe'ī and Imām Aḥmad, these injunctions will be applicable both to the Muslims and to the non-Muslims; however, there is no fasting for the non-Muslim subject : he may only free a slave or feed 60 poor.

(c) Can a woman also, like a man, pronounce *ẓihār*? For instance, will it be *ẓihār* if she says to her husband : "You are for me as my father, or I am for you like your mother?" The four Imāms say that this is not *ẓihār* and the legal injunctions of *ẓihār* do not apply to it at all. For the Qur'ān in express words has laid down these injunctions in respect of the cases where the husbands pronounce *ẓihār* on their wives, and the authority to pronounce *ẓihār* can be held only by him who holds the authority to pronounce divorce. Just as the *Shari'ah* has not given the woman the power to divorce the husband, so also it has not given her the power to make her own self unlawful to her husband. This same is the view of Sufyān Thaurī, Isḥāq bin Rāhawaiyh, Abū Thaur and Laith bin Sa'd. They regard such a pronouncement by a woman as meaningless and without effect. Imām Abū Yūsuf says that though this is not *ẓihār*, it will entail for the woman the atonement of the oath, for the pronouncement of such words by the woman means that she has sworn not to have marital relations with her husband. This same is the view of Imām Aḥmad bin Ḥanbal as cited by Ibn Qudāmah. Imām Auzā'ī says that if before marriage the woman said that if she married a particular man he would be for her as her father, it would be *ẓihār*, and if she says such a thing after marriage it would be in the nature of an oath, which would entail the atonement for the oath. Contrary to it, Ḥasan Baṣrī, Zuhrī, Ibrahīm Nakha'ī and Ḥasan bin Ziyād Lu'lu'ī say that this is *ẓihār* and will entail the expiation prescribed for *ẓihār* by the woman; however, the woman will not have the right to prevent the husband from coming in to her before making the expiation. Ibrāhīm Nakha'ī has cited this incident in supprt of this view. Muṣ'ab, son of Ḥaḍrat Zubair, sent a proposal of marriage to 'Ā'iṣhah bint Ṭalhah. She turned

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down the proposal, saying: "If I married him, he would be for me as the back of my father (*huwa 'alayya ka-ẓahr-i abī*)." After some time, she became willing to marry him. When the jurists of Madīnah were asked for their ruling on it, many jurists including several Companions of the Holy Prophet ruled that 'Ā'ishah would have to make an expiation for the *ẓihār*. After citing this incident Ibrāhīm Nakha'ī has expressed his own opinion, saying that if 'Ā'ishah had said this thing after the marriage, it would not have entailed the expiation. But since she said this before marriage when she had the option to marry, or not to marry, the expiation became obligatory on her.

(3) The excuse of a sensible and mature person,who pronounces the express words of *ẓihār* in his right senses, cannot be acceptable that he uttered the words in a state of anger, or in jest, or in love, or that he had no intention of the *ẓihār*. However, in respect of the words which are not express in this regard, and which can give different meanings, the injunction will vary according to their nature. Below we shall tell what words of *ẓihār* are express and what words are not express.

(4) It is agreed upon by all that *ẓihār* can be pronounced on the woman who is a wedded wife of the man. However, there is a difference of opinion whether *ẓihār* can be pronounced on the other woman also or not. In this matter, the following are the different viewpoints :

The Ḥanafīs say that if a man says to the other woman : "If I marry you, you will be for me as the back of my mother," then whenever he marries her, he will not be allowed to touch her without first making the expiation. This same is the verdict of Ḥaḍrat 'Umar. During his caliphate a man said such words to a woman and afterwards married her. Ḥaḍrat 'Umar ruled that he would have to make the expiation for the *ẓihār*.

The Mālikīs and the Ḥanbalīs also have expressed the same opinion, and they add this to it : If the woman was not specified, but the man said words to the effect that all women were for him like that, then whichever woman he married, he would have to make the expiation before touching her. The same is the opinion of Sa'īd bin al-Musayyab, 'Urwah bin Zubair, 'Aṭā' bin Abī Rabāḥ, Ḥasan Baṣrī and Isḥāq bin Rāhawaiyh.

The Shāfe'īs say that *ẓihār* before marriage is meaningless. Ibn 'Abbās and Qatādah also hold the same opinion.

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(5) Can *ẓihār* be pronounced for a fixed term ? The Ḥanafīs and the Shāfe'īs say that if a man has pronounced *ẓihār* for a certain period of time, he will have to make the expiation if he touches the wife before the expiry of that time ; however, the *ẓihār* will become ineffective when the time has elapsed. Its argument is the incident concerning Salamah bin Ṣakhr Bayādī, who had pronounced *ẓihār* upon his wife for the month of Ramaḍān, and the Holy Prophet (upon whom be Allah's peace) did not tell him that the fixation of the time limit was meaningless. On the contrary, Imām Mālik and Ibn Abī Lailā say that whenever *ẓihār* is pronounced it will be for ever and the specification of time will be of no effect, for the prohibition that has occurred cannot become void of its own accord on the expiry of the time.

(6) If the *ẓihār* is conditional, expiation will become incumbent whenever the condition is violated. For instance, if a man says to his wife : "If I enter the house, you will be to me as the back of my mother," then whenever he enters his house, it will be unlawful for him to touch his wife without first making the expiation.

(7) In case the words of *ẓihār* are repeated several times to a wife, the Ḥanafīs and the Shāfe'īs say that whether this is done in one sitting or in several sittings, it will entail as many expiations as the number of the times the words were repeated, unless the man might have repeated the words only to stress what he had said before. Contrary to this, Imām Mālik and Imām Aḥmad bin Ḥanbal say that no matter how often the words are repeated, it will entail only one expiation. The same is the view of Sha'bī, Ṭā'ūs, 'Aṭā' bin Abī Rabāḥ, Ḥasan Baṣri and Auzā'ī (may Allah show mercy to all of them). Ḥaḍrat 'Alī's ruling is that if the repetition is made in one sitting, there will be only one expiation, and if in different sittings, then there will be as many expiations as the number of the sittings in which the repetition was made. The same is the view of Qatādah and 'Amr bin Dīnār.

(8) If *ẓihār* is pronounced upon two or more wives simultaneously in one and the same set of words, e.g. if addressing them the husband says : "You are to me as the back of my mother," the Ḥanafīs and the Shāfe'īs say that separate expiations will have to be made to make each of them lawful. The same is the opinion of Ḥaḍrat 'Umar, Ḥaḍrat 'Alī, 'Urwah bin Zubair, Ṭā'ūs, 'Aṭā, Ḥasan Baṣri, Ibrāhīm Nakha'ī, Sufyān Thaurī and Ibn Shihāb Zuhrī. Imām Mālik and Imām Ahmad say that in this case one and the same expiation

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will suffice for all. Rabī'ah, Auzā'ī, Isḥāq bin Rāhawaiyh and Abū Thaur also have expressed the same opinion.

(9) It is agreed upon by all that if a man repeats *ẓihār* again after making expiation for it once, the wife will not be lawful to him unless he makes another expiation.

(10) Although it is sinful, according to the four Imāms, to establish marital relations with the wife before making the expiation, and the man should ask for Allah's forgiveness for it, and should refrain from repeating such a thing, yet it will entail only one expiation. The Holy Prophet (upon whom be Allah's peace) had exhorted the people who had committed such an offence in his time to implore Allah for forgiveness and not to touch the wife unless they had made the expiation, but he did not enjoin any additional expiation besides the expiation for *ẓihār*. Ḥaḍrat 'Amr bin 'Āṣ, Qabīṣah bin Dhu'aib, Sa'īd bin Jubair, Zuhrī and Qatādah say that it will entail two expiations, and Ḥasan Baṣrī and Ibrāhīm Nakha'ī have given the opinion that this will entail three expiations. Probably the *Aḥādīth* in which the Holy Prophet gave his ruling on this matter did not reach these scholars.

(11) As to comparison of the wife to whom would be *ẓihār*, the jurists have expressed different views :

'Āmir Sha'bī says that her comparison to the mother only is *ẓihār*, and the Ẓāhiriyyah say that her comparison only to the mother's back is *ẓihār*, for the injunction does not apply to anything else. No section of the Islamic jurists, however, agrees with them in this regard, for the reason given by the Qur'ān of the wife's comparison to the mother being sinful is that it is absurd and a lie. Now, obviously comparison of the wife to the women whose sanctity is just like the mother's would be as absurd as it is in the case of the mother. Therefore, there is no reason why the commandment in that case should not be the same as in the case of the comparison to the mother.

The Ḥanafīs say that in this command are included all those women, who are permanently prohibited to man on the basis of lineage, fosterage, or marital relationship, but the women who may only be temporarily prohibited and can become lawful at any time, are not included in this, e.g. the wife's sister, her maternal and paternal aunts, or another woman, who is not the man's wedded wife. It will be *ẓihār* if comparison is made with such a part of the permanently prohibited woman's body as is forbidden for man to

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look at. However, it will not be *ẓihār* if comparison is made of the wife's hand, foot, head, hair, tooth, etc. to the back of a permanently prohibited woman, or of the wife to her head, hand, foot, etc. for it is not unlawful to look at these parts of the mother's or sister's body. Likewise, to say to the wife : "Your hand is like my mother's hand, or your foot is like my mother's foot," is not *ẓihār*.

The Shāfe'īs say that in this command are included only those women, who were, and are, permanently prohibited, i.e. mother, sister, daughter etc. but this does not include those women, who may have been lawful at some time, e.g. the foster-mother, foster-sister, mother-in-law and daughter-in-law, or those who may become lawful at any time, e.g. the wife's sister. Apart from these temporarily prohibited women, it will be *ẓihār* to compare the wife to such parts of the permanently prohibited woman's body as are not normally mentioned out of reverence and respect. As for those parts which are mentioned out of reverence and respect, it will be *ẓihār* to make a comparison with them only in case this is done with the intention of *ẓihār;* for instance, if a man says to his wife : "You are to me like my mother's eye or life, or like my mother's hand, foot or belly," or he compares the wife's belly, or breast, with the mother's belly, or breast, or says that the wife's head, back or hand is to him as his mother's back, or says to the wife : "You are to me like my mother," it will be *ẓihār* if said with the intention of *ẓihār* and reverence if said with the intention of reverence.

The Mālikīs say that to compare the wife to any of the prohibited women is *ẓihār*; so much so that even if a man says to his wife, "You are to me like the back of such and such other woman," it would be *ẓihār*. Furthermore, they say that it would be *ẓihār* to compare any part of the mother's body, or of an eternally prohibited woman's body, to the wife, or to any part of the wife's body, without any condition that the parts thus compared be such as may be forbidden for a man to look at, for it is forbidden for man to look at any part of the mother's body as he looks at the wife's.

The Ḥanbalīs include in this command all those women, who may be eternally prohibited, though they may have been lawful before, e.g. the mother-in-law, or foster-mother. As for the women who may become lawful at any time later (e.g. the wife's sister), Imām Aḥmad's one statement concerning them is that comparison to them also is *ẓihār*, and another statement is that comparison to them is not *ẓihār*. Moreover, according to the Ḥanbalīs, to compare any part of the wife's body to any part of the prohibited

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woman's comes under *ẓihār*. However, the non-permanent parts like the hair, nails, teeth, etc. are excluded from this command.

(12) The jurists are agreed that to say to the wife : "You are to me like the back of my mother," is expressly *ẓihār*, for the Arabs used this very formula for *ẓihār*, and the Qur'ānic command also was sent down only concerning this. However, the jurists have disputed as to which of the other words are such as clearly come under *ẓihār*, and which are such whose amounting or not amounting to *ẓihar* will be dependent upon the speaker's intention.

With the Ḥanafīs the express words of *ẓihār* are those in which a lawful woman (the wife) may have been clearly compared to an unlawful woman (i.e. any woman from among the eternally prohibited women), or compared to such part of the body which is forbidden for a man to look at, like saying : "You are to me like the belly or the thigh of my mother, or of such and such prohibited woman." Apart from these, the other words are disputed. According to Imām Abū Ḥanīfah, if the man says : "You are forbidden to me like the back of my mother," it is expressly *ẓihār*, but according to Imāms Abū Yūsuf and Muḥammad, it would be *ẓihār* if there was the intention of *ẓihār* and divorce if there was the intention of divorce. The view generally held by the Ḥanafīs is that if the man says : "You are as my mother, or like my mother," it is *ẓihār* if said with the intention of *ẓihār* and irrevocable divorce if said with the intention of divorce, and meaningless if there was no such intention at all. However, according to Imām Muḥammad this is express *ẓihār*. If the man calls his wife his mother or sister or daughter, it is an absurdity upon which the Holy Prophet (upon whom be Allah's peace) had expressed great anger, but he did not regard it as *ẓihār*. If the man says : "You are forbidden to me like my mother", it would be *ẓihār* if said with the intention of *ẓihār* and divorce if said with the intention of divorce, and *ẓihār* if there was no intention at all. If he says : "You are to me like my mother, or as my mother," his intention will be questioned ; if he said this out of respect and reverence, it would be respect and reverence, if with the intention of *ẓihār*, it would be *ẓihār*, and if with the intention of divorce, it would be divorce; if there was no intention whatever, it would be meaningless according to Imām Abū Ḥanīfah, but would entail the atonement of the oath, though not of *ẓihār*, according to Imām Abū Yūsuf, and would be *ẓihār* according to Imām Muḥammad.

With the Shāfe'īs the express words of *ẓihār* are that a man

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should say to his wife : "You are to me, or with me, or for me, like the back of my mother, or you are like the back of my mother, or your body, or your self, is to me like the body or self of my mother." Apart from these, in respect of all other words the decision will be dependent on the speaker's intention.

According to the Ḥanbalīs, every such word by which a man may have compared his wife, or a part from among the permanent parts of her body, to a prohibited woman, or to a part from among the permanent parts of the prohibited woman's body clearly, would be regarded as express in the matter of *ẓihār*.

The Mālikīs' viewpoint also is almost the same. However, in the details they have given different rulings. For instance, according to them, a man's saying to his wife : "You are to me as my mother, or like my mother," is *ẓihār* if said with the intention of *ẓihār*, divorce if said with the intention of divorce, and *ẓihār* if there was no intention at all. According to the Ḥanbalīs, it may be regarded only as *ẓihār* provided there was the intention. If a man says to his wife : "You are my mother," this is *ẓihār* according to the Mālikīs, but according to the Ḥanbalīs it would be *ẓihār* if said in a state of anger on account of a quarrel, and it would not be *ẓihār* if it was said out of love and affection, although it is wrong. If a man says : "You have divorce on you : you are like my mother," according to the Ḥanbalīs this is divorce, not *ẓihār*, and if he says : "You are like my mother : you have divorce on you," both *ẓihār* and divorce will take place. To say : "You are forbidden to me as the back of my mother," is *ẓihār* according to both the Mālikīs and the Ḥanbalīs, whether the words were said with the intention of divorce, or without any intention.

In this discussion about the words of *ẓihār* one should clearly understand that all the disputes of the jurists in this regard relate to the words and usage of the Arabic language. Obviously the people who speak other languages will neither pronounce *ẓihār* in Arabic nor will utter an exact and accurate translation of the Arabic words and sentences at the time they pronounce *ẓihār*. Therefore, if one has to decide whether a word or a sentence comes under the definition of *ẓihār*, or not, one should not examine it from the point of view of its being an exact translation of the words given by the jurists, but one should only see whether the speaker had compared his wife in the sexual context clearly to any of the women in the prohibited degrees, or whether there was the probability of other meanings also in his words. Its most conspicuous example is the

Arabic sentence itself about which all the jurists and commentators are agreed that this very sentence was used for *ẓihār* in Arabic, i.e. *Ant-i 'alayya ka-ẓahr-i ummi* ("You are to me like the back of my mother"). Probably in no other language of the world can the man pronouncing *ẓihār* use words that may be a literal translation of this Arabic sentence. However, he can certainly use words of his own language, which may have precisely the same meaning for which an Arab used this sentence. The meaning of this sentence was: "To have sexual intercourse with you would be like having sexual intercourse with my mother," or as some foolish person might say to his wife: "If I come in to you, I would be going in to my mother."

(13) In the Holy Qur'ān what has been mentioned as entailing the expiation is not the mere *ẓihār* but one's *'aud* (returning) after the *ẓihār*. That is, if a man only pronounces the *ẓihār* and does not "return", he does not incur any expiation. Now, the question is: What is this *'aud* (returning) that entails the expiation? In this regard, the jurists have held the following viewpoints:

The Ḥanafīs say that *'aud* is the intention to have the sexual intercourse, but it does not mean that the mere intention should entail the expiation; so much so that the man may have to make the expiation even if he does not take any practical step after the intention. But its correct meaning is that the man who wishes to remove the prohibition that he had imposed on himself by pronouncing *ẓihār* of severing marital relations with his wife, should first make the expiation, for this prohibition cannot be removed without the expiation.

Three statements have been cited from Imām Mālik in this regard, but his most well known and authentic statement, according to the Mālikīs, is in full agreement with the Ḥanafī viewpoint as stated above. He says that what the man had made unlawful for himself by *ẓihār* was the sexual relation with his wife. Now, *'aud* means that he should return to establish the same relation with her.

Imām Aḥmad bin Ḥanbal's view as cited by Ibn Qudāmah is almost the same as of the two Imāms as noted above. He says that after the *ẓihār* expiation has necessarily to be made to make the sexual intercourse lawful. The man who wants to make it lawful after having pronounced *ẓihār*, in fact, wants to return from the prohibition. Therefore, he has been enjoined to make the expiation before making it lawful for himself, precisely like the man who

wants to make the other woman lawful for himself and has to marry her before she could be lawful for him.

Imām Shāfe'ī's viewpoint is quite different. He says that a man's keeping his wife as usual and detaining her in wedlock as before after having pronounced *ẓihār*, is *'aud*, for as soon as he pronounced *ẓihār*, he in fact, forbade himself to keep her as wife. Therefore, if he did not divorce her immediately on pronouncing *ẓihār* and kept her back for so long that he could utter the words of divorce, he committed *'aud* and the expiation became incumbent upon him. This means that if after pronouncing *ẓihār* the man did not pronounce divorce in the next breath, expiation would become incumbent, whether afterwards he might decide not to keep the woman as wife and might have no intention of having marital relations with her. So much so that even if he divorced his wife after a few moments' thought, according to Imām Shāfe'ī, he would still have to make the expiation.

(14) The Qur'ānic injunction is that the pronouncer of *ẓihār* must make the expiation before the two (the husband and the wife) "touch" each other. All the four Imāms are agreed that according to this verse not only is the sexual intercourse prohibited before the expiation but it is also prohibited that the husband touch the wife in any way. The Shāfe'Is regard only touching with desire as prohibited. The Ḥanbalīs regard every kind of pleasure-seeking as forbidden; and the Mālikīs regard even casting of the look at the wife's body for the sake of pleasure as unlawful. According to them only casting of the look at the face and hands is an exception.

(15) If after *ẓihār* a man divorces his wife, he cannot touch her without first making the expiation in case it is a revocable divorce. If it is an irrevocable divorce, and he re-marries her, he still will have to make the expiation before he could touch her. So much so that even if he has divorced her thrice, and the woman after marrying another man becomes a widow, or is divorced, and then the pronouncer of *ẓihār* re-marries her, she will not be lawful to him unless he first makes the expiation. For he has forbidden her to himself by comparing her to his mother or other prohibited woman, and this prohibition cannot be removed without the expiation. All the four Imāms agree about this.

(16) It is incumbent upon the woman that she should not allow the husband who has pronounced *ẓihār* on her to touch her until he makes the expiation. And since the marital relationship is a right

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of the woman of which the husband has deprived her by *ẓihār*, she can go to the court of law if he does not make the expiation. The court will compel the husband to make the expiation to remove the barrier he has raised between himself and her. And if he does not comply, the court can award him lashes or imprisonment or both. This also is agreed upon by all the four schools of law. However, the difference is that in the Ḥanafī Fiqh this is the only way out for the woman; if the court does not help her out of the situation, she will remain suspended under *ẓihār* indefinitely. For *ẓihār* does not dissolve the marriage contract, it only forbids the husband to have marital relations with the wife. According to the Mālikī school if the husband pronounces *ẓihār* and keeps the wife suspended with a view to punish her, the law of *īlā'* will be applied against him, which means that he cannot keep her suspended for more than four months. (For the law of *īlā'*, see E.N.'s 245 to 247 of Al-Baqarah). According to the Shāfe'īs, although in *ẓihār* the law of *īlā'* can be applied only if the husband might have pronounced *ẓihār* for a specific period, which does not exceed four months, yet since according to them the expiation becomes incumbent upon the husband from the very moment he keeps back the woman as wife, it is not possible that he may keep her suspended for a long period indefinitely.

(17) The express commandment of the Qur'ān and the *Sunnah* is that the first expiation for *ẓihār* is to free a slave. If a man cannot afford this, he can expiate by fasting two months consecutively; and if he cannot do even this, then he can feed 60 poor. But if a man cannot expiate in any of the three ways, he will have to wait till he has the means to act in one or the other way, because the *Sharī'ah* has not prescribed any other form of expiation. However, the *Sunnah* confirms that such a person should be helped out so that he can make the third kind of the expiation. The Holy Prophet helped such people out of the public treasury, who were caught in this awkward situation by a mistake of their own, and were helpless to expiate in any of the three prescribed ways.

(18) The Qur'ān enjoins to release a neck (*raqabah*) as expiation, which applies both to a male and a female slave, and there is no restriction of the age in it. It would be sufficient to release a suckling child who may be in the state of slavery. However, the jurists have disputed whether both the believing and the unbelieving slaves can be released, or whether only the believing slave will have to be

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released. The Ḥanafīs and the Ẓāhiriyyah say that it is enough to release a slave, whether a believer or an unbeliever, as expiation for *zihār*, for the Qur'ān only mentions *raqabah* (the neck); it does not say that it has to be a believer. On the contrary, the Shāfe'Is, the Mālikīs and the Ḥanbalīs impose the condition that it has to be a believing slave. They have held this injunction as analogous to the other expiations in which release of *raqabah* has been made conditional upon his being a believer.

(19) If the pronouncer of *zihār* cannot afford to release a slave, the Qur'ān enjoins him to fast for two successive months before the two can touch each other. As for the details of acting on this Divine Command, the viewpoints of the different juristic schools are as follows :

(a) All are agreed that the months imply the lunar months. If fasting is begun with the sighting of the new moon, one will have to complete two months' un-interrupted fasting. If fasting is begun on another date in the month, according to the Ḥanafīs and the Ḥanbalīs, one will have to fast for 60 days consecutively; and according to the Shāfe'Is, one will observe a total of 30 fasts in the first and the third months and observe the whole of the middle lunar month, whether it is of 29 days or 30 days.

(b) The Ḥanafīs and the Shāfe'Is say that fasting should be begun at a time when within the next two months there should neither fall the month of Ramaḍān nor the two 'Id days, nor the day of sacrifice, nor the Tashrīq days (10th to 13th of Dhil-Ḥajj) for the observance of the Ramaḍān fast and its abandonment on the 'Id days and the day of Sacrifice and Tashrīq days, in the course of the expiation fasting, would break the succession of the fasting, and the pronouncer of *zihār* would have to start fasting afresh. The Ḥanbalīs say that observance of the Ramaḍān fast and its abandoment on the forbibben days do not break the succession.

(c) In the course of the two months whether one abandons a fast on account of a valid excuse, or without a valid excuse, in both cases the succession will break according to the Ḥanafīs and the Shāfe'īs, and one will have to start fasting afresh. The same is the opinion of Imām Muḥammad Bāqir, Ibrāhīm Nakha'ī, Sa'īd bin Jubair, and Sufyān Thaurī. According to Imām Mālik and Imām Aḥmad, fasting can be abandoned on account of illness or a journey and this does not break the succession; however, succession does break if the fast is abandoned without a valid reason. Their reason-

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ing is that the nature of the expiation fast is not obligatory as of the Ramaḍān fast : when that fast can be abandoned on account of an excuse, there is no reason why this cannot be. The same is the viewpoint of Ḥaḍrat 'Abdullah bin 'Abbās, Ḥasan Baṣrī, 'Aṭā' bin Abī Rabāḥ, Sa'īd bin al-Masayyab, 'Amr bin Dīnār, Sha'bī, Ṭā'ūs, Mujāhid, Isḥāq bin Rāhawaiyh, Abū 'Ubaid and Abū Thaur.

(d) If the man commits sexual intercourse with the wife under *ẓihār* within the two months of fasting, according to all the Imāms, the succession will break, and he will have to begin fasting anew, for he has been enjoined to fast for two successive months before he could touch the wife.

(20) According to the Qur'ān and the *Sunnah*, the third kind of expiation (feeding the 60 poor) can be made only by him who does not have the power to make the second expiation (fasting for two months successively). The details of acting on this command as worked out by the jurists are as follows :

(a) According to all the four Imāms, being powerless to observe the fast means that one should either he powerless due to old age, or due to illness, or due to the reason that one may not be able to abstain from sexual intercourse for two successive months, and may become impatient at any time in the course of fasting. The validity of all these three excuses is confirmed by the *Aḥādith* that have been cited in connection with the cases of Aus bin Ṣāmit Anṣārī and Salamah bin Ṣakhr Bayāḍī. However, about illness there is a little difference of opinion among the jurists. The Ḥanafīs say that the excuse of illness will be valid only in case there is no hope of recovery, or there is the fear that the disease may worsen on account of fasting. The Shāfe'īs say that if fasting is likely to cause a severe hardship by which the man may feel the danger of its being interrupted, this excuse also can be valid. The Mālikīs say that if the man strongly feels that he will be able to observe the fast in the future, he may wait till then, and if he has no such feeling, he should feed the poor. The Ḥanbalīs say that the apprehension that the disease will worsen by fasting is a sufficient excuse for not fasting.

(b) Food can be given only to those poor people whose maintenance is not the obligatory responsibility of the man concerned.

(c) The Ḥanafīs say that food can be given to both the Muslim and the non-Muslim subjects of the Islamic State, but not to the

(*Contd. on page 78*)

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مِسْكِيْنًا ۚ ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ۚ وَتِلْكَ حُدُوْدُ اللّٰهِ ۚ وَلِلْكٰفِرِيْنَ عَذَابٌ
اَلِيْمٌ ﴿٤﴾ اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ مِنْ
قَبْلِهِمْ وَقَدْ اَنْزَلْنَآ اٰيٰتٍۭ بَيِّنٰتٍ ۚ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ
اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ۚ اَحْصٰىهُ اللّٰهُ وَنَسُوْهُ ۚ وَاللّٰهُ عَلٰى كُلِّ
شَيْءٍ شَهِيْدٌ ﴿٦﴾ اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ مَا ع ١ ٦ ١
يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَ
لَآ اَدْنٰى مِنْ ذٰلِكَ وَلَآ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا كَانُوْا ۚ ثُمَّ يُنَبِّئُهُمْ بِمَا
عَمِلُوْا يَوْمَ الْقِيٰمَةِ ۚ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٧﴾ اَلَمْ تَرَ اِلَى الَّذِيْنَ نُهُوْا
عَنِ النَّجْوٰى ثُمَّ يَعُوْدُوْنَ لِمَا نُهُوْا عَنْهُ وَيَتَنٰجَوْنَ بِالْاِثْمِ وَالْعُدْوَانِ
وَمَعْصِيَتِ الرَّسُوْلِ ۖ وَاِذَا جَآءُوْكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ وَ
يَقُوْلُوْنَ فِيْٓ اَنْفُسِهِمْ لَوْ لَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ۚ حَسْبُهُمْ جَهَنَّمُ ۚ
يَصْلَوْنَهَا ۚ فَبِئْسَ الْمَصِيْرُ ﴿٨﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا
بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوٰى ۖ وَاتَّقُوا
اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ﴿٩﴾ اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ
اٰمَنُوْا وَلَيْسَ بِضَآرِّهِمْ شَيْئًا اِلَّا بِاِذْنِ اللّٰهِ ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٠﴾
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِي الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ
لَكُمْ ۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ
اُوْتُوا الْعِلْمَ دَرَجٰتٍ ۚ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١١﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا
نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً ۚ ذٰلِكَ خَيْرٌ لَّكُمْ وَ

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This is being enjoined so that you may believe in Allah and His Messenger.[12] These are the bounds set by Allah, and for the disbelievers there is a painful punishment.[13] Those who oppose Allah and His Messenger,[14] shall be abased as were those before them.[15] We have sent down clear Revelations, and for the disbelievers there is a disgraceful torment.[16] (This torment shall be meted out) on the Day when Allah will raise up all of them again, and will tell them what they had done. They have forgotten it but Allah has kept a full record of all their deeds,[17] and Allah is witness over everything. 4-6

Are you not aware[18] that Allah has the knowledge of everything in the heavens and the earth? It cannot be that three men whisper together and Allah is not the fourth of them; or five men whisper together and Allah is not the sixth of them.[19] Whether they are fewer than this or more, Allah is with them wherever they are.[20] Then, on the Day of Resurrection, He will tell them what they have done. Allah has the knowledge of everything. Have you not seen those who were forbidden to hold secret consultations, yet they persist in what they were forbidden ?[21] They converse secretly together of sin and transgression and disobedience to the Messenger. And when they come to you, they greet you in a way in which Allah has not greeted you,[22] and say to themselves, "Why does Allah not punish us for what we say ?"[23] Hell is enough for them : they will become its fuel. What an evil end ! 7-8

O you who have believed, when you talk secretly together, then do not talk of sin and transgression and disobedience to the Messenger, but talk of virtue and piety, and fear that God, before Whom you shall all be mustered together.[24] Conspiring secretly is the work of Satan, This is done in order to cause grief to the beli- 9-10

evers, whereas it cannot harm them at all unless it be by Allah's leave. And let the believers put their trust in Allah alone.[25]

11 O you who have believed, when you are told to make room in your assemblies, you should make room: Allah will make room for you.[26] And when you are told to rise up, you should rise up.[27] Those of you who have believed and have been granted knowledge, Allah will exalt them in ranks,[28] and Allah is well aware of whatever you do.

12 O you who have believed, when you consult the Messenger in private, you should give something in charity before your consultation.[29] This is better for you and purer. However, if you do not have the means to give charity, Allah is indeed All-Forgiving, All-Merciful.

(*Contd. from page No. 75*)

belligerent disbelievers and to those who have been given protection. The Mālikīs, the Shāfe'īs and the Ḥanbalīs say that the Muslim needy ones only can be fed.

(d) There is full agreement that feeding implies to feed two times a day to fill. However, there is a difference of opinion about the meaning of feeding. The Ḥanafīs say that it is equally valid to feed with cooked food two times a day or to give away grain sufficient to meet the food requirements of a needy person two times a day. For the Qur'ān has used the word *iṭ'ām*, which means both to provide food and to feed. But the Mālikīs, the Shāfe'īs and the Ḥanbalīs do not regard feeding with cooked food as correct; they think it is necessary to give away grain. In case grain is given, there is full agreement that the grain should be the staple food in the city or area, and all the poor people should be given it equally.

(e) According to the Ḥanafīs, it is also valid if one and the same poor person is fed or given food for 60 days, though it is not correct to give him food for 60 days on one and the same day. However, the other three schools do not think it is valid to provide food to one and the same poor man; it is necessary to give food to 60 pesons, It is also not permissible, in any of the four schoos

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to provide food to 60 men at one time and to another 60 at another time.

(f) This also is not permissible according to any of the four schools that one may fast for 30 days and then feed 30 poor ones, for two different expiations cannot be combined. If one has to fast one should fast for two months successively, and if one has to feed, one should feed 60 poor ones.

(g) Althouh in connection with the expiation of feeding the Qur'ān does not use words to the effect that this expiation also should be made before the husband and the wife can touch each other, yet the context demands that this restriction will apply to this third kind of expiation as well. That is why the four Imāms do not regard it as permissible that the man should go to his wife during the time the expiation of feeding is being performed. However, the difference is that according to the Ḥanbalīs the man who commits this offence, will have to feed the poor afresh, but the Ḥanafīs show leniency, for in respect of this third expiation there is no mention of "before the two touch each other" in the Qur'ān, and this provides a basis for the concession.

Bibliography :

Ḥanafī Fiqh : *Hedāyah ; Fatḥ al-Qadīr; Badāi'-'uṣ-Ṣanāi'*; Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān.*

Shāfe'ī Fiqh : An-Nawawī, *Al-Minhāj* together with *Sharḥ Mughni al-Muḥtāj; Tafsīr Kabīr.*

Mālikī Fiqh : *Ḥāshiah ad-Dusūqī 'ala-sh-Sharḥ al-Kabīr; Hedāyat al-Mujtahid;* Ibn al-'Arabī, *Aḥkām al-Qur'ān.*

Ḥanbalī Fiqh : Ibn Qudāmah, *Al-Mughnī.*

Zāhiriyyah Fiqh : Ibn Ḥazm, *Al-Muḥallā.*

12. "So that you may believe" : "So that you may adopt the attitude of a true and sincere believer." Obviously, the addressees of this verse are not the pagans and polytheists, but the Muslims who had already affirmed the Faith. To tell them after reciting before them a *Shari'ah* injunction : "This is being enjoined so that you may believe in Allah and His Messenger," clearly signifies that the conduct of the person who continues to follow the traditional law of paganism even after hearing the Divine Command, would be contradictory to his profession of the Faith. It is not the character of a believer that when Allah and His Messenger have prescribed a law for him in some matter of life, he should set it aside and follow

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some other law of the world, or go on following his own whims and desires.

13. Here "disbeliever" does not imply the denier of Allah and His Messenger, but the person who adopts the attitude and conduct of a disbeliever even after affirming faith in Allah and His Messenger. In other words, it means : "This, in fact, is a characteristic of the disbelievers that even after hearing the Command of Allah and His Messenger, they should go on following their own whims, and continue to practise the customs of ignorance, for a true and sincere believer would never adopt such an attitude. The same thing has been said in Sūrah Āl-i 'Imrān after enjoining the imperative duty of Ḥajj : "And the one who disbelieves (i.e. does not obey this commandment), then Allah is Self-Sufficient and does not stand in need of anyone in the worlds." (v. 97) At neither place has the word "*kufr*" been used in the sense that whoever continues to have marital relations with the wife after *ẓihār* without making the expiation, or thinks that divorce has taken place by the mere pronouncement of *ẓihār* on the wife, or does not go to perform Ḥajj, in spite of the means, should be declared an apostate and disbeliever by the religious court and regarded as excommunicated by the Muslims. But it means that in the sight of Allah such people as may reject His Commandments by word or deed, or may least bother to know as to what bounds their Lord has set for them, what He has forbidden and what He has enjoined, what He has made lawful and what unlawful, are not counted among the believers.

14. "Those who oppose..." : Those who do not recognize the bounds set by Allah and instead set some other bounds for themselves. Ibn Jarīr Ṭabarī has given this commentary of this verse : "That is, the people who resist Allah with regard to the bounds and duties enjoined by Him, and set for themselves some other bounds instead of the bounds set by Him." Baiḍāwī has given this commentary of it : "That is, they show hostility towards and dispute with Allah and His Messenger, or set other bounds for themselves than the bounds set by them, or adopt the bounds set by others." Ālūsī in his *Rūḥ al-Ma'āni* has concurred with Baiḍāwī in this commentary and cited the statement of Shaikh-ul-Islām Sa'dullah Chalpī to the effect : "In this verse a threat has been held out to those kings and evil rulers, who have framed many such rules as are opposed to the bounds set by the *Shari'ah*, and called them law." Here, 'Allāma

Ālūsī has dwelt upon the constitutional status (i.e. constitutional from the Islamic viewpoint) of the man-made laws as against the *Shari'ah* laws and concluded thus :

"There can be no doubt in the disbelief of the person who regards this law as commendable and superior to the *Shari'ah* and says that it is wiser and better suited to the genius of the people. And when the *Shari'ah* injunction in a particular matter is pointed out to him, he is angry, as we have seen some of those who are under the curse of Allah."

15. The word used in the original is *kabt*, which means to disgrace, to destroy, to curse, to drive off, to push out, to debase. What is meant to be said is that the communities of the former Prophets who resisted Allah and His Messenger and rebelled against His Commandments have already gone to their doom. Now those from among the Muslims who adopt the same attitude in life will also meet with the same evil end. Whenever the people made their own laws contradictory to Divine Law, or adopted laws made by others, they were deprived of Allah's bounty and grace, with the result that their lives were filled with deviations, immoralities and moral and social evils, which caused them to be ultimately degraded and humiliated even in this world. If the same error now is committed by the community of the Prophet Muḥammad (upon whom be Allah's peace and blessings), there is no reason why it should continue to be regarded with favour by Allah and He may go on protecting it from a disgraceful destruction for ever and ever. Allah had neither any ill will against the communities of His former Messengers nor has He any special connection with the community of this Messenger.

16. A little consideration of the context shows that here two punishments of this attitude have been mentioned : (1) *Kabt*, i.e. debasement and humiliation of this world; and (2) *'adhāb muhīn*, i.e. a disgraceful torment that they will suffer in the Hereafter.

17. That is, their having forgotten their own attitude and conduct does not mean that it is dead and forgotten altogether. For them the disobedience of God and resistance to His Commands may be an ordinary matter which they may forget easily once they have indulged in it and may not even regard it as anything objectionable, which they should have avoided, yet in the sight of God it is no ordinary matter at all. With Him every misdeed of theirs has been noted down. His Register contains a full record of every deed done

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by a person, of when and where it was done, what was his own reaction to it, what were its consequences and how far and in what forms did they appear and spread in the world.

18. From here to verse 10 continuously the hypocrites have been taken to task for the attitude they had adopted in the Muslim society. Although apparently they were a part of the Muslim community, secretly they were a separate group from the believers. Whenever the Muslims saw them, they found them whispering secretly together. That is how they conspired and made all sorts of plans in order to create rifts in the ranks of the Muslims, and to cause alarm and spread mischief among them.

19. The question may arise: Why have three and five been mentioned here instead of two and three? Why has two, and then four, been left out? The commentators have given many answers to this question but in our opinion the correct answer is that this style has been adopted for maintaining the literary beauty of the Qur'ān. Without this the style would have suffered from blemishes. Therefore, after making mention of three and five whisperers the gap has been filled up in the following sentence by saying: whether the whisperers are fewer than three, or more than five, in any case Allah is always with them.

20. This Allah's being associated with them is, in fact, in the sense of Allah's being All-Knowing and All-Aware, All-Hearing and All-Seeing, and His being absolute in power, and not in the sense that Allah, God forbid, is a person who is secretly and invisibly present among the five persons as their sixth associate. This, in fact, is meant to make the people realize that they may be holding secret counsels in safe and hidden places and may be able to conceal their plans from the world, but they cannot keep them concealed from Allah, that they may escape from every power of the world, but they cannot escape the grasp of Allah.

21. This shows that before the revelation of this verse the Holy Prophet (upon whom by Allah's peace) had forbidden the people this practice. Yet when they did not desist, Allah directly sent down this verse containing His warning and wrath for such people.

22. This was the common practice of the Jews and the hypocrites. According to several traditions, some Jews came before the Holy Prophet (upon whom be Allah's peace) and said: "*As-sām 'alaika yā abal-Qāsim.*" That is, they pronounced *as-sām 'alaika* in

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such a manner as to give the impression that they had said *as-Salām 'alaika* (peace be on you), which is the Islamic way of greeting. But actually they had said "*sām*", which means death. In response the Holy Prophet said : "*wa 'alaikum.*" Ḥaḍrat 'Ā'ishah retorted : "May death visit you and the curse of Allah!" The Holy Prophet warned her, saying : "'Ā'ishah, Allah does not like abusive language." She submitted : "Didn't you hear, O Messenger of Allah, what they said?" The Holy Prophet replied : "And didn't you hear what reply I gave? I said : and the same upon you." (*Bukhārī, Muslim, Ibn Jarīr, Ibn Abī Ḥātim*). Ḥaḍrat 'Abdullah bin 'Abbās has stated that both the Jews and the hypocrites had adopted this very way of greeting. (*Ibn Jarīr*).

23. That is, they regarded it as a proof of the Holy Prophet's not being a Messenger. They thought that if he had been a true Messenger, they would be punished by a torment as soon as they greeted him in that way. Since there was no torment while they were greeting him day and night like that, he was not a Messenger of Allah.

24. This shows that *najwā* (talking secretly together) by itself is not forbidden, but its being lawful or unlawful depends upon the character of the people who hold secret consultations and upon the circumstances under which such consultations are held, and upon the nature of the consultations themselves. If the people whose sincerity, righteousness and purity of character are well known, are seen talking secretly together, nobody would have any misgiving that they were planning mischief. On the contrary, the whispering and secret consultations of the people who are notorious for their evil and wicked character, produce in every mind the suspicion that they are engaged in a new conspiracy. Likewise, if a couple of persons talk for some time together on some matter secretly, it is not objectionable, but if some people have formed themselves into a gang and are constantly engaged in a whispering campaign against the Muslim community, this would indeed be a prelude to some mischief. If nothing else, it would at least stir up divisions among the Muslims. Above all, the thing that decides whether *najwā* (secret counsel) is lawful or unlawful is the nature of the things talked of in it. If two men hold a secret counsel in order to bring a dispute to an end, or to restore a person's right, or to promote a good cause, it is no evil, but rather an act of virtue. On the contrary, if the same secret counsel between two men is held with a view to creating mischief, or usurping the rights of others, or committing a

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sin, obviously the object itself would be evil and the secret counsel about it evil added to evil.

In this connection, the teaching given by the Holy Prophet (upon whom be Allah's peace) of social etiquette is : "When three men are sitting together, no two of them should whisper to each other, for this would cause anguish to the third." (*Bukhārī*, *Muslim*, *Musnad Aḥmad*, *Tirmidhī*, *Abū Da'ūd*). In another *Ḥadīth*, the Holy Prophet said : "Two men should not whisper together, without the leave of the third, for this would cause him anguish." (*Muslim*). This objectionable sort of whishering also applies to the case when two of the three men start talking in a language which is not understood by the third, and even more objectionable would be that during their whispering they should look towards the third person or gesticulate in a manner as to suggest that he is the topic of discussion between them.

25. This has been said so that if a Muslim watches some other people whispering, which causes him the doubt that it is directed against him, he should not feel so offended as to start planning a counter-attack on the basis of mere suspicion, or begin to nourish grief, or malice, or undue concern in his heart. He should understand that no one can harm him except by Allah's leave. This conviction would inspire him with such confidence that he would feel delivered of many a useless worry and imaginary danger and leaving the wicked to themselves would remain engaged in peacefully doing his duty. The believer who has trust in Allah is neither a faint-hearted person, whose peace of mind could be ruined by every doubt and suspicion, nor so shallow and mean-minded as would lose his cool when confronted by the evildoers and start behaving in an unjust manner himself.

26. This has been explained in the Introduction to the Sūrah above. Some commentators regard this Command as restricted to the assemblies of the Holy Prophet (upon whom be Allah's peace). But as pointed out by Imām Mālik, the correct view is that this is a general instruction for the assemblies held by the Muslims. One of the rules of etiquette taught by Allah and His Messenger to the Muslims is that when they are sitting in an assembly and some more people arrive, they should have the courtesy to accommodate the new-comers and should squeeze in together as far as possible to make room for them to sit. The new-comers also should have the courtesy not to press in forcibly and make others rise up in order to

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take their place. In the *Ḥadīth* Ḥaḍrat 'Abdullah bin 'Umar and Ḥaḍrat Abū Hurairah have reported that the Holy Prophet said: 'Nobody should make another person rise up so as to take his place, but you should yourself make room for others." (*Musnad Aḥmad, Bukhārī, Muslim*). And Ḥaḍrat 'Abdullah bin 'Amr bin 'Āṣ reports that the Holy Prophet said: "It is not lawful for a person that he should forcibly press in between two men except by their leave." (*Musnad Aḥmad, Abū Da'ūd, Tirmidhi*).

27. 'Abdur Raḥmān bin Zaid bin Aslam has stated that the people used to prolong their sitting in the Holy Prophet's assemblies and tried to sit till the end. This caused him inconvenience and discomfort as well as hindrance in his daily chores. At this Allah sent down this Command, teaching the people the etiquette: "When you are told to rise up from the assembly, you should rise up and disperse." (*Ibn Jarīr, Ibn Kathīr*).

28. That is, "You should not think that if in the Holy Prophet's assembly you had to sit a little farther away from him for the sake of making room for others, you would be reduced in rank, or if you were asked to rise up and disperse from the assembly, you were disgraced. The real means of exaltation of ranks is faith and knowledge, and not an opportunity to sit nearest to the Holy Prophet (upon whom be Allah's peace) in his assembly and sit the longest. If a person happened to sit nearer to him, it does not mean that he became exalted in rank, for the high ranks belong only to those who have attainted to the wealth of knowledge and faith. Likewise, the person who prolonged his sitting with the Holy Prophet only to cause him inconvenience and discomfort, in fact, displayed lack of good manners. His mere sitting near him for a long time will not exalt him in rank in any way. Far higher and exalted in rank in the sight of Allah is he who attained to true faith and knowledge and imbibed the morals that should belong to a believer.

29. According to Ḥaḍrat 'Abdullah bin 'Abbās, this Command was sent down because the Muslims had started requesting the Holy Prophet (upon whom be Allah's peace) for private counsel much too frequently; and this put him to great inconvenience. At last, Allah willed to relieve His Prophet of this burden. (*Ibn Jarīr*). Zaid bin Aslam says that the Holy Prophet (upon whom be Allah's peace) would never turn down the request of anyone, who wanted to

(*Contd. on p. 88*)

اَطْهَرُ ۚ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾ ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا
بَيْنَ يَدَىْ نَجْوٰىكُمْ صَدَقٰتٍ ۚ فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا
الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَاللّٰهُ خَبِيْرٌ بِمَا تَعْمَلُوْنَ ﴿١٣﴾ ع ٢ ٢
اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ۚ مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ ٢
وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ﴿١٤﴾ اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۚ اِنَّهُمْ
سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٥﴾ اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ
فَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿١٦﴾ لَنْ تُغْنِىَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ
شَيْئًا ۚ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا
فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَىْءٍ ۚ اَلَآ اِنَّهُمْ
هُمُ الْكٰذِبُوْنَ ﴿١٨﴾ اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰهُمْ ذِكْرَ اللّٰهِ ۚ اُولٰٓئِكَ
حِزْبُ الشَّيْطٰنِ ۚ اَلَآ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿١٩﴾ اِنَّ الَّذِيْنَ
يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗٓ اُولٰٓئِكَ فِى الْاَذَلِّيْنَ ﴿٢٠﴾ كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ
رُسُلِىْ ۚ اِنَّ اللّٰهَ قَوِىٌّ عَزِيْزٌ ﴿٢١﴾ لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ
اَوْ عَشِيْرَتَهُمْ ۚ اُولٰٓئِكَ كَتَبَ فِىْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ۚ وَ
يُدْخِلُهُمْ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۚ رَضِىَ اللّٰهُ عَنْهُمْ ٢
وَرَضُوْا عَنْهُ ۚ اُولٰٓئِكَ حِزْبُ اللّٰهِ ۚ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿٢٢﴾ ع ٩ ٢

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Are you afraid that before your consultation in private, you will have to give charity? Well, if you do not do so — and Allah has forgiven you this — then establish the *ṣalāt* and practise the *zakāt* regularly and obey Allah and His Messenger. Allah is aware of whatever you do.[30] 13

Have you not seen those who have taken as friends a people who are under Allah's wrath?[31] They are neither yours nor theirs,[32] and they swear to a falsehood knowingly.[33] Allah has prepared a severe torment for them. Evil are the deeds they are doing! They have madė their oaths a covering under which they debar others from the Way of Allah.[34] For this they shall have a disgraceful torment. Neither shall their riches avail them anything to protect them from Allah nor their children. They are the fellows of Hell in which they shall live for ever. The Day Allah raises them up all, they shall swear to Him as they swear to you,[35] thinking that their oaths will avail them something. Know it well that they are utter liars. Satan has over-powered them and has caused them to forget God's remembrance. They are of Satan's party. Know it well that those of Satan's party indeed are the real losers. Surely the most abject of the creatures are those who resist Allah and His Messenger. Allah has written down: "I and My Messengers shall most certainly prevail."[36] Allah is All-Powerful and All-Mighty. 14-21

You will never find any people who believe in Allah and the Last Day loving those who have opposed Allah and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk.[37] They are those in whose hearts Allah has inscribed faith and has strengthened them with a spirit from Himself. He will admit them to such Gardens underneath which rivers will be flowing, to dwell therein for ever. Allah 22

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is well pleased with them and they with Allah. They are of Allah's party. Know it well that those of Allah's party alone are truly successful !

(*Contd. from p. 85*)

consult him in private. Whoever desired to have private counsel with him, he would oblige him. Often it so happened that the people would ask for private counsel in matters in which there was no real need. This was the time when all of Arabia was engaged in war against Madīnah. Sometimes after a person had made such a request, Satan would whisper into the ears of the people the idea that he had brought to the Holy Prophet the news of invasion by such and such tribes, and this would cause rumours to spread in Madīnah. On the other hand, this would give the hypocrites an opportunity to say that Muḥammad (upon whom be Allah's peace) was a credulous person, who listened to and believed in whatever anyone told him. Because of this Allah imposed the restriction that anyone who wanted to have private counsel with the Prophet should first give away something in charity. (Ibn 'Arabī : *Aḥkām al-Qur'ān*). Qatādah says that some people talked to the Holy Prophet in private in order to show their superiority to others.

Ḥaḍrat 'Alī says when this was enjoined the Holy Prophet asked him, "What should be the quantity of the charity? Should it be one dīnār? I said : This is more than the people can afford. The Holy Prophet then asked : Should it be half a dīnar? I said : This too is too much. Then he asked what it should be. I said : Gold equal to a barley grain. The Holy Prophet remarked : Your advice is for too little!" (*Ibn Jarīr, Tirmidhi, Musnad Abū Ya'lā*). In another tradition Ḥaḍrat 'Alī says : "This is a verse of the Qur'ān which no one acted upon except me. As soon as it was enjoined, I offered the charity and consulted the Holy Prophet about a problem." (*Ibn Jarīr, Ḥākim, Ibn al-Mundhir, 'Abd bin Ḥumaid*).

30. This second Command was sent down some time after the first Command, and it cancelled the injunction of giving something in charity. However, there is a difference of opinion as to how long the injunction remained in force. Qatādah says it remained in force for less than a day and then was abrogated. Muqātil bin Ḥayyān says that it remained in force for ten days; and this is the longest period of its life mentioned in any tradition.

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31. The allusion is to the Jews of Madīnah whom the hypocrites had taken for friends.

32. That is, they are neither sincere in their connections with the believers, nor with the Jews : their relations with both are based on selfish interests.

33. "A falsehood": that they have believed in and have accepted Muḥammad (upon whom be Allah's peace and blessings) as their guide and leader and are faithful to Islam and the Muslims.

34. That is, on the one hand, they swear oaths to their faith and fidelity to make the Muslims believe that they belong to them, and on the other, they sow doubts and suspicions against Islam and the followers of Islam and the Prophet of Islam in the hearts of the people, so that they should turn away from Islam in disgust taking their word to be a true inside picture of Islam, coming from the "Muslims" themselves.

35. That is, "Not being content with swearing oaths before the people in this world, they will swear false oaths also before Allah Himself in the Hereafter, for falsehood and fraud has become second nature with them, which they will not give up even after death."

36. For explanation, see E.N. 93 of Sūrah Aṣ-Ṣāāffāt.

37. Two things have been stated in this verse : first, a matter of principle, and the second, a statement of fact. The matter of principle is that faith in the true Religion and love of the opponents of the Religion are contradictory things, which cannot conceivably co-exist in one and the same place. It is absolutely impossible that love of the Faith and love of the enemies of Allah and His Messenger should co-exist in one and the same heart, just as a person's love for himself and his love for his enemy cannot co-exist in his heart simultaneously. This is as if to say: "If you see a person who professes the Faith as well as keeps relations of love with the opponents of Islam, you should never be involved in the misunderstanding that he might perhaps be true in his profession in spite of his this attitude and conduct. Likewise, the people who have established relations with Islam and the opponents of Islam simultaneously, should themselves also consider their position well and see what they actually are. Are they believers or hypocrites? And what actually they want to be: Do they want to live as believers or as hypocrites? If they have any righteousness left in them, and any feeling that from the moral viewpoint hypocrisy is

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the meanest and most abject attitude for man, they should give up their attempt to ride in two boats simultaneously. Faith wants them to be decisive. If they want to remain believers, they should sever and sacrifice all those connections that clash with their relationship with Islam; if they hold another relation dearer to themselves than the relationship with Islam, then they should better give up their false profession of Islam.

Here, Allah has not just stated the principle but has also presented the actual fact as a model before those who professed the Faith. The true believers had in actual fact severed all connections that clashed with their relationship with Allah's Religion. This had been witnessed by entire Arabia in the battles of Badr and Uḥud. The emigrants from Makkah had fought against their own tribe and closest kinsmen only for the sake of Allah and His Religion. Ḥaḍrat Abū 'Ubaidah killed his father, 'Abdullah bin al-Jarrāh. Ḥaḍrat Muṣ'ab bin 'Umair killed his brother, 'Ubaid bin 'Umair; Ḥaḍrat 'Umar killed his ma'ernal uncle, 'Āṣ bin Ḥisham bin Mughīrah; Ḥaḍrat 'Abū Bakr became ready to fight his son 'Abdur Raḥmān; Ḥaḍrad 'Alī, Ḥaḍrat Ḥamzah and Ḥaḍrat 'Ubaidah bin al-Ḥārith killed 'Utbah, Shaibah and Walīd bin 'Utbah, who were their close kinsmen. About the prisoners of war captured at Badr, Ḥaḍrat 'Umar gave the opinion that they should all be put to the sword, and proposed that a relative should kill a relative. In the same battle of Badr when Ḥaḍrat Muṣ'ab bin 'Umair saw that an Anṣārī Muslim had captured his real brother, Abū 'Azīz bin 'Umair, and was tying him, he shouted out to him, saying : "Tie him tight : his mother is a rich woman : she will pay you a large ransom." Abū 'Azīz said : "You are a brother and say this?" Ḥaḍrat Muṣ'ab replied : "Not you, but this Anṣarī Muslim is my brother now, who has captured you." In the same battle of Badr Abul 'Āṣ, the son-in-law of the Holy Prophet (upon whom be Allah's peace), was taken a prisoner and was shown no special favour any different from the other prisoners on account of his relationship with the Holy Prophet. Thus, the world was made a witness to the actual fact and shown the character of the sincere Muslims and their profound relationship with Allah and His Messenger.

Dailamī has related this invocation of the Holy Prophet (upon whom be Allah's peace) on the authority of Ḥaḍrat Mu'ādh : "***Allahumma lā taj'al li-fājir-in*** (and according to another tradition, ***li-fāsiq-in***) ***'alayya yadan wa lā ni'mata fa-yuwadda-hū qalbī fa-inni***

wajad-tu fīmā uḥitu ilayya lā tajidu qaum-an-yu'minûna billāhi wal-yaum-il-ākhir-i yuwāāddūna man hāādd-Allāha wa Rasūlahū : "O God, let not the wicked (and according to another tradition, the sinful) do me a favour because of which I may have love for him in my heart, for in the Revelation sent down by You, I have also found this : 'You will never find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger'."

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LIX

AL-HASHR الحَشْر

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

LIX

AL-HASHR الحَشْر

INTRODUCTION

Name

The Sūrah derives its name from the mention of the word *al-ḥashr* in verse 2, thereby implying that it is the Sūrah in which the word *al-ḥashr* has occurred.

Period of Revelation

Bukhāri and *Muslim* contain a tradition from Ḥaḍrat Sa'īd bin Jubair to the effect: "When I asked Ḥaḍrat 'Abdullah bin 'Abbās about Sūrah Al-Ḥashr, he replied that it was sent down concerning the battle against the

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Bani an-Naḍīr just as Sūrah Al-Anfāl was sent down concerning the Battle of Badr." In another tradition from Ḥaḍrat Sa'īd bin Jubair, the words cited from Ibn 'Abbās (may Allah be pleased with him) are: *Qul: Sūrah an-Naḍīr*: Say, it is Sūrah an-Naḍīr." The same thing has been related also from Mujāhid, Qatādah, Zuhri, Ibn Zaid, Yazīd bin Rūmān, Muḥammad bin Isḥāq and others. They are unanimous that the followers of the Book whose banishment has been mentioned in it, imply the Bani an-Naḍīr. Yazid bin Rūmān, Mujāhid and Muḥammad bin Isḥāq have stated that this whole Sūrah, from beginning to end, came down concerning this very battle.

As for the question as to when this battle took place, Imām Zuhrī has stated on the authority of 'Urwah bin Zubair that it took place six months after the Battle of Badr. However, Ibn Sa'd, Ibn Hishām and Balādhurī regard it as an event of Rabī' al-Awwal, A.H. 4, and the same is correct. For all traditions agree that this battle took place after the incident of Bi'r Ma'ūnah, and historically also it is well-known that the incident of Bi'r Ma'ūnah occurred after the Battle of Uḥud and not before it.

Historical Background

In order to understand the subject-matter of this Sūrah well, it is necessary to have a look at the history of the Madinah and Ḥejāz Jews, for without it one cannot know precisely the real causes of the Holy Prophet's dealing with their different tribes the way he did.

No authentic history of the Arabian Jews exists in the world. They have not left any writing of their own in the form of a book or a tablet which might throw light on their past, nor have the Jewish historians and

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writers of the non-Arab world made any mention of them, the reason being that after their settlement in the Arabian peninsula they had detached themselves from the main body of the nation, and the Jews of the world did not count them as among themselves. For they had given up Hebrew culture and language, even the names, and adopted Arabism instead. In the tablets that have been un-earthed in the archaeological research in the Hejāz no trace of the Jews is found before the first century of the Christian era, except for a few Jewish names. Therefore, the history of the Arabian Jews is based mostly on the verbal traditions prevalent among the Arabs most of which had been spread by the Jews themselves.

The Jews of the Ḥejāz claimed that they had come to settle in Arabia during the last stage of the life of the Prophet Moses (peace be upon him). They said that the Prophet Moses had despatched an army to expel the Amalekites from the land of Yathrib and had commanded it not to spare even a single so l of that tribe. The Israelite army carried out the Prophet's command, but spared the life of a handsome prince of the Amalekite king and returned with him to Palestine. By that time the Prophet Moses had passed away. His successors took great exception to what the army had done, for by sparing the life of an Amalekite it had clearly disobeyed the Prophet and violated the Mosaic law. Consequently, they excluded the army from their community, and it had to return to Yathrib and settle there for ever. (*Kitāb al-Aghāni*, vol. xix, p. 94). Thus the Jews claimed that they had been living in Yathrib since about 1200 B.C. But, this had in fact no historical basis and probably the Jews had invented this story in order to overawe the Arabs into believing that they were of noble lineage and the original inhabitants of the land.

The second Jewish immigration, according to t Jews took, place in 587 B.C. when Nebuchadnezzer, t king of Babylon, destroyed Jerusalem and dispersed t Jews throughout the world. The Arab Jews said th several of their tribes at that time had come to settle Wādi al-Qurā, Taimā' and Yathrib. (Al-Balādhur *Futūḥ al-Buldān*). But this too has no historical basi By this also they might have wanted to prove that the were the original settlers of the area.

As a matter of fact, what is established is that whe in A.D. 70 the Romans massacred the Jews in Palestine and then in A.D. 132 expelled them from that land many of the Jewish tribes fled to find an asylum in the Ḥejāz, a territory that was contiguous to Palestine in the south. Here, they settled wherever they found water springs and greenery, and then by intrigue and through money-lending business gradually occupied the fertile lands. Ailah, Maqnā, Tabūk, Taimā', Wādi al-Qurā, Fadak and Khaiber came under their control in that very period, and Banī Quraiẓah, Banī al-Naḍīr, Banī Bahdal and Banī Qainuqā' also came in the same period and occupied Yathrib.

Among the tribes that settled in Yathrib the Banī al-Naḍīr and the Banī Quraiẓah were more prominent, for they belonged to the Cohen or priest class. They were looked upon as of noble descent and enjoyed religious leadership among their co-religionists. When they came to settle in Madīnah there were some other tribes living there before, whom they subdued and became practically the owners of this green and fertile land. About three centuries later, in A.D. 450 or 451, the great flood of Yaman occurred which has been mentioned in vv. 16-17 of Sūrah Sabā above. As a result of this different tribes of the people of Sabā were compelled to leave Yaman and disperse in different parts of Arabia.

Thus, the Banī Ghassān went to settle in Syria, Banī Lakhm in Ḥīrah (Irāq), Banī Khuzā'ah between Jeddah and Makkah and the Aus and the Khazraj went to settle in Yathrib. As Yathrib was under Jewish domination, they at first did not allow the Aus and the Khazraj to gain a footing and the two Arab tribes had to settle on lands that had not yet been brought under cultivation, where they could hardly produce just enough to enable them to survive. At last, one of their chiefs went to Syria to ask for the assistance of their Ghassanide brothers; he brought an army from there and broke the power of the Jews. Thus, the Aus and the Khazraj were able to gain complete dominance over Yathrib, with the result that two of the major Jewish tribes, Banī an-Naḍīr and Banī Quraiẓah, were forced to take quarters outside the city. Since the third tribe, Banī Qainuqā', was not on friendly terms with the other two tribes, it stayed inside the city as usual, but had to seek protection of the Khazraj tribe. As a counter measure to this Banī an-Naḍīr and Banī Quraiẓah took protection of the Aus tribe so that they could live in peace in the suburbs of Yathrib. The map will show where under the new set up the Jewish settlements were located in Yathrib and around it.

Before the Holy Prophet's arrival at Madīnah until his emigration the following were the main features of the Jews' position in Ḥejāz in general and in Yathrib in particular :

(1) In the matter of language, dress, civilization and way of life they had completely adopted Arabism, even their names had become Arabian. Of the 12 Jewish tribes that had settled in Ḥejāz, none except the Banī Za'ūrā' retained its Hebrew name. Except for a few scattered scholars none knew Hebrew. In fact, there is nothing in the poetry of the Jewish poets of the pre-

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Islamic days to distinguish it from the poetry of the Arab poets in language, ideas and themes. They even intermarried with the Arabs. In fact, nothing distinguished them from the common Arabs except religion. Notwithstanding this, they had not lost their identity among the Arabs and had kept their Jewish prejudice alive most ardently and jealously. They had adopted superficial Arabism because they could not survive in Arabia without it.

(2) Because of this Arabism the western orientalists have been misled into thinking that perhaps they were not really Israelites but Arabs who had embraced Judaism, or that at least majority of them consisted of the Arab Jews. But there is no historical proof to show that the Jews ever engaged in any proselytizing activities in Ḥejāz, or their rabbis invited the Arabs to embrace Judaism like the Christian priests and missionaries. On the contrary, we see that they prided themselves upon their Israelite descent and racial prejudices. They called the Arabs the Gentiles, which did not mean illiterate or un-educated but savage and un-civilized people. They believed that the Gentiles did not possess any human rights; these were only reserved for the Israelites, and therefore, it was lawful and right for the Israelites to defraud them of their properties by every fair and foul means. Apart from the Arab chiefs, they did not consider the common Arabs fit enough to have equal status with them even if they entered Judaism. No historical proof is available, nor is there any evidence in the Arabian traditions, that some Arab tribe or prominent clan might have accepted Judaism. However, mention has been made of some individuals, who had become Jews. The Jews, however, were more interested in their trade and business than in the preaching of their religion. That is why Judaism did not spread as a

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religion and creed in Ḥejāz but remained only as a mark of pride and distinction of a few Israelite tribes. The Jewish rabbis, however, had a flourishing business in granting amulets and charms, fortune-telling and sorcery, because of which they were held in great awe by the Arabs for their "knowledge" and practical wisdom.

(3) Economically they were much stronger than the Arabs. Since they had emigrated from more civilized and culturally advanced countries of Palestine and Syria, they knew many such arts as were unknown to the Arabs; they also enjoyed trade relations with the outside world. Hence, they had captured the business of importing grain in Yathrib and the upper Ḥejāz and exporting dried dates to other countries. Poultry farming and fishing also were mostly under their control. They were good at cloth-weaving too. They had also set up wine-shops here and there, where they sold wine which they imported from Syria. The Banı Qainuqā' generally practised crafts such as that of the goldsmith, blacksmith and vessel-maker. In all these occupations, trade and business these Jews earned exorbitant profits, but their chief occupation was trading in money-lending in which they had ensnared the Arabs of the surrounding areas. More particularly the chiefs and elders of the Arab tribes who were given to a life of pomp, bragging and boasting on the strength of borrowed money were deeply indebted to them. They lent money on high rates of interest and then would charge compound interest, which one could hardly clear off once one was involved in it. Thus, they had rendered the Arbas economically hollow, but it had naturally induced a deep rooted hatred among the common Arabs against the Jews.

(4) The demand of their trade and economic interests was that they should neither estrange one Arab

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tribe by befriending another, nor take part in their mutual wars. But, on the other hand, it was also in their interests, that they should not allow the Arabs to be united and should keep them fighting and entrenched against each other, for they knew that whenever the Arab tribes united, they would not allow them to remain in possession of their large properties, gardens and fertile lands, which they had come to own through their profiteering and money-lending business. Furthermore, each of their tribes also had to enter into alliance with one or another powerful Arab tribe for the sake of its own protection so that no other powerful tribe should overawe it by its might. Because of this they had not only to take part in the mutual wars of the Arabs but they often had to go to war in support of the Arab tribe to which their tribe was tied in alliance against another Jewish tribe which was allied to the enemy tribe. In Yathrib the Banī Quraiẓah and the Banī an-Naḍīr were the allies of the Aus while the Banī Qainuqā' of the Khazraj. A little before the Holy Prophet's emigration, these Jewish tribes had confronted each other in support of their respective allies in the bloody war that took place between the Aus and the Khazraj at Bu'āth.

Such were the conditions when Islam came to Madīnah, and ultimately an Islamic State came into existence after the Holy Prophet's (upon whom be Allah's peace) arrival there. One of the first things that he accomplished soon after establishing this state was unification of the Aus and the Khazraj and the Emigrants into a brotherhood, and the second was that he concluded a treaty between the Muslims and the Jews on definite conditions, in which it was pledged that neither party would encroach on the rights of the other, and both would unite in a joint defence against the external

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enemies. Some important clauses of this treaty are as follows, which clearly show what the Jews and the Muslims had pledged to adhere to in their mutual relationship :

"The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. They shall sincerely wish one another well. Their relations will be governed by piety and recognition of the rights of others, and not by sin and wrongdoing. The wronged must be helped. The Jews must pay with the believers so long as the war lasts. Yathrib shall be a sanctuary for the people of this document....If any dispute or controversy likely to cause trouble should arise, it must be referred to God and to Muḥammad the Apostle of God...Quraish and their helpers shall not be given protection. The contracting parties are bound to help one another against any attack on Yathrib....Every one shall be responsible for the defence of the portion to which he belongs." (*Ibn Hishām*, vol. ii, pp. 147 to 150).

This was on absolute and definitive covenant to the conditions of which the Jews themselves had agreed. But not very long after this they began to show hostility towards the Holy Prophet of Allah (upon whom be Allah's peace) and Islam and the Muslims, and their hostility and perverseness went on increasing day by day. Its main causes were three :

First, they envisaged the Holy Prophet (upon whom be Allah's peace) merely as a chief of his people, who should be content to have concluded a political agreement with them and should only concern himself with the worldly interests of his group. But they found that

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he was extending an invitation to belief in Allah and the Apostleship and the Book (which also included belief in their own Prophets and scriptures), and was urging the people to give up disobedience of Allah and adopt obedience to the Divine Commands and abide by the moral laws of their own prophets. This they could not put up with. They feared that if this universal ideological movement gained momentum it would destroy their rigid religiosity and wipe out their racial nationhood.

Second, when they saw that the Aus and the Khazraj and the Emigrants were uniting into a brotherhood and the people from the Arab tribes of the surrounding areas, who entered Islam, were also joining this Islamic Brotherhood of Madinah and forming a religious community, they feared that the selfish policy that they had been following of sowing discord between the Arab tribes for the promotion of their own well-being and interests for centuries, would not work in the new system, but they would face a united front of the Arabs against which their intrigues and machinations would not succeed.

Third, the work that the Holy Messenger of Allah (upon whom be Allah's peace) was carrying out of reforming the society and civilization included putting an end to all unlawful methods in business and mutual dealings. More than that, he had declared taking and giving of interest also as impure and unlawful earning. This caused them the fear that if his rule became established in Arabia, he would declare interest legally forbidden, and in this they saw their own economic disaster and death.

For these reasons they made resistance and opposition to the Holy Prophet their national ideal. They would never hesitate to employ any trick and machina-

tion, any device and cunning, to harm him. They spread every kind of falsehood so as to cause distrust against him in the people's minds. They created every kind of doubt, suspicion and misgiving in the hearts of the new converts so as to turn them back from Islam. They would make false profession of Islam and then would turn apostate so that it may engender more and more misunderstandings among the people against Islam and the Holy Prophet (upon whom be Allah's peace). They would conspire with the hypocrites to create mischief and would cooperate with every group and tribe hostile to Islam. They would create rifts between the Muslims and would do whatever they could to stir them up to mutual feuds and fighting. The people of the Aus and the Khazraj tribes were their special target, with whom they had been allied for centuries. Making mention of the war of Bu'āth before them they would remind them of their previous enmities so that they might again resort to the sword against each other and shatter their bond of fraternity into which Islam had bound them. They would resort to every kind of deceit and fraud in order to harm the Muslims economically. Whenever one of those with whom that had business dealings, would accept Islam, they would do whatever they could to cause him financial loss. If he owed them something they would worry and harass him by making repeated demands, and if they owed him something, they would withhold the payment and would publicly say that at the time the bargain was made he professed a different religion, and since he had changed his religion, they were no longer under any obligation towards him. Several instances of this nature have been cited in the explanation of verse 75 of Sūrah Āl-i-'Imrān given in the commentaries by Tabari, Nisābūrī, Ṭabrisī and in *Rūḥ al-Ma'ānī*.

They had adopted this hostile attitude against the covenant even before the Battle of Badr. But when the Holy Prophet (upon whom be Allah's peace) and the Muslims won a decisive victory over the Quraish at Badr, they were filled with grief and anguish, malice and anger. They were in fact anticipating that in that war the powerful Quraish would deal a death blow to the Muslims. That is why even before the news of the Islamic victory reached Madīnah they had begun to spread the rumour that the Holy Prophet (upon whom be Allah's peace) had fallen a martyr and the Muslims had been routed, and the Quraish army under Abū Jahl was advancing on Madīnah. But when the battle was decided against their hopes and wishes, they burst with anger and grief. Ka'b bin Ashraf, the chief of the Banī an-Naḍīr, cried out: "By God, if Muḥammad has actually killed these nobles of Arabia, the earth's belly would be better for us than its back." Then he went to Makkah and incited the people to vengeance by writing and reciting provocative elegies for the Quraish chiefs killed at Badr. Then he returned to Madīnah and composed lyrical verses of an insulting nature about the Muslim women. At last, enraged with his mischief, the Holy Prophet (upon whom be Allah's peace) sent Muḥammad bin Maslamah Anṣārī in Rabī' al-Awwal, A.H. 3, and had him slain. (*Ibn Sa'd, Ibn Hishām, Ṭabarī*).

The first Jewish tribe which, after the Battle of Badr, openly and collectively broke their covenant were the Banī Qainuqā'. They lived in a locality inside the city of Madīnah. As they practised the crafts of the goldsmith, blacksmith and vessel maker, the people of Madīnah had to visit their shops fairly frequently. They were proud of their bravery and valour. Being blacksmiths by profession even their children were well-armed,

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and they could instantly muster 700 fighting men from among themselves. They were also arrogantly aware that they enjoyed relations of confederacy with the Khazraj and 'Abdullah bin Ubbay, the chief of the Khazraj, was their chief supporter. At the victory of Badr, they became so provoked that they began to trouble and harass the Muslims and their women in particular, who visited their shops. By and by things came to such a pass that one day a Muslim woman was stripped naked publicly in their bazaar. This led to a brawl in which a Muslim and a Jew were killed. Thereupon the Holy Prophet (upon whom be Allah's peace) himself visited their locality, got them together and counselled them on decent conduct. But the reply that they gave was: "O Muḥammad, you perhaps think we are like the Quraish; they did not know fighting; therefore, you overpowered them. But when you come in contact with us, you will see how men fight." This was in clear words a declaration of war. Consequently, the Holy Prophet (upon whom be Allah's peace) laid siege to their quarters towards the end of Shawwāl (and according to some others, of Dhī Qa'dah) A.H. 2. The siege had hardly lasted for a fortnight when they surrendered and all their fighting men were tied and taken prisoners. Now 'Abdullah bin Ubayy came up in support of them and insisted that they should be pardoned. The Holy Prophet conceded his request and decided that the Banī Qainuqā' would be exiled from Madīnah leaving their properties, armour and tools of trade behind. (*Ibn Sa'd, Ibn Hishām, Tarikh Ṭabarī*).

For some time after these punitive measures (i.e. the banishment of the Qainuqā' and killing of Ka'b bin Ashraf), the Jews remained so terror-stricken that they did not dare commit any further mischief. But later when in Shawwāl, A.H. 3, the Quraish in order to

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anvenge themselves for the defeat at Badr, marched against Madînah with great preparations, and the Jews saw that only a thousand men had marched out with the Holy Prophet (upon whom be Allah's peace) as against three thousand men of the Quraish, and even they were deserted by 300 hypocrites who returned to Madînah, they committed the first and open breach of the treaty by refusing to join the Holy Prophet in the defence of the city although they were bound to it. Then, when in the Battle of Uḥud the Muslims suffered reverses, they were further emboldened. So much so that the Banî an-Naḍîr made a secret plan to kill the Holy Prophet (upon whom be Allah's peace) though the plan failed before it could be executed. According to the details, after the incident of Bi'r Ma'ûnah (Ṣafar, A.H. 4) 'Amr bin Umayyah Damrî slew by mistake two men of the Banî 'Âmir in retaliation, who actually belonged to a tribe which was allied to the Muslims, but 'Amr had mistaken them for the men of the enemy. Because of this mistake their blood-money became obligatory on the Muslims. Since the Banî an-Naḍîr were also a party in the alliance with the Bani 'Amir, the Holy Prophet (upon whom be Allah's peace) went to their clan along with some of his Companions to ask for their help in paying the blood-money. Outwardly they agreed to contribute, as he wished, but secretly they plotted that a person should go up to the top of the house by whose wall the Holy Prophet was sitting and drop a rock on him to kill him. But before they could execute their plan, Allah informed him in time and he immediately got up and returned to Madînah.

Now there was no question of showing them any further concession. The Holy Prophet at once sent to them the ultimatum that the treachery they had meditated against him had come to his knowledge; therefore, they

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were to leave Madīnah within ten days; if anyone of them was found staying behind in their quarters, he would be put to the sword. Meanwhile 'Abdullah bin Ubayy sent them the message that he would help them with two thousand men and that the Banī Quraiẓah and Banī Ghaṭafān also would come to their aid; therefore, they should stand firm and should not go. On this false assurance they responded to the Holy Prophet's ultimatum saying that they would not leave Madīnah and he could do whatever was in his power. Consequently, in Rabī' al-Awwal, A.H. 4, the Holy Prophet (upon whom be Allah's peace) laid siege to them, and after a few days of the siege (which according to some traditions were 6 and according to others 15 days) they agreed to leave Madīnah on the condition that they could retain all their property which they could carry on their camels, except the armour. Thus, Madīnah was rid of this second mischievous tribe of Jews. Only two of the Banī an-Naḍīr became Muslims and stayed behind. Others went to Syria and Khaiber.

This is the event that has been discussed in this Sūrah.

Theme and Subject Matter

The theme of the Sūrah as stated above, is an appraisal of the battle against the Banī an-Naḍīr. In this, on the whole, four things have been discussed.

(1) In the first four verses the world has been admonished to take heed of the fate that had just befallen the Banī an-Naḍīr. A major tribe which was as strong in numbers as the Muslims, whose people boasted of far more wealth and possessions, who were by no means ill-equipped militarily, and whose forts were well-fortified, could not stand siege even for a few days, and expressed their readiness to accept banishment from

their centuries old, well-established settlement even though not a single man from among them was slain. Allah says that this happened not because of any power possessed by the Muslims but because the Jews had tried to resist and fight Allah and His Messenger, and those who dare to resist the power of Allah, always meet with the same fate.

(2) In verse 5, the rule of the law of war that has been enunciated is : the destruction caused in the enemy territory for military purposes does not come under "spreading mischief in the earth."

(3) In vv. 6-10 it has been stated how the lands and properties which come under the control of the Islamic State as a result of war or peace terms, are to be managed. As it was the first ever occasion that the Muslims took control of a conquered territory, the law concerning it was laid down for their guidance.

(4) In vv. 11-17 the attitude that the hypocrites had adopted on the occasion of the battle against the Banī an-Naḍīr has been reviewed and the causes underlying it have been pointed out.

(5) The whole of the last section (vv. 18-24) is an admonition for all those people who had professed to have affirmed the faith and joined the Muslim community, but were devoid of the true spirit of the faith. In it they have been told what is the real demand of the Faith, what is the real difference between piety and wickedness, what is the place and importance of the Qur'ān which they professed to believe in, and what are the attributes of God in Whom they claimed to have believed.

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سُوْرَةُ الْحَشْرِ (۵۹) مَدَنِيَّةٌ (۱۰۱) — اٰيَاتُهَا ۲۴ — رُكُوْعَاتُهَا ۳

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝١ هُوَ
الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ۭ
مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ وقف النبی صلی اللہ علیہ وسلم
اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۤ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَهُمْ
بِاَيْدِيْهِمْ وَاَيْدِي الْمُؤْمِنِيْنَ ۤ فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ۝٢ وَلَوْلَآ اَنْ كَتَبَ
اللّٰهُ عَلَيْهِمُ الْجَلَاۗءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۭ وَلَهُمْ فِي الْاٰخِرَةِ عَذَابُ النَّارِ ۝٣
ذٰلِكَ بِاَنَّهُمْ شَاۗقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَاۗقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ ۝٤ مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَاۗىِٕمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ
اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ۝٥ وَمَآ اَفَاۗءَ اللّٰهُ عَلٰي رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ
عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰي مَنْ يَّشَاۗءُ ۭ وَ
اللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝٦ مَآ اَفَاۗءَ اللّٰهُ عَلٰي رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى
فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ
لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَاۗءِ مِنْكُمْ ۭ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۤ وَمَا
نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝٧ لِلْفُقَرَاۗءِ وقف لازم
الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ
اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۭ اُولٰۗىِٕكَ هُمُ الصّٰدِقُوْنَ ۝٨ وَالَّذِيْنَ
تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ

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LIX

AL-HASHR الحَشْر

Verses : 24 ***Revealed at Madinah***

In the name of Allah, the Compassionate, the Merciful.

All that there is in the heavens and the earth has glorified only Allah, for He alone is the All-Mighty, the All-Wise.[1] He it is Who drove the disbelievers from among the people of the Book out of their houses[2] at the very first assault.[3] You did not think that they would ever go out, and they too on their part were thinking that their fortresses would protect them from Allah,[4] but Allah came upon them whence they had little expected.[5] He cast terror into their hearts with the result that they were destroying their dwellings by their own hands as well as by the hands of the believers.[6] So, take heed, O you who have eyes to see ![7] 1-2

Had Allah not decreed banishment for them, He would have chastised them in this world,[8] and in the Hereafter there certainly awaits them the torment of the Fire. All this happened because they resisted Allah and His Messenger, and whoever resists Allah (should know that) Allah is stern in inflicting punishment. 3-4

Whatever palm-trees you cut down, or whatever you left standing upon their roots, it was only by Allah's leave.[9] And (Allah gave the leave) in order to disgrace the transgressors.[10] 5

And the properties that Allah took out from their possession and restored to His Messenger,[11] are not such that you might have rushed your horses and camels upon them, but Allah gives His Messengers authority over whomever He wills, and Allah has power over 6-9

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everything.[12] Whatever Allah restored to His Messenger from the people of the settlements, belongs to Allah and the Messenger and the kinsfolk and the orphans and the needy and the wayfarers,[13] so that it does not remain circulating among your rich people only.[14] Take whatever the Messenger gives you, and refrain from whatever he forbids you. Fear Allah, for Allah is stern in inflicting punishment.[15] (Moreover, the properties) are for those poor emigrants who have been expelled from their homes and their possessions.[16] They seek Allah's bounty and His goodwill, and are ever ready to saccour Allah and His Messenger. They indeed are the truthful. (And it is also for those) who believed even before the arrival of the emigrants and were staying in the Abode of Migration.[17] They love those who have migrated to them and entertain no desire in their hearts for what is given to them and prefer others to themselves even though they may be needy.[18] The fact is that those who are saved from the greed of their own hearts, are truly successful.[19]

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1. For explanation, see E.N.'s 1, 2 of Sūrah Al-Ḥadīd. The object of this introductory sentence before making an appraisal of the banishment of the Banī an-Naḍīr is to prepare the mind to understand the truth that the fate this powerful tribe met was not the result of the power of the Muslims but a manifestation of the power of Allah.

2. Here, the reader should understand one thing at the outset so as to avoid any confusion about the banishment of the Banī an-Naḍīr. The Holy Prophet (upon whom be Allah's peace) had concluded a formal written treaty with the Banī an-Naḍīr. They had not broken this agreement as such that it should have become void. But the reason why they were attacked was that after making different kinds of minor violations of it, they at last committed such an offence which amounted to the breach of trust. That is, they plotted to kill the leader of the other party to the treaty, i.e. the Islamic State of Madīnah. The plot became exposed, and when they were accused of breaking the agreement they could not deny it.

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Thereupon, the Holy Prophet (upon whom be Allah's peace) told them either to leave Madīnah or to be ready for a war. This notice was in accordance with this injunction of the Qur'ān : "If you ever fear treachery from any people, throw their treaty openly before them." (Al-Anfāl : 58) That is why Allah is describing their exile as His own action, for it was precisely in accordance with Divine Law. In other words, they were not expelled by the Holy Prophet (upon whom be Allah's peace) and the Muslims but by Allah Himself. The other reason why Allah has described their exile as His own action, has been stated in the following verses.

3. The word *ḥashr* in the Text means to gather the scattered individuals together, or to take out scattered individuals after mustering them together. Thus, the words *li-awwal-il-ḥashr* mean : with the first *ḥashr*, or on the occasion of the first *ḥashr*. As for the question, what is implied by the first *ḥashr* here, the commentators have disputed it. According to one group it implies the banishment of the Banī an-Naḍīr from Madīnah, and this has been described as their first *ḥashr* in the sense that their second *ḥashr* took place in the time of Ḥaḍrat 'Umar, when the Jews and the Christians were expelled from the Arabian peninsula, and the final *ḥashr* will take place on the Day of Resurrection. According to the second group it implies the gathering of the Muslim army together to fight the Banī an-Naḍīr ; and *li-awwal-il-ḥashr* means that as soon as the Muslims had gathered together to fight them and no blood yet had been shed they, by the manifestation of Allah's power, offered to be banished from Madīnah of their own accord. In other words, these words have been used here in the meaning of "at the very first assault". Shāh Waliullah has translated it "at the first gathering of the army". Shāh 'Abdul Qādir has translated it "at the first mustering." In our opinion this translation very nearly gives the meaning of these words.

4. To understand this one should keep in mind the fact that the Banī an-Naḍīr had been well established here for centuries. They lived in compact populations outside Madīnah without any alien element. Their settlement was well fortified, which had fortified houses as are generally built in feud-ridden tribal areas. Then their numerical strength also equalled that of the Muslims, and inside Madīnah itself many of the hypocrites were their supporters. Therefore, the Muslims could never expect that they would, even without fighting, be so un-nerved by the siege as to leave their homes willingly. Likewise, the Banī an-Naḍīr also could not have imagined

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that some power would compel them to leave their homes within six days. Although the Banī Qainuqā' had been expelled before them, and their false pride of valour had proved to be of no avail, they lived in a locality inside Madīnah and did not have any separate fortified settlement; therefore, the Banī an-Naḍīr thought that their inability to withstand the Muslims was not exceptionable. Contrary to this, in view of their own fortified settlement and strongholds they could not imagine that some power could turn them out so easily. That is why when the Holy Prophet (upon whom be Allah's peace) served a notice on them to leave Madīnah within ten days, they boldly retorted, saying : "We are not going to quit : you may do whatever you please."

Here, the question arises : On what basis has Allah said : 'They were thinking that their fortresses would save them from Allah'. Did the Banī an-Naḍīr really know that they were not facing Muḥammad bin 'Abdullah (upon whom be Allah's peace) but Allah? And did they, in spite of knowing this, think that their fortresses would save them from Allah? This is a question which would confound every such person who does not know the psychology of the Jewish people and their centuries-old traditions. As regards the common men, no one can imagine that despite their knowing consciously that they were facing Allah, they would entertain the false hope that their forts and weapons would save them from Allah. Therefore, an ignorant person would interpret the Divine Word, saying that the Banī an-Naḍīr in view of the strength of their forts were apparently involved in the misunderstanding that they would remain safe from the Holy Prophet's attack, but in reality they were fighting Allah and from Him their forts could not save them. But the fact is that the Jews in this world are a strange people, who have been knowingly fighting Allah : they killed the Prophets of Allah knowing them to be His Prophets, and they declared boastfully and arrogantly that they had killed the Prophets of Allah. Their traditions say that their great Patriarch, the Prophet Jacob, wrestled with Allah throughout the night and Allah could not throw him even till daybreak. Then, when at daybreak Allah asked Jacob to let Him go, Jacob replied that he would not let Him go until He blessed him. Allah asked him his name, and he answered 'Jacob'. Allah said that his name would no longer be Jacob, but Israel, "because you strove with God and with men, and prevailed." (See Gen. 32 : 25-29 in the latest Jewish translation : *The Holy Scriptures*, published by the Jewish Publication Society of America,

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1954). In the Christian translation of the Bible too this subject has been rendered likewise. In the foot-note of the Jewish translation, "Israel" has been explained as : "He who striveth with God." In the *Cyclopaedia of Biblical Literature* the meaning given of "Israel" by the Christian scholars is : "Wrestler with God." Then in Hosea (O.T.) the Prophet Jacob has been praised thus : "By his strength he had power with God : yea, he had power over the angel, and prevailed." (Ch. 12 : 3-4). Now, obviously, the people of Israel are the children of the same Prophet Israel who, according to their faith, had striven with God and wrestled with Him. For them it is not at all difficult that they should stand firm and fight even God. On this very basis, they, even according to their own profession, killed the Prophets of God, and under the same false pride they put the Prophet Jesus on the cross and bragged : "We have killed Jesus Christ, son of Mary, Messenger of Allah." Therefore, it was not against their traditions that they fought Muḥammad (upon whom be Allah's peace) despite their knowledge that he was Allah's Messenger. If not their common people, their rabbis and learned men knew full well that he was the Messenger of Allah. The Qur'ān itself contains several evidences to this effect. (For instance, see E.N.'s 79, 95 of Al-Baqarah, E.N.'s 190, 191 of An-Nisā, E.N.'s 70, 73 of Aṣ-Ṣāffāt).

5. Allah's coming down upon them does not mean that Allah was staying in another place whence He attacked them. But this is a metaphoric expression. The object is to give the idea that while facing Allah they were thinking that Allah could chastise them only by bringing an army against them from the front and they were confident that they would resist that force by their fortifications. But Allah attacked them from whence they had not thought it possible; and this was that He made them weak and broke their power of resistance from within after which neither their weapons nor their strongholds could help them.

6. That is, "The destruction occurred in two ways : from outside the Muslims besieged them and started demolishing their fortifications, and from within, first they raised obstacles of stone and wood to stop the Muslims from advancing, and for this purpose broke their own houses for the material; then, when they became certain that they would have to vacate the place, they started pulling down their houses, which they had so fondly built and decorated, with their own hands, so as to render them useless for the Muslims.

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Later, when they settled peace with the Holy Prophet (upon whom be Allah's peace) on the condition that they would be spared their lives but would have the permission to carry away whatever they could, except the weapons and armour, they started removing the frames of the doors and windows, even pegs ; so much so that some people removed the beams and wooden ceilings, which they put upon the back of their camels and left."

7. There are many lessons which one can learn from this event, which have been alluded to in this brief but eloquent sentence. These Jews were none other but the followers of the former Prophets : they believed in God, in the Book, in the former Prophets and the Hereafter. Accordingly, they were the former Muslims. But when they turned their back on religion and morality and adopted open hostility to the truth only for the sake of their selfish desires and worldly motives and interests, and showed scant regard for their treaties and agreements, Allah's grace was turned away from them, otherwise Allah had no personal enmity with them. Therefore, first of all, the Muslims themselves have been admonished to heed their fate and learn a lesson from it, lest they too should start behaving as if they were the beloved children of God, as the Jews did, and should be involved in the misunderstanding that their being included among the followers of the Last Prophet of God would by itself guarantee for them Allah's bounty and His support, apart from which they were not bound to adhere to any demand of religion and morality. Besides, those people of the world also have been asked to learn a lesson from this event, who oppose the truth consciously, and then place reliance upon their wealth and power, their means and resources, thinking that these would save them from the Divine punishment. The Jews of Madīnah were not unaware that the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings) had not risen for the supremacy of a people or tribe, but he was presenting an ideological invitation the addressees of which were all men, and every man, no matter what race or country he belonged to, could join his *Ummah* by accepting the invitation, without discrimination or distinction. They were themselves witnessing that Bilāl of Ḥabash, Ṣuhaib of Rome, and Salmān of Persia enjoyed the same position and status in the Muslim community as was enjoyed by the people of the Holy Prophet's own house. Therefore, they were not feeling any danger that the Quraish and the Aus and the Khazraj would gain an upper hand over them. Nor were they unaware that the ideological invitation that he was presenting was precisely the

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same as their own Prophets had been presenting. The Holy Prophet never put forward the claim that he had come with a new religion, unknown to the people, and that the people should give up their former religion and accept his religion instead. But what he claimed was that the religion being presented by him was the same that the Prophets of God had been preaching and presenting since the beginning of creation. And from their Torah they could themselves confirm that it was actually the same religion, the principles of which were not any different from the principles of the religion of the Prophets. On the same basis they were told in the Qur'ān: "Affirm faith in the teaching sent down by Me, which confirms the teaching that you already possess, and you should not be its first deniers." They were also witnessing what character and morals the Holy Prophet (upon whom be Allah's peace) possessed, and what revolution had taken place in the lives of those who had accepted his message. For a long time the Anṣār of Madīnah had been their closest neighbours. They knew what kind of people they had been before embracing Islam and what they became after their conversion to Islam. Thus, they were well aware of the invitation, of the inviter and of the results of accepting the invitation. But in spite of witnessing and knowing all this, only on account of their racial prejudice and worldly interests, they expended all their energy against the message of truth about which there was no room for doubt at least in their minds. After such an obvious and open hostility to the truth they expected that their strongholds would save them from Allah, whereas the whole human history bears evidence that the one who is resisted by the power of God, cannot save and protect himself by any weapon, means or device.

8. "Would have chastised them in the world": would have caused them to be annihilated. That is, had they fought instead of surrendering to save their lives, they would have been completely wiped out. Their men would have perished in the war and their womenfolk and children would have been taken prisoners, and there would be no one to have them ransomed.

9. The reference is to the fact that the Muslims cut down or burnt many of the palm-trees that stood in the oases around the settlement of the Banī an-Naḍīr in order to facilitate the siege. However, they left those trees standing which did not obstruct the military operations. At this the hypocrites of Madīnah and the Bani Quraiẓah, and the Banī an-Naḍīr themselves, raised a clamour,

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saying that, on the one hand, Muḥammad (upon whom be Allah's peace and blessings) prohibited spreading disorder in the world, but, on the other, fruit trees were being cut down by his command, which amounted to spreading disordder in the world. At this Allah sent down the Command : "Whatever trees you cut down, or whatever you left standing, your neither act was unlawful, but it had Allah's permission." The legal injunction that is derived from this verse is that the destruction caused for the sake of military operations does not come under "spreading disorder in the world." But spreading disorder in the world is that an army under the fit of war hysteria should intrude into the enemy territory and start destroying the crops, cattle, gardens, houses and everything in its way without any reason. In this matter, the general instruction is the same which Ḥaḍrat Abū Bakr Ṣiddīq gave while despatching the Muslim army to Syria : "Do not cut down fruit trees; do not destroy crops; do not ravage the settlements." This was precisely in accordance with the Qur'ānic teaching, which condemns those who spread chaos : "When they get power they direct all their efforts towards spreading corruption in the land, destroying harvests and killing people." (Al-Baqarah : 205). But the specific command in respect of the war exigencies is that if destruction is necessary for military operations against the enemy, it is lawful. Thus, Ḥaḍrat 'Abdullah bin Mas'ūd has given this explanation in the commentary of this verse : "The Muslims had cut down only those trees of the Banī an-Naḍīr that stood on the battlefield." (*Tafsīr Nisābūrī*). Some of the Muslim jurists have overlooked this aspect of the matter and expressed the opinion that the permissibility of cutting the trees of the Banī an-Naḍīr was confined only to that particular event. It does not make it generally permissible that whenever war necessitates trees of the enemy be cut down and burnt. Imām Auzā'ī, Laith and Abū Thaur hold this same opinion. But the majority of the jurists hold the view that for the sake of important military operations it is permissible. However, this is not permissible for the purpose of mere destruction and pillage.

One may ask : This verse of the Qur'ān could satisfy the Muslims, but how could those who did not accept the Qur'ān as Divine Word be satisfied at this reply to their objection that both acts were permissible as they had Allah's permission for it? The answer is : This verse of the Qur'ān was sent down to satisfy only the Muslims; it was not sent down to satisfy the disbelievers. Since

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due to the objection of the Jews and the hypocrites, or due to their own thinking, they had been involved in the misgiving whether they were guilty of spreading disorder in the earth, Allah gave them the satisfaction that both the acts, cutting down some trees to facilitate the siege and leaving some other trees standing which did not obstruct the siege, were in accordance with Divine Law.

The traditionists in their traditions have disputed the point whether the order to cut and burn the trees had been given by the Holy Prophet (upon whom be Allah's peace) himself, or whether the Muslims had done it of their own accord, and then later asked the Holy Prophet about its legal aspect. Ḥaḍrat 'Abdullah bin 'Umar has reported that the Holy Prophet himself had ordered it. (*Bukhāri, Muslim, Musnad Aḥmad, Ibn Jarīr*). The same also has been reported by Yazīd bin Rūmān (*Ibn Jarīr*). On the contrary, Mujāhid and Qatādah say that the Muslims had on their own cut down the trees; then a dispute arose among them whether what they had done was permissible or not. Some said it was permissible and some said it was not. At last Allah sent down this verse and approved the act of both. (*Ibn Jarīr*). The same thing is supported by a tradition of Ḥaḍrat 'Abdullah bin 'Abbās : 'The Muslims were confused because some of them had cut the trees and others had not; therefore, they wanted to ask the Holy Prophet (upon whom be Allah's peace) as to who would be rewarded for the act and who would be punished.' (*Nasā'ī*). Those of the jurists who have preferred the first tradition give the argument that this was the Holy Prophet's personal judgement, which was later ratified by revelation from Allah, and this a proof of the fact that in matters where no Divine Command existed, the Holy Prophet used to follow his personal judgement. On the other hand, those jurists who have preferred the second tradition, argue that the two groups of the Muslims had adopted two different views on the basis of their own personal judgements and Allah ratified both. Therefore, if the learned men arrive at different conclusions by judicious exercise of their personal judgement, then although their opinions might differ, they would all be correct in the Divine *Sharī'ah*.

10. That is, "Allah willed that they should be disgraced if you cut down the trees and also if you left them standing." In the first case, they were disgraced when they saw that the trees of the gardens which they had planted with their own hands and which they had owned since ages, were being cut down before their very eyes and they were watching it helplessly. Even an ordinary peasant

and gardener cannot tolerate another's misappropriation or intrusion into his field or garden. He would protect his field or garden at the risk of his life if somebody tried to destroy it in his presence. For if he cannot prevent destruction of his property, it would be a sign of his extreme humiliation and weakness. But here a whole tribe, which had been living at this place fearlessly and boldly for centuries, was watching helplessly that its neighbours had invaded its gardens and were destroying the trees while it could do nothing. After this even if they stayed on in Madīnah they would have lived in disgrace and humility. In the second case, they were disgraced when on leaving Madīnah they saw that the lush green gardens which had been in their possession till the previous day were now passing into the possession of the Muslims. Had they the power they would have laid waste the entire gardens by their own hands so that not a single whole tree passed into the hands of the Muslims. But in their helplessness they left the city, despaired and grief-stricken, leaving everything intact behind.

11. From here to the end of verse 10, Allah explains how the lands and properties that were restored to the Islamic State after the exile of the Banī an-Naḍīr, are to be managed and administered. As it was the first occasion that a land was conquered and included in the Islamic territory, and many more lands were destined to be conquered in the future, the law governing the conquered lands was enunciated at the outset. Here, a note-worthy point is that Allah at this place has used the words ; *Mā afā'-Allāhu 'alā Rasūli-hī min-hum* : "whatever Allah restored to His Messenger from them." These words clearly imply that the rebels of Allah Almighty are not entitled to own the earth and things existing on it. If they have become their owners and are appropriating them, their ownership and appropriation of these things is, in fact, in the nature of usurpation of a master's property by a dishonest servant. The real right of these properties is that these should be spent and used in the service and obedience of their real Master, Allah, Lord of the worlds, according to His will, and their this use is possible only through the agency of the righteous believers. Therefore, the true position of the properties which pass from the ownership of the disbelievers into the hands of the Muslims as the result of a lawful war, is that their real Owner has withdrawn them from His disobedient and disloyal servants, and restored them to His obedient and loyal servants. That is why, in the terminology of the Islamic Law such properties have been described as *Fai* (restored properties).

12. That is, "The restoration of these properties to the Muslims is not the result of the effort of the actual fighting army so that the army on that basis may have the right that the properties may be distributed among the soldiers, but its real nature is that Allah by His bounty has given dominance to His Messengers and the system that they represent over them. In other words, the passing of these properties into the Muslims' hands is not the direct result of the effort and struggle of the fighting army, but the result of the total strength that Allah has bestowed on His Messenger and his community and the system established by him. Therefore, these properties are quite different in nature from the spoils of war and so cannot be distributed among the soldiers as such.

Thus, the *Shari'ah* has made a distinction between *ghanīmah* (spoils of war) and *fai* (restored properties). The injunction in respect of the *ghanīmah* has been given in Sūrah Al-Anfāl : 41, and it is this : "It should be divided in five parts, four parts of which be distributed among the fighting army and the fifth deposited in the Public Treasury (*Bait al-Māl*), and expended on the items mentioned in the verse." As for the *fai*, the injunction is that it should not be distributed among the army, but it should be reserved for the items of expenditure being stated in the following verse. The distinction between the two has been made plain by the words : "You have not rushed your horses and camels on them," which imply the military operations. Thus, the properties which are taken as a direct result of such operations are the *ghanīmah* and those which are not the result of these operations are the *fai*.

The distinction between *ghanīmah* and *fai* that has been briefly mentioned in this verse, has been explained in greater detail by the jurists of Islam. *Ghanīmah* are only those transferable properties which are taken from the enemy during military action; other things than these, e.g. lands, houses and other transferable and non-transferable properties of the enemy, are excluded from the definition of *ghanīmah* and are *fai*. The source of this explanation is the letter that Ḥaḍrat 'Umar (may Allah be pleased with him) had written to Ḥaḍrat Sa'd bin Abī Waqqās after the conquest of 'Irāq. In that letter he wrote : "Distribute the properties and goods which the soldiers of the army collected and brought to your camp among the Muslims who participated in the war, and leave the lands and the canals with those who work on them so that the proceeds thereof are used for the salaries of the Muslims." (Abū Yūsuf, *Kitāb al-*

Kharāj, p. 24; Abū 'Ubaid, *Kitāb al-Amwāl*, p. 59; Yaḥyā bin Ādam, *Kitāb al-Kharāj*, pp. 27-28, 48). On this very basis, Ḥaḍrat Ḥasan Baṣri says : "Whatever is taken from the enemy camp, is the right of those who won victory over it, and the lands are for the Muslims." (Yaḥyā bin Ādam, p. 27). And Imām Abū Yūsuf says : "Whatever the Muslims take from the enemy troops, and whatever goods and arms and cattle they collect and bring to their camp, is *ghanīmah*; from this one-fifth will be deducted and the rest distributed among the soldiers." (*Kitāb al-Kharāj*, p. 18). The same is the opinion of Yaḥyā bin Ādam, which he has expressed in his *Kitāb al-Kharāj* (p. 27). Even more than this, what makes the distinction between *ghanīmah* and *fai* clearer is that after the Battle of Nahāwand when the *ghanīmah* had been distributed and the conquered lands had been included in the Islamic State, a man named Sā'ib bin Aqra' found two bags of jewels outside the fort. He was confused whether it was the *ghanīmah* which should be distributed in the army, or the *fai* which should be deposited in the *Bait al-Māl*. Consequently, he came to Madīnah and put the matter before Ḥaḍrat 'Umar, who decided that it should be sold and the price deposited in the *Bait-al-Māl*. From this it becomes clear that *ghanīmah* are only those transferable properties which are taken by the soldiers during the war. After the war is over, the transferable properties also, like the non-transferable properties, become *fai*. Imām Abū 'Ubaid relates this event and says : "The properties that are seized from the enemy by the use of force, when the war is still in progress, are *ghanīmah*, and what is taken after the war is over, when the territory has become *dār al-Islām* (abode of Islam), is *fai*, which should be reserved for the common people of the *dār al-Islām*; the law of the one-fifth (*khums*) will not be applicable to it." (*Kitāb al-Amwāl*, p. 254).

After defining *ghanīmah* thus, the rest of the properties, wealth and lands, which pass from the disbelievers' ownership to the Muslims may be divided into two main kinds : first, those which are taken as a result of actual fighting (*'anwatan* in *Fiqh* terminology); second, those which are taken by the Muslims as a result of the peace terms, whether peace is concluded because of the pressure of the military power of the Muslims, or their dread and awe, and in this are also included all those properties which pass into the Muslims' ownership in every other way than as a result of actual fighting. The differences that have arisen among the jurists

of Islam have been only concerning the first kind of the properties in order to determine their correct legal position, for they do not come under "those upon which you have not rushed your horses and camels." As regards the second kind of the properties, all agree that they are *fai*, for the Qur'ān has explicitly laid down the injunction about them. Below we shall discuss in detail the legal position of the first kind of the properties.

13. In the preceding verse what was pointed out was why these properties should not be distributed among the fighting army like the spoils, and why the legal injunction concerning them is different from that concerning the spoils. Now in this verse it is being stated as to who are entitled to have a share in these properties.

The first share in these is of Allah and His Messenger. The detail of how the Holy Prophet (upon whom be Allah's peace) acted on this injunction has been related by Mālik bin Aus bin al-Ḥadathān on the authority of Ḥaḍrat 'Umar (may Allah be pleased with him), thus : The Holy Prophet used to take from it necessary expenses for himself and his family and the rest he used to spend on arranging arms and conveyances for *Jihād*. (*Bukhāri Muslim, Musnad Aḥmad, Abū Da'ūd, Tirmidhi, Nasā'i* and others). After the passing away of the Holy Prophet this share was transferred to the Public Treasury of the Muslims so that it is spent in the service of the mission which Allah had entrusted to His Messenger. Imām Shāfe'ī is reported to have expressed the opinion that the share which was specifically meant for the Holy Prophet's person (upon whom be Allah's peace), is for his caliph after him, for the Holy Prophet was entitled to it on the basis of his office of leadership and not on the basis of the office of Apostleship. But the view of the majority of the Shāfe'ī jurists in this matter is the same as of the other jurists, viz. that this share now is reserved for the religious and collective welfare of the Muslims, and not for any particular person.

The second share is of the kinsfolk, and this implies the kinsfolk of the Holy Prophet (upon whom be Allah's peace), i.e. the Banī Hāshim and the Banī al-Muṭṭalib. This share was set aside so that, besides meeting his own and his family's requirements, the Holy Prophet could also fulfil his obligations towards those of his relatives who stood in need of his help, or whom he felt like helping. After the death of the Holy Prophet (upon whom be Allah's peace)

this ceased to be a separate and independent source, because like the rights of the orphans and the wayfarers and the indigent among the Muslims, looking after the rights of the needy among the Banī Hāshim and the Banī al-Muṭṭalib also became the responsibility of the Public Treasury. However, they were treated as superior to others in so far as they had no share in the *zakāt*., Ḥaḍrat 'Abdullah bin 'Abbās has related that in the time of Ḥaḍrat Abū Bakr and 'Umar and 'Uthmān (may Allah be pleased with them), the first two shares were dropped and only the remaining three shares (i.e. those for the orphans and the indigent and the wayfarers) were kept as of those entitled to *fai*. Then Ḥaḍrat 'Alī (may Allah be pleased with him) also acted on the same in his time. Muḥammad bin Isḥāq has related on the authority of Imām Muḥammad Bāqir that although Ḥaḍrat 'Alī's personal opinion was the same as of the people of his house (that this share should be given to the relatives of the Holy Prophet), he did not think that he should act against the practice of Abū Bakr and 'Umar. Ḥasan bin Muḥammad bin Ḥanafiyah says that after the Holy Prophet a difference of opinion arose about these two shares (i.e. the share of the Holy Prophet and the share of his relatives). Some people said that the first share should go to the Holy Prophet's caliph, some said that the second share should go to the relatives of the Holy Prophet, and still others said that the second share should be given to the relatives of the caliph. At last, a consensus was reached that both the shares be spent on the requirements of *Jihād*. 'Aṭā' bin Sā'ib says that Ḥaḍrat 'Umar bin 'Abdul 'Azīz in his time had started sending the share of the Holy Prophet and the share of the relatives to the Banī Hāshim. The opinion of Imām Abū Ḥanīfah and of most of the Ḥanafī jurists is that in this matter the same practice is correct as was being followed in the time of the righteous Caliphs. (Abū Yūsuf, *Kitāb al-Kharāj*, pp. 19-21). Imām Shāfe'ī's opinion is that both the rich and the needy from among the people whose being descended from the Banī Ḥāshim and the Banī al-Muṭṭalib is confirmed, or is well known, can be given shares from *fai*. (*Mughnī al-Muḥtāj*). The Ḥanafīs say that only their needy people can be helped from this; however, their right to this is greater than that of others. (*Rūḥ al-Ma'ānī*). According to Imām Mālik, there is no restriction on the government in this matter. It can spend on any head that it deems fit and proper, but the better course is that it should give preference to the people of the Holy Prophet's house. (*Hāshiyah ad-Dūsuqī 'alā-sh-Sharḥ-al-Kabīr*).

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About the remaining three shares there is no dispute among the jurists. However, the difference between Imām Shāfe'ī and the other Imāms is that according to Imām Shāfe'ī the total properties of *fai* are to be divided into five equal parts one part of which is to be spent on the above-mentioned heads in such a way that one-fifth of it is spent on the common benefits of the Muslims, one-fifth on the Bani Ḥāshim and the Banī al-Muṭṭalib, one-fifth on the orphans, one-fifth on the indigent and one-fifth on the wayfarers. However, Imām Mālik, Imām Abū Ḥanīfah and Imām Aḥmad do not concur with this division. Their opinion is that the whole of *fai* is for the welfare and common benefit of the Muslims. (*Mughnī al-Muḥtāj*).

14. This is one of the most important verses of the Qur'ān, which lays down the basic principle of the economic policy of the Islamic community and government. Wealth should circulate among the whole community and not only among the rich lest the rich should go on becoming richer day by day and the poor poorer. This policy has not merely been enunciated in the Qur'ān, but for the same objective the Qur'ān has forbidden interest, made the *zakāt* obligatory, enjoined that *khums* (one-fifth) be deducted from the booty, exhorted the Muslims to practise voluntary charity, has proposed such forms of different kinds of atonements that the flow of wealth is turned towards the poor classes of society, and has made such a law of inheritance that the wealth left by every deceased person spreads among the largest circle of the people. Apart from this, stinginess has been condemned and generosity commended as noble moral quality, the well-to-do people have been told that in their wealth there is a definite share of the beggar and the indigent, which they must discharge not as charity but as the right of the concerned people, and the law enjoined in respect of a major source of revenue of the Islamic government (i.e. *fai*) is that its one portion must necessarily be spent on supporting the poor classes of society. In this connection, it should also be borne in mind that there are two main sources of the revenue of the Islamic government : *zakāt* and *fai*. The *zakāt* is charged from the Muslims on their total extra capital, cattle wealth, trade goods and agricultural produce, which is over and above the minimum exemption limit (*niṣāb*), and most of it is reserved for the poor. And *fai* comprises all the revenues including *Jizyah* and taxes which are received from the non-Muslims; a major part of these also is set aside for the poor. This gives a clear hint to the effect that an Islamic government

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should manage its revenues and expenditure and the financial and economic affairs of the country on the whole in such a manner that the wealthy and influential people are not allowed to have their monopoly over the means and resources of wealth, and the flow of wealth is neither turned from the poor to the rich nor it should remain circulating only among the rich.

15. In view of the context the verse means: "Accept without question whatever decision the Holy Prophet (upon whom be Allah's peace) gives about the management of the properties of the Banī an-Naḍīr, and likewise about the distribution of *fai* properties and goods afterwards. One should take whatever the Prophet gives him, and the one whom he does not give anything, should neither protest nor demand it." But since the words of the Command are general, its application is not restricted to the distribution of the *fai* properties and goods only, but its intention is that in all matters the Muslims should obey the Holy Prophet (upon whom be Allah's peace). This intention of the Command becomes all the more clear when we consider that as against "whatever the Messenger gives you" the words used are "whatever he forbids you" and not "whatever he does not give you." If the object of the Command were restricted to call obedience to the distribution of *fai* properties and goods only, then as against "whatever he gives you" the words should have been "whatever he does not give you." The use of the forbidding or restraining words in this context by itself shows that the object of the Command is to enjoin obedience to the Holy Prophet in whatever he commands and forbids. The same thing has been stated by the Holy Prophet (upon whom be Allah's peace) himself. According to Ḥaḍrat Abū Hurairah he said: "When I command you to do a thing, do it as far as you can; and when I forbid you to do a thing, restrain from it." (*Bukhārī*, *Muslim*). About Ḥaḍrat 'Abdullah bin Mas'ūd it has been related that once during a speech he said: "Allah has cursed the woman who practises such and such a fashion." Thereupon a woman approached him and asked, "Wherefrom have you derived this thing? For I have not seen such a thing anywhere in the Book of Allah." Ḥaḍrat 'Abdullah replied, "Had you studied the Book of Allah, you would certainly have found it therein. Have you not read the verse: *Mā ātā-kum ar-Rasūlu fa-khudū-hu wa mā nahā-kum 'anhu fantahū*: "Take whatever the Messenger gives you, and refrain from whatever he forbids you." When she said that she had read this verse, Ḥaḍraṭ 'Abdullaḥ said: "So the Holy Prophet (upon whom be

Allah's peace) has forbidden this act, and has given the news that Allah has cursed the women who practise it." The woman agreed that she had understood the Command. (*Bukhārī*, *Muslim*, *Musnad Aḥmad*, *Musnad Ibn Abī Ḥātim*).

16. This implies those people who at that time had been expelled from Makkah and other parts of Arabia only because they had embraced Islam. Before the conquest of the territory of the Banī an-Naḍīr these emigrants had no permanent means of sustenance. Therefore, it was commanded that in the properties which were then taken, and in the *fai* properties which are taken in future, there is also a share of these people along with the common poor people and the orphans and the wayfarers. With these properties all such people should be helped, who are forced to emigrate for the cause of Allah and His Messenger to the abode of Islam. Accordingly, the Holy Prophet (upon whom be Allah's peace) distributed a part of the properties taken from the Banī an-Naḍīr among the Emigrants and the oases which the Anṣār had set aside for the support and maintenance of their emigrant brothers were returned to them. But it is not correct to think that the Emigrants had this share in the *fai* only at that time. In fact, the intention of the verse is to point out that till Resurrection it is the duty of the Islamic government of the country to settle the people who are exiled and compelled to take refuge in it because of being Muslims and to enable them to stand on their feet economically; and it should spend on this head also from the *fai* properties besides the *zakāt* funds.

17. This implies the Anṣār. In other words, not only are the Emigrants entitled to *fai* but those Muslims also are entitled to receive their share from it, who were already living in the abode of Islam (Madīnah).

18. This is in praise of the Anṣār, the Muslims of Madīnah. When the Emigrants came from Makkah and other places to their city, they offered their gardens and oases to the Holy Prophet (upon whom be Allah's peace) with the request that he distribute them among their emigrant brethren-in-faith. The Holy Prophet said : "These people do not know gardening : they have come from a region where there are no gardens. Could it not be that you (the Anṣār) continue to work in the gardens and oases and make the Emigrants partners in the produce? The Anṣār submitted : 'We have heard and obeyed'." (*Bukhārī*, *Ibn Jarīr*). Thereupon the Emigrants said : "We have never seen any people so self-sacrificing

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as the Anṣār, for they would work and labour and make us partners in the produce. We think they would thus be entitled to all spiritual rewards. The Holy Prophet (upon whom be Allah's peace) said: "Nay, as long as you would praise them and pray for their well-being, you also would get your rewards." (*Musnad Aḥmad*). Then, when the territory of the Banī an-Naḍīr was taken, the Holy Prophet made this proposal to the Anṣār: "Now one way of managing it is that your properties and the gardens and the oases left by the Jews be combined together and then the whole distributed among you and the Emigrants; the second way is that you take back your properties, and the lands vacated by the Jews be distributed among the Emigrants." The Anṣār said: "Sir, you may please distribute these evacuee properties among the Emigrants and may give them of our properties also as you please." At this Ḥaḍrat Abū Bakr cried out: "May Allah reward you, O assembly of the Anṣār, with the best of everything!" (*Yaḥyā bin Ādam, Balādhurī*). Thus, with the willing consent of the Anṣār the properties left by the Jews were distributed only among the Emigrants, and from among the Anṣār only Ḥaḍrat Abū Dujānah, Ḥaḍrat Sahl bin Ḥunaif and (according to some) Ḥaḍrat Ḥārith bin aṣ-Ṣimmah were given shares, for they were poor people. (*Balādhurī, Ibn Hishām, Rūḥ al-Ma'ānī*). The same self-sacrificing spirit was shown by the Anṣār when the territory of Bḥarain was annexed to the Islamic State. The Holy Prophet (upon whom be Allah's peace) wished that the conquered lands of that territory be given to the Anṣār, but they submitted: "We would not take any share from it unless a similar share was given to our emigrant brothers." (*Yaḥyā bin Ādam*). Allah has praised the Anṣār for this very spirit of self-sacrifice.

19. The word used here means "are saved" and not "were safe", for without Allah's help and succour no one can attain to the wealth of the heart (liberal-mindedness) by his own power and effort. This is a blessing of God, which one can attain only by God's bounty and grace. The word *shuḥḥ* is used for stinginess and miserliness in Arabic. But when this word is attributed to the self of man it becomes synonymous with narrow-mindedness, niggardliness, mean-spiritedness and small-heartedness, and not mere stinginess: it is rather the root cause of stinginess itself. Because of this very quality man avoids acknowledging even the good qualities of another, not to speak of recognizing his rights and discharging them. He wants that he alone should gather up everything in the

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world, and no one else should have anything of it. He never feels content with his own right, but usurps the rights of others, or at least wants to have for himself all that is good in the world and should not leave anything for others. On this very basis one's being saved from this evil has been described in the Qur'ān as a guarantee for success. The Holy Prophet (upon whom be Allah's peace) has counted it among the most evil qualities of man, which are the root cause of corruption and mischief. Ḥaḍrat Jābir bin 'Abdullah has reported that the Holy Prophet said : "Avoid *shuḥḥ* for it was *shuḥḥ* which ruined the people before you. It incited them to shed each other's blood and make the sacred and forbidden things of others lawful for themselves." (*Muslim, Musnad Aḥmad, Baihaqī, Bukhārī* in *Al-Adab*). The tradition of Ḥaḍrat 'Abdullah bin 'Umar contains the following words : "It led them to commit wickedness and they committed it; it commanded them to commit sins and they committed sin; it urged them to break off all connections with the kindred and they broke off all connections with them." (*Musnad Aḥmad, Abū Da'ūd, Nasā'ī*). Ḥaḍrat Abū Hurairah has reported that the Holy Prophet said. "Faith and *shuḥḥ* of the self cannot combine in one and the same heart." (*Ibn Abī Shaibah, Nasā'ī*, Baihaqī in *Shu'ab al-Imān, Ḥākim*). Ḥaḍrat Abū Sa'īd Khudrī has stated that the Holy Prophet said : "Two of the qualities are such that they cannot combine in a Muslim : stinginess and misbehaviour." (*Abū Da'ūd. Tirmidhī, Bukhārī* in *Al-Adab*). It is as a result of this very teaching of Islam that, apart from iudividuals, the Muslim people as a nation are still the most generous and liberal-minded people in the world. There are millions and millions of Muslims living side by side with those non-Muslim people from among whom they sprung, who have become proverbial for their narrow-mindedness and miserliness. The clear distinction existing between the two peoples in respect of liberal-mindedness and miserliness cannot be explained in any other way than that it is the moral teaching of Islam that has made the Muslims so large-hearted and liberal-minded.

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صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ ۚ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٩ وَالَّذِيْنَ
جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا
بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ
رَّحِيْمٌ ۝١٠ اَلَمْ تَرَ اِلَى الَّذِيْنَ نَافَقُوْا يَقُوْلُوْنَ لِاِخْوَانِهِمُ الَّذِيْنَ كَفَرُوْا ع ١٠ ١
مِنْ اَهْلِ الْكِتٰبِ لَئِنْ اُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيْعُ فِيْكُمْ اَحَدًا اَبَدًا ۙ
وَّاِنْ قُوْتِلْتُمْ لَنَنْصُرَنَّكُمْ ۭ وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ۝١١ لَئِنْ اُخْرِجُوْا لَا
يَخْرُجُوْنَ مَعَهُمْ ۚ وَلَئِنْ قُوْتِلُوْا لَا يَنْصُرُوْنَهُمْ ۚ وَلَئِنْ نَّصَرُوْهُمْ لَيُوَلُّنَّ
الْاَدْبَارَ ۡ ثُمَّ لَا يُنْصَرُوْنَ ۝١٢ لَاَنْتُمْ اَشَدُّ رَهْبَةً فِيْ صُدُوْرِهِمْ مِّنَ اللّٰهِ ۭ ذٰلِكَ
بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ۝١٣ لَا يُقَاتِلُوْنَكُمْ جَمِيْعًا اِلَّا فِيْ قُرًى مُّحَصَّنَةٍ اَوْ مِنْ
وَّرَآءِ جُدُرٍ ۭ بَاْسُهُمْ بَيْنَهُمْ شَدِيْدٌ ۭ تَحْسَبُهُمْ جَمِيْعًا وَّقُلُوْبُهُمْ شَتّٰى ۭ ذٰلِكَ
بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ۝١٤ كَمَثَلِ الَّذِيْنَ مِنْ قَبْلِهِمْ قَرِيْبًا ذَاقُوْا وَبَالَ
اَمْرِهِمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝١٥ كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا
كَفَرَ قَالَ اِنِّيْ بَرِيْۗءٌ مِّنْكَ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ۝١٦ فَكَانَ عَاقِبَتَهُمَآ
اَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيْهَا ۭ وَذٰلِكَ جَزٰۗؤُا الظّٰلِمِيْنَ ۝١٧ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ع ٧ ٢
اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا ٥
تَعْمَلُوْنَ ۝١٨ وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰىهُمْ اَنْفُسَهُمْ ۭ اُولٰۗىِٕكَ هُمُ
الْفٰسِقُوْنَ ۝١٩ لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ ۭ اَصْحٰبُ الْجَنَّةِ هُمُ
الْفَاۗىِٕزُوْنَ ۝٢٠ لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰي جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ

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(And it is also for those) who come after them,[20] who say, "Our Lord, forgive us and forgive all our brothers who embraced the Faith before us, and do not place in our hearts any malice towards the believers. Our Lord, You are very Kind and Compassionate."[21]

Have[22] you not seen those who have adopted the attitude of hypocrisy? They say to their brothers who have disbelieved from among the people of the Book, "If you are driven out, we shall go forth with you, and we shall never listen to anyone in your respect, and if war is waged against you, we shall help you." But Allah is witness that they are utter liars. If they are driven out, these people will never go forth with them, and if war is waged against them, they will never help them. And even if they help them, they will turn their backs, and then will get no help from anywhere. In their hearts there is greater dread of you than of Allah,[23] because they are a people devoid of understanding.[24] They will never fight you in a body (in the open field); if at all they fight, they will fight in fortified strongholds, or from behind walls. They are very intense in mutual enmity. You think that they are united, whereas their hearts are divided.[25] This is because they are a people devoid of sense. They are even like those who have tasted, a short while before them, the evil consequences of their deeds,[26] and there awaits them a painful torment. They are like Satan who orders man to disbelieve, and when man has disbelieved, he says: "I have nothing to do with you; I fear Allah, Lord of the worlds."[27] The end of both will be that they shall go to Hell for ever, and that is the recompense of the wrongdoers. 11-17

O you[28] who have believed, fear Allah, and let everyone consider well what he has forwarded for the morrow.[29] Fear Allah, for Allah is well aware of all that you do. Do not be like those who forgot Allah, 18-20

and Allah caused them to forget their own selves.[30] They indeed are the transgressors. The dwellers of Hell and the dwellers of Paradise cannot be alike. The dwellers of Paradise alone are truly successful.

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20. In the injunctions laid down up to here, it has been ruled that in the *fai* properties there are the rights of Allah and His Messenger and the Messenger's relatives and the orphans and the indigent and the wayfarers and the Emigrants and the Anṣār and of the Muslim generations which will be born till the Day of Resurrection. It is this important legal ruling of the Qur'ān in the light of which Ḥaḍraṭ 'Umar (may Allah be pleased with him) introduced the new system in respect of the lands and properties of the conquered territories of 'Irāq, Syria and Egypt and of the possessions of the previous governments and rulers of those countries. When these countries were conquered, some of the distinguished Companions among whom were included prominent men like Ḥaḍrat Zubair, Ḥaḍrat Bilāl, Ḥaḍrat 'Abdur Raḥmān bin 'Auf and Ḥaḍrat Salmān Fārsī, insisted that these should be distributed among the armies who had fought and conquered them. They thought that those properties did not come under "those upon which you have not rushed your horses and camels," but the Muslims had conquered them by rushing their horses and camels on them. Therefore, except for those cities and territories, which surrendered without the war, all the rest of the conquered lands came under *ghanimah* for which the legal command is that one-fifth of the lands and the people be given to the Public Treasury and the remaining four parts be distributed among the soldiers. But this opinion was not correct on the ground that the Holy Prophet (upon whom be Allah's peace) had not distributed the lands and the people of any territory conquered by fighting in his time after the deduction of one-fifth, like the booty. Two of the most conspicuous precedents of his time were the conquest of Makkah and the conquest of Khaiber. Of these he handed over Makkah intact to its inhabitants. As for Khaiber, according to Ḥaḍrat Bushair bin Yasār, he divided it into 36 parts, of which he set aside 18 parts for collective benefits and requirements of the Muslims and distributed the remaining 18 among the army. (*Abū Da'ūd, Baihaqī*, Abī 'Ubaid: *Kitāb al-Amwāl*; Yaḥyā bin Ādam: *Kitāb al-Kharāj*; Balādhurī: *Futūh al-Buldān*; Ibn Humām: *Fatḥ al-Qadīr*). This action of the Holy Prophet made it clear that the com-

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mand in respect of the conquered lands, even if they might have been taken by fighting, is not the same as of the *ghanīmah*; otherwise he would never have given the whole of Makkah intact to the people of Makkah, and would have set aside exactly one-half of the properties of Khaiber for the common benefits of the Muslims instead of deducting its one-fifth for the Public Treasury. Thus, what was established on the basis of the *Sunnah* was : In respect of the territories conquered by fighting the ruler of the Muslims has the authority that he may take any decision that he deems fit keeping in view the conditions of the time. He can distribute them if he so likes but if a territory has an unusual nature and importance, as Makkah had, he can also treat its inhabitants with favour, as the Holy Prophet treated the people of Makkah.

But as the conquests had not yet become common in the Holy Prophet's time and separate injunctions in respect of the different kinds of conquered territories had not yet become clearly known to the people, so when big countries were annexed to Islam in the time of Ḥaḍrat 'Umar, the Companions were faced with the problem whether the territories conquered by force were in the nature of *ghanīmah* or *fai*. After the conquest of Egypt Ḥaḍrat Zubair demanded : "Distribute this whole land just as the Holy Prophet had distributed Khaiber." (*Abū 'Ubaid*). About the conquered territories of Syria and 'Irāq, Ḥaḍrat Bilāl insisted : "Distribute all the lands among the fighting forces just as the spoils are distributed." (Abū Yūsuf, *Kitāb al-Kharāj*). On the other hand, Ḥaḍrat 'Alī gave this opinion : "Leave these lands in possession of the peasants so that they continue to remain a source of income for the Muslims." (*Abū Yūsuf, Abū 'Ubaid,*). Likewise, the opinion of Ḥaḍrat Mu'ādh bin Jabal was : "If you distributed these lands, evil consequences would occur. Because of this distribution large properties will pass into the hands of those few people, who have conquered them. Then, when these people pass away and their properties pass on to their heirs and there is left only one woman or only one man from among them, nothing might remain for the future generations to meet their needs and even to meet the expenses of safeguarding the frontiers of the Islamic State. Therefore, you should so settle things that the interests both of the present and of the future generations are equally safeguarded." (*Abū 'Ubaid*, p. 59; *Fatḥ al-Bāri*, vol. vi, p. 138). Ḥaḍrat 'Umar calculated and found that if the territories of 'Irāq were distributed, each individual would receive two or three

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peasants on the average as his share. (*Abū Yūsuf, Abū 'Ubaid*). Thereupon he arrived at the judicious conclusion that those territories should not be distributed. Thus, the replies that he gave to those who demanded their distribution, were as follows :

"Do you want that for the people who come afterwards there should remain nothing?" (*Abū 'Ubaid*).

"What will happen of the Muslims who come afterwards when they find that the land along with its peasants has been distributed and the people have inherited their forefathers? This is not at all just." (*Abū Yūsuf*).

"What will be left for the Muslims who come after you? I am afraid if I distribute it, you would fight among yourselves over water." (*Abū 'Ubaid*).

"Had I no thought for those who would come afterwards, I would distribute every territory that I conquered just as the Messenger of Allah had distributed Khaiber." (*Bukhāri, Muwaṭṭa, Abū 'Ubaid*).

"Nay : this is the real estate. I will withhold it so that the needs and requiremcnts of the conquering forces and of the common Muslims continue to be met by it." (*Abū 'Ubaid*).

But the people were not satisfied with these replies, and they started saying that he was being unjust. At last, Ḥadrat 'Umar convened a meeting of the consultative body of the Companions and put the matter before it. Here are some of the sentences of the speech that he made on this occasion :

"I have given you this trouble so that you may join me in shouldering the trust that has been put in me for governing your affairs. I am one of you, and you are the people who affirm the truth today. Everyone of you has the option to agree to or differ from what I say. I do not wish that you should follow my desire. You have the Book of Allah, which states the whole truth. By God, if I have said something which I want to enforce, I have no object in view except the truth...You have heard those who think that I am being unjust to them and want to deprive them of their rights, whereas I seek Allah's refuge that I should commit an injustice. It would be vicious on my part if I withheld from them something which actually belonged to them and gave it to another. But I can see that no other land after the land of the Chosroe is going to fall. Allah has given the properties of the Persians and their lands and

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their peasants in our possession. I have distributed the booty taken by our armies among them after the deduction of the *khums* (one-fifth), and am thinking of distributing the rest which yet remains. But as for the lands my opinion is that I should not distribute them and their peasants, but should levy revenue on the lands and *jizyah* on the peasants, which they should always pay, and this should be the *fai* for the common Muslims and their children and the armies of today and for the generations yet to come. Don't you see that we need the troops who should be appointed to protect these our frontiers? Don't you see that in territories like Syria, Al-Jazīrah, Kūfah, Baṣra, Egypt we should station our troops, and they should be regularly paid for their services? So, if I distribute these lands along with their peasants, how shall we meet these expenses?"

The debate went on for two or three days. Ḥaḍrat 'Uthmān, Ḥaḍrat 'Alī, Ḥaḍrat Ṭalḥah, Ḥaḍrat 'Abdullah bin 'Umar and others concurred with Ḥaḍrat 'Umar, but nothing could be decided. At last, Ḥaḍrat 'Umar rose and said : "I have found an argument in the Book of Allah, which is decisive in this matter. Then, he recited these very verses of Sūrah Al-Ḥashr from *Mā afāā' Allahu* to *Rabbanā innaka Ra'ūf-ur-Raḥīm*, and argued : "The people of this day only are not entitled to receive a share in these properties bestowed by Allah, but Allah has joined with them also those people who will come after them. Then, how can it be that we should distribute the *fai* properties which are meant for all, only among the conquerors and leave nothing for the later generations? Moreover, Allah says : '...so that this wealth does not remain circulating among your rich people only.' But if I distribute it among the conquerors, it will remain circulating only among your rich and nothing would be left for others." This argument satisfied everybody and consensus was reached that all the conquered territories should be declared *fai* for the common benefits of the Muslims, which should be left with those who work on those lands and they should be put under revenue and *jizyah*. (Abū Yūsuf, *Kitāb al-Kharāj*, pp. 23-27, 35 ; Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*).

Accordingly, the real position of the conquered lands that came to be established was that the Muslim people in their collective capacity are their owners; the people who were already working on them would be recognized as cultivators on behalf of the Muslim people; they would continue to pay the prescribed revenue to the Islamic government on those lands, their rights as cultivators would

pass from generation to generation as heritage, and they would even be allowed to sell those rights, but they will not be the real owners of the land, but its real owners will be the Muslim community. Imām Abū 'Ubaid in his *Kitāb al-Amwāl* has stated this legal position, thus :

"Ḥaḍrat 'Umar left the lands of the territory of 'Irāq in the hands of its people; he levied tax on their lands and *jizyah* per head on the people." (P. 57).

"When the head of the Islamic government leaves the lands in the hands of the people of the conquered territories, they would be allowed to pass the lands on as heritage and would also be allowed to sell them " (P. 84).

In the time of 'Umar bin 'Abdul 'Azīz, Sha'bī was asked : "Is there a treaty with the people of the territory of 'Irāq." He replied : "There is no treaty, but when the revenue was accepted from them, it amounted to a treaty with them." (*Abū 'Ubaid*, p. 49; *Abū Yūsuf*, p. 28).

In the time of Ḥaḍrat 'Umar, 'Utbah bin Farqad purchased a piece of land by the Euphrates. Ḥaḍrat 'Umar asked him from whom he had purchased the land. He replied that he had purchased it from its owners. Ḥaḍrat 'Umar said : "Its owners are these people, i.e. the Emigrants and the Anṣār." Thus, 'Umar held the opinion that the real owners of those lands were the Muslims. (*Abū 'Ubaid*, p. 74).

Accordingly, the properties of the conquered countries which were declared as the collective property of the Muslims were the following :

(1) Those lands and territories which come under the control of the Islamic government in consequence of a peace treaty.

(2) The ransom or revenue or *jizyah* which the people of a territory may have agreed to pay, without fighting, in order to seek refuge from the Muslims.

(3) Those lands and properties which the owners might have abandoned and fled.

(4) The properties the owners of which were slain and no survivor was left to own them.

(5) The lands which were not under any ownership previously.

(6) The lands which were already in the ownership of the people, but were left with their previous owners and they were put under *jizyah* and revenue.

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(7) Estates of the previous ruling dynasties.

(8) Properties of the previous governments.

(For details, see *Badā'i' aṣ-Ṣanā'i*, vol. vii, pp. 116-118; Yaḥyā bin Ādam, *Kitāb al-Kharāj*, pp. 22, 64; *Mughni al-Muḥtāj*, vol. iii, p. 93; *Ḥāshiyah ad-Dusūqi 'ala-sh-Sharaḥ al-Kabīr*, vol. ii, p. 190; *Ghāyat al-Muntahā*, vol. i, pp. 467-471).

Since these properties were declared as *fai* with the consensus of the Companions, the jurists of Islam also have agreed in principle on their being regarded as *fai*. However, they have differed in certain matters, the details of which are briefly as follows :

The Ḥanafīs say that as regards the lands of the conquered territories, the Islamic government (Imām in juristic terminology) has the option that it may distribute them among the forces of conquest after deduction of the *khums* (one-fifth), or may leave them with the former owners and put the owners under *jizyah* and the lands under revenue. In this case the land will be regarded as a 'legacy for the Muslims. (*Badāi' as-Ṣanā'i;* Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān; Sharaḥ al-Anāyah 'al al-Hedāyah; Fatḥ al-Qadīr*). The same view has 'Abdullah bin Mubārak cited for Imām Sufyān Thaurī. (*Yaḥyā bin Ādam ; Abū 'Ubaid, Kitāb al-Amwāl*).

The Mālikīs say that as soon as the lands have been conquered they automatically become a legacy for the Muslims. It does not need the Imām's ruling or the willingness of the Muslim soldiers to declare them a legacy. Besides, the well known view among the Mālikīs is that not only the lands but the houses and buildings of the conquered territories also are, as a matter of fact, a legacy for the Muslims. However, the Islamic government will not charge the rent for them. (*Ḥāshiyah ad-Dusūqī*).

The Ḥanbalīs agree with the Ḥanafīs that the Imām has the option to distribute the lands among the soldiers or to declare them as a legacy for the Muslims, and with the Mālikīs that although the houses of the conquered territories are included in the legacy, no rent will be levied on them. (*Ghāyat al-Muntahā*, which is a collection of the legal rulings of the Ḥanbalī School of juristic thought and a source book for legal rulings since the 10th century).

The Shāfe'ī viewpoint is that all the transferable properties of the conquered territory are *ghanīmah*, and all the non-transferable properties (lands, houses, etc.) *fai*. (*Mughnī al-Muḥtāj*).

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Some jurists have expressed the opinion that if the Imām wants to declare the lands of the territory taken by fighting as a legacy for the Muslims, he must first obtain the willingness of the conquering forces. For this they cite this argument : Ḥaḍrat 'Umar, before the conquest of Irāq, had promised Jarīr bin 'Adbullah al-Bahalī, the people of whose tribe consitituted one-fourth of the army, which fought the Battle of Qādisiyah, that they would be given one-fourth of the conquered territory. Thus, they retained this territory for two or three years. Then Ḥaḍrat 'Umar said to them : "Had I not been responsible and answerable in the matter of division, I would have left with you whatever has been given to you. But now I see that the people have grown in numbers; therefore, my opinion is that you return it to the common people." Ḥaḍrat Jarīr acceded to this, and Ḥaḍrat 'Umar gave him 80 dīnārs as a prize. (Abū Yūsuf, *Kitāb al-Kharāj;* Abū 'Ubaid, *Kitāb al-Amwāl*). From this they argue that Ḥaḍrat 'Umar had decided to declare the conquered territories as a legacy for the Muslims only after obtaining the willingness of the conquerors. But the majority of the jurists do not admit this argument. For in respect of all the conquered territories no such willingness of the conquerors ever was taken. Only in the case of Ḥaḍrat Jarīr bin 'Abdullah this was done because Ḥaḍrat 'Umar had made a promise with him prior to any collective decision about the conquered lands. Therefore, he had to obtain his willingness only in order to be free from the obligation of the promise. This cannot be cited as a general law.

Another section of the jurists says that even after declaring the lands as a legacy the government retains the option that it may redistribute the lands among the conquerors. For this they argue from this tradition : Once Ḥaḍrat 'Alī said to the people in an address : "Had not there been the apprehension that you would fight among yourselves, I would have distributed the suburban lands among you." (Abū Yūsuf, *Kitāb al-Kharāj*; Abū 'Ubaid, *Kitāb al-Amwāl*). But the majority of jurists do not admit this argument either. They are unanimous that when the people of the conquered territories have once been allowed to retain their lands and put under *jizyah* and revenue, the decision can never be changed later. As for the tradition attributed to Ḥaḍrat 'Alī, Abū Bakr al-Jaṣṣāṣ has discussed it at length in his *Aḥkām al-Qur'ān* and proved it to be not authentic.

21. In this verse although the real object is only to point out

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that in *fai* not only the people of the present generation but the Muslims of the later periods and their future generations also have a share, yet, besides, the Muslims have also been taught an important moral lesson that they should never have any malice against other Muslims in their hearts, and they should continue to pray for the forgiveness of the Muslims who have gone before them instead of cursing and abusing them. The bond that binds the Muslims together is that of a common Faith. If a person values his Faith as the most important thing in his heart, inevitably he would be a well-wisher of all those people who are his brethren-in-faith. He can have ill-will and malice and hatred towards them in his heart only when the value of the Faith decreases in his sight and he starts valuing other things more. Therefore, it is the requirement of Faith that a believer's heart should be free from every trace of malice and hatred against the other believers. In this matter the best lesson is given by a *Ḥadith* which Nasā'ī has related from Ḥaḍrat Anas. According to him, once it so happened that for three days continuously the Holy Prophet (upon whom be Allah's peace) declared in his assembly that a person was going to appear before them, who belonged to the dwellers of Paradise, and every time it would be a certain person from among the Anṣār. At this Ḥaḍrat 'Abdullah bin 'Amr bin 'Āṣ became curious as to what deeds the person concerned performed on the basis of which the Holy Prophet had repeatedly given the good news of his admission to Paradise. Thus, he made an excuse and spent three consecutive nights in his house to see how he performed his worship, but during the night he did not see any thing unusual. At last, he asked him directly as to what special acts and devotions he performed on the basis of which the Holy Prophet had given the great good news about him. He replied : "You have seen how I perform my worship, but there is one thing which might have earned me this reward : I do not harbour any malice or evil design against any Muslim, nor feel jealous of him on account of any good that Allah might have bestowed on him."

This does not mean that if a Muslim finds an error in another Muslim's word or deed, he should avoid calling it an error. Faith does not demand this. But to describe an error as a mistake on the basis of an argument and to state it to be so in a polite and decent manner is one thing and toharbour malice and hatred and resort to invective and abuse quite another. It is wrong if one resorts to this

in respect of one's contemporaries, but worse if one resorted to this in respect of the dead people of the past. For the person indulging in such a thing would be a most filthy person for he is not even inclined to forgive the dead. And the worst would be that a person should resort to invective and abuse in respect of those illustrious people who had done full justice to the Holy Prophet's companionship in a period full of extreme tribulations and hardships and had struggled with their lives to spread the light of Islam in the world and enabled us today to be blessed with the Faith. One can hold and opinion if one thinks that such and such party of them was in the right and such and such in the wrong in its viewpoint in the differences that arose between them, and can even express his opinion in a reasonable and decent way, but to resort to exaggeration in support of one party so that the heart is filled with spite and hatred against the other is an evil which no God-fearing person would commit. Those who indulge in such a thing against the clear teaching of the Qur'ān, generally present the excuse that the Qur'ān forbids to bear malice towards the believers and the ones towards whom they bear the malice were not believers but hypocrites. But this allegation is even worse than the sin in defence of which the excuse is presented. For these very verses of the Qur'ān in the context of which Allah has taught the Muslims of the later generations not to bear malice towards the Muslims who have gone before them and to pray for their forgiveness, are sufficient to refute this allegation. In these verses three groups have been mentioned, one after the other, who are entitled to receive a share in *fai'*: the Emigrapnts, the Anṣār and the Muslims coming after them; and the Muslims of the later periods have been enjoined that they should pray for the forgiveness of the Muslims who had embraced the Faith before them. Obviously, in this context those who had embraced the Faith before them could not be any other than the Emigrants and the Anṣār. Then Allah in vv. 11-17 of this Sūrah Al-Ḥashr itself has also told us who were the hypocrites. This makes it absolutely clear that the hypocrites were the people who had encouraged the Jews on the occasion of the battle of the Banī an-Naḍīr; as against them, the believers were those who were on the side of the Holy Prophet (upon whom be Allah's peace) in this battle. After this, can a Muslim who has any fear of God in his heart, have the boldness to deny the Faith of the people to whose Faith Allah Himself has borne the testimony?

Imām Mālik and Imām Aḥmad, arguing from this verse, have expressed the opinion that there is no share in *fai* for the people who malign the Companions of the Holy Prophet. (Ibn al-Arabī, *Aḥkām al-Qurān*; *Ghāyat al-Muntahā*). But the Ḥanafīs and the Shāfe'īs have not concurred with this, the reason being that Allah while declaring the three groups to be entitled to *fai*, has praised a conspicuous quality of each group but none of these qualities is a condition which may determine whether a group should or should not be given a share in *fai*. About the Emigrants it has been said : "They seek Allah's bounty and His goodwill, and are ever ready to succour Allah and His Messenger." This does not mean that an Emigrant who lacks this quality, is not entitled to have a share in *fai*. About the Anṣār it has been said: "They love those who have migrated to them and entertain no desire in their hearts for what is given to them and prefer others above themselves even though they be needy themselves." This also does not mean that a member of the Anṣār who has no love for the Emigrants and who is desirous of getting for himself what is being given to them, has no share in *fai*. Therefore, the quality of the third group that "they pray for the forgiveness of those who embraced the Faith before them and they pray that they should not have any malice in their hearts towards any other believer", is also no condition to make one entitled to *fai*, but this is in praise of a good quality and an instruction as to what should be the attitude of the believers towards the other believers and especially in respect of those believers who have gone before them.

22. From the style of this whole section (vv. 11-17) it appears that it was revealed at the time when the Holy Prophet (upon whom be Allah's peace) had served a notice on the Banī an-Naḍīr to leave Madīnah within ten days, but had not yet laid siege to their quarters. As has been mentioned above, when the Holy Prophet gave the notice to the Banī an-Naḍīr, 'Abdullah bin Ubayy and other leaders of the hypocrites of Madīnah sent them a message to the effect that they would come to their aid with two thousand men, and that the Banī Quraiẓah and the Banī Ghaṭafān also would rise in their support; therefore, they should stand firm and should never surrender to the Muslims. For if the Muslims waged a war against them, they would fight them from their side; and if they expelled them, they also would go out with them. Thereupon Allah sent down these verses. Thus, chronologically this section is an earlier

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revelation and the first section a later revelation, when the Banī an-Naḍīr had actually been driven out of Madīnah. But in the Qur'ān the order of the two passages has been reversed for the reason that the subject-matter of the first section is of greater importance.

23. That is, "The reason why they dare not face you openly in the field is not that they are Muslims and have fear of God in their hearts and are afraid that despite their claim to the Faith when they come out to help the disbelievers as against the believers, they will be held accountable before God. But what actually restrains them from facing you is that when they see your profound love and spirit of self-sacrifice and devotion for Islam and the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings) and the great unity and concord in your ranks, they become dispirited. They know full well that although you are few in number, the spirit of martyrdom which has turned each single individual among you into a gallant warrior and the organization which has moulded you into a solid body, will crush them also along with the Jews when they clash with you in the battlefield. Here one should bear in mind the fact that if a person harbours the fear of another than God in his heart, it is in fact a negation of the fear of God. Obviously, the person who considers one of the dangers as lesser and the other greater, pays no heed to the first but does whatever he can to safeguard himself against the greater danger."

24. A great truth has been expressed in this brief sentence. A person who has sense knows that the real power to be feared is the power of Allah and not the power of men. Therefore, he will avoid every such thing as may call for the punishment of Allah, whether there is any human power to call him to account for it or not, and he will come out to accomplish any duty which Allah has enjoined on him, whether he is opposed and hindered by all the powers of the world. But a man, who has no sense, determines his attitude and conduct in view of the human powers, instead of Allah's power, in all matters of life, because Allah's power for him is imperceptible and human powers are perceptible. If he avoids something, he will avoid it, not because of the fear of Allah's punishment for it, but because of a human power, which may be there to take him to task. And if he does something, he will do it not because Allah has enjoined it, but because some human power has ordered or approved of it, and will reward him for it. This

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very distinction between intelligence and folly, in fact, distinguishes the character and conduct of a believer from that of an unbeliever.

25. This refers to the second weakness of the hypocrites. The first weakness was that they were cowardly : they feared the men instead of fearing God and had no higher aim of life before them like the believers, which might impel them to fight for it even at the cost of life. And their second weakness was that they had no common tie between them except hypocrisy, which might unite them together into a strong band. The only thing that had brought them together was that they were all feeling highly upset at the flourishing leadership and rulership of Muḥammad (upon whom be Allah's peace and blessings), who was an outsider in their city, and at the warm reception and help which their own compatriots, the Anṣār, were giving the Emigrants. Because of this jealousy they wanted them to join hands together and in conspiracy with the enemies of Islam of the surrounding areas should somehow put an end to this alien power and authority. But apart from this negative objective there was no positive common aim to unify them. Each of their chiefs had his own separate band; each craved for his own leadership; no one was sincere to the other; but each bore such jealousy and malice for the other that they could neither forget their mutual enmities nor desist from harming the other fatally even while facing those whom they regarded as their common enemy.

Thus, at the outset, even before the battle against the Banī an-Naḍīr took place, Allah analysed the internal state of the hypocrites and informed the Muslims that there was no real danger from their side; therefore, they should not feel alarmed at the rumours that when they lay siege to the Banī an-Naḍīr, the leaders of the hypocrites would attack them from the rear with two thousand men, and also bring the Banī Quraiẓah and the Banī Ghaṭafān along against them. All this was empty boasting which would be exposed at the very beginning of the trial.

26. The allusion is to the disbelievers of the Quraish and the Jewish clan of the Banī Quainuqā', who had been defeated by a handful of ill-equipped Muslims in spite of their larger numbers and superior equipment, due mainly to these weaknesses.

27. That is, "These hypocrites are treating the Banī an-Naḍīr in much the same way as Satan treats men. Today they are urging them to stand firm and go forth and clash with the Muslims making

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them believe that they would come to their aid, but when they actually clash with the Muslims, they would renounce their pledges and promises and would never even look back to see their fate. The same way does Satan treat every disbeliever, and a similar treatment had he given to the disbelieving Quraish at Badr, as has been mentioned in Sūrah al-Anfāl : 48 above. First, he incited them with false hopes and brought them out to confront the Muslims, saying: "Today no one can overcome you, for I am with you." But when the two forces met in battle, he took to his heels, saying: "I have nothing to do with you. I see that which you cannot see. Indeed, I fear Allah."

28. It is a rule of the Qur'ān that whenever the hypocritical Muslims are taken to task for their hypocrisy, they are given admonition also so that whoever of them has some life left in his conscience, may feel remorse for his conduct and attitude and may make an effort, out of the fear of Allah, to come out of the pit into which his worship of the self has thrown him. This whole section (vv. 18-24) consists of such admonition.

29. "For the morrow": for the Hereafter. That is, this whole worldly life is "today", whose "tomorrow" is the Day of Resurrection, which is going to follow it. Adopting this style Allah has, in a wise manner, made man understand the truth that just as that person is highly foolish, who gambles away his all for the enjoyment of today and does not realize whether tomorrow he would be left with anything to eat and a place of shelter, or not, so is that person also only working for his own doom, who is too absorbed in making his world to pay heed to the Hereafter, whereas the Hereafter is to follow this world just as today is to be followed by tomorrow, and there he would find nothing if he has sent nothing ahead for the morrow. Besides, the other wise point here is that every person has been appointed his own censor. Unless a person develops in himself the sense of what is good for him and what is evil, he cannot appreciate whether what he is doing will make his future in the Hereafter or mar it. And when this sense becomes active in himself, he will have to calculate and see for himself whether the way in which he is expending his time, his wealth, his energies and capabilities leads to Heaven or Hell. To do so is in his own interest, for if he does not do so he will ruin his own future itself.

30. That is, forgetfulness of God inevitably leads to forgetfulness of one's own self. When man forgets that he is slave to the Almighty, he will inevitably form a wrong view of his position in the world, and his whole life will go wrong because of this basic error. Likewise, when he forgets that he is slave to nobody except Allah, he does not serve the one whose slave actually he is not. This also is a grave and all-pervading misunderstanding, which corrupts his whole life. Man's real position in the world is that of a slave; he is not free and self-sufficient; and he is slave of only One God, and is no one else's slave beside Him. The person who does not know this truth, does not in fact know himself. And the person who in spite of knowing this, forgets it at any moment, may commit an act at that very moment, which a disbeliever, or a polytheist or a man forgetful of God only would commit. Man's remaining firm and steadfast on the right path entirely depends on his remembering God at all times. For as soon as he becomes heedless of Him, he becomes heedless of himself and this very heedlessness turns him into sinfulness.

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خَشْيَةِ اللّٰهِ ؕ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٢١﴾ هُوَ اللّٰهُ
الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾ هُوَ
اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ
الْجَبَّارُ الْمُتَكَبِّرُ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾ ع ٣ ١ ٢ ٦

21 Had We sent down this Qur'ān upon a mountain, you would have seen it humbling itself and splitting asunder from the fear of Allah.[31] We present these parables before the people so that they may reflect (on themselves).

22-24 He[32] is Allah besides Whom there is no god.[33] He is the Knower of the unseen and the seen:[34] He is the Compassionate and the Merciful.[35] He is Allah, besides Whom there is no god: He is the Sovereign,[36] the Holy,[37] the Source of safety,[38] the Giver of Peace,[39] the Guardian,[40] the All-Mighty,[41] the Enforcer of His decrees,[42] and the ever Supreme.[43] Exalted is Allah above what they associate with Him.[44] He is Allah alone Who is the Planner of Creation, its Enforcer and its Fashioner.[45] His are the excellent names.[46] Whatever is there in the heavens and the earth glorifies Him,[47] and He is the All-Mighty and the All-Wise.[48]

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31. The parable means that if a huge creation like a mountain had the sense and knowledge that it had been made responsible and accountable, like man, before Allah Almighty, for its deeds, it would have trembled from the fear of it. But how heedless, senseless and thoughtless is the man, who understands the Qur'ān, and has known the whole truth through it, yet he is neither seized by any fear nor feels worried as to what answer he would make to his God about the responsibilities that have been placed on him. On the contray, when he reads the Qur'ān, or hears it read, he remains so un-moved

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as if he were a lifeless and senseless stone, which is not supposed to hear and see and understand anything. (For further explanation, see E.N. 120 of Sūrah Al-Aḥzāb).

32. These verses explain what kind of God He is, and what are His attributes, Who has sent this Qur'ān to you, Who has placed these responsibilities on you, and before Whom you have to render an account of your deeds in the end. This mention of the Divine attributes immediately after the above theme automatically gives man the feeling that he has not to deal with an ordinary being but with Almighty Allah Who has such and such attributes. Here, one should also understand that although in the Qur'ān the attributes of Allah Almighty have been stated in a unique way, which gives a clear concept of the Divine Being, there are two places where the attributes of Allah have been mentioned in a most comprehensive way, in the Verse of the Throne (Al-Baqarah : 255) and in these verses of Sūrah Al-Ḥashr.

33. That is, He is the One besides Whom none else has the rank, position, attributes and powers of Godhead so that he may be worshipped and served as god.

34. That is, He knows whatever is hidden from the creatures as well as whatever is known and visible to them. Nothing of this universe is unknown to Him. He directly knows whatever has happened in the past, whatever exists at present and whatever will happen in the future : He does not stand in need of any means or medium of knowledge.

35. That is, He alone is the Being Whose mercy is limitless, which covers the whole universe and blesses and benefits everything in it. None else in the world is the bearer of such all-pervading, infinite mercy. The mercy of every other being, characterised by the quality of mercy, is partial and limited, and that quality too is not essentially its own, but bestowed by the Creator for a specific need and purpose. In whatever creature He has created the quality of mercy for some other creature, He has created it in order to make one creature a means of the development and well-being of the other creature. This by itself is a proof that Allah's Mercy is infinite.

36. The word used in the original is *al-Malik*, which means that He alone is the real Sovereign. Moreover, the word *al-Malik* in its general sense also gives the meaning that He is King of the entire universe and not of a particular region or of a specific country. His Sovereignty and rule comprehends the entire universe.

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He is Master of everything. Everything submits itself to His command and power and authority, and there is nothing to delimit His Sovereignty. At different places in the Qur'ān all aspects of Allah's Sovereignty have been presented and explained fully.

"Whoever exist in the heavens and the earth are His servants; all are obedient to Him." (Ar-Rūm : 26).

"He administers the affairs of the world from the heavens to the earth." (As-Sajdah : 5).

"To Him belongs the dominion of the earth and the heavens, and all matters are referred to Him for decision." (Al-Ḥadīd : 5).

"He has no partner in His sovereignty." (Al-Furqān : 2).

"In His hand is the absolute control of everything." (Yā Sīn : 83).

"Doer of whatever He wills." (Al-Burūj : 16).

"He is accountable to none for what He does, but all others are accountable (to Him)." (Al-Anbiyā' : 23).

"Allah rules and there is none to reverse His decrees." (Ar-Ra'd : 41).

"The Being Who gives protection while none can give protection against Him." (Al-Mu'min : 88).

"Say : O Allah, Sovereign of the Kingdom, Thou bestowest kingdom on whomever Thou wilt, and Thou takest it away from whomever Thou wilt. Thou exaltest whomever Thou wilt and Thou abasest whomever Thou wilt. All that is good is in Thy power : indeed Thou hast full power over all things." (Āl-i-'Imrān : 26).

These explanations make it abundantly clear that Allah is not King in some limited or metaphoric sense but He is real King in the most perfect and complete sense of sovereignty. As a matter of fact, if sovereignty in its true sense is at all found somewhere, it is found only in Allah's Kingship. Apart from this, wherever it is claimed to be, whether in the person of a king or dictator, or in a class or group or family, or in some nation, he or it possesses no sovereignty at all, for sovereignty is not a gift, which may at one time be granted and at another time withdrawn, which may be in danger of being usurped, the establishment and existence of which may be temporary and temporal, and the sphere of power and authority of which may be circumscribed and restricted by many other conflicting powers.

But the Qur'ān does not just say that Allah is King of the universe but in the following sentences it also makes clear that He is

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the King Who is the Holy, the Source of Safety, the Giver of peace, the Guardian, the All-Mighty, the Enforcer of His decrees, the ever Supreme, the Creator, the Maker and the Fashioner.

37. *Quddūs* is a superlative. It means that Allah is far exalted that He should have a fault or defect or demerit : He is the purest Being, no evil can be imagined about Him. Here, one should clearly understand that the attribute of holiness is a foremost accompaniment of sovereignty. Man's intellect and nature refuse to believe that a being who is the bearer of sovereignty may be mischievous, ill-behaved, ill-natured, who may be characterised with these base qualities, from whose power and authority his subjects might be in danger of suffering evil instead of being blessed with good. That is why wherever man thinks sovereignty is centred, he assumes holiness also to be there, even if it is not there, for absolute sovereignty is inconceivable without holiness. But, obviously, there is no real Sovereign except Allah, Who is holy, nor can there be. Whether it is monarchy, or sovereignty of the people, or dictatorship of the socialist system, or some other form of human rule, in any case holiness for it is inconceivable.

38. The word *as-Salām* as used in the original means peace and safety. Allah's being called *as-Salām* means that He is peace and safety personified. He is far exalted that some calamity or weakness or defect should befall Him, or His Perfection should suffer a decline or blemish.

39. The word *al-Mu'min* is derived from *amn*, which means to secure from fear, and *mu'min* is one who provides security to others. Allah has been called *Mu'min* in the sense that He provides security to His creatures. His creatures are secure from the fear that He would ever wrong them, or deprive them of their rights, or allow their rewards to go to waste, or would violate the promises He has made with them. Then, since no object has been mentioned with this subject, but the epithet of *al-Mu'min* has been used absolutely, it automatically gives the meaning that His security comprehends the entire universe and all that it contains.

40. The word *al-Muhaimin* has three meanings : (1) The Guardian and Protector; (2) the Observer who sees what everyone does; and (3) the Being Who has taken up the responsibility to fulfil the needs and requirements of the people. Here also, since the word *al-Muhaimin* has been used absolutely, and no object has been mentioned of this subject, therefore, it by itself gives the implied mean-

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ing that He is guarding and protecting all creatures, is watching the acts and deeds of everyone, and has taken up the responsibility of sustaining and providing for every creature in the universe with its needs and requirements.

41. *Al-'Azīz* : such an Almighty Being against Whom no one may dare raise his head, no one may have the power to resist His decrees, before Whom everyone may be helpless and powerless.

42. The word *al-Jabbār* as used in the original is derived from *jabr* which means setting something right by use of power, reforming something by force. Allah has been called *Jabbār* in the sense that He sets the system of His universe right by the use of power and enforces His will, which is wholly based on wisdom, by force. Moreover, the word *jabbār* also contains the meaning of greatness and glory. Thus, a palm-tree which is too tall for the people to pluck its fruit is called *jabbār* in Arabic. Likewise, an act which is grand and glorious is called *'amal jabbār*.

43. The word *al-Mutakabbir* has two meanings : (1) The one who is not actually great but poses as great; and (2) the one who is actually great and sets himself up as such. Whether it is man or Satan, or some other creature, since greatness does not, in actual fact, belong to it, its posing itself as great and claiming superiority over others is a false claim and a vice. Contrary to this, Allah Almighty is truly Great and greatness actually belongs to Him, and everything in the universe is low and insignificant as against Him; therefore, His being Great and setting Himself up as Great is no false claim but an actual reality; it is not an evil quality but a virtue and excellence, which no one else has but Allah.

44. That is, those who regard a creature as an associate in His powers, authority, attributes, or in His Being, in fact, utter a grave falsehood, for Allah is far exalted that anybody or anything should be an associate with Him in any sense.

45. That is, the whole world and everything in it, from the initial plan of its creation till its coming into existence in its final, finished form, is entirely Allah's work of creation. Nothing has come into existence by itself nor come about accidentally, nor has anyone else the least share in its creation and development. Here, Allah's act of creation has been described in three separate stages, which take place one after the other. First is the stage of *khalq*, which means to ordain, or to plan. It is like an engineer's conceiving the design of a building, which he intends to build for a specific

purpose and draws out its detailed diagram and model. The second stage is *bar'*, which actually means to separate, to cut, to split asunder. The Creator has been called *Bārī'* in the sense that He enforces the plan He has conceived and brings out the thing from non-existence into existence. It is analogous to the engineer's putting marks on the ground of the full measurements of the building according to the plan, digging the foundations, raising the walls and completing all the practical preliminaries of the construction work. The third stage is *taṣwīr*, which means to give shape; here it implies giving something its final complete shape. In all these three stages there is no resemblance whatever between Allah's work and human works. None of human plans is such as may not have been derived from previous models and plans. But each of Allah's plans is unique and His own original creation. Whatever man makes, he makes it by combining the substances created by Allah. He does not bring anything from non-existence into existence, but composes and constructs by different methods whatever is present and available. Contrary to this, Allah has brought everything from non-existence into creation, and the substance itself of which He has made the universe is created by Him. Likewise, in the matter of giving shape also man is not the inventor but an imitator, and only a poor imitator. The real Maker of forms and shapes is Allah, Who has given a unique and matchless shape to every species and individual and has never repeated exactly the same shape or form.

46. Names imply the adjectives, and "His are the excellent names" means that those adjectives which indicate or express some kind of defect are not appropriate for Him. He should be remembered by those names which express His attributes of Perfection. In the Qur'ān these beautiful names of Allah have been mentioned here and there, and in the *Ḥadīth* 99 names of that Exalted and Pure Being have been enumerated, which *Tirmidhī* and *Ibn Mājah* have related on the authority of Ḥaḍrat Abū Hurairah. If one studies these names as mentioned in the Qur'ān and the *Ḥadīth* carefully, one can easily understand what words would be appropriate and suitable if one has to remember Allah in another language.

47. That is, "Everything proclaims with the tongue, or otherwise, that its Creator is free from every fault and defect, weakness and error."

48. For explanation, see E.N. 2 of Sūrah Al-Ḥadīd.

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AL-MUMTAHINAH

المُمتَحنَه

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

LX

AL-MUMTAHINAH

المُمتَحنَه

INTRODUCTION

Name

In verse 10 of this Sūrah it has been enjoined that the women who emigrate to *dār al-Islāṃ* (the Islamic State) and claiṁ to be Muslims, should be examined; hence the title *Al-Mumtaḥinah*. The word is pronounced both as *mumtaḥinah* and as *mumtaḥanah*, the meaning according to the first pronunciation being "the Sūrah which examines", and according to the second, "the woman who is examined."

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Period of Revelation

The Sūrah deals with two incidents, the time of the occurrence of which is well known historically. The first relates to Ḥaḍrat Ḥāṭib bin Abī Balta'a, who, a little before the conquest of Makkah, had sent a secret letter to the Quraish chiefs informing them of the Holy Prophet's intention to attack them. The second relates to the Muslim women, who had started emigrating from Makkah to Madinah, after the conclusion of the Truce of Hudaibiyah, and the problem arose whether they also were to be returned to the disbelievers, like the Muslim men, according to the conditions of the Truce. The mention of these two things absolutely determines that this Sūrah came down during the interval between the Truce of Hudaibiyah and the Conquest of Makkah. Besides, there is a third thing also that has been mentioned at the end of the Sūrah to the effect: What should the Holy Prophet (upon whom be Allah's peace) make the women to pledge when they come to take the oath of allegiance before him as believers? About this part also the guess is that this too was sent down some time before the conquest of Makkah, for after this conquest a large number of the Quraish women, like their men, were going to enter Islam simultaneously and had to be administered the oath of allegiance collectively.

Theme and Topics

This Sūrah has three parts:

The first part consists of vv. 1-9, and the concluding verse 13 also relates to it. In this strong exception has been taken to the act of Ḥaḍrat Ḥāṭib bin Abi Balta'a in that he had tried to inform the enemy of a very important war secret of the Holy Prophet (upon whom be Allah's peace) only for the sake of safe-guarding his family. This would have caused great bloodshed

at the conquest of Makkah had it not been made ineffective in time. It would have cost the Muslims many precious lives; many of the Quraish would have been killed, who were to render great services to Islam afterward; the gains which were to accrue from conquering Makkah peacefully would have been lost, and all these serious losses would have resulted only because one of the Muslims had wanted to safeguard his family from the dangers of war. Administering a severe warning at this blunder Allah has taught the believers the lesson that no believer should, under any circumstances and for any motive, have relations of love and friendship with the disbelievers, who are actively hostile to Islam, and a believer should refrain from everything which might be helpful to them in the conflict between Islam and disbelief. However, there is no harm in dealing kindly and justly with those disbelievers, who may not be practically engaged in hostile activities against Islam and persecution of the Muslims.

The second part consists of vv. 10-11. In this a social problem has been settled, which was agitating the minds at that time. There were many Muslim women in Makkah, whose husbands were pagans, but they were emigrating and reaching Madīnah somehow. Likewise, there were many Muslim men in Madīnah, whose wives were pagans and had been left behind in Makkah. The question arose whether the marriage bond between them continued to be valid or not. Allah settled this problem for ever, saying that the pagan husband is not lawful for the Muslim women, nor the pagan wife lawful for the Muslim husband. This decision leads to very important legal consequences, which we shall explain in our notes below.

The third section consists of verse 12, in which the Holy Prophet (upon whom be Allah's peace) has been

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instructed to ask the women who accept Islam to pledge that they would refrain from the major evils that were prevalent among the womenfolk of the pre-Islamic Arab society, and to promise that they would henceforth follow the ways of goodness which the Messenger of Allah may enjoin.

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سُوْرَةُ الْمُمْتَحِنَةِ (٦٠) مَدَنِيَّةٌ (٩١)
رُكُوْعَاتُهَا ٢ — آيَاتُهَا ١٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ
بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ
تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ۭ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَابْتِغَاۗءَ مَرْضَاتِيْ ۭ
تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۤ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ۭ وَمَنْ يَّفْعَلْهُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَاۗءَ السَّبِيْلِ ۝ اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَاۗءً وَّيَبْسُطُوْٓا
اِلَيْكُمْ اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْۗءِ وَوَدُّوْا لَوْ تَكْفُرُوْنَ ۝ لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ
وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝
قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ
اِنَّا بُرَءٰۗؤُا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۡ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَ
بَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاۗءُ اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ اِلَّا قَوْلَ اِبْرٰهِيْمَ
لِاَبِيْهِ لَاَسْتَغْفِرَنَّ لَكَ وَمَآ اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَيْءٍ ۭ رَبَّنَا عَلَيْكَ
تَوَكَّلْنَا وَاِلَيْكَ اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ ۝ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا

الجزء الثامن والعشرون

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LX

AL-MUMTAḤINAH

الْمُمتَحنة

Verses : 13 *Revealed at Madīnah*

In the name of Allah, the Compassionate, the Merciful.

1-3

O you[1] who have believed, if you have come out (from your homes and emigrated) in order to fight in My way and to seek My goodwill, then do not make friends with My enemies and your enemies. You show them friendship even though they have refused to believe in the Truth that has come to you, while they drive out the Messenger and you away only because you believe in Allah, your Lord. You send them friendly messages secretly, whereas I know full well whatever you do secretly and whatever you do openly. Whoever from among you does so, has indeed gone astray from the right way. If these peopl- overcome you, they will be enemies to you and will use their hands and their tongues to harm you. They wish that you should turn unbelievers somehow.[2] On the Day of Resurrection neither will your relationships avail you anything nor your children.[3] Allah on that Day shall cause separation between you,[4] and He is Seer of whatever you do.[5]

4-5

There is indeed an excellent example for you in Abraham and his Companions when they said to their people plainly: "We have nothing to do with you and your gods, whom you worship instead of Allah; we renounce you[6] and there has arisen between us and you enmity and hatred for ever, until you believe in Allah, the One." But Abraham's saying this to his father (is excepted); "I shall certainly pray for your forgiveness,

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though I have no power to get anything for you from Allah.'"[7] (And the prayer of Abraham and his companions was:) "O our Lord, in You alone have we put our trust and to You alone have we turned and to You we shall return finally. O our Lord: make us not a test and trial for those who have disbelieved;[8] and O our Lord, pardon us our errors. You indeed are the All-Mighty, the All-Wise."

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1. It would be appropriate to give at the outset the details of the incident concerning which these verses were sent down so that the subject that follows is understood easily. The commentators are agreed, and Ibn 'Abbās, Mujāhid, Qatādah, 'Urwah bin Zubair and others also have unanimously reported, that these verses were revealed at the time when a letter of Ḥaḍrat Ḥāṭib bin Abī Balta'a to the pagans of Makkah was intercepted.

It so happened that, when the Quraish broke the Treaty of Ḥudaibiyah, the Holy Prophet (upon whom be Allah's peace) started making preparations for an invasion of Makkah, but he did not tell anyone, except a few close Companions, what was the goal of the expedition. By chance at about the same time a woman arrived from Makkah, who had been a slave-girl of the Banī 'Abdul Muṭṭalib, and then after her freedom had adopted singing as her profession. She complained of poverty to the Holy Prophet and requested for financial help. The Holy Prophet appealed to the Banī 'Abdul Muṭṭalib and the Banī al-Muṭṭalib and satisfied her need. When she was about to leave for Makkah, Ḥaḍrat Ḥāṭib bin Abī Balta'a met her and quietly gave her a letter addressed to some of the Makkan chiefs and paid her ten dīnārs so that she kept the secret and carried the letter to the addressees secretly. When she had just left Madīnah, Allah informed the Holy Prophet (upon whom be Allah's peace) of it. So the Holy Prophet immediately sent Ḥaḍrat 'Alī, Ḥaḍrat Zubair and Ḥaḍrat Miqdād bin Aswad after her with the instruction: "Make haste: At Rauḍah Khākh (12 miles from Madīnah on the road to Makkah) you will meet a woman, who carries a letter from Ḥāṭib to the pagans of Makkah. Seize that letter by any means you like. If she delivers the letter willingly, let her go; if she refuses to deliver it, kill her." When these Companions reached the place, they found the woman there. They demanded the letter from her. She replied that she had no

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letter. They searched her but could find no letter. At last, they told her to deliver the letter, otherwise they would strip her and search her. Whe she saw that there was no way of escape, she took out the letter from her hair-plait and delivered it to them, and they brought it to the Holy Prophet. When the letter was opened and read it was found to contain information to the Quraish that the Holy Prophet (upon whom be Allah's peace) was making preparations to attack them. (In different traditions different wordings of the letter have been reported but the purport of all is one and the same). The Holy Prophet asked Ḥaḍrat Ḥāṭib what induced him to act thus. He replied: "Sir, do not make haste in this matter of mine. I have not done this because I have become a disbeliever or an apostate, and have started preferring disbelief to Islam. But the truth is that my near and dear ones are still in Makkah. I do not belong to the tribe of the Quraish, but had settled there under the guardianship of some of them. The families of the Emigrants, which are still in Makkah, will be defended and protected by their tribes and clans, but I have no tribe, which could give protection to my family. Therefore, I sent this letter in order to keep the Quraish under obligation so that they did not harm my children." (According to Ḥaḍrat Ḥāṭib's son 'Abdur Raḥmān, Ḥaḍrat Ḥāṭib had his children and brother still in Makkah at that time, and according to Ḥaḍrat Ḥāṭib's own report his mother also was there). Hearing what Ḥāṭib had to say, the Holy Prophet (upon whom be Allah's peace) said to the people: 'Ḥāṭib has told you the truth." That is, the real motive of his action was this and not any treachery against Islam or any intention to support disbelief. Ḥaḍrat 'Umar rose and said: "Permit me, O Messenger of Allah, that I should cut off this hypocrite's head: he has been treacherous to Allah and His Messenger and the Muslims." The Holy Prophet said: "This man has participated in the Battle of Badr. You may not know, O 'Umar, Allah may have looked favourably at the people of Badr and said: "Do as you please, I have forgiven you." (The words in the last sentence are different in different traditions. In some these are to the effect: "I have granted you forgiveness"; in some other: "I am your Forgiver"; and in still an other: "I will forgive you.") Hearing this Ḥaḍrat 'Umar wept and said: "Allah and His Messenger have the best knowledge." This is a resume of those many traditions which Bukhārī, Muslim, Aḥmad, Abū Da'ūd, Tirmidhī, Nasā'ī, Ibn Jarīr Ṭabarī, Ibn Hishām, Ibn Ḥibbān and Ibn Abī Ḥātim have related on the authority of several reliable transmitters. The most

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authentic of these is the tradition which Ḥaḍrat 'Ali's secretary, 'Ubaidullah bin Abū Rāfi', heard from Ḥaḍrat 'Alī himself, and from him Ḥaḍrat 'Alī's grandson, Ḥasan bin Muḥammad bin Ḥanafiyah, heard and conveyed to the later reporters. In none of these there is any mention that Ḥaḍrat Ḥāṭib was pardoned when he presented this excuse. But there is no hint either to show that he was awarded some punishment. That is why the Muslim scholars have concluded that Ḥaḍrat Ḥāṭib's excuse was accepted and he was pardoned.

2. Although what has been said upto here, and what follows in this regard, was sent down in connection with the incident relating to Ḥaḍrat Ḥāṭib, Allah, instead of dwelling on his case only, has given the believers this lesson for ever and ever: "It is contrary to the profession of the Faith that a person should act, out of any motive or reason, in a way detrimental to the interests of Islam and subservient to the interests of disbelief when a conflict is going on between Islam and disbelief and some people have adopted a hostile attitude towards the Muslims only because they are Muslims. Even if a person be wholly free from any ill-will against Islam and acts thus not with an evil intention but for the sake of a dire personal need, the act anyhow is unbecoming of a believer, and whoever acts thus strays from the right way."

3. The allusion is to Ḥaḍrat Ḥāṭib. As he had acted thus only in order to ensure that his mother and brother and children remained safe in the event of a war, it is being said: "The relations for whose sake you have committed this grave error, will not save you on the Day of Resurrection. No one will dare come forward in the Court of Allah and say: 'Our father, or our son, or our brother had committed this sin for our sake; therefore, we may be punished instead of him. At that time everyone will be worried only about himself, and weighed down with the anxiety of somehow saving himself from the consequences of his own acts, not to speak of being ready to take the burden of another's sins on his head." This thing has been expressed in clearer words at several other places in the Qur'ān. At one place it has been said: "To save oneself from the torment of that Day, the culprit will wish to give his children, his wife, his brother, his kinsfolk, who gave him shelter, and all the people of the earth, in ransom that this device might rescue him." (Al-Ma'ārij : 11-14). At another place: "On the Day man shall flee from his brother and his mother and his father and his wife and his children. Each one of them, on that Day, shall have enough to

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occupy him so as to make him heedless of others." ('Abasa : 34-37).

4. That is, "All worldly relationships and bonds of love and friendship shall be rendered void in the Hereafter. The people will not be judged as groups and parties and families, but every person will have to present himself as an individual and render his own account only. Therefore, no one in the world should commit a wrong for the sake of a relationship or friendship or fraternity, for he will himself have to face all its consequences, and no one else will become a partner in a matter of his peasonal responsibility."

5. The following conclusions are deduced from the details of the case of Ḥaḍrat Ḥāṭib, as mentioned above, and the verses which were sent down in this connection:

(1) Whatever the motive of the person, it was in itself an act of espionage, and a very dangerous kind of espionage on a critical occasion. The enemy, who was absolutely unaware, had been informed of the immanent attack from Madīnah. Then it was not a case based on suspicion but a letter written by the concerned person himself had been intercepted, after which no other proof of the guilt was required. These were not peace but war time conditions; yet the Holy Prophet (upon whom be Allah's peace) did not place Ḥaḍrat Ḥāṭib in confinement without giving him a chance of self-defence. This chance also was not given him in camera but publicly before the people. This makes it manifest that there is no room in Islam for such laws and regulations under which the ruler may have the right in any case to imprison a person only on the basis of his own knowledge or suspicion. Islam also does not recognize the method of trying a person secretly in camera.

(2) Ḥaḍrat Ḥāṭib was not only one of the Emigrants but also a participant in the Battle of Badr, and enjoyed a distinguished place among the Companions. But despite this a serious crime happened to be committed by him and Allah took him to task for this in the Qur'ān as is evident from the above verses. In the *Ḥadīth* too, his case has been narrated in detail and among the commentators also there may be none who has not made a reference to it. These are some of the evidences which prove that the Companions were not innocent. They also could commit errors because of human weaknesses, and errors happened to be committed by them practically. The teaching of regarding them with respect and reverence that Allah and His Messenger have given, does not at all require that if

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one of them happened to commit an error, it should not be mentioned, for evidently, if this were their demand, neither would Allah have mentioned them in His Book, nor the Companions and their successors and the traditionists and the commentators would have related their details in their traditions and books.

(3) The view that Ḥaḍrat 'Umar expressed in the case of Ḥaḍrat Ḥāṭib concerned the apparent aspect of the act. His reasoning was that the act was clearly in the nature of treachery to Allah and His Messenger and the Muslims; therefore, Ḥāṭib was a hypocrite and deserved to be put to death. But the Holy Prophet (upon whom be Allah's peace) rejected his viewpoint and explained the viewpoint of the Islamic *Shari'ah*, saying : "Decision should not be given only on the outward form of the act but it should also be seen what evidence is given by the past life and general character of the person, who happens to commit the act and the circumstances under which he commits it. The act, no doubt, smacked of espionage, but did the attitude of the person concerned towards Islam and the followers of Islam until then indicate that he could do such a thing with the intention of treachery to Allah and His Messenger and the Muslims ? He was one of those who had emigrated for the sake of the Faith. Could he have made such a sacrifice without sincerity ? He fought in a critical battle like Badr for the sake of his Faith when the Muslims were facing an enemy much better equipped and three times their number. Could the sincerity of such a person be doubted ? Or, could it be believed that he had the slightest inclination towards the Quraish ? He was telling the plain truth that his family at Makkah did not enjoy the protection of any tribe or clan, which the families of the other Emigrants enjoyed; therefore, he acted thus during war time only in order to safeguard his children from the persecution of the disbelievers. The facts confirmed that he did not really belong to any tribe at Makkah and this too was known that his family members were still back at Makkah. Therefore, there was no reason why his statement should be taken as false and the opinion formed that his actual motive was not this but the intention of treachery. No doubt, for a sincere Muslim even with a good intention it was not lawful that he should inform the enemy of the military plans of the Muslims only for the sake of his personal interests, yet there is a great difference between the error of a sincere Muslim and the treachery of a hypocrite. Both cannot be awarded the same punishment only on the basis of the similarity

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between their acts. This was the Holy Prophet's decision in this case, and Allah confirmed it in the verses of Sūrah Al-Mumtaḥinah. A careful study of the above three verses will show that in these Allah has certainly reprimanded Ḥāṭib, but it is a kind of a reprimand administered to a believer and not the one administered to a hypocrite. Moreover, no penalty, or physical punishment was awarded to him, but he was administered a severe rebuke publicly and let off, which meant that in a Muslim society even a blot on the honour of a guilty believer and his falling into disrepute also was a very severe punishment.

(4) About the great merit of the Companions who fought at Badr, the Holy Prophet (upon whom be Allah's peace) said : "You may not know Allah might have looked favourably at the people of Badr and said : 'Do as you please, I have forgiven you'." This does not mean that the Companions of Badr were forgiven each and every sin and they were at liberty to commit whatever sin and crime they pleased, for forgiveness had already been guaranteed to them. This was neither meant by the Holy Prophet (upon whom be Allah's peace) nor the Companions ever understood it in this meaning, nor any Companion of Badr after hearing this good news ever thought that he was free to commit any sin, nor ever any rule was made on the basis of this in the Islamic *Shari'ah* that if a Companion of Badr happened to commit a sin, he should not be given any punishment for it. As a matter of fact, if one considers the circumstances under which this was said and the words that the Holy Prophet used on this occasion carefully, one can clearly understand the meaning to be this : "It would not be anything impossible if in view of the great and meritorious services that the Companions rendered at Badr out of sincerity and devotion and at the very risk of their lives for the sake of Allah and His Religion, Allah might have forgiven all their former and latter sins mercifully. Therefore, you should not suspect such a Companion of treachery and hypocrisy, and should accept the excuse that he himself is presenting for his crime."

(5) From the Qur'ān and the Holy Prophet's sayings it also becomes evident that a Muslim's being involved in espionage for the disbelievers by itself is not a sufficient basis for the conclusion that he has become an apostate, or is devoid of the Faith, or is a hypocrite. For reaching such a conclusion, if there are some other circumstances and evidences, it would be a different thing; otherwise by itself this act is only a crime, not a sign of disbelief.

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(6) From these verses of the Qur'ān it also becomes evident that for a Muslim it is in no case permissible that he should spy for the disbelievers, no matter how gravely his own life and property, or that of his near and dear ones, might be endangered.

(7) When Ḥaḍrat 'Umar asked for the Holy Prophet's permission to put Ḥaḍrat Ḥāṭib to death for the crime of espionage, the Holy Prophet did not say that the crime was not punishable with death, but declined permission on the ground that Ḥāṭib's being a Companion of Badr was an express proof of his being sincere, and the statement given by him was correct that he had acted thus not out of any good wishes for the enemies but for the sake of safeguarding his family from any possible persecution to death. From this one section of the jurists has argued that the general law in respect of a Muslim spy is that he should be put to death, unless there are very weighty reasons for awarding him a lesser punishment or a mere reprimand. But the jurists have disputed this question. Imām Shāfe'ī and some other jurists hold the view that the Muslim spy is punishable, but not with death. Imām Abū Ḥanīfah and Imām Auzā'ī maintain that he will be subjected to corporal punishment and long imprisonment. Imām Mālik says that he will be put to death, but the Mālikī jurists hold different views on this question. Ash'hab says that the Muslim ruler has vast powers in this matter. He can execrise his judgement keeping in view the circumstances of the crime and the culprit and award him any punishment. A saying of Imām Mālik and Ibn al-Qāsim also is to the same effect. Ibn al-Mājishūn and 'Abdul Malik bin Ḥabīb say that if the culprit is a habitual spy, he should be put to death. Ibn Wahb says that the punishment of the spy is death, but if he repents of spying, he may be pardoned. Saḥnūn says that one cannot know whether his repentance is genuine or deceptive ; therefore, he should be put to death. There is a saying of Ibn al-Qāsim also in support of this. And Aṣbagh says that the belligerent spy is punishable with death, but the Muslim or *dhimmī* spy should be given corporal punishment instead of the death sentence, unless he be helping the enemies openly as against the Muslims. (Ibn al-'Arabī, ***Aḥkām al-Qur'ān***; *'Umdat al-Qārī ; Fatḥ al-Bārī.*)

(8) The *Ḥadīth* that has been cited above also permits that for the investigation of the crime not only the male but the female accused also can be stripped if so required. Although Ḥaḍrat 'Alī, Ḥaḍrat Zubair and Ḥaḍrat Miqdād had not stripped the woman, yet

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they had threatened her that if she did not produce the letter, they would strip and search her. Obviously, if it were not lawful, the three illustrious Companions could not have threatened her thus. And one can understand that they must have reported the story of their expedition on their return to the Holy Prophet (upon whom be Allah's peace). Had he expressed his displeasure, it must have been reported. That is why the jurists have held it as permissible. (*'Umdat al-Qārī*).

6. That is, "We reject you : we neither consider you to be in the right nor your religion." The inevitable demand of the faith in Allah is denial of *ṭāghūt* (Satan) : "Whoever rejects *ṭāghūt* and believes in Allah has taken a firm support that never gives way." (Al-Baqarah : 256).

7. In other words, it means : "Though there is an excellent example for you in Abraham's conduct in that he expressed disapproval of his pagan people and broke off all connections with them, yet his promise to pray for the forgiveness of his pagan father and then carrying it out practically is not worth following, for the believers should not have even this much relationship of love and sympathy with the disbelievers. In At-Taubah : 113, Allah has clearly warned : "It does not behove the Prophet and those who have believed that they should pray for the forgiveness of the polytheists even though they be near kinsmen." Thus, no Muslim is allowed to pray for the forgiveness of his unbelieving kinsmen on the basis of the argument that the Prophet Abraham had done so. As for the question, why did the Prophet Abraham pray thus, and did he carry out his promise practically ? the answer has been provided by the Qur'ān in full detail. When his father expelled him from the house, he had said on his departure : "I bid you farewell : I will pray to my Lord for your forgiveness." (Maryam : 47). On the basis of this very promise he prayed for him twice. One prayer is contained in Sūrah Ibrāhīm : 41 : "Lord, forgive me and my parents and the believers on the Day when reckoning will be held." And the second prayer is in Sūrah Ash-Shua'rā' : 86 : "Forgive my father, for indeed he is from among those who have strayed, and do not disgrace me on the Day when the people will be raised back to life." But afterwards when he realized that the father for whose forgiveness he was praying, was an enemy of Allah, he excused himself from it and broke off even this relationship of love and sympathy with him :

"As regards the prayer of Abraham for his father, it was only to fulfil a promise he had made to him, but when he realized that he

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was an enemy of Allah, he disowned him. "The fact is that Abraham was a tender-hearted, Godfearing and forbearing man." (At-Taubah : 114).

A study of these verses makes the principle manifest that only that act of the Prophets is worthy of following, which they persistently practised till the end. As regards those acts which they themselves gave up, or which Allah restrained them from practising, or which were forbidden in the Divine *Shari'ah*, they are not worth following, and no one should follow such acts of theirs on the basis of the argument that that was such and such a Prophet's practice.

Here, another question also arises, which may create confusion in some minds. In the verse under discussion, the saying of the Prophet Abraham which Allah has declared as not worth following, has two parts. The first part is that he said to his father : "I will pray for your forgiveness," and the second : "I have no power to get anything for you from Allah." Of these the first thing's not being a worthy example to be followed is understandable, but, what is wrong with the second thing that that too has been made an exception from being an example worthy of imitation, whereas it by itself is a truth ? The answer is that the saying of the Prophet Abraham has been included in the exception for the reason that when a person after making a promise with another to do something, says that it is not in his power to do anything beyond that for him, it automatically gives the meaning that if it were in his power to do anything further for him, he would have done that too for his sake. This makes his relationship of sympathy with the other person even more manifest. On that very basis this second part of the saying of the Prophet Abraham also deserved to be included in the exception, although its subject was true in so far as it does not lie even in the power of a Prophet to have a person forgiven by Allah. 'Allāma Ālūsī also in his *Rūḥ al-Ma'āni* has given this same answer to this question.

8. There are several ways in which the believers can become a cause of trial for the disbelievers, for which every believer should seek Allah's refuge. For example, (1) the disbelievers may gain an upper hand over them and consider it a proof of their being in the right and the believers' being in the wrong ; otherwise it could not be that in spite of Allah's good pleasure that they claim to enjoy, the disbelievers would have been able to gain an upper hand over them; (2) the persecution of the believers by the disbelievers may become unbearable with the result that they may yield to them and abandon

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their Faith and moral values; this would subject the believers to public ridicule and would provide the disbelievers with an opportunity to humiliate and debase them and their religion; (3) in spite of being the standard-bearers of the true Faith the believers may lose their moral superiority that should accrue to them as believers, and the people may see the same defects and deficiencies in their character as are commonly found in an un-Islamic community; this would give the disbelievers an opportunity to say that the Faith of the believers was in no way superior to their disbelief. (For further details, see E.N. 83 of Sūrah Yūnus).

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وَاغْفِرْ لَنَا رَبَّنَا ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ
حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۚ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ
الْغَنِيُّ الْحَمِيدُ ۝ عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ ع ١
مِنْهُمْ مَوَدَّةً ۚ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ لَا يَنْهَاكُمُ اللَّهُ عَنِ
الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَ
تُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ
قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ
تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا
جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ
وَآتُوهُمْ مَا أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ
وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ ذَٰلِكُمْ
حُكْمُ اللَّهِ ۚ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ
إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۚ وَاتَّقُوا
اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ۝ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ
عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ
وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي
مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا
يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ۝ ع ٢

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There is certainly in the conduct of those people an excellent example for you and for every such person who is hopeful of Allah and the last Day.[9] But whoever turns away from this (should know that) Allah is All-Sufficient and Self-Praiseworthy.[10] 6

It may well be that Allah will place love between you and those whose enmity you have now earned,[11] Allah is All-Powerful, and He is All-Forgiving, All-Merciful. 7

Allah does not forbid you to treat kindly and act equitably towards those who have neither fought you in the matter of religion nor driven you out of your homes. Indeed Allah loves the just.[12] He only forbids you to take for friends those who fought you in the matter of religion, and drove you out of your homes, and cooperated with others in your expulsion. Those who take them for friends are indeed the wrongdoers.[13] 8-9

O you who have believed, when the believing women come to you as emigrants, examine and test (their faith), although Allah only knows best the truth of their faith. Then, when you find them to be true believers, do not return them to the disbelievers.[14] Neither are they lawful for the disbelievers nor are the disbelievers lawful for them. Return to their disbelieving husbands the dowers that they had given them; and there is no blame on you if you marry them when you have paid them their dowers.[15] And you also should not hold back unbelieving women in marriage: ask for the dowers that you had given to your unbelieving wives, and let the disbelievers ask for the dowers that they had given to their Muslim wives.[16] This is Allah's command: He judges between you, and He is All-Knowing, All-Wise. And if you do not get back from the disbelievers a part of the dower of your disbelieving wives, and then your turn comes, pay to the people whose 10-11

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wives have been left on the other side an amount equivalent to the dowers given by them.[17] And fear that Allah in Whom you have believed.

12 O Prophet, when the believing women come to you to take the oath of allegiance,[18] and pledge that they would neither associate anything with Allah, nor steal,[19] nor commit adultery nor child murder,[20] nor bring a calumny forged between their own hands and feet,[21] nor disobey you in what is good,[22] accept their allegiance[23] and pray for their forgiveness. Surely Allah is All-Forgiving, All-Merciful.

13 O you who have believed, do not make friends with those whom Allah has condemned, who have despaired of the Hereafter just as the disbelievers, who are lying in the graves, have despaired.[24]

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9. "Who is hopeful of Allah and the Last Day": who expects that one Day he will have to present himself before Allah and is hopeful that Allah will treat him benevolently and help him attain to success in the Hereafter.

10. That is, "Allah has no need of such believers, who profess to believe in His Religion as well as maintain friendly relations with His enemies. He is Self-Sufficient: His Godhead does not require that they should acknowledge Him as God. He is Self-Praiseworthy, i.e. His being Praiseworthy is not dependent on the people's praising and glorifying Him. If they affirm the faith, they do so not for any good of Allah, but for their own good: and they cannot gain anything from their affirmation of the faith until they break off all connections of love and friendship with the enemies of Allah as the Prophet Abraham and his companions did."

11. Although the true believers were following the exhortation to sever their connections with the unbelieving kinsmen patiently, yet Allah knew how hard it was to break off one's connections with one's parents, brothers and sisters and near relations. Therefore, Allah consoled them with the hope that a time would soon come when their same relations would become Muslims and their today's enmity would again change into love tomorrow. When this thing

was said no one could understand how this would happen. But hardly a few weeks had passed after the revelation of these verses when Makkah fell and the people of Quraish began to enter Islam in large numbers, and the Muslims witnessed with their own eyes how the hope they were given materialized.

12. Here, a doubt may arise in the minds. It is all right to treat the disbelievers, who are not hostile, kindly, but should only they be treated un-justly? And should the disbelievers, who are hostile, be treated un-justly? The answer is that in this context, the word justice, in fact, has been used in a special sense. It means: "Justice demands that you should not be hostile to those who are not hostile to you, for it is not justice to treat the enemy and the non-enemy alike. You have every right to adopt a stern attitude towards those who persecuted you for embracing Islam and compelled you to leave your homes and pursued you even after your expulsion. But as for those who were not partners in persecuting you, you should treat them well and should fulfil the righs they have on you because of blood and other relationships."

13. The instructions to sever relations with the disbelievers given in the preceding verses, could cause the people the misunderstanding that this was because of their being the disbelievers. Therefore, in these verses it has been made clear that its actual cause is not their disbelief but their hostility to Islam and their tyrannical treatment of the followers of Islam. The Muslims, therefore, should distinguish between the hostile disbeliever and the non-hostile disbeliever, and should treat those disbelievers well who have never treated them evilly. Its best explanation is the incident that took place between Ḥaḍrat Asmā', daughter of Abū Bakr, and her disbelieving mother. A wife of Ḥaḍrat Abū Bakr's was Qutaylah bint 'Abdul 'Uzzā, who was a disbeliever and had remained behind in Makkah after the migration. Ḥaḍrat Asmā' had been born of her. After the peace treaty of Ḥudaibiyah when the traffic opened between Makkah and Madīnah, she came to Madīnah to see her daughter and also brought some gifts. Ḥaḍrat Asmā' herself has related that she went to the Holy Prophet and asked: "Should I see my mother? And can I treat her as a daughter should treat her mother?" The Holy Propher replied: "Yes, treat her as your mother." (Musnad Aḥmad, Bukhārī, Muslim). Ḥaḍrat Asmā's son, 'Abdullah bin Zubair, has given further details of this incident. He says that Ḥaḍrat Asmā' in the beginning had refused to see her mother, Then, when she received

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Allah and His Messenger's permission she met her. (Musnad Aḥmad, Ibn Jarīr, Ibn Abī Ḥātim). This by itself leads to the conclusion that a Muslim's serving his unbelieving parents and his helping his unbelieving brothers and sisters and relatives is permissible when they are not hostile to Islam. Likewise one can spend one's charities also on the indigent among the *dhimmīs*. (Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*; *Rūḥ al-Ma'ānī*).

14. The background of this injunction is that after the peace treaty of Ḥudaibiyah, in the beginning, the Muslim men started fleeing Makkah and arriving at Madīnah and they were sent back according to the terms of the treaty. Then the Muslim women started arriving and, first of all, Umm Kulthūm bint 'Uqbah bin Abī Mu'aiṭ emigrated to Madīnah. The disbelievers invoked the treaty and demanded her return, and two brothers of Umm Kulthūm, Walīd bin 'Uqbah and 'Umārah bin 'Uqbah, came to Madīnah to take her back. At this the question arose whether the treaty of Ḥudaibiyah applied to the women as well. Allah has answered this very question here, saying: "If they are Muslims, and it is ascertained that they have emigrated only for the sake of the Faith, and for no other motive, they are not to be returned."

Here, a complication has arisen on account of the narration of the *Ḥadīth* from the viewpoint of the meaning and content, and it must be resolved. The traditions that are found in the *Aḥadīth* about the conditions of the treaty of Ḥudaibiyah are mostly traditions narrated from the viewpoint of the meaning and purport. About the condition under discussion the words in the different traditions are different. In some the words are to the effect: "Whoever reaches us from you, we will not return him, but whoever reaches you from us, you shall return." In some others the words are to the effect: "Whoever of his Companions comes to the Messenger of Allah without the permission of his guardian, he will send him back." And in still another the words are: "Whoever from the Quraish goes to Muḥammad without the permission of his guardian, he will return him to Quraish." The style of these traditions by itself shows that this condition of the treaty has not been reported in the actual words of the treaty, but the reporters have reported its purport in their own words. But since most of the traditions are of the same nature, the commentators and traditionists generally have understood that the treaty was general, which applied to both men and women, and the women too were to be

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returned according to it. Later, when this injunction of the Qur'ān that the believing women were not to be returned, came to their knowledge, they interpreted it to mean that Allah in this verse had decided to break the treaty in so far as it related to the believing women. But this was not an ordinary thing which should be accepted so easily. If the treaty was general, without any exception in respect of men and women, it could not be lawful for one party to amend it unilaterally or change a part of it by itself. And even if such a thing happened, it is strange that the Quraish did not protest against it, whereas they remained on the lookout for an opportunity to raise objections against everything that the Holy Prophet (upon whom be Allah's peace) and the Muslims did. Had they found that the Holy Prophet had committed a breach of the treaty conditions, they would have raised a loud clamour. But we do not find any trace of it in any tradition that they took an exception to this ruling of the Qur'ān. Had this question been carefully considered the problem could have been resolved by reference to the actual words of the treaty. But many people paid no attention to it; if some scholars (e.g. Qādi Abū Bakr Ibn al-'Arabī) did pay any attention, they did not hesitate to say that the reason why the Quraish did not raise any objection was that Allah had miraculously sealed their mouths in this matter. It is strange how these scholars felt satisfied at this explanation.

The fact of the matter is that this condition of the peace treaty had been proposed by the disbelieving Quraish, and not by the Muslims, and the words that Suhail bin 'Amr, their representative, had got included in the treaty were: "And that whichever man (*rajul*) comes to you from us, even if he be on your religion, you will return him to us." These words of the treaty have been reproduced in Bukhārī (*Kitāb ash-Shurūt*: *Bāb ash-Shurūt fil-Jihād wal-Maṣālaḥah*) through authentic channels. It may be that Suhail used the word *rajul* in the meaning of a person, but this might be the meaning he had in his mind. The word written in the treaty was *rajul*, which is used for a full-grown man in Arabic. That is why when the brothers of Umm Kulthūm bint 'Uqbah came to the Holy Prophet (upon whom be Allah's peace) and demanded her return, (according to Imām Zuhrī's tradition) the Holy Prophet (upon whom be Allah's peace) refused to return her, saying: "The condition was about the men, not the women." (Ibn al-'Arabī, *Aḥkām al-Qur'ān*; Imām Rāzī, *Tafsīr Kabīr*). Until then the people of Quraish themselves were under the delusion that the treaty applied to all kinds of

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emigrants, men or women. But when the Holy Prophet drew thei attention to these words of the treaty, they were struck dumb and had to accept this decision.

According to this condition of the treaty the Muslims had the right to decline return of any woman who emigrated from Makkah to Madīnah, for any reason whatever. But Islam was interested only in safeguarding the believing women and not to make the holy city of Madīnah a place of refuge for every kind of female fugitive. Therefore, Allah enjoined: "Ascertain by examination the faith of the women who emigrate to you and profess to have believed; and when it is fully ascertained that they have emigrated with genuine faith, and no other motive, do not return them." Thus, the procedure adopted for carrying out this Command was that the women who emigrated were questioned whether they believed in the Oneness of Allah and the Prophethood of Muḥammad (upon whom be Allah's peace) and had emigrated only for the sake of Allah and His Messenger, and not out of any worldly consideration, e.g. hatred of the husband, or love of somebody in Madīnah, or some other worldly motive. Only those women who gave satisfactory answers to these questions were detained, others were sent back. (Ibn Jarīr on the authority of Ibn 'Abbās, Qatādah, Mujāhid, 'Ikrimah, Ibn Zaid).

In this verse a basic principle of the Law of Evidence also has been stated and its further clarification has been made by the procedure that the Holy Prophet (upon whom be Allah's peace) had prescribed for implementing it, The verse enjoins three things: (1) Examine the faith of the emigrating women who present themselves as believers; (2) Allah alone knows the truth about their faith; the Muslims have no means to find out whether they have really believed or not ; and (3) when it has been ascertained that they are believers, they are not to be returned. Then, in accordance with this injunction, the method that the Holy Prophet prescribed for examining and ascertaining the faith of the women was that the statement given by them on oath should be relied on and it should be made sure after necessary examination that they had no other motive of emigration than the Faith. First, it gives the principle that for taking decision on different matters it is not necessary for the court to have direct knowledge of the truth; for the court only that knowledge is sufficient which is obtained through evidence. Second, the statement given by a person on oath will be

regarded as reliable until it is proved to be false by a clear evidence. Third, whatever declaration a person himself may make about his creed and faith, will be accepted and no search will be made into finding out whether what he states actually constitutes his faith or not, unless there is a clear indication to the contrary. And fourth, in the personal affairs of a person, which no one else can know, his own statement will be trusted. e.g. in the matters of divorce and the waiting period (*'iddat*) the woman's own statement about her menstrual course and state of purity will be regarded as reliable, whether it is true or false. According to these very rules, in the science of the *Ḥadith* also, those traditions will be accepted, the apparent state of whose reporters testifies to their being righteous, unless, of course, there are other circumstances which forbid the acceptance of a particular tradition.

15. This means that a Muslim who wants to marry any of these women should pay a fresh dower and marry her. The dowers to be repaid to their unbelieving husbands will not be considered their dowers.

16. Four very important injunctions have been laid down in these verses, which relate both to the family law of Islam and to the international law:

First, that the woman who becomes a Muslim is no longer lawful for her unbelieving husband nor her unbelieving husband is lawful for her.

Second, that the marriage of the married woman who becomes a Muslim and emigrates from the abode of disbelief (*dār al-kufr*) to the abode of Islam (*dār al-Islām*) is automatically annulled, and any Muslim who likes can marry her after paying her dower.

Third, that it is not lawful for a man who becomes a Muslim to retain his wife in wedlock if she likes to remain an infidel.

Fourth, that if there exist relations of peace between the abode of disbelief and the abode of Islam, the Islamic government should try to settle the question of the return of dowers with the non-Muslim government, thus: The dowers of the married women of the disbelievers, who become Muslims and emigrate to the abode of Islam, should be returned by the Muslims, and the dowers of the unbelieving married women of the Muslims, who are left behind in the abode of disbelief, should be got back from the disbelievers.

The historical background of these injunctions is as follows: In the beginning of Islam, there were many such men, who accepted

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Islam but their wives did not become Muslim, and there were many such women who became Muslim but their husbands did not accept Islam. Abul-'Āṣ, the husband of Zainab, a daughter of the Holy Prophet (upon whom be Allah's peace), was a non-Muslim and he remained non-Muslim for several years. In the early period no command had been given to the effect that the pagan husband was unlawful for the Muslim wife and the pagan wife was unlawful for the Muslim husband. Therefore, the marital relations continued to exist between them. Even after the migration for several years, it so happened that many women became Muslim and emigrated to Madīnah while their pagan husbands remained in the abode of disbelief. Likewise, many Muslim men emigrated and their pagan wives were left in the abode of disbelief. But in spite of this their marriage continued. This was creating complications for the women in particular, for the men could marry other women, but this was not possible for the women. Until their marriage with their previous husbands was dissolved, they could not remarry. After the peace treaty of Ḥudaibiyah when these verses came down, they annulled the previous marriages between the Muslims and the pagans, and laid down an absolute and clear law for guidance in future. The jurists of Islam have codified this law under four major heads :

First, the case when both the man and the wife are in the abode of Islam and one of them becomes a Muslim and the other remains an infidel.

Second, the case when both the man and the wife are in the abode of disbelief, and one of them becomes a Muslim and the other remains an infidel.

Third, the case when one of the spouses becomes a Muslim and emigrates to the abode of Islam and the other remains an infidel in the abode of disbelief.

Fourth, the case when either of the Muslim spouses becomes an apostate.

Below we give the viewpoints of the jurists with regard to all the four cases separately :

(1) In the first case, if the husband has accepted Islam and his wife is a Christian or a Jewess, and she remains faithful to her religion, their marriage will endure, for it is permissible for a Muslim to have a wife who is a follower of the earlier scriptures. This is agreed upon by all jurists.

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And if the wife of the man, who has accepted Islam, is not a follower of the earlier Books, and she adheres to her Faith, the Ḥanafīs say that Islam will be presented before her; if she accepts it, the marriage will endure; if she refuses to accept it, separation will be effected between them. In this case, if consummation between them had taken place, the woman will be entitled to the dower; if there was no consummation, she will not be entitled to any dower, for separation has been caused because of her refusal. (*Al-Mabsūl*; *Hedāyah*; *Fatḥ* a*l-Qadīr*). Imām Shāfe'I and Imām Aḥmad say that if the spouses did not have had consummation, the woman would be outside wedlock as soon as the man accepted Islam, and if consummation had taken place, the woman will remain in wedlock till three menstruations. During this period if she accepts Islam of her own free will, the marriage will continue, otherwise it will become void automatically as soon as she is free from her third menstrual course. Imām Shāfe'ī also adds that it is not right to present Islam before the woman on the basis of the pledge of non-interference in religion that the *dhimmīs* have been given by the Muslims. But this, in fact, is a weak argument; for interference in the *dhimmī* woman's religion would be if she was compelled to accept Islam. It is no interference to tell her that if she accepted Islam, she would continue to be her hnsband's wife, otherwise she would be separated from him. In Ḥaḍrat Alī's time there has been a precedent of this nature. An Irāqī landowner who was a Majūsī by religion accepted Islam and his wife remained an unbeliever. Ḥaḍrat 'Álī presented Islam before her, and when she refused to accept it, he effected separation between them. (*Al-Mabsūl*). Imām Mālik says that if consummation has not taken place, the unbelieving wife would forthwith cease to be the wife as soon as the man embraced Islam, and if consummation has taken place, Islam would be presented before the woman, and in case she refuses to accept it, separation will result. (Ibn Qudāmah, *Al-Mughnī*).

And if Islam has been accepted by the woman and the man remains an infidel, whether he is a follower of an earlier scripture or a non-follower, the Ḥanafīs say that Islam will be presented before the husband whether consummation between them has taken place or not. If he accepts it, the woman will continue to be his wife; if he rejects it the *qāḍī* will effect separation between them. So long as the man does not refuse to accept Islam, the woman will remain his wife, but he will not have the right to have sexual rela-

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tions with her. In case the husband refuses, separation will become effective just like an irrevocable divorce. If consummation has not taken place before this, the woman will be entitled to half the dower, and if it has taken place, the woman will be entitled to full dower as well as maintenance during the waiting period (*'Iddat*). (*Al-Mabsūṭ*; *Hedāyah*; *Fatḥ at-Qadīr*). According to Imām Shāfe'I, marriage will dissolve as soon as the woman accepted Islam in case consummation has not taken place, and in case it has taken place, the woman will continue to be the man's wife till the end of the waiting period. If in the mean-time he accepts Islam, marriage will remain valid, otherwise separation will take place as soon as the waiting period comes to an end. But in the case of the man also Imām Shāfe'ī has expressed the same opinion as he has expressed about the woman as cited above. That is, it is not right to present Islam before him. But this is a weak opinion. In the time of Ḥaḍrat 'Umar, on several occasions, the woman accepted Islam and the man was invited to Islam; when he refused to accept it, separation was effected between the spouses. There is, for example, the case of the wife of a Christian of the Banī Taghlib, which was brought before him. Ḥaḍrat 'Umar said to the man, "Accept Islam, otherwise I will effect separation between you two." He declined, and the Caliph enforced the decree. The case of a newly converted lady of Bahz al-Malik was sent to him. In her case too he ordered that Islam be presented before her husband; if he accepts it, well and good, otherwise separation be effected between them. These incidents had happened in front of the Companions and no dispute or difference of opinion has been reported. (Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*; *Al-Mabsūṭ*; *Fatḥ al-Qadīr*). Imām Mālik's opinion in this connection is that if the woman becomes a Muslim before the consummation of marriage, Islam should be presented before the husband; if he accepts it, well and good; otherwise separation should be effected forthwith. And if consummation has taken place, and the woman has accepted Islam afterwards, she will have to wait till the end of the waiting period. If the husband accepts Islam in the meantime, marriage will continue, otherwise separation will take place as soon as the waiting period expires. A saying of Imām Aḥmad is in support of Imām Shāfe'ī. His other saying is to the effect that the event of the difference of religion between the spouses will in any case lead to immediate separation, whether consummation between them has taken place or not. (*Al-Mughnī*).

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(2) If in *dār al-kufr* (abode of disbelief) the woman becomes a Muslim and the man remains an infidel, or the man becomes a Muslim and the wife (who neither is Christian nor Jew, but is follower of a non-revealed religion) remains an infidel, the Ḥanafī viewpoint is that separation will not take place, whether consummation between them has taken place or not, until the woman completes three menstrual courses, or until she passes three months in case she is non-menstruating. If in the meantime the other spouse is also converted, marriage will remain valid, otherwise separation will take place on the expiry of the term. Imām Shāfe'ī, in this case also, distinguishes between the occurrence of consummation and its non-occurrence. He maintains that if there was no consummation, separation would occur immediately on the event of the difference of religion between the spouses. And if the difference of religion has occurred after the consummation, marriage will continue valid until the end of the waiting period. If in the meantime the other spouse does not accept Islam, marriage will dissolve as soon as the waiting period comes to an end. (*Al-Mabsūṭ*; *Fatḥ al-Qadīr*; Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*).

(3) In case where along with the difference of religion between the spouses the separation of abode also takes place, i.e. one of them remains an infidel in *dār al-kufr* (the non-Muslim state) and the other emigrates to *dār al-Islām* (the Islamic state), the Ḥanafī viewpoint is that marriage between them will automatically dissolve. If the emigrant is the woman, she has the right to remarry immediately; she does not have to observe any waiting period. However, her husband will have to abstain from sexual intercourse until after she has discharged the menses once ; and if she is pregnant, even then marriage can be contracted, but the husband must abstain from cohabitation until after the delivery. Imām Muḥammad and Imām Abū Yūsuf have differed from Imām Abū Ḥanīfah in this. They say that the woman has to observe the waiting period; and if she is pregnant, she cannot contract marriage before the delivery. (*Al-Mabsūṭ*; *Hedāyah*; Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*). Imām Shāfe'ī, Imām Aḥmad and Imām Mālik maintain that the separation of abode has nothing to do with this, for the real thing is only the difference of religion. If this difference takes place between the spouses, the injunctions to govern this are the same as those which govern it in case such a difference takes place between the spouses in the Islamic state (*Al-Mughnī*). Imām Shāfe'ī along with his above-cited opinion has also expressed the view that if the emigrant

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Muslim woman has emigrated after a quarrel with her infidel husband, with the intention of dissolving his marital right, an immediate separation will take place not on the basis of the separation of abode (*ikhtilāf dār*) but on the basis of her this intention. (*Al-Mabsūt*; *Hedāyah*).

But a careful consideration of the Qur'ānic verse under discussion clearly shows that in this matter the most sound opinion is the one that Imām Abū Ḥanīfah has expressed. Allah has sent down this verse concerning the believing women who emigrated and about them He has said that they are no longer lawful for the pagan husbands whom they have left behind in *dār al-kufr*, and has allowed the Muslims of the Islamic state to marry them after they have paid them the dowers. On the other hand, the emigrant Muslims have been addressed and enjoined not to keep those of their pagan wives in wedlock, who are left is *dār al-kufr*, and to ask of the disbelievers the dowers that they had given to those women. Obviously, these injunctions do not pertain only to the difference of religion, but it is the difference of abode that has given these injunctions this particular form. If on account of migration the marriages of the Muslim women with their pagan husbands had not become dissolved, how could the Muslims be permitted to marry them, and that too in a way that the permission does not contain any reference to the observance of the waiting period by them ? Likewise, if even after the revelation of the Command, "and you also should not hold back unbelieving women in marriage," the pagan wives of the Muslim emigrants had continued to be their wives, they also would have been commanded to divorce them. But there is no reference here to this either. No doubt, it is correct that after the revelation of this verse, Ḥaḍrat 'Umar and Ḥaḍrat Ṭalḥah and some other Emigrants had divorced their wives, but this is no proof that such a thing was at all necessary, and their severing of the marital relationship with those wives depended on their pronouncing divorce on them, and if they had not pronounced the divorce, the wives would have continued to be their legal wives.

In response to this, three events of the Holy Prophet's time are quoted as precedents, which are regarded as a proof that even after the revelation of these verses the Holy Prophet (upon whom be Allah's peace), in spite of the separation of abode, allowed the marriage relationship to continue between the believing and the unbelieving spouses. The first event is this. A little before the conquest of Makkah, Abū Sufyān visited the Islamic army at Marr aẓ-Ẓahrān

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(present Wādī Fāṭimah) and accepted Islam, and his wife, Hind, remained a pagan in Makkah. Then Hind accepted Islam after the conquest of Makkah, and the Holy Prophet (upon whom be peace) ruled that their previous marriage would continue to be valid. The second event is that after the conquest of Makkah, 'Ikrimah bin Abū Jahl and Ḥakīm bin Ḥizām fled Makkah and in their absence the wives of both became Muslims. Then they sought the Holy Prophet's protection for their husbands and went and brought them back. Both the men came before the Holy Prophet and accepted Islam and in their case too he held their previous marriages as vaild. The third event relates to the Holy Prophet's own daughther, Ḥaḍrat Zainab, who emigrated to Madīnah and her husband, Abul-'Āṣ, was left an infidel in Makkah. About him Musnad Aḥmad, Abū Da'ūd, Tirmidhī and Ibn Mājah contain a tradition on the authority of Ibn 'Abbās, saying that he came to Madīnah in A.H. 8 and became a Muslim, and the Holy Prophet allowed his daughter to continue in marriage with him, without renewal of marriage. But the first two of these events, in fact, do not come under the definition of the difference of abode. For the difference of abode does not mean a person's temporarily leaving one place for another, or his fleeing to another place, but the difference takes place only in case a person emigrates from one place and settles down in another place and the difference of nationality takes place between him and his wife. As for the event relating to Ḥaḍrat Zainab (may Allah bless her), there are two traditions, one related on the authority of Ibn 'Abbās, as referred to above, and the other related by Imām Aḥmad, Tirmidhī and Ibn Mājah on the authority of Ḥaḍrat 'Abdullah bin 'Amr bin 'Āṣ. In this second tradition it has been stated that the Holy Prophet (upon whom be Allah's peace) allowed his daughter to continue as the wife of Abul-'Āṣ after renewal of the marriage, and with a fresh dower. Thus, in the first place, this precedent, due to the difference in reporting, no longer remains a definite argument with those who deny the legal effect of the separation of abode. Secondly, if they insist on the authenticity of Ibn 'Abbās's tradition, it contradicts their own viewpoint. For, according to their viewpoint, the marriage of the spouses between whom difference of religion takes place and who have consummated their marriage, remains valid only until three menstruations. In the meantime if the other party also accepts Islam, the marriage continues to be valid, otherwise it dissolves automatically as soon as the third menstrual course starts. But in the case of Haḍrat Zainab from which

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they take their argument, the difference of religion between the spouses had taken place several years earlier. Abul-'Āṣ had affirmed the faith six years after Ḥaḍrat Zainab's emigration, and at least two years before his conversion to Islam the injunction had been revealed in the Qur'ān, according to which the Muslim woman had been forbidden for the pagans.

(4) The fourth case is of apostasy. Its one form is that both the husband and the wife should become apostates together, and the other that one of them becomes an apostate and the other remains a Muslim.

If both the husband and the wife become apostates together, the Shāfe'īs and the Ḥanbalīs say that their marriage contracted in Islam will dissolve immediately if this happened before consummation, and after the lapse of the waiting period if it happened after consummation. On the contrary, the Ḥanafīs hold the view that although according to common sense their marriage should dissolve, yet in the time of Ḥaḍrat Abū Bakr, when thousands of people became apostates, and then again became Muslims, the Companions did not direct anyone to renew the marriage; therefore, we accept this unanimous decision of the Companions and admit, contrary to common sense, that in case both the husband and the wife become apostates together, their marriages do not dissolve." (*Al-Mabsūṭ*; *Hedāyah; Fatḥ al-Qadīr: Al-Fiqh 'alal-Madhāhib al-'Arbah*).

If the husband becomes an apostate and the wife continues to be Muslim, according to the Ḥanafīs and the Mālikīs, the marriage will dissolve immediately, whether this happens before consummation or after it. But the Shāfe'īs and the Ḥanbalīs in this connection make a distinction between the two states. If it happens before consummation, the marriage will dissolve immediately, and if it happens after consummation, it will endure till the end of the waiting period. In the meantime if the person returns to Islam, marriage will continue to hold good, otherwise, on the expiry of the waiting period, it will be deemed to have dissolved since he became an apostate. That is, the woman will not have to observe another waiting period afresh. All the four jurists are agreed that if this happened before consummation, the woman would be entitled to half the dower, and if after consummation, to full dower.

And if the woman became an apostate, the old ruling of the Ḥanafīs was that in this case too, marriage would dissolve immediately. But later the scholars of Balkh and Samarkand gave the

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ruling that in case the woman becomes an apostate, separation does not take place immediately; and by this their object was to discourage the women from adopting this course in order to get rid of their husbands. The Mālikīs' verdict is somewhat similar. They say that if circumstances testify that the woman adopted this course only as a pretence to win separation from the husband, separation will not take place. The Shāfe'īs and the Ḥanbalīs say that in case of the woman's turning an apostate too, the law is the same as in case of the husband's turning an apostate. That is, if she became an apostate before consummation, marriage would dissolve immediately, and if after consummation, marriage will endure till the end of the waiting period. If conversion takes place in the meantime, marriage will continue to hold good, otherwise it will be deemed to have dissolved since the time of apostasy. There is consensus with regard to the dower. If the woman became an apostate, before consummation, she would not be entitled to any dower, and if she adopted apostasy after consummation, she would be entitled to full dower. (*Al-Mabsūṭ*: *Hedāyah; Fatḥ al-Qadīr; Al-Mughnī* ; *Al-Fiqh 'alal-Madhāhib al-'Arbah*).

17. This thing had two alternatives and the verse applies to both. First, with the disbelievers with whom the Muslims had treaty relations, they wanted to settle the matter, thus : "We shall return the dowers of the women who have emigrated to us, and you will return the dowers of the pagan wives of our men, who have been left on your side." But the disbelievers did not agree to this. However, according to Imām Zuhrī, the Muslims, in obedience to the Divine Command, became ready to return the dowers of the women who were left behind with the pagans in Makkah, but the pagans refused to return the dowers of the women who had emigrated to the Muslims in Madīnah. Thereupon Allah enjoined that the dowers of the emigrant women, which were to be returned to the pagans, should be collected together in Madīnah instead of sending these to pagans; then from these collections disbursements should be made to those to whom the dowers were due from the pagans according to what was due to them.

The second alternative was that there were several converts to Islam, who had emigrated to the abode of Islam from the territories of the disbelievers with whom the Muslims had no treaty relations, leaving their pagan wives behind. Likewise, some women also had become converts and emigrated, leaving their pagan husbands

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behind. About them it was decreed that the matter should be settled in the abode of Islam itself on the bargain basis. That is, when the dowers were not being returned by the disbelievers, no dowers should be returned to them. Instead, the dower of the woman who had emigrated to the abode of Islam, should be paid to the person, whose wife had been left with the disbelievers.

But in case the account could not be settled equitably thus, and the amount of the dower due on behalf of the disbelieving wives of Muslims, who were left in the abode of disbelief, exceeded the amount of the dowers of the Muslim women who had emigrated, it was enjoined that the deficiency be made up from the spoils that the Muslims took in the wars against the disbelievers. Ibn 'Abbās has related that the Holy Prophet (upon whom be Allah's peace) would command that the loss of the person who did not receive his share of the dower be made up from the spoils. (Ibn Jarīr). This same view has been adopted by 'Aṭā', Mujāhid, Zuhrī, Masrūq, Ibrāhīm Nakha'ī, Qatādah, Muqātil and Ḍaḥḥāk. All these scholars say that the people whose dowers are left with the disbelievers, should be paid these from the collective spoils taken from the enemy. That is, before the booty is distributed, the dead dowers of the people should be paid and then the distribution made in which these people too should be given their equal shares along with the other soldiers. Some jurists say that the loss of such people can be made up not only from the spoils but even from the *fai* properties. But a large section of the scholars does not subscribe to this view.

18. As we have explained above, this verse was sent down some time before the conquest of Makkah. After the conquest the Quraish started coming to the Holy Prophet in large numbers to take the oath of allegiance. From the men he took the oath himself on Mount Ṣafā. As for the women he appointed Ḥaḍrat 'Umar to administer the oath to them on his behalf and to ask them to pledge that they would refrain from the things mentioned in this verse. (Ibn Jarīr, on the authority of Ibn 'Abbās; Ibn Abī Ḥātim, on the authority of Qatādah). Then, on his return to Madīnah he ordered the Muslim women of Madīnah to be gathered together in a house and he sent Ḥaḍrat 'Umar to take the oath from them. (Ibn Jarīr, Ibn Mardūyah, Bazzār, Ibn Ḥibbān, on the authority of Umm 'Aṭiyyah Anṣāriah). On the 'Id day also, after his address to men, he went to the assembly of women and in his sermon to them he recited this verse and asked them to pledge that they would refrain from the things mentioned in it. (Bukhārī on the authority of

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Ibn 'Abbās's tradition) Apart from these occasions, at different other times also, the women came before the Holy Prophet individually as well as collectively to take the oath of allegiance, as mentioned in several *Aḥadīth*.

19. In Makkah, when the oath of allegiance was being administered, Hind bint 'Utbah, wife of Abū Sufyān, asked the Holy Prophet its explanation, and said: "O Messenger of Allah, Abū Sufyān is rather stingy. Will it be sinful if I take out something from his wealth without his permission to meet my own and my children's needs?" The Holy Prophet replied: "Nay, but only justly and lawfully; i.e. take only that much as may actually suffice for your needs." (Ibn al-'Arabī, *Aḥkām al-Qur'ān*).

20. This also includes abortion, whether it is abortion of the legitimate or of the illegitimate foetus.

21. This implies two kinds of calumny: (1) a woman's accusing other women of having illicit relations with other men and her spreading such stories among the people, for the women are generally prone to spreading such things; and (2) a woman's delivering a child by somebody else and making her husband believe that it is his. Abū Da'ūd has related a tradition from Abū Hurairah saying that he heard the Holy Prophet say: "The woman who brings such a child into a family as does not actually belong to it, has no connection with Allah, and Allah will never admit her to Paradise."

22. In this brief sentence two important points of the law have been stated:

First, that obedience even to the Holy Prophet (upon whom be Allah's peace) has been restricted to "in what is good", although about the Holy Prophet no one could imagine that he would order somebody to do an evil. From this it automatically follows that no one in the world can be obeyed outside the bounds of Divine law. For when obedience to Allah's Messenger himself is conditional upon "in what is good", who else can have a position to demand unconditional obedience and require the people to obey and follow each of his commands, laws, rules or customs, which are opposed to the law of Allah? The Holy Prophet (upon whom be Allah's peace) has stated this principle, thus: "There is no obedience in the disobedience of Allah; obedience is only in what is good and right." (Muslim, Abū Da'ūd, Nasā'ī). Our great doctors have derived this very theme from this verse. Ḥaḍrat 'Abdur Reḥmān bin Zaid bin Aslam says:

"Allah has not said that they should not disobey you (the Holy Prophet) but that they should not disobey you in what is good.

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Then, when Allah Almighty has made obedience even to the Holy Prophet himself conditional upon this, how can another person have the right that he should be obeyed in anything but what is good?" (Ibn Jarīr).

Imām Abū Bakr al-Jaṣṣāṣ writes :

"Allah knew that His Prophet never enjoined anything but what was good. Still He restricted obedience to him only in what is good, so that no one ever may find a provision to obey the kings when they enjoined something outside the obedience of Allah. The Holy Prophet (upon whom be Allah's peace) has said : 'He who obeys a creature in disobedience to the Creator, Allah appoints the same creature over him in power'." (*Aḥkām al-Qur'ān*).

'Allāma Alūsī says :

"This command refutes the view of those ignorant people who think that obedience to the ruler is absolutely necessary. Allah has restricted even obedience to His Messenger only in what is good, whereas the Messenger never enjoins anything but what is good. This is meant to warn the people that obedience to no one is lawful in disobedience to the Creator." (*Rūḥ al-Ma'ānī*).

Thus, this command, in fact, is the foundation stone of the rule of law in Islam. The rule is that anything which is opposed to the law of Islam is a crime, and no one has the right to enjoin any such thing on any one. Anyone who enjoins anything against the law, is a culprit; and the one who obeys such a command, is also a culprit. No subordinate can escape the punishment on the basis of the excuse that his superior officer had ordered him to do something which was a crime in the law.

The other thing which has great legal import is that in this verse after enjoining five prohibitions only one positive command has been given, namely that the Holy Prophet (upon whom be Allah's peace) will be obeyed in all good things. As for the evils, the major evils in which women of the pre-Islamic days were generally involved, have been mentioned and a pledge taken from them to refrain from them. But as for the good works, they have neither been mentioned nor any pledge taken to observe them. The only pledge that has been taken is that they will have to obey the Holy Prophet in every good work that he enjoins. Now obviously, if the good works be only those which Allah Almighty has enjoined in the Qur'ān, the pledge should have been to the effect: "You will not

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disobey Allah," or "You will not disobey the injunctions of the Qur'ān." But when the pledge taken was to the effect : "You will not disobey any good work that is enjoined by the Messenger of Allah", it automatically leads to the conclusion that the Holy Prophet has been given vast powers for the reformation of society, and it is obligatory to obey all his commands, whether they are found in the Qur'ān or not.

On the basis of this very legal authority the Holy Prophet (upon whom be Allah's peace) asked the women to pledge that they would refrain from all those evils which were prevalent among the women of the Arabian society at that time, and gave several such commands as have not been mentioned in the Qur'ān. One may study the following *Aḥādīth* in this connection :

Ibn 'Abbās, Umm Salamah, Umm 'Aṭiyyah Anṣāriah and others have reported that the Holy Prophet (upon whom be Allah's peace) while administering the oath of allegiance to the women asked them to pledge that they would refrain from mourning over the dead. These traditions have been related by Bukhārī, Muslim, Nasā'ī and Ibn Jarīr.

A tradition reported by Ibn 'Abbās contains this detail : "The Holy Prophet appointed Ḥaḍrat 'Umar to administer the oath of allegiance to the women and commanded that he should forbid them to mourn over the dead, for in the days of pre-Islamic ignorance women used to tear their clothes and hair, scratched their faces and bewailed in a loud voice." (Ibn Jarīr).

Zaid bin Aslam has reported that the Holy Prophet while administering the oath of allegiance forbade the women to scratch their faces, tear their garments, bewail and sing verses while mourning over the dead. (Ibn Jarīr). Another tradition bearing on the same subject has been reported by Ibn Abī Ḥātim and Ibn Jarīr from a woman who was among the women taking the oath of allegiance.

Qatādah and Ḥasan Baṣrī (may Allah bless them) say that one of the things that the Holy Prophet (upon whom be Allah's peace) had made the women to pledge also was that they would refrain from talking with the other men freely. Ibn 'Abbās has explained it in a tradition, thus: "That they would not talk with the other men in private." Qatādah has further explained it thus : "On hearing this command, Ḥaḍrat 'Abdur Raḥmān bin 'Auf said : 'O Messenger of Allah, sometimes it so happens that we are not present in the house and somebody comes to see us.' The Holy

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Prophet replied : "I do not mean this. That is, the woman is not forbidden to tell the visitor that the master of the house is not present." (Theşe traditions have been cited by Ibn Jarīr and Ibn Abī Ḥātim).

Ḥaḍrat 'Abdullah bin 'Amr bin al-'Āṣ has reported another traditon from Umaimah bint-Ruqaiqah, maternal aunt of Ḥaḍrat Fāṭimah (may Allah be pleased with her), saying : "The Holy Prophet made me to pledge that I would neither bewail the dead nor display myself like the women of the pre-Islamic paganism." (Musnad Aḥmad, Ibn Jarīr).

Salmah bint Qais, a maternal aunt of the Holy Prophet, says : "I went before the Holy Prophet with some other women of the Anṣār to take the oath of allegiance. He made us to pledge that we would abstain from the things mentioned in this verse, and then said : 'Do not defraud your husbands.' When we were about to leave, a woman said to me : 'Go and ask the Holy Prophet what is meant by defrauding the husbands?' When I went and asked the explanation, he replied : 'This that you should defraud him of his money and expend it on others.'" (Musnad Aḥmad).

Umm 'Aṭiyyah says : "The Holy Prophet after administering to us the oath commanded us that we would attend the 'Id congregational Prayers, but the Friday Prayer is not obligatory for us, and he forbade us to follow the bier." (Ibn Jarīr).

The people who think that the constitutional powers and authority that the Holy Prophet possessed emanated from his position as a ruler instead of his position as a Messenger of Allah, and say that since he was also the ruler at the time, whatever commands he gave in that capacity were only meant to be obeyed during his time, say an absurd thing. Consider the Holy Prophet's commands and instructions that we have cited above. If these instructions given by him for the reformation of the women had emanated only from his position as a ruler, how could these reforms then be introduced and enforced among the women of the Muslim society of the entire world for ever? Which ruler has there been in the world, who might have had the position that a command issued by him just once for a reform might have become enforced in the Muslim society everywhere in the world for ever? (For further explanation, see E.N. 15 of Sūrah Al-Ḥashr).

23. Several authentic *Aḥādīth* show that in the Holy Prophet's time the procedure of administering the oath of allegiance to the women was different from that to the men. For the men the procedure was that the ones pledging allegiance would give their hand

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in the hand of the Holy Prophet and take the oath. As for the women, the Holy Prophet never took any woman's hand in his own hand, but adopted different other methods. In this connection, the following traditions have been reported :

Ḥaḍrat 'Ā'ishah says : "By God, in connection with the oath of allegiance the Holy Prophet's hand never touched any other woman's hand. While administering the oath of allegiance to a woman, he would only say to her : 'I have accepted your allegiance'." (Bukhārī, Ibn Jarīr).

Umaimah bint Ruqaiqah has stated: "I along with some other women went before the Holy Prophet to pledge allegiance, and he made us to pledge according to this verse of the Qur'ān. When we said : 'We will not disobey you in what is good and right', he said : 'As far as it is in your power.' We submitted : 'Allah and His Messenger are more kind to us than we could be to ourselves.' Then we said : 'O Messenger of Allah, stretch your hand so that we may pledge allegiance.' He replied : 'I do not shake hands with women; I only make them take the pledge. So he made us to pledge." In another tradition she has stated : "The Holy Prophet did not take the hand of any of us in his own hand." (Musnad Aḥmad, Tirmidhī, Nasā'ī, Ibn Mājah, Ibn Jarīr, Ibn Abī Ḥātim).

Abū Da'ūd, in *Marāsīl*, has related this from Sha'bī : "While administering the oath of allegiance to the women, a sheet of cloth was stretched towards the Holy Prophet, which he took in his hand and said : 'I do not take the woman's hand in my hand'." This same subject has been related by Ibn Abī Ḥātim from Sha'bī, by 'Abdur Razzāq from Ibrāhīm Nakha'ī and by Sa'īd bin Manṣūr from Qais bin Abī Ḥāzim.

Ibn Isḥāq, in *Maghāzi*, has related this from Abān bin Ṣāliḥ : "The Holy Prophet would put his hand in a vessel full of water and then the woman also would put her hand in the same vessel."

In Bukhārī, a tradition from 'Abdullah bin 'Abbās is to the effect : "After giving the 'Īd congregational sermon, the Holy Prophet went through the rows of the men to the place where the women were sitting. There, in his address, he recited this verse of the Qur'ān, then asked the women : 'Do you promise to act according to it?' A woman from the assembly replied : 'Yes, O Messenger of Allah'."

In a tradition related by Ibn Ḥibbān, Ibn Jarīr, Bazzār and others, Umm 'Aṭiyyah Anṣāriah has stated this : "The Holy Prophet extended his hand from outside the house and we extended our

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hands from inside the house." But this does not prove that the women might have shaken hands with the Holy Prophet, for Ḥaḍrat Umm 'Aṭiyyah has not made any mention of the shaking of hands. Probably on this occasion for the purpose of taking the pledge the Holy Prophet might have extended his hand from outside and the women their hands from inside the house towards him without any of their hands touching his.

24. The words in the original can have two meanings: First, that they have despaired of their well-being and rewards in the Hereafter just as the deniers of the life-after-death have despaired of the resurrection of their near and dear ones, who are dead and gone into the graves. This meaning has been given by Ḥaḍrat 'Abdullah bin 'Abbās and Ḥaḍrat Ḥaṣan Baṣri, Qatādah and Ḍaḥḥāk (may Allah bless them). The second meaning can be: They have despaired of the mercy and forgiveness of the Hereafter just as the disbelievers, who are lying in the graves, have despaired of every good, for they are certain of their being involved in the punishment. This meaning has been related from Ḥaḍrat 'Abdullah bin Mas'ūd and from Mujāhid, 'Ikrimah, Ibn Zaid, Kalbī, Muqātil, Manṣūr (may Allah bless them all).

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LXI

AS-SAFF اَلصَّف

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

LXI

اَلصَّف AS-SAFF

INTRODUCTION

Name

The Sūrah derives its name from the sentence *yuqātilūna fi sabīl-i-hī ṣaff-an* of verse 4, thereby implying that it is a Sūrah in which the word *ṣaff* has occurred.

Period of Revelation

It could not be known from any reliable tradition, but a study of its subject-matter shows that this Sūrah probably was sent down in the period closely following the Battle of Uḥud, for by reading between the lines one perceives a clear description of the conditions that prevailed in that period.

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Theme and Subject-Matter

Its theme is to exhort the Muslims to adopt sincerity in Faith and to struggle with their lives in the cause of Allah. It is addressed to the Muslims with weak faith as well as those who had entered Islam with a false profession of the Faith and also those who were sincere in their profession. Some verses are addressed to the first two groups, some only to the hypocrites, and some only to the sincere Muslims. The style itself shows where one particular group has heen addressed and where the other.

At the outset the believers have been warned to the effect: "Allah indeed hates those people who say one thing and do another, and He indeed loves those who fight in the cause of the Truth, standing like a solid structure, against the enemies of Allah."

In vv. 5-7 the people of the Holy Prophet's community have been warned that their attitude towards their Messenger and their Religion should not be like the attitude that the Israelites had adopted towards the Prophets Moses and Jesus (peace be upon them). In spite of acknowledging the Prophet Moses as a Messenger of God they continued to inalign him as long as he lived, and in spite of witnessing clear signs from the Prophet Jesus they denied him without any hesitation. Consequently, the Israelites became perverse, incapable of benefiting from divine guidance. This is certainly not an enviable state which another nation should imitate.

Then, in vv. 8-9 a proclamation has been made with the challenge: "The Jews and the Christians, and the hypocrites, who are conspiring with them, may try however hard they may to extinguish this Light of Allah, it will shine forth and spread in the world in all its fullness, and the Religion brought by the true Messenger

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of Allah shall prevail over every other religion however hateful it may be to the pagans and polytheists.

In vv. 10-13, the believers have been told that the way to success both here and in the Hereafter is only one : that they should believe in Allah and His Messenger sincerely and should exert their utmost in Allah's Way with their selves and their wealth. As a reward for this they will earn immunity from Allah's punishment; forgiveness of their sins and the eternal Paradise in the Hereafter, and will be blessed with Allah's good pleasure, succour and victory in the world.

In conclusion, the believers have been exhorted to the effect that just as the disciples of the Prophet Jesus had helped him in the cause of Allah, so should they also become "helpers of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah as had been the believers before them against the disbelievers.

سُوْرَةُ الصَّفِّ (٦١) مَدَنِيَّةٌ ١٠٩١ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اٰيَاتُهَا ١٤ رُكُوْعَاتُهَا ٢

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١﴾ يٰۤاَيُّهَا
الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا
لَا تَفْعَلُوْنَ ﴿٣﴾ اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ
بُنْيَانٌ مَّرْصُوْصٌ ﴿٤﴾ وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَ قَدْ
تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ؕ فَلَمَّا زَاغُوْۤا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ؕ وَ اللّٰهُ لَا
يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٥﴾ وَ اِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْۤ اِسْرَآءِيْلَ اِنِّيْ
رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَ مُبَشِّرًۢا بِرَسُوْلٍ
يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗۤ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ
مُّبِيْنٌ ﴿٦﴾ وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَ هُوَ يُدْعٰۤى اِلَى الْاِسْلَامِ ؕ
وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٧﴾ يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ
وَ اللّٰهُ مُتِمُّ نُوْرِهٖ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ ﴿٨﴾ هُوَ الَّذِيْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى
وَ دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۙ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿٩﴾ يٰۤاَيُّهَا الَّذِيْنَ ع ١
اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿١٠﴾ تُؤْمِنُوْنَ بِاللّٰهِ
وَ رَسُوْلِهٖ وَ تُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ ؕ ذٰلِكُمْ خَيْرٌ
لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَ يُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْاَنْهٰرُ وَ مَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١٢﴾

LXI

AS-SAFF اَلصَّف

Verses : 14 ***Revealed at Madīnah***

In the name of Allah, the Compassionate, the Merciful.

Whatever is in the heavens and the earth has glorified Allah, and He is the All-Mighty, the All-Wise.[1] 1

O you who have believed, why do you say that which you do not do? Most hateful it is in the sight of Allah that you should say that which you do not do.[2] Allah indeed loves those who fight in His Way in ranks as though they were a solid wall.[3] 2-4

And remember what Moses had said to his people: "O my people, why do you hurt me even though you know full well that I am indeed a Messenger sent to you by Allah?"[4] So, when they adopted perverseness, Allah caused their hearts to become perverse: Allah does not guide the transgressors.[5] 5

And remember[6] what Jesus, son of Mary, had said: "O children of Israel, I am indeed a Messenger sent to you by Allah, confirming the Torah which has come before me,[7] and giving the good news of a Messenger who shall come after me, whose name shall be Aḥmad."[8] 6

Yet when he came to them with clear Signs, they said, "This is plain magic."[9] Now, who could be more wicked than he who forges falsehoods against Allah[10] even though he is being invited towards Islam (submission to Allah)?[11] Allah does not guide such wrongdoers. They seek to blow out Allah's Light with their mouths, but Allah has decreed that He shall perfect His Light, much as the disbelievers may dislike it.[12] He it is Who has sent His Messenger with the Guidance and the Religion of truth that He may cause it to prevail over all religions, much as the polytheists may dislike it.[13] 7-9

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10-13 O you who have believed, shall I tell you of a bargain[14] that will save you from a painful torment? It is that you should believe in Allah and His Messenger,[15] and should exert your utmost in Allah's Way with your wealth and your selves. This would be best for you if you only knew.[16] Allah will forgive you your sins and admit you into Gardens underneath which canals flow, and will give you excellent abodes in Gardens of Eternity. This indeed is the supreme success.[17] And He will give you the other thing too, that you desire: Allah's succour and victory near at hand![18] Give to the believers, O Prophet, the good news of this.

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1. This is a brief introdutcion to this discourse. For its explanation, see E.N.'s 1,2 of Sūrah Al-Ḥadīd. The discourse has been opened with this introduction so that before hearing or reading what is going to follow, one may well understand that Allah is free from and far above this that the functioning of His Godhead should depend on someone's faith and another one's help and sacrifices. If He exhorts the believers to adopt sincerity in Faith and urges them to exert their utmost for the success and victory of the Truth, that is for the sake of their own good; otherwise the will of Allah is accomplished by His own power and by His own design, whether somebody makes no effort at all towards its implementation, and whether the whole world joins together to frustrate and resist it stubbornly.

2. One meaning of this passage is general as is apparent from its words. It has a special meaning also, which becomes evident when this verse is read along with the verse that follows. The first meaning is that there should be complete agreement between a true Muslim's word and deed: he should carry into effect whatever he says, and when he has no intention of doing it, or has no power for it, he should not say it. To say one thing and do another is one of the most hideous characteristics of man, in the sight of Allah. The Holy Prophet (upon whom be Allah's peace) has explained that a person's being characterised by this quality is a sign that he is not a believer but a hypocrite. According to a *Ḥadīth* he said:

"The hypocrite has three signs even if he offered the Prayer and observed the Fast, and professed to be a Muslim: that when he

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spoke he lied; when he made a promise, he broke it; and when he was entrusted with something, he proved dishonest." (Bukhārī, Muslim).

In another *Ḥadith* he said :

"Four characteristics are such that the one who has all the four, is a hypocrite through and through, and the one who has one of these, has one characteristic of hypocrisy in him until he gives it up : that when he is entrusted with something, he proves dishonest ; when he speaks, he lies; when he makes a promise, he breaks it; and when he quarrels he crosses all limits of morality and decency." (Bukhārī, Muslim).

The jurists of Islam have almost unanimously held the view that if a person makes a pledge to Allah (e.g. vows to do some thing), or enters an agreement with others, or promises somebody to do something, it is obligatory for him to fulfil it, unless the thing he has promised is by itself sinful. If it is sinful, he should not observe or carry out the agreement or promise, but should expíate its violation as mentioned in Sūrah Al-Mā'idah : 89 above. (Al-Jaṣṣāṣ and Ibn al-'Arabi, *Aḥkām al-Qur'ān*).

This much for the general meaning of these verses. As for their special meaning, it becomes obvious when these are read along with the verse that follows. The object is to reprove those people who talked much and made tall promises to fight and lay down their lives in the cause of Islam, but when the time came of their test and trial, they fled the battlefield. The people of weak faith have been taken to task for this weakness at several places in the Qur'ān. For instance, in Sūrah An-Nisā' : 77, it has been said : "Have you also marked those to whom it was said, 'Withhold your hands (a while from war) and establish the *ṣalāt* and pay the *zakāt*. Now that they have been commanded to fight, some of them fear the people as they should fear Allah, or even more than that. They say : 'Our Lord, why have You prescribed fighting for us ? Why have You not given us further respite ?'" And in Sūrah Muḥammad : 20 : "Those who have believed, were saying, 'Why is not a Sūrah sent down (to enjoin fighting) ?' But when a decisive Sūrah was sent down in which fighting had been mentioned, you saw those in whose hearts was a disease, looking towards you like the one under the shadow of death." On the occasion of the Battle of Uḥud in particular, the weaknesses to which allusions have been made continuously from verse 121 to verse 171 of Sūrah Āl-'Imrān became all the more conspicuous and visible.

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The commentators while explaining the background of the revelation of these verses have mentioned the different forms of the weaknesses to which exception has been taken here. Ibn 'Abbās says that before the fighting was prescribed, there were some people among the Muslims who said : "Would that we could know the act that is most lovable in the sight of Allah, so that we would perform the same." But when they were told that it was fighting in the cause of Allah, it became most difficult for them to carry out their promise. Muqātil bin Ḥayyān has stated that in the Battle of Uḥud these very people were put to the test, and they abandoned the Holy Prophet (upon whom be Allah's peace) and fled. Ibn Zaid says that many of the people made the Holy Prophet (upon whom be peace) believe that they would go out with him to face the enemy whenever it was so required, but when the time of the test came their promises proved false. Qatādah and Ḍaḥḥāk say that if some people did take part in the battle, they accomplished nothing, but on their return from the battlefield they boasted and bragged, saying, "We put up a brave fight and we achieved such and such a victory." It is such people who have been rebuked by Allah in these verses.

3. First, it shows that only those believers are blessed with Allah's good pleasure and approval, who are prepared to fight in His way, disregarding every kind of danger. Secondly, that Allah likes an army which has three characteristics : (1) It fights in Allah's way with full understanding, and does not fight for a cause disapproved by Allah; (2) it is not indisciplined, but is well-organized and well-arrayed for battle; and (3) it offers stiff resistance to the enemy as though it were "a solid cemented structure". Then, this last quality is by itself highly meaningful. No army can stand in the battle array like a "solid structure" unless it has the following characteristics

(1) Complete agreement in the faith and the objective, which should unite its soldiers and officers in a well-knit body.

(2) Confidence in one another's sincerity, which cannot be created unless everybody is genuinely sincere in his aim and free from impure motives; otherwise the severe test of war will not allow anyone's insincerity to remain hidden, and when confidence is lost, the members of the army start suspecting instead of trusting one another.

(3) A high standard of morality without which neither can the officers and soldiers of the army have love and respect for each other, nor can they remain immune from mutual clashes and conflicts.

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(4) Love of the common objective and a firm resolve to achieve it, which should inspire the whole army with an invincible spirit of gallantry, devotion and self-sacrifice, so that it may actually face the enemy like a solid cemented structure in the battlefield.

Such were the foundations on which a powerful military organization was raised under the leadership of the Holy Prophet (upon whom be Allah's peace and blessings). Mighty powers of the day clashed with it and were annihilated; no power of the world then could dare face it for centuries.

4. At several places in the Qur'ān details have been given of how the Israelites in spite of acknowledging the Prophet Moses as a Prophet of God and their own benefactor maligned him and proved disloyal to him. For this see Al-Baqarah : 51, 55, 60, 67-71 ; An-Nisā' : 153; Al-Mā'idah : 20-26; Al-A'rāf : 138-141; 148-151; Ṭā Hā : 86-98. In the Bible too, the Jewish history written by the Jews themselves is replete with such events; for instance, see Exodus, 5 : 20-21, 14 : 11-12, 16 : 2-3, 17 : 3-4; Numbers, 11 : 1-15, 14 : 1-10, ch.16, 20 : 1-5. Here, allusion to these events is meant to warn the Muslims that they should not adopt the same attitude towards their Prophet as the Israelites had adopted towards their Prophet; otherwise they would meet the same fate as was met by the Israelites.

5. That is, it is not Allah's way to force the people to follow the right way of guidance if they are bent upon following the crooked ways of sin and disobedience. From this it automatically follows that the deviation of a person or nation is not initiated by Allah but by the person or the nation itself. But the law of Allah is that He provides means of deviation only for the one who chooses deviation, so that he may go astray into whatever alleys he may like. Allah has granted man the freedom of choice. Now it is for every man and for every group of men to decide whether he or it wants to obey their Lord, or not, and whether he or it chooses the right way for it or one of the crooked ways. There is no compulsion from Allah in this choice. If somebody chooses the way of obedience and guidance, Allah does not push him forcibly towards deviation and disobedience; and if somebody is resolved to follow disobedience instead of the way of righteousness, it is not Allah's way to make him adopt the way of obedience and guidance forcibly. But this also is the truth that the person who chooses a particular way for himself, cannot follow it practically unless Allah provides for him the ways and means and creates for him the conditions which are necessary for following it. This is Allah's "grace and favour" without which no

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one's efforts can be meaningful and productive. Now, if a person is not at all interested in seeking Allah's grace for righteousness, but seeks His grace for adopting evil, he is given the same. And when he receives the grace for doing evil, he becomes temperamentally perverse accordingly and the course of his action and effort goes on becoming crooked until at last the capability to do and accept good in him is gradually lost and destroyed. This is what is meant by, "when they adopted perverseness, Allah caused their hearts to become perverse." In this state it is against the law of Allah that the one who wants to adopt deviation, and is actively and earnestly engaged in seeking it, and is expending all one's thought and energy to move further and further on towards it, should be forcibly turned towards guidance, for such an action would negate the object of the test and trial, for which man has been granted the freedom of choice in the world. For if a man adopts righteousness through such guidance, there is no reason why he should be entitled to any reward whatever. Rather in such a case, the one who was not guided forcibly and was left in deviation on that account, should not be subjected to any punishment, for the responsibility for his deviation would lie on Allah, and at the time of his accountability in the Hereafter, he could present the argument : "When there existed the rule of granting guidance forcibly in the world, why was I deprived of that favour ?" This is the meaning of the words : "Allah does not guide the transgressors." That is, Allah does not grant the favour of adopting the way of obedience to those, who have chosen the way of sin and disobedience for themselves of their own free will.

6. This relates to the second disobedience of the children of Israel. The first disobedience they committed in the beginning of their great era of power and prosperity, and this second towards the very end of it, after which they came under the wrath and curse of God for ever and ever. The object of relating these two events here is to warn the Muslims of the consequences of adopting the attitude of disobedience towards their Prophet as the Israelites had adopted towards their Prophet.

7. This sentence has three meanings and all three are correct :

(1) "That I have not brought any new religion, but the same religion that the Prophet Moses (peace be upon him) had brought. I have not come to repudiate the Torah, but to confirm it just as the Messengers of God have always been confirming the Messengers who came before them. Therefore, there is no reason why you should hesitate to acknowledge my apostleship."

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(2) "I answer to the good news that is there in the Torah about my advent. Therefore, instead of opposing me you should receive and welcome me as the one whose coming had been foretold by the former Prophets."

(3) The third meaning becomes obvious when the sentence is read along with the sentence which follows it and it is this : "I confirm the good news given by the Torah about the coming of Allah's Messenger, named Ahmad (upon whom be Allah's peace and blessings), and give the good news of his coming myself." According to this third meaning, this saying of the Prophet Jesus (peace be on him) alludes to the good news which the Prophet Moses (peace be on him) had given to his people about the advent of the Holy Messenger of Allah (upon whom be Allah's peace). In it he says :

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him." (Deut. 18 : 15-19).

This is an express prophecy of the Torah, which applies to none but the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). In it the Prophet Moses is conveying to his people this direction of Allah : "I will raise up for you a Prophet from among your brethren". Obviously, the "brethren" of a nation cannot be a tribe or a family of the nation itself, but another nation to which it is related racially. If it had implied the coming of a Prophet from among the children of Israel themselves, the words would have been to the effect : "I shall raise up a Prophet for you from among yourselves." Hence, the "brethren of the Israelites" can inevitably imply the Ishmaelites, who are their relatives by lineage, being the children of the Prophet Abraham (peace be on him). Moreover, no Israelite Prophet can correspond to this prophecy for the reason also that not one but many Prophets appeared among the Israelites after the Prophet Moses and the Bible is replete with their history.

The other thing foretold in the prophecy is that the Prophet to be raised up would be "like unto the Prophet Moses". This obviously does not imply that he would resemble the Prophet Moses in physical features or circumstances of life, for in this respect no individual can ever be like another individual; it also does not mean the resemblance in the characteristics of Prophethood, for this characteristic is common to all those Prophets, who came after the Prophet Moses. Therefore, no Prophet can have this quality that he should be like unto him in this characteristic. Thus, resemblance in these two aspects becomes out of the question. The only aspect of resemblance on the basis of which the peculiarity of a Prophet of the future becomes understandable is that that Prophet should be a bearer of Divine Law like the Prophet Moses. And this peculiarity is found in none but the Prophet Muḥammad (upon whom be Allah's peace and blessings), for all the Prophets who appeared before him among the Israelites were the followers of the Law of Moses; none of them had brought a permanent Divine Law of his own.

This interpretation is further strengthened by these words of the prophecy: "According to all that thou (i.e. the Israelites) desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord thy God, neither let me see this great fire any more, that I die not. And the Lord said unto them, They have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth." In this passage Horeb means the mountain on which the Prophet Moses had received the Divine Law first of all, and the prayer that the Israelites made was: "If we are given a Divine Law in the furture, it should not be given us under the dreadful conditions like those which were created at the foot of Mt. Horeb while giving us the Law." These conditions have been mentioned both in the Qur'ān and in the Bible. (See Al-Baqarah ; 55, 56, 63; Al-A'rāf : 155, 171. Bible: Exodus, 19 ; 17-18). In answer to it, the Prophet Moses tells the Israelites: "Allah has granted your prayer. He says that He will raise up a Prophet for you, in whose mouth He will put His own words." That is, at the time of bestowing the new Divine Law, He will not create the dreadful conditions which were created at the foot of Mt. Horeb. Instead of that, Divine Words will be put in the mouth of the Prophet, who would be appointed to that office, and he will recite those Words before the people. A study of this explanation leaves no room for

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the doubt that the prophecy applies to another than the Prophet Muḥammad (upon whom be Allah's peace). Only he after the Prophet Moses has been granted an enduring and permanent Divine Law. At its bestowal no assembly of the people was called as was called of the Israelites at the foot of Mt. Horeb, and no such conditions were created during the time it was bestowed as were created in their case there.

8. This is a very important verse of the Qur'ān, which has been subjected to severe adverse criticism as well as treated with the worst kind of criminal dishonesty by the opponents of Islam, for it says that the Prophet Jesus (peace be on him) had given the good news of the coming of the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings) by name. Therefore, it is necessary that we study and discuss it in some detail.

(1) In this verse the name mentioned of the Holy Prophet (on whom be peace) is Aḥmad. Aḥmad has two meanings : the one who gives the highest praise to Allah, and the one who is most highly praised by others, or the one who is most worthy of praise among men. Authentic traditions confirm that this too was a well known name of the Holy Prophet (upon whom be peace). Muslim and Abü Da'ūd Ṭayālisī have related on the authority of Ḥaḍrat Abū Mūsā al-Ash'arī that the Holy Prophet said : "I am Muḥammad, I am Aḥmad, and I am the Assembler..." Other traditions on the subject have been related by Imām Mālik, Bukhārī, Muslim, Dāṛimī, Tirmidhī, and Nasā'ī from Ḥaḍrat Jubair bin Muṭ'im. This name of the Holy Prophet was well known among the Companions as is borne out by the poetry of Ḥaḍrat Ḥassān bin Thābit. (Verse cited is omitted).

It is also confirmed by history that the sacred name of the Holy Prophet was not only Muḥammad but also Aḥmad. Arabic literature bears evidence that nobody in Arabia had been named Aḥmad before the Holy Prophet, and after him innumerable people have been named Aḥmad and Ghulām Aḥmad (slave of Aḥmad) in the world. This is the greatest proof that since his Prophethood this name has been most well known among the people of his community. Had it not been a name of the Holy Prophet, to which Aḥmad's slavery did the parents, who named their children "Ghulām Aḥmad", assign them ?

(2) The Gospel of St. John bears evidence that at the advent of the Prophet Jesus Christ, the Israelites were awaiting the appearance of three persons : of the Christ, of Elias (i.e. the second coming

of the Prophet Elias) and of "that prophet". In the words of the Gospel :

"And this is the record of John (the Prophet John : Yaḥyā) when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou thát prophet ? And he answered, No. Then said they unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ? He said, I am the voice of one crying in the wilderness ! Make straight the way of the Lord as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?'' (John, 1 : 19-25)

These words expressly show that the Israelites were awaiting another Prophet besides the Prophet Christ and the Prophet Elias, and he was not the Prophet John. The belief about the coming of that Prophet was so well known and well established among the Israelites that a mere reference to him as "that prophet" was enough to call attention to him without any need to add : "The one who has been foretold in the Torah." Furthermore, it also shows that the advent of the prophet to whom they were referring was absolutely confirmed, for when these questions were asked of the Prophet John, he did not say that no other prophet was to come and therefore the questions were irrelevant.

(3) Consider now the predictions that have been cited in the Gospel of St. John from chapter 14 to chapter 16 continuously :

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him; for he dwelleth with you, and shall be in you." (14 : 16-17)

"These things have I spoken unto you, being yet present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (14 : 25-26)

"Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me." (14 : 30)

"But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me." (15 : 26)

"Nevertheless I tell you the truth : It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (16 : 7)

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak : and he will show you things to come. He shall glorify me : for he shall receive of mine, and shall show *it* unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall show *it* unto you." (16 : 12-15)

(4) In order to determine the exact meaning of these passages one should first know that the language spoken by the Prophet Jesus and his contemporary Palestinians was a dialect of the Aramaic language, called Syriac. More than 200 years before the birth of Jesus when the Seleucides came to power Hebrew had become extinct in this territory and been replaced by Syriac. Although under the influence of the Seleucide and then the Roman empires, Greek also had reached this area, it remained confined only to that class of the people, who after having access to the higher government circles, or in order to seek access to them, had become deeply Hellenized. The common Palestinians used a particular dialect of Syriac, the accents and pronunciations and idioms of which were different from the Syriac spoken in and around Damascus. The common people of the country were wholly unaware of Greek. So much so that when in A.D. 70 the Roman General Titus, after taking Jerusalem, addressed the citizens in Greek, he had to be translated into Syriac. This makes it evident that whatever the Prophet Jesus spoke to his disciples must necessarily be only in Syriac.

Secondly, one should know that all the four Gospels contained in the Bible were written by the Greek-speaking Christians, who had entered Christianity after the Prophet Jesus. The traditions of the sayings and acts of the Prophet Jesus reached them through the Syriac speaking Christians not in the written form but as oral traditions, and they translated these Syriac traditions into their own language and incorporated them in their books. None of the extant Gospels was written before A.D. 70; the Gospel of St. John was com-

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piled a century after the Prophet Jesus probably in Ephesus, a city in Asia Minor. Moreover, no original copy even of these Gospels in Greek, in which these were originally written, exists. None of the Greek manuscripts that have been discovered and collected from here and there and which all belong to the period before the invention of printing dates before the 4th century. Therefore, it is difficult to say what changes might have taken place in these during the first three centuries. What makes it particularly doubtful is that the Christians have been regarding it as quite lawful to temper with their Gospels intentionally as and when they liked. The author of the article "Bible" in *Encyclopaedia Britannica* (Ed. 1973) writes :

"The main source of the evidence and of the variations are the manuscripts of the N.T., dating from the 2nd to the 10th century or even later. In the process of copying, these manuscripts underwent the revisions that necessitate textual criticism. Some of these revisions were unintentional, as the scribe skipped a word or a line or as he mistook one character for another. Other revisions came from the desire of the scribe to harmonize the text of one Gospel with another or of one Testament with the other, or from his pious wish to "correct" or clarify the text at another point. But now that variations in the text exist, collection of the manuscripts is a difficult task." (See "Bible" in *Encyclopaedia Britannica*, 1973).

Under such conditions as these, it is very difficult to say with absolute certainty that the sayings of the Prophet Jesus (peace be on him) found in the Gospels, have been preserved, reproduced and cited faithfully and accurately, and that no change has taken place anywhere.

The third and a very vital point is that even after the conquest by the Muslims, for about three centuries, the Palestine Christians retained Syriac, which was not replaced by Arabic until the 9th century A.D. The information that the Muslim scholars of the first three centuries obtained through the Syriac speaking Christians about the Christian traditions, should be more authentic and reliable than the information of those people whom it reached through translation after translation from Syriac into Greek and then from Greek into Latin. For there were greater chances of the original Syriac words spoken by the Prophet Jesus remaining preserved with the Palestinian Christians than with others.

(5) Keeping these un-deniable historical facts in mind let us consider the fact that in the passages cited from St. John's Gospel above, the Prophet Jesus (peace be on him) is giving the news about one

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coming after him, about whom he says : "He will be 'the prince of this world' (*Sarwar 'Ālam*), "he shall abide with you for ever," "he will guide you into all truth," and "he shall testify of me" (i.e. of Jesus himself). By interpolating words like "the Holy Ghost" and "the Spirit of truth", 'in the passages of St. John, every effort has been made to corrupt the real meaning, but despite that if these passages are read carefully, one can clearly see that the one whose coming has been foretold, will not be a spirit but a man, and an extraordinary man, whose teaching will be universal, all pervasive and enduring till the Last Day. For this particular person the word "*madadgār*" (helper) has been used in the Urdū translation, and the Greek word used in St John's original Gospel, according to the Christians, was Peracletus. But the Christian scholars themselves have been faced with great difficulties in determining its meaning. In the original Greek Paraclete has several meanings : to call to a particular place, to call for help, to warn, to tempt and incite, to implore and pray. Moreover, in Hellenic sense, it gives these meanings : to console, to give satisfaction, to encourage. Wherever this word has been used in the Bible, it does not fit in well with the context anywhere. Origen has translated it Consolator at some places and Deprecator at others. But the other commentators have rejected both these translations, for in the first place these are not correct according to Greek grammar; second, these meanings do not go well with context wherever this word has occurred in the passages. Some other translators have translated it Teacher, but this meaning too, cannot be derived from the Greek usage. Tertullian and Augustine have preferred the word Advocate, and some other scholars have adopted words like Assistant, Comforter, Consoler, etc. (See *Cyclopaedia of Biblical Literature*, under "Paracletus").

(6) Now, it is interesting to note that in Greek itself there is another word Periclytos, which means "the Praised One". This word is exactly synonymous with "Muḥammad". In pronunciation it closely resembles Paracletus. It cannot be a remote possibility that the Christians who have been used to making alterations in their religious books as and when they liked, might have effected a little variation in the spelling of this word in the prophecy related by St. John when they saw that it went against their set belief and creed. The original Greek Gospel composed by St. John does not exist either; therefore it is not possible to check which of the two words had actually been used in it.

(7) But the decision is not solely dependent on this as to which word had St. John actually used in Greck, for in any case that too was a translation and the Prophet Jesus' language, as we have explained above, was Palestinian Syriac. Therefore, the word that he might have used in his good news must necessarily be a Syriac word. Fortunately, we find that original Syriac word in the *Life of Muḥammad* by Ibn Hishām. Along with that we also come to know its synonymous Greek word from the same book. Ibn Hishām, on the authority of Ibn Isḥāq, has reproduced the complete translation of 15 : 23-27 and of 16 ; 1 of the Gospel according to Yuhannus (Yuḥanna : John), and has used the Syriac word *Munḥamanna* instead of the Greek Paraclete. Then, Ibn Isḥāq or Ibn Hishām has explained it thus : The *Munḥamanna* in Syriac means Muḥammad and in Greek the Paracletus. (Ibn Hishām, vol. I, p. 248).

Now, historically, the language of the common Palestinian Christians until the 9th century A.D. was Syriac. This land was included in the Islamic territories in the first half of the 7th century. Ibn Isḥāq died in 768 A.D. and Ibn Hishām in 828 A.D. This means that in the time of both the Palestinian Christians spoke Syriac, and for neither it was difficult to have contacts with the Christian subjects of their country. Moreover, in those days there also lived lacs of Greek speaking Christians in the Islamic territories. Therefore, it was also not difficult for them to find out which particular word of Greek was synonymous with a certain word of Syriac. Now, if in the translation reproduced by Ibn Isḥāq the Syriac word *Munḥamanna* has been used, and Ibn Isḥāq or Ibn Hishām has explained that its Arabic equivalent is Muḥammad and Greek Paracletus, there remains no room for the doubt that the Prophet Jesus had given the good news of the coming of the Holy Prophet himself by name. Along with that it also becomes known that in the Greek Gospel of John the word actually used was Periclytos, which the Christian scholars changed into Paracletus at some later time.

(8) Even an older historical evidence in this connection is the following tradition from Ḥaḍrat 'Abdullah bin Mas'ūd :

"When the Negus summoned the Emigrants from Makkah to his court and heard the teachings of the Holy Prophet (upon whom be Allah's peace) from Ḥaḍrat Ja'far bin Abī Ṭālib, he said : 'God bless you and him from whom you have come ! I bear witness that he is Messenger of Allah, and he is the same one whose mention we find in the Gospel, and the same one good news about whom had been

given by Jesus son of Mary.''' (Musnad Aḥmad). This has been related in *Ḥadith* from Ḥaḍrat Ja'far himself and also from Ḥaḍrat Umm Salamah. This not only proves that in the beginning of the 7th century the Negus knew that the Prophet Jesus had foretold the coming of a Prophet, but also that a clear pointer to "that prophet" existed in the Gospel on the basis of which the Negus did not take long to form the opinion that the Prophet Muḥammad (upon whom be Allah's peace and blessings) was that prophet. However, from this tradition one cannot know whether the source of information with the Negus about the good news given by the Prophet Jesus was this same Gospel of St. John, or whether there existed some other means also at that time for this information.

(9) The truth is that the four Gospels which the Christian Church has recognized as Canonical are neither an authentic means of knowing the Prophet Jesus' prophecies about the Holy Prophet nor are they a reliable source for knowing the correct biography and the original teachings of the Prophet Jesus himself, but by far the more trustworthy means for this is the Gospel of Barnabas which the Church has declared as heretical and apocryphal. The Christians have done whatever they could to conceal it, and it remained lost to the world for centuries. In the 16th century only one copy of its Italian translation existed in the library of Pope Sixtus V, and no one was allowed to read it. In the beginning of the 18th century it came into the hands of one John Toland. Then, changing different hands it found its way in 1738 into the Imperial Library of Vienna. In 1907 an English translation of this Italian manuscript was printed at the Clarendon Press, Oxford, but probably soon after its printing the Christian world realized that the book cut at the very root of the Faith which was attributed to the Prophet Jesus. Therefore, its printed copies were destroyed somehow, and then it never went into print any more. Another copy of it, a Spanish translation from the Italian manuscript, existed in the 18th century, which has been mentioned by George Sale in his Preface and Preliminary Discourse to the English translation of the Qur'ān. This too was made to disappear, and no trace of it exists anywhere today. I had a chance to see a photostat of the English translation published from Oxford and I have read it word by word. I feel that it is indeed a great blessing of which the Christians have kept themselves deprived only out of prejudice and stubbornness.

Wherever this Gospel is mentioned in Christian literature, it is condemned as a forged Gospel, which perhaps some Muslim has

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composed and ascribed to Barnabas. But this is a great falsehood which has been uttered only for the reason that it contains at several places clear prophecies about the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings). In the first place, a perusal of this Gospel shows that it could not have been written by a Muslim. Secondly, had it been written by a Muslim, it would have spread extensively among the Muslims and the writings of the Islamic scholars would have contained plentiful references to it. On the contrary, the Muslims had no knowledge of its existence before George Sale wrote his Preliminary Discourse to his translation of the Qur'ān. No mention of any kind is found of the Gospel of Barnabas in the books of the Muslim writers like Ṭabarī, Yaqūbī, Mas'ūdī, Al-Berunī, Ibn Ḥazm and others, who were fully conversant with Christian literature, when they discuss Christianity. The best catalogues of the books found in the libraries of the Islamic world were *Al-Fihrist* of Ibn an-Nadīm and *Kashf aẓ-Ẓunnūn* of Ḥājī-Khalīfah, and these too are without any mention of it. No Muslim scholar before the 19th century has ever mentioned the name of the Gospel of Barnabas. The third and most important argument to refute the claim that the Gospel has been written by a Muslim is that about 75 years before the birth of the Holy Prophet (peace be upon him), in the time of Pope Gelasius I, the list prepared of uncanonical books, which were banned for reading by a Papal decree also included the Gospel of Barnabas (Evangelium Barnabe). The question is: Who was the Muslim at that time, who forged this Gospel? The Christian scholars themselves have admitted that the Gospel of Barnabas remained prevalent in Syria, Spain, Egypt, etc. during the early days of Christianity for a long time and that it was banned as heretical in the 6th century.

(10) Before we reproduce the good news given by the Prophet Jesus about the advent of the Holy Prophet from this Gospel, it would be useful to introduce it briefly, so that the reader may know its importance and also understand why the Christians are so angry with it.

None of the writers of the four Gospels which have been included in the Bible as authentic and canonical, was a companion of the Prophet Jesus, and none of them has either made the claim that the information recorded by him in his Gospel was obtained from the companions of the Prophet Jesus. They have, in fact, made no mention of the sources from which they obtained their information, which could show whether the reporter himself witnessed the events

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and heard the sayings that he was describing or whether they reached him through one or more than one transmitters. On the contrary, the author of the Gospel of Barnabas states that he is one of the original twelve disciples of Jesus, that he followed Jesus from the beginning till the end, and that he is recording the events that he witnessed with his own eyes and the sayings that he heard with his own ears. Not only this. In the end of the book he says that on his departure from the world the Prophet Jesus had made him responsible for removing the prevalent misunderstandings about himself and for informing the world of the correct events.

Who was this Barnabas ? In the Acts of the Apostles a person so named is very frequently mentioned. He came of a Jewish family of Cyprus. He has been praised for his services in connection with the preaching of Christianity and rendering help and assistance to the followers of the Christ. But nowhere has it been told as to when he embraced Christianity; his name does not either appear in the list of the twelve original disciples, which has been given in the three Gospels. Therefore, one cannot say that the author of this Gospel is the same Barnabas or some other person. The list of the disciples given by Barnabas differs from the one given by Matthew and Mark only in two names : Thomas instead of whom Barnabas has given his own name and Simon the Canaanite instead of whom he has named Judas son of Jacob. In the Gospel of Luke this second name is also there. Therefore, it would be correct to assume that some time later only in order to exclude Barnabas from the disciples the name of Thomas was included so as to be rid of his Gospel. To effect such changes in their scriptures has never been anything unlawful with the Christian scholars.

If one goes through the Gospel with an unbiased mind and compares it with the four Gospels of the New Testament, one cannot help feeling that it is far superior to them. In it the events of the life of the Prophet Jesus (peace be on him) have been described in much greater detail, in a manner as though somebody was actually witnessing what was happening and was himself a partner in those events. As against the incoherent stories of the four Gospels this historical account is more coherent. From it one can fully well understand the series of events unfolding themselves. In it the teachings of the Prophet Jesus have been given in a clearer, more effective and expanded form than in the other Gospels. The themes of the Unity of God, refutation of polytheism, attributes of God, essence of worship and morality have been presented in a most

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forceful, rational and exhaustive way. In the other Gospels one does not find even a fraction of the instructive parables which clothe the themes. This Gospel also shows in much greater detail what wise methods the Prophet Jesus used for the teaching and training of his disciples. Anyone who has any acquaintance with the language, style and temperament of the Prophet Jesus will be compelled to admit after a perusal of this Gospel that it is not a fictitious document, which might have been forged in a later period. But the truth is that in it the Prophet Jesus appears before us in his true grandeur and glory much more conspicuously than anywhere in the four canonical Gospels. In it there is no trace of those contradictions which abound in the four Gospels in respect of his different sayings.

In the Gospel of Barnabas the life of the Prophet Jesus and his teachings are found precisely according to the life and teachings of a Prophet of God. He presents himself as a Prophet, and confirms all the former Prophets and Books. He clearly states that there is no other means of knowing the truth except through the teachings of the Prophets, and the one who abandons the Prophets, in fact, abandons God. He presents the doctrines of the Unity of God, Apostleship, and the Hereafter precisely as taught by all the Prophets. He exhorts the people to perform the Prayer, observe the Fast and pay the *Zakāt*. The description that Barnabas has given of his Prayers at a number of places shows that the times he observed for his Prayers were the same times of Fajr (Dawn), Ẓuhr (Early afternoon), 'Aṣr (Late afternoon), Maghrib, 'Ishā' (Late Evening) and Tuhajjud (Before Dawn), and he always performed his ablutions before the Prayer. He acknowledged David and Solomon as the Prophets, although the Jews and Christians have excluded them from the list of the Prophets. He regarded the Prophet Ishmael as the intended victim of the sacrifice, and he makes a Jewish rabbi admit that the intended victim was indeed the Prophet Ishmael, and not the Prophet Isaac, as the Israelites have made the people believe. His teachings about the Hereafter, Resurrection, Hell and Heaven are about the same as given in the Qur'ān.

(11) The reason why the Christians have become opponents of the Gospel of Barnabas is not that it contains clear and definite good news about the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings) at several places, for they had rejected this Gospel even before his birth. To understand the real cause of their anger a little further discussion is needed.

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The earliest followers of the Prophet Jesus (peace be on him) believed him only as a Prophet, followed the Mosaic Law, did not detach themselves from the other Israelites in the matter of beliefs, religious injunctions and rites of worship, and differed from the Jews only in that they had affirmed faith in the Prophet Jesus as the Messiah (the Christ) whereas the Jews had refused to acknowledge him as the Messiah. Later, when St. Paul entered this community, he started preaching and proclaiming this religion also to the Romans and the Greeks as well as other non-Jewish and non-Israelite communities. For this purpose he invented an altogether new religion, the beliefs, doctrines and injunctions of which were entirely different from those taught by the Prophet Jesus. This man had never met the Prophet Jesus but was a bitter enemy of him during his lifetime, and even remained an enemy of his followers for several years after him. Then, when he entered his community and started inventing a new religion, he did not cite any saying of Jesus as his authority but based everything on his own inspiration. The only object before him while framing the new religion was to make it acceptable to the gentile world. He declared that a Christian was free from all restrictions of the Jewish Law. He abolished all restrictions of the lawful and the unlawful in food. He repudiated the circumcision, which was particularly disagreeable to the non-Jewish world. So much so that he innovated the doctrine of the divinity of Christ and his being son of God and the Atonement for the original sin of mankind by dying on the Cross, for it immensely suited the polytheistic taste of the common man. The early followers of Christ resisted these innovations, but the flood gate opened by St. Paul caused a huge multitude of the non-Jewish Christians to enter this religion against whom the handful of true Christians could not stand for long. However, until about the end of the 3rd century A.D. there were still many people who denied the divinity of Christ. But in the beginning of the 4th century (in 325 A.D.) the Nicaea Council recognized the Pauline doctrines and admitted them as the basis of Christianity. Then the Roman Empire itself turned Christian and in the reign of Emperor Theodosius Christianity became the state religion. Consequently, all the books that clashed with this doctrine were declared as heretical, and only those books were held as canonical which agreed with it. In 367 A.D. for the first time a collection of reliable and accepted books was issued by an epistle of Athanaseus, which was ratified in 382 A.D. in a meeting under the presidentship of Pope Damasius. Towards the end of the 5th century Pope Gelasius confirming this collection as authentic also

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issued a list of the books which were "spurious", whereas no Christian scholar has ever made the claim that any of the Pauline doctrines which were made the criterion for declaring certain religious books as authentic and others as not authentic, had been taught by the Prophet Jesus himself. More than that, even in the Gospels which are admitted to the canonical collection no saying of the Prophet Jesus himself is recorded, which may confirm these doctrines.

The Gospel of Barnabas was included among the rejected books because it clashed with this official creed. Its author at the outset states that the object of his Gospel is :

> "To reform the ideas of those who, being deceived of Satan, under pretence of piety, are preaching most impious doctrine, calling Jesus son of God, repudiating the circumcision ordained of God for ever, and permitting every unclean meat : among whom also Paul hath been deceived."

He says that during the lifetime of Jesus, first of all the polytheistic Roman soldiers witnessing his miracles started calling him God and son of God. Then this epidemic infected the common Israelites also. At this Jesus was much grieved and upset. He repudiated this false belief about himself repeatedly and cursed those who spoke thus of him. Then he sent his disciples throughout Judaea to refute it and blessed them also with the ability to work the same miracles which issued from himself, so that the people be made to give up the false idea that the one who performed those miracles was God or son of God. In this connection he reproduces the full discourses of the Prophet Jesus in which he repudiated this false belief and tells how upset he was at the circulation of this mischief. Moreover, he strongly refutes the Pauline doctrine that Christ died on the Cross. He narrates as an eye-witness that when Judas Iscariot took money from the high priest and brought soldiers to have Jesus arrested, four angels at Allah Almighty's command carried him away and Judas was so changed in speech and in face as to be like Jesus. Thus, it was he who was put on the cross and not Jesus. Thus, this Gospel cuts at the root of Pauline Christianity and ratifies what the Qur'ān says in this regard, whereas 115 years before the revelation of the Qur'ān, the Christian priests had rejected it on acoount of these very assertions.

(12) The above discussion makes it abundantly clear that the Gospel of Barnabas is, in fact, a more reliable Gospel than the so-called canonical Gospels. It represents the Prophet Jesus' teachings and the events and deeds of his life and his sayings correctly; it

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is the Christian people's own misfortune that they have lost only because of their stubbornness the opportunity they were given to correct their beliefs and to know the real teachings of the Prophet Jesus. Now we can quote with full satisfaction the glad tidings about the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings), which Barnabas has reported from the Prophet Jesus. In these glad tidings at some places the Prophet Jesus mentions the Holy Prophet by name, at some he calls him *Rasūl-Allah* (Messenger of Allah), at some he uses the word "Messiah" for him, at some "Admirable", and at other places employs sentences which give the same meaning as: *Lā ilāha Ill-Allāh, Muḥammad ar-Rasūl-Allāh.* It is difficult for us to reproduce all pieces of the good news here, for they are scattered throughout the book in different wordings and in different contexts. We reproduce below only a few of them as specimen :

"For all the prophets, that are one hundred and forty-four thousand, whom God hath sent into the world have spoken darkly. But after me shall come the Splendour of all the prophets and holy ones, and shall shed light upon the darkness of all that the Prophets have said, because he is the messenger of God." (Ch. 17)

"The Levites and the scribes said : 'If thou be not the Messiah nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make thyself of more accouut than the Messiah ? ' Jesus answered : 'The miracles which God worketh by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the messenger of God whom ye call "Messiah", who was made before me, and shall come after me, and shall bring the word of truth, so that this faith shall have no end." (Ch. 42)

"Verily I say unto you, that every prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded." Continuing his speech with the disciples, the Prophet Jesus makes it clear that he will be born of the Ishmaelites. (Ch. 43)

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"I therefore say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance; he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: 'O Muḥammad, God be with thee, and may he make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of God." (Ch. 44)

"Jesus answered: 'Let not your heart be troubled, neither be ye fearful: for I have not created you, but God our creator who hath created you will protect you. As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that ye be not deceived, for many false prophets shall come, who shall take my words and contaminate my gospel.' Then said Andrew: 'Master, tell us some sign, that we may know him.' Jesus answered: 'He will not come in your time, but will come some years after you, when my gospel shall be annulled, insomuch that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger, over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. ... He shall come with truth more clear than that of all the prophets." (Ch. 72)

"For the promise of God was made in Jerusalem, in the temple of Solomon, and not elsewhere. But believe me, a time will come that God will give his mercy in another city, and in every place it will be possible to worship him in truth. And God in every place will have accepted true prayer with mercy. ... I am indeed sent to the house of Israel as a prophet of salvation; but after me shall come the Messiah, sent of God to all the world; for whom God

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hath made the world. And then through all the world will God be worshipped, and mercy received." (Ch. 82)

"Jesus answered : 'As God liveth, in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying : 'In thy seed will I bless all the tribes of the earth.' (Gen. 22 : 18) But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones : whereupon God will have mercy upon the world, and will send his messenger for whom he hath made all things; who shall come from the south with power, and shall destroy the idols with the idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words." (Ch. 96)

"The priest asked : 'After the coming of the messenger of God, shall other prophets come ?' Jesus answered : 'There shall not come after him true prophets sent by God, but there shall come a great number of false prophets, whereat I sorrow. For Satan shall raise them up by the just judgement of God, and they shall hide themselves under the pretext of my gospel." (Ch. 97)

"Then said the priest : 'How shall the Messiah be called, and what sign shall reveal his coming ?' Jesus answered : 'The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said : 'Wait Mohammad; for thy sake I will to create paradise, the world, and a great multitude of creatures whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whose shall curse thee shall be accursed. When I shall send thee into the world, I shall send thee as my messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail. Mohammad is his blessed name.' (Ch. 97)

Barnabas writes that on one occasion Jesus spoke to his disciples and said that one of them (who was to be Judas Iscariot) would sell him to the enemies for 30 pieces of gold. Then said :

"Whereupon I am sure that who shall sell me, will be slain in my name, for that God shall take me up from the earth, and shall change the appearance of the traitor so that every one shall believe

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him to be me; nevertheless when he dieth an evil death, I shall abide in that dishonour for a long time in the world. But when Mohammad shall come, the sacred messenger of God, that infamy shall be taken away. And this shall God do because I have confessed the truth of the Messiah; who shall give me this reward, that I shall be known to be alive and to be a stranger to that death of infamy.' (Ch. 112)

(To the disciples Jesus said :) "Verily I say unto you that if the truth had not been erased from the book of Moses, God would not have given to David our father the second. And if the book of David had not been contaminated, God would not have committed the Gospel to me; seeing that the Lord our God is unchangeable, and hath spoken but one message to all men. Wherefore, when the messenger of God shall come, he shall come to cleanse away all wherewith the ungodly have contaminated my book.' (Ch. 124)

In these clear and comprehensive prophecies there are only three things which at first sight appear to be doubtful. First, that in these and in several other passages of the Gospel of Barnabas the Prophet Jesus (peace be upon him) has denied his own self being the Messiah. Second, that not only in these but at many other places also in this Gospel the Holy Messenger's actual name "Muḥammad" has been mentioned, whereas this is not the way the Prophets make prophecies : they do not mention the actual name of the one coming in the future. Third, that in these the Holy Prophet (upon whom be Allah's peace) has been called the Messiah.

The answer to the first objection is that not only in the Gospel of Barnabas but in the Gospel according to Luke also it is mentioned that the Prophet Jesus had forbidden his disciples to call him the Christ (the Messiah). The words in Luke are : "He said unto them, But whom say ye that I am ? Peter answering said, The Christ of God. And he strictly charged them, and commanded them to tell no man that thing." (9 : 20-21) Probably the reason was that about the Messiah whom the Israelites were awaiting, they thought he would subdue the enemies of truth by the sword. Therefore, the Prophet Jesus (peace be on him) said that he was not that Messiah, but he would come after him.

The answer to the second objection is that no doubt in the extant Italian translation of Barnabas the Holy Prophet's name has beed written as "Mohammad", but no one knows through how many different languages has this book reached the Italian. Obvio-

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usly, the original Gospel of Barnabas must be in Syriac, because that was the language of Jesus and his companions. If the original book were extant, it could be seen what name of the Holy Prophet (upon whom be peace) was written in it. Now what one can assume is that originally the Prophet Jesus must have used the word ***Munḥamanna***, as we have explained above by citing Ibn Isḥāq's reference to St. John's Gospel. Then different translators may have translated it in their own languages. Later, probably some translator seeing that the name given in the prophecy was exactly synonymous with the word "Mohammad" may have written this very sacred name of the Holy Prophet. Therefore, the mere appearance of this name only is not enough to give rise to the doubt that the entire Gospel of Barnabas has been forged by a Muslim.

The answer to the third objection is that the word "Messiah" is an Israelite technical term, which has been used in the Qur'ān particularly for the Prophet Jesus for the reason that the Jews had denied his being the Messiah; otherwise it is neither a Qur'ānic term nor has it been used anywhere in the Qur'ān in the meaning of the Israelite term. Therefore, if the Prophet Jesus used the word Messiah for the Holy Prophet (peace be upon him), and the Qur'ān has not used this word for him, it is not right to conclude that the Gospel of Barnabas ascribes something to him which the Qur'ān denies. In fact, it was customary with the Israelites that when somebody or something was set aside for a sacred cause, the person or thing was anointed with the holy oil on the head and consecrated. This anointing with the oil was called *mash* in Hebrew, and the one thus anointed "*messiah*". Utensils were likewise anointed and set aside for use in the house of worship. The priests also were anointed when they were appointed to priesthood. The kings and the prophets too were anointed when they were designated to kingship or prophethood by God. Thus, according to the Bible, there have been many messiahs in the history of the Israelites. The Prophet Aaron was a messiah as a priest, Moses as a priest and a prophet, Saul as a king, David as a king and a prophet, Melchizedek as a king and a priest, and Al-Yas'a (Elisha) was a messiah as a prophet. Later, it was no longer regarded as necessary to appoint a person by anointing him with oil, but somebody's being appointed by God had become synonymous with being a messiah. For instance, in I Kings, it has been said that God commanded "the Prophet Elijah to anoint Hazael to be king over Syria, And Jehu the son of Nimshi

shalt thou anoint to be king over Israel : and Elisha the son of Shaphet of Abelmehola shalt thou anoint to be prophet in thy room." (19 : 15-16). None of these was anointed with oil. Their being commissioned by God amounted to their being anointed. Thus, according to the Israelite concept the word messiah was, in fact, synonymous with being "commissioned by God", and in this very meaning had the Prophet Jesus (peace be on him) used this word for the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings). For an explanation of the Israelite meaning of the word "messiah", see "Messiah" in *Cyclopaedia of Biblical Literature*).

9. The word *sehr* here does not mean magic but deception and fraud, which is also a well known meaning of this word in Arabic. Thus, the verse means : "When the Prophet whose coming had been foretold by the Prophet Jesus came with the clear signs of his prophethood, the Israelites and the followers of Jesus declared his claim to prophethood to be a deception and fraud."

10. "... forges ... against Allah" : declares the Prophet sent by Allah to be a false prophet and regards the Revelations of Allah to His Prophet as forged by the Prophet himself.

11. That is, there could be no greater injustice than that besides calling a true Prophet a false prophet, one should start hurling abuses on him and employing all sorts of lies and false allegations and slanders to defeat his mission although the Prophet is calling him to Allah's worship and His obedience.

12. One should bear in mind that these verses were sent down in A.H. 3 after the Battle of Uḥud, when Islam was confined only to the city of Madīnah, the Muslims were only a few thousands in number, and entire Arabia was bent upon wiping out this religion. The defeat that the Muslims had suffered at Uḥud, had sullied their image of power and the tribes of the surrounding areas had been emboldened. Under such conditions it was said : "No one will succeed in blowing out this Light of Allah, but it will shine forth in all fullness and spread throughout the world." This was a clear prediction which literally came true. Who could know apart from Allah at that time what was the future of Islam ? Human eyes could only see that it was a flickering candle and violent winds were blowing to put it out for ever.

13. "The *mushriks*" : those who combine the service of others with the service of Allah and mix other religions in the Religion of

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Allah; who are not prepared to see that the entire system of life is established on the obedience and guidance of One God; who insist that they will worship any deity they like and base their beliefs and morals and civilization on any philosophy and doctrine they please. As against the ways of such people, it is being said that the Messenger of Allah has not been sent to make a compromise with them, but with the object that he should cause the Guidance and Religion of Truth which he has brought from Allah to prevail ove all religion, i.e. every aspect of the way of life. This mission he has to accomplish in any case whether the disbelievers and polytheists like it or not, and whether they support it or resist it. This declaration has been made in the Qur'ān at two other places above, in Sūrah At-Taubah : 33 and Sūrah Al-Fatḥ : 28. Here it has been re-iterated for the third time. (For further explanation, see E.N. 32 of At-Taubah and E.N. 51 of Al-Fatḥ).

14. A bargain is something in which a person employs his wealth, time, labour and talent in order to earn a profit. In the same sense the Faith and *Jihād* in the cause of Allah have been called a bargain, as if to say: "If you exert all your powers and expend all your resources in the way of Allah, you will get the profits that are being mentioned in the following verses." This same theme has been expressed in At-Taubah : 111 in another way. (See E.N. 106 of At-Taubah).

15. When the believers are asked to believe, it automatically gives the meaning that they should become sincere Muslims : they should not rest content with oral profession of the Faith but should be ready and willing to make every sacrifice in the cause of their Faith.

16. That is, this bargain is far superior for them to every worldly bargain.

17. The actual profits of the bargain that they will attain in the eternal life of the Hereafter are : (1) Immunity from the punishment of Allah; (2) forgiveness of sins; and (3) entry into the Paradise the blessings of which are eternal and everlasting.

18. Although victory and success in the world is a great blessing of Allah, yet for the believer the thing of real importance is not this but the success of the Hereafter. That is why the gain of the worldly life has been mentioned as second and the result accruing in the Hereafter first.

وَ اُخْرٰى تُحِبُّوْنَهَا ؕ نَصْرٌ مِّنَ اللّٰهِ وَ فَتْحٌ قَرِيْبٌ ؕ وَ بَشِّرِ الْمُؤْمِنِيْنَ ﴿١٣﴾ يٰۤاَيُّهَا
الَّذِيْنَ اٰمَنُوْا كُوْنُوْۤا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ
اَنْصَارِيْۤ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّآئِفَةٌ مِّنْ
بَنِيْۤ اِسْرَآءِيْلَ وَ كَفَرَتْ طَّآئِفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰى عَدُوِّهِمْ
فَاَصْبَحُوْا ظٰهِرِيْنَ ﴿١٤﴾

ع ٢ ١٥ ١٠

14 O you who have believed ! Be helpers of Allah even as Jesus, son of Mary, had said to the disciples,[19] "Who will be my helpers (in calling) towards Allah?" and the disciples had answered, "We are helpers of Allah."[20] Then, some of the children of Israel believed and others disbelieved. So, We aided the believers against their enemies, and they alone became triumphant.[21]

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19. For the companions of the Prophet Jesus (peace be on him) the word "disciples" generally has been used in the Bible, but later the term "apostle" became prevalent for them among the Christians, not in the sense that they were God's apostles, but in the sense that the Prophet Jesus used to send them to different parts of Palestine as his preachers. Among the Jews this word was already in use for those who were sent to collect subscriptions for the Temple. However, the Qur'ānic term "*ḥawāri*" is better than both the Christian terms. The essence of this word is *ḥūr*, which means whiteness. The washerman is called *ḥawāri* because he whitens clothes by washing them. A pure and un-adulterated thing is also called *ḥawāri*. The flour from which bran has been sifted is known as *ḥuwwārā*. In this very meaning this word is used for a sincere friend and an unselfish supporter. Ibn Sayyidah says : "Anyone who exaggerates in helping another is his *ḥawārī*." (*Lisān al-'Arab*).

20. This is the last place in the Holy Qur'ān where those who exert themselves in calling the people to Allah's Religion and to cause it to become dominant over disbelief, have been called helpers of Allah. Before this, this very theme has been expressed in Āl-'Imrān : 52, Al-Ḥajj ; 40, Muḥammad : 7, Al-Ḥadīd ; 25 and

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Al-Ḥashr : 8 above, and we have explained these verses in E.N. 50 of Āl-'Imrān, E.N. 84 of Al-Ḥajj, E.N. 12 of Muḥammad, E.N. 47 of Al-Ḥadīd. Moreover, in E.N. 9 of Sūrah Muḥammad also light has been thrown on an aspect of this question. In spite of this some people seem to have the confusion that when Allah Almighty is All-Powerful, Self-Sufficient, and Independent of the help of all His creatures, how then can a man be a helper of Allah ? To remove this confusion we shall further explain this point here.

In fact, these people have not been called helpers of Allah for the reason that Allah, Lord of the worlds, (God forbid) stood in need of any help from some of His creatures, but because in the sphere of life in which Allah Himself has granted man freedom of belief and disbelief, obedience and disobedience, He does not will to make the people His believers and obedient servants by means of His power and might. Instead, He adopts the method of admonition and instruction to show them the right way through His Prophets and Books. The one who accepts this admonition and instruction willingly is a *Mu'min*, the one who submits practically to His Commands, is a *Muslim* and devout God-worshipper, the one who adopts an attitude of God-consciousness is a *Muttaqī*, the one who vies with others for good works is a *Muḥsin*, and over and above this, the one who starts working for the reformation of the people by means of the same method of admonition and instruction and for establishing the system of Allah's obedience instead of disbelief and wickedness, is declared by Allah as His own helper, as has been mentioned in clear words at several places in the verses cited above. If the object were to designate such people as helpers of Allah's Religion and not of Allah, the words would have been *anṣār-u dīn-Allah* and not *anṣār-Allah*, *yanṣurūna dīn-Allah* and not *yanṣurūn-Allah*, *intanṣurūna dīn-Allah* and not *in-tanṣurūn-Allah*. When in order to convey and express a theme; Allah has adopted one and the same style at several places, successively, it proves conclusively that the actual object is to designate these people as helpers of Allah. But this "helpfulness", God forbid, is not in the sense that these people fulfil some need of Allah for which He requires their help, but it is in the sense that these people participate in the cause which Allah wills to accomplish through His Prophets and His Books instead of His great power and might.

21. Those who disbelieved in Jesus Christ are the Jews, and those who believed in him are the Christians as well as the Muslims,

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and Allah granted both these domination over the disbelievers of Christ. This is meant to reassure the Muslims that just as the believers of Christ have dominated over his disbelievers in the past, so will the believers of the Prophet Muḥammad (upon whom be Allah's peace) prevail over his disbelievers.

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LXII

AL-JUMU'AH الجُمُعه

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بسم الله الرحمن الرحيم

LXII

AL-JUMU'AH الجُمُعه

INTRODUCTION

Name

It is derived from the sentence *idhā nūdiya-liṣ-ṣalāt-i min-yaum-il-Jumu'ati* of verse 9. Although in this Sūrah injunctions about the Friday congregational Prayer also have been given, yet "*Jumu'ah*" is not the title of its subject-matter as a whole, but this name too, like the names of other Sūrahs, is only a symbolic title.

Period of Revelation

The period of the revelation of the first section (vv. 1-8) is A.H. 7, and probably it was sent down on the occasion of the conquest of Khaiber or soon after

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it, Bukhārī, Muslim, Tirmidhī, Nasā'ī and Ibn Jarīr have related on the authority of Ḥaḍrat Abū Hurairah that he and other Companions were sitting in the Holy Prophet's assembly when these verses were revealed. About Abū Hurairah it is confirmed historically that he entered Islam after the truce of Ḥudaibiyah and before the conquest of Khaiber, and Khaiber was conquered, according to Ibn Hishām, in Muḥarram, and, according to Ibn Sa'd, in Jamādī al-Awwal, A.H. 7. Thus presumably Allah might have sent down these verses, addressing the Jews, when their last stronghold had fallen to the Muslims, or these might have been revealed when, seeing the fate of Khaiber, all the Jewish settlements of northern Ḥijāz had surrendered to the Islamic government.

The second section (vv. 9-11) was sent down shortly after the emigration, for the Holy Prophet (upon whom be Allah's peace) had established the Friday congregational Prayer on the 5th day after his arrival at Madīnah. The incident that has been referred to in the last verse of this section must have occurred at a time when the people had not yet received full training in the etiquette of religious congregations.

Theme and Subject-Matter

As we have explained above, the two sections of this Sūrah were sent down in two different periods. That is why their themes as well as their audiences are different. Although there is a kind of harmony between them on account of which they have been put together in one Sūrah, yet we should understand their themes separately before we consider the question of their harmony.

The first section was sent down at a time when all Jewish efforts to obstruct the message of Islam during

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the past six years had failed. First, in Madīnah as many as three of their powerful tribes had done whatever they could to frustrase the mission of the Holy Prophet, with the result that one of the tribes was completely exterminated and the other two were exiled. Then by intrigue and conspiracy they brought many of the Arab tribes together to advance on Madinah, but in the Battle of the Trench they were all repulsed. After this, Khaiber had become their stronghold, where a large number of the Jews expelled from Madīnah also had taken refuge. At the time these verses were revealed, that too was taken without any extraordinary effort, and the Jews at their own request agreed to live there as tenants of the Muslims. After this final defeat the Jewish power in Arabia came to an end. Then, Wād-il-Qurā, Fadak, Taimā', Tabūk, all surrendered one after the other, so much so that all Arabian Jews became subdued to the same Islam which they were not prepared to tolerate before. This was the occasion when Allah Almighty once again addressed them in this Sūrah, and probably this was the last and final address that was directed to them in the Qur'ān. In this they have been reminded of three things:

(1) "You refused to believe in this Messenger only because he was born among a people whom you contemptuously call the "gentiles". You were under the false delusion that the Messenger must necessarily belong to your own community You seemed to have been convinced that anyone who claimed to be a prophet from outside your community, must be an impostor, for this office had been reserved for your race, and a messenger could never be raised among the "gentiles". But among the same gentiles Allah has raised a Messenger who is reciting His Book in front of your very eyes, is purifying souls, and showing the Right Way to the people whose misdeeds are well known

to you. This is Allah's bounty, which He may bestow on anyone He may please. You have no monopoly over it so that He may bestow it over whomever you may please and may withhold it from whomever you may desire it to be withheld"

(2) "You had been made bearers of the Torah, but you did not understand your responsibility for it nor discharged it as you should have. You are like the donkey which is loaded with books, and which does not know what burden it is bearing. Rather you are worse than the donkey, for the donkey is devoid of sense, but you are intelligent. You not only shirk your responsibility of being bearers of Allah's book, but you do not even hesitate to deny Allah's revelations deliberately. Yet, you are under the delusion that you are Allah's favourites and the blessing of apostleship has been reserved for you alone. More than that, you seem to entertain the notion that whether you fulfil the demands of Allah's message or not, Allah in any case is bound not to make any other than you the bearer of His message."

(3) "If you really were Allah's favourites and you were sure of having a place of honour and high rank reserved with Him, you would not have feared death so much as to prefer a life of disgrace to death. It is only because of this fear of death that you have suffered humiliation after humiliation during the past few years. Your this condition is by itself a proof that you are fully conscious of your misdeeds, and your conscience is aware that if you die with these misdeeds, you will meet with a greater disgrace before Allah in the Hereafter than in this world."

This is the subject-matter of the first section. The second section that was sent down many years later, was appended to this Sūrah because in it Allah has

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bestowed Friday on the Muslims as against the Sabbath of the Jews, and Allah wanted to warn the Muslims not to treat their Friday as the Jews had treated their Sabbath. This section was sent down on an occasion when a trade caravan arrived in Madīnah right at the time of the Friday congregational service and hearing its din and drum the audience, except for 12 men, left the Prophet's Mosque and rushed out to the caravan, although the Holy Prophet (upon whom be Allah's peace) at that time was delivering the Sermon. Thereupon it was enjoined that after the call is sounded for the Friday Prayer all trade and business and other occupations become forbidden. The believers should then suspend every kind of transaction and hasten to the remembrance of Allah. However, when the Prayer is over, they have the right to disperse in the land to resume their normal occupations. This section could be made an independent Sūrah in view of the commandments that it contains about the congregational service on Friday, and could also be included in some other Sūrah, but, instead, it has been included here particularly in the verses in which the Jews have been warned of the causes of their evil end. Its wisdom in our opinion is the same as we have explained above.

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سُوْرَةُ الْجُمُعَة — مَدَنِيَّة (١١٠) — اٰيَاتُهَا ١١ — رُكُوْعَاتُهَا ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ﴿١﴾
هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَ
يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢﴾ وَّ
اٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ۗ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾ ذٰلِكَ فَضْلُ اللّٰهِ
يُؤْتِيْهِ مَنْ يَّشَآءُ ۗ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٤﴾ مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ
ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ۗ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ
كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٥﴾ قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا
اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهٗٓ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ۗ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٧﴾
قُلْ اِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٨﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ع ١١ ٨
نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ۗ ذٰلِكُمْ
خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٩﴾ فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَ
ابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿١٠﴾ وَاِذَا رَاَوْا
تِجَارَةً اَوْ لَهْوًا انْفَضُّوْٓا اِلَيْهَا وَتَرَكُوْكَ قَآئِمًا ۗ قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ ٢
اللَّهْوِ وَمِنَ التِّجَارَةِ ۗ وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ﴿١١﴾ ع ٢ ١٢

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AL-JUMU'AH الجُمعه

Verses : 11 *Revealed at Madinah*

In the name of Allah, the Compassionate, the Merciful.

Whatever is in the heavens and whatever is in the earth glorifies Allah—the Sovereign, the Holy, the All-Mighty and the All-Wise![1] 1

He it is Who has raised a Messenger among the gentiles[2] from among themselves, who recites to them His Revelations, purifies them and teaches them the Book and the Wisdom,[3] whereas before this they were indeed lost in manifest error.[4] And (the advent of the Messenger) is also for those others who have not yet joined them.[5] Allah is All-Mighty, All-Wise.[6] This is Allah's bounty; He bestows it on whomever He wills, and Allah is the Owner of supreme bounty. 2-4

The example of those who were entrusted with the burden of the Torah, and yet they failed to bear its burden,[7] is of a donkey[8] laden with books. Even worse is the example of those who have treated Allah's Revelations as false.[9] Allah does not guide such wrong-doers. 5

Say to them, "O you who have become Jews;[10] If you claim that you alone are Allah's favourites,[11] apart from all other people, then you should long for death if you be truthful."[12] But they will never wish for it because of the misdeeds they have committed,[13] and Allah knows full well these wrongdoers. Say to them, "The death from which you flee will certainly overtake you. Then you will be presented before Him, Who is the Knower of the hidden and the open, and He will tell you what you had been doing." 6-8

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9-10 O you who have believed, when the call is made to the Prayer on Friday,[14] hasten to the remembrance of Allah and leave off your trading.[15] This is better for you only if you knew. Then, when the Prayer is over, disperse in the land and seek Allah's bounty,[16] and remember Allah much ;[17] perhaps you may achieve success.[18]

11 And when th.y saw some merchandise and sport they broke off to it and left you standing.[19] Say to them, "That which is with Allah is far better than sport and business,[20] and Allah is the best of all providers."[21]

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1. For explanation, see E.N.'s 1, 2 of Sūrah Al-Ḥadīd, and E.N.'s 36, 37, 41 of Sūrah Al-Ḥashr above. This introduction bears a deep relevance to the theme that follows. In spite of the fact that the Jews of Arabia were witnessing clear signs of Apostleship in the person of the Holy Prophet (upon whom be Allah's peace) and his high character and works and in spite of the clear good news given by the Prophet Moses (peace be upon him) in the Torah, which only applied to him, they were denying him only because they did not want to acknowledge the prophethood of a person who did not belong to their own community and race. They openly proclaimed that they would believe only in that which had come to them, and would not accept any teaching, which came through a non-Israelite prophet, even if it was from God. For this attitude, in the following verses they have been reproved. Hence, the reason for beginning the discourse with the introductory sentence. First, it says that everything in the universe is glorifying Allah; that is, the entire universe testifies that Allah is free from all those faults and weaknesses because of which the Jews have formed the concept of their racial superiority. He is not related to anyone : He has nothing to do with favouritism : He treats all His creatures with equal justice, mercy and care. No particular race and nation is His favourite so that He may be bound to bless it whatever it may do ; and He is not prejudiced against any race or nation so that He may deprive it of His bounties even if it possesses all the good qualities. Then, it says that He is the Sovereign ; that is, no worldly power can restrict His authority and powers, as if to say : "You, O Jews, are His servants and subjects. It is not for you to decide whom He should appoint His Messenger, and whom He should not, for your guidance." Then it says that He is Holy ; that is, He is far exalted and glorified that His judgements may be

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mistaken. Human judgements may have mistakes but His decrees are perfect. In the end, two more attributes of Allah have been mentioned : that He is All-Mighty, i.e. none can fight Him and win ; and that He is All-Wise, i.e. whatever He does, it is always the very demand of wisdom, and His plans and designs are so well-planned that none in the world can hinder and frustate them.

2. Here the word *ummi* (gentile) has been used as a Jewish term and there is a subtle satire in it. The verse means : "The All-Mighty and All-Wise Allah has raised a Messenger among the Arabs whom the Jews contemptuously consider the gentiles and much below themselves. The Messenger has not risen of his own wish and will, but has been raised by Him Who is the Sovereign of the universe, Who is All-Mighty and All-Wise, Whose power can be resisted and opposed only to one's own loss and peril.

One should know that the word *ummi* has occurred in the Qur'ān at several places but in different meanings at different places. At one place it has been used for the people who do not possess any revealed scripture, which they may be following, as in Āl-'Imrān : 20, where it has been said : "Ask those who possess the Book and those who do not possess (*ummis*); 'Have you accepted Islam?' " Here, the *ummis* imply the Arab polythcists, and they have been regarded as a separate class from the followers of the Book, i.e. the Jews and the Christians. At another place, it has been used for the illiterate people among the Jews and Christians, who are ignorant of the Book of Allah, as in Al-Baqarah : 78 : "Among the Jews there are some illiterate people (*ummis*), who have no knowledge of the Book but are guided by mere conjecture and guess-work." At still another place, this word has been used purely as a Jewish term, which implies all the non-Jewish people, as in Āl-'Imrān : 75 : "(The actual cause of this dishonesty of theirs is that they say :) We are not to be called to account for our behaviour towards the non-Jews (*ummis*)." This third meaning of *ummi* is implied in the verse under discussion. It is a synonym of the Hebrew word *goyim*, which has been translated gentiles in the English Bible and implies all the non-Jewish or the non-Israelite people of the world.

But the real significance of this Jewish term cannot be understood only by this explanation of it. The Hebrew word *goyim* originally was used only in the meaning of a nation, but gradually the Jews reserved it first for the nation other than themselves, then they gave it the special meaning that all the nations other than the Jews were un-civilized, irreligious, unclean and contemptible; so much so that in

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its connotations of hatred and contempt this word even surpassed the Greek term 'barbarian' which they used for all the non-Greeks. In rabbinical literature, *goyim* are such contemptible people, who cannot be considered human, who cannot be made companions in a journey, who cannot be saved even if one of them is drowning. The Jews beleived that the Messiah of the future would destroy all the *goyim* and burn them to annihilation. (For further explanation, see E.N. 64 of Āl-'Imrān).

3. These characteristics of the Holy Prophet (upon whom be peace) have been mentioned at four places in the Qur'ān and everywhere with a different object. These have been mentioned in Al-Baqarah : 129 to tell the Arabs that the mission of the Prophet, which they were regarding as a calamity and affliction for themselves, was indeed a great blessing for which the Prophets Abraham and Ishmael (peace be upon them) had been praying for their childern. In Al-Baqarah : 151 these have been mentioned to exhort the Muslims to recognize the true worth of the Holy Prophet and to derive full benefit from the blessing which they had been granted in the form of his Apostleship. These have been re-iterated in Āl-'Imrān : 164 to make the hypocrites and the people of weak faith realize what great favour Allah had done them by raising His Messenger among them, and how foolish they were in not appreciating this. Now, here in this Sūrah these have been repeated for the fourth time with the object to tell the Jews : "The mission that Muhammad (upon whom be Allah's peace and blessing) is performing in front of you, is evidently the mission of a Messenger. He is reciting the Revelations of Allah, the language, themes and style of which testify that these are indeed Divine Revelations. He is purifying and reforming the lives of the people, cleansing their morals and habits and dealings of every evil element, and adorning them with the finest moral qualities. This is the same task which all the Prophets before him have been performing. Then he does not rest content only with the recitation of the Revelations, but he is making the people understand the real aim of the Divine Book by word and deed and by the practical model of his life and imparting to them the wisdom and knowledge which none but the Prophets have imparted so far. This very character and way of life and practical model is the conspicuous characteristic of the Prophets by which they are recognized. Then how stubborn you are that you refuse to recognize and believe in the Messenger whose truth is manifestly proved by his wonderful works

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only because Allah has not raised him among you but among the people whom you call the *ummīs* (gentiles).

4. This is another proof of the Holy Prophet's Apostleship, which has been presented to open eyes of the Jews. These people had been living in Arabia for centuries and no aspect of the religious, moral, social and cultural life of the Arabs was hidden from them. Referring to the state of their previous life it is being said : "You are an eye-witness of the revolution that has taken place in the life of this nation within a few years under the guidance and leadership of Muḥammad (upon whom be Allah's peace and blessings). You are fully aware of the condition in which these people were involved before embracing Islam : you are also aware of their transformation afterwards, and you are also witnessing the condition of those people of this very nation, who have not yet embraced Islam. Is the clear and manifest difference which even a blind man can perceive not enough to convince you that this revolution can be brought about by none but a Prophet"?.

5. That is, the Apostleship of Muḥammad (upon whom be Allah's peace and blessings) is not restricted only to the Arabs but is meant for other nations and races as well, who have not yet joined the believers, but are going to be born till the Last Day. The word *minhum* (of them) in the original can have two meanings : (1) "That those other people will be of the *ummīs*, i.e. the non-Israelite nations of the world :" and (2) "that they will be believers in Muḥammad (upon whom be Allah's peace and blessings), though they have not yet joined the believers, but will join them later on." Thus, this verse is one of those verses which explicitly state that the Message of the Holy Prophet (upon whom be peace) is meant for all mankind for ever. The other places where this theme has occurred in the Qur'ān are : Āl-'Imrān : 19. Al-A'rāf : 158, Al-Anbiyā' : 107, Al-Furqān : 1, Sabā : 28. (For further explanation, see E.N. 47 of Sūrah Sabā).

6. That is, it is a manifestation of Allah's own power and wisdom that among an un-civilized, un-lettered people He has raised a great Prophet, whose teachings are so revolutionary and contain such eternal and universal principles as can provide a sound basis for the whole of mankind to be a single unified community, which can obtain guidance from those principles for ever. An impostor, however hard he may have tried, could not have attained this position and rank. Not to speak of a backward people like the Arabs, even the most intelligent and talented man of the most advanced

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nation of the world cannot have the power that he may revolutionise a nation so completely, and then give such comprehensive principles to the world that all mankind may follow it as one community and be able to run a universal and all-pervasive system of one way of life and one civilization for ever. This is a miracle which has taken place only by Allah's power, and only Allah on the basis of His wisdom has chosen the person, the country and the nation for it.

7. This sentence has two meanings, a general meaning and a special meaning. The general meaning is that the people who were entrusted with the knowledge and practice of the Torah and with the responsibility of guiding the world according to it, neither understood this responsibility nor discharged it as they should have. The special meaning is : Being the bearers of the Torah these people should have been fore-most to join hands with the Messenger, good news about whose advent had been already given in the Torah, but, instead, they have been in the forefront to oppose him and have thus failed to fulfil the demand of the teaching of the Torah.

8. That is, just as a donkey loaded with books does not know what it is loaded with, so are these people loaded with the Torah and they do not know what this Book was sent for and what are its demands.

9. That is, they are even worse than a donkey, who is without sense and therefore excusable. But these people have intelligence ; they read and teach the Torah and are fully aware of its meaning. Yet they are turning away from its guidance and refusing wilfully to acknowledge and believe in the Prophet who even according to the Torah teaches the truth. They are guilty not because of ignorance but because of denying Allah's Revelation deliberately.

10. This point is noteworthy. It has not been said : "O Jews". but "O you who have become Jews, or who have adopted Judaism", the reason being that the way of life brought by the Prophet Moses (peace be on him) and the Prophets after and before him, was Islam itself. None of those Prophets was a Jew, nor had Judaism been born in their time, but Judaism as such came into being much later. It is ascribed to the tribe which descended from Judah, the fourth son of the Prophet Jacob (peace be upon him). When after the Prophet Solomon (peace be upon him) his kingdom broke into two parts, this tribe became ruler over the state which came to be known as Judaea. The other tribes of the Israelites established their separate state which became famous as Samaria. Then Assyria not only destroyed

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Samaria but also wiped out those Israelite tribes which had founded that state. After that only the descendents of Judah besides those of Benjamin remained who because of the predominance of the descendents of Judah, began to be called the "Jews". Judaism is the name of the framework of the doctrines, customs, and religious rules and regulations which the priests, rabbis and learned men of this race prepared according to their own ideas, theories and trends for many centuries. This framework started being shaped in the 4th century B.C. and continued to develop till the 5th century A.D. It contains a very small element of the Divine guidance brought by the Messengers of Allah, and even that element has been corrupted. That is why at many places in the Qur'ān they have been addressed as *alladhīna hādū* : "O you who have become Jews". All of these were not the Israelites but there were among them also converts who had embraced Judaism. Whenever in the Qur'ān the children of Israel have been addressed, the words used are : "O children of Israel", and where the followers of Judaism have been addressed, the words are : *alladhīna hādū* : "O you who have become Jews".

11. At several places in the Qur'ān their claim has been described in detail, as in Al-Baqarah : 111 : "They say : none shall enter Paradise unless he be a Jew", in Al-Baqarah : 80 : "The fire of Hell is not going to touch us, and even if it does at all, it will be only for a few days", and in Al-Mā'idah : 18: "We are the sons of Allah and His beloved ones." Some such claims are also found in the books of the Jews themselves. The world at least knows that they regard themselves as the chosen people of God, and cherish the false notion that God has a special relationship with them, which is not shared by any other human group or class.

12. This has been stated for the second time in the Qur'ān, addressing the Jews. First, in Al-Baqarah : 94-96, it was said : "Say to them : If the abode of the Hereafter with Allah is exclusively reserved for you and not for the rest of mankind, then you should long for death, if you are sincere in your claim. Believe it that they will never wish for it, for (they are fully aware of) what they have sent before them for the Hereafter. And Allah knows well the mentality of the transgressors. You will find that of all mankind, they are the greediest for life; any they are even greedier than the idolators. Each one of them longs to have a life of a thousand years, but a long life can by no means remove them away from the Doom, for Allah is watching whatever they are doing." Now the same thing has been repeated here. But this is not a mere repetition. In the verses

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of Al-Baqarah, it was said when no war had yet take place between the Muslims and the Jews. In this Sūrah it was reiterated at the time when after several battles their power in Arabia had been finally and absolutely crushed. These battles and their results proved by experience and observation that what had been said in Al-Baqarah was correct. In Madīnah and Khaiber the Jewish strength was much superior to that of the Muslims both in numbers and in resources. Then they had the pagans of Arabia and the hypocrites of Madīnah also as their allies who were bent upon wiping out the Muslims. But in spite of this great disparity in numbers the Muslims overwhelmed the Jews mainly because they were least afraid of dying for the cause of Allah ; they were rather fond of it, and would enter the battlefield fully prepared to embrace death. For they believed that they were fighting in the way of God and had complete faith that the one who fell martyr in His way would be blessed with Paradise. Contrary to this, the Jews were not prepared to fight and lay down their life for any cause, neither the cause of God, nor the cause of their nation, nor for their own self, properties and honour. They only loved to live, in whatever way or fashion it be. This had made them cowardly.

13. In other words, their flight from death is not without a reason. Whatever they may say, their consciences are fully aware of how they are behaving towards Allah and His Religion and what consequences can be expected of the misdeeds they are committing in the world. That is why they were afraid to appear at the Court of God.

14. Three things in this sentence are particularly noteworthy: (1) That it contains mention of the call to the Prayer ; (2) that the mention is of the call to such a Prayer as has to be performed particularly only on Fridays ; and (3) that these things have not been mentioned so as to suggest that the call is to be made for the Prayer and a particular Prayer is to be performed on Friday, but the style and context clearly show that the call to the Prayer and the particular Prayer were both already being performed and practised on Friday. The people, however, were being negligent in that on hearing the call to the Prayer they would not hasten to it but would remain occupied in their worldly activities and trade and business transactions. Therefore, Allah sent down this verse to make the people realize and appreciate the importance of the call and the Prayer and to exhort them to hasten to perform it as a duty. If these three things are considered deeply, they prove this truth absolutely that Allah enjoined on the Holy Prophet (upon whom be peace) certain Commands which were not revealed in the Qur'ān, and these

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Commands too were as obligatory as those revealed in the Qur'ān itself. The call to the Prayer is the same *adhān* which is being called the world over five times daily in every mosque. But neither its words have been stated anywere in the Qur'ān nor the method of calling the people to the Prayer has been taught. Its method was prescribed by the Holy Prophet (upon whom be peace). The Qur'ān has only confirmed it twice, here and in Al-Mā'idah : 58. Likewise, this particular Prayer of Friday, which the Muslims of the whole world are performing today has neither been enjoined in the Qur'ān nor its time and method of performance described anywhere. This me.hod too was prescribed by the Holy Prophet (upon whom be peace), and this verse of the Qur'ān was sent down only to stress its importance and obligatory nature. In spite of this express argument anyone who claims that the *Shari'ah* commandments are only those which have been stated in the Qur'ān, is not in fact a denier of the *Sunnah* but of the Qur'ān itself.

Before proceeding further, let us understand a few other things also about *Jumu'ah* (the Friday congregational Prayer) :

(1) *Jumu'ah* is an Islamic term. In the pre-Islamic days of ignorance the Arabs called it the 'Arūbah Day. In Islam when it was declared as a congregational day of the Muslims, it was re-named *Jumu'ah*. Although according to the historians, Ka'b bin Lu'ayy, or Quṣayy bin Kilāb, also had used this name for this day, for he used to hold an assembly of Quraish on this day (*Fatḥ-al-Bāri*), yet by this practice the ancient name did not change, and the common Arabs continued to call it the 'Arūbah Day. The real change took place when Islam gave it this new name.

(2) Before Islam, setting aside of a day in the week for worship and regarding it as an emblem of the community was prevalent among the followers of the earlier scriptures. Among the Jews the Sabbath (Saturday) had been fixed for this purpose, because on this day Allah had delivered the children of Israel from the bondage of the Pharaoh. In order to distinguish themselves from the Jews the Christians took Sunday as their distinctive emblem. Although it had neither been enjoined by the Prophet Jesus nor mentioned anywhere in the Gospel, yet the Christians believe that after his death on the Cross the Prophet Jesus had risen from the grave on this day and ascended to heaven. On this very basis the later Christians ordained it as the day of worship, and then in 321 A.D. the Roman Empire instituted it as a holiday by decree. In order to distinguish its

community from both these communities, Islam adopted Friday as the day of collective worship as against Saturday and Sunday.

(3) It is known from the tradition reported by Ḥaḍrat 'Abdullah bin Mas'ūd and Ḥaḍrat Abū Mas'ūd Anṣārī that the Friday congregational Prayer had been enjoined on the Holy Prophet (upon whom be peace) some time before the *hijrah* in Makkah itself. But at that time he could not act on it, for in Makkah it was not possible to perform any worship collectively. Therefore, he sent a written instruction to the people who had emigrated to Madīnah before him that they should establish the Friday congregational Prayer there. Thus, Ḥaḍrat Muṣ'ab bin 'Umair, the leader of the earliest emigrants, offered the first Friday Prayer at Madīnah with 12 followers. (Ṭabarānī, Dāraquṭnī). Ḥaḍrat Ka'b bin Mālik and Ibn Sīrīn have reported that even before this the Muslims of Madīnah had decided mutually, on their own initiative, that they would hold a collective service on one day in the week. For this purpose they had selected Friday as against the Sabbath of the Jews and Sunday of the Christians, and the first Friday Prayer was led by Ḥaḍrat As'ad bin Zurārah at the place of Banī Bayāḍah and 40 Muslims participated in it. (Musnad Aḥmad, Abū Da'ūd, Ibn Mājah, Ibn Ḥibbān, 'Abd bin Ḥumaid, 'Abdur Razzāq, Baihaqī). This shows that the Islamic taste and trend at that time was itself demanding that there should be a day on which maximum number of Muslims should gather together and worship collectively. And this also was a demand of the Islam itself that it should be a day other than Saturday and Sunday so that the symbol of the Muslim community should be distinctive from the emblems of the Jewish and the Christian communities. This was a wonderful manifestation of the Islamic trends and tastes of the Holy Prophet's Companions that many a time it so happened that even before a thing was enjoined their taste proclaimed that the spirit of Islam demanded its introduction.

(4) The establishment of the Friday congregational Prayer was one of the earliest things that the Holy Prophet (upon whom be peace) did after his emigration to Madīnah. After leaving Makkah he reached Qubā' on Monday and stayed there for four days. On the fifth day, which was a Friday, he proceeded to Madīnah. On the way at the place of Banī Sālim bin 'Auf time came for the Friday Prayer and he performed the first Friday congregational Prayer at this very place. (Ibn Hishām).

(5) The time appointed by the Holy Prophet (upon whom be Allah's peace) for this Prayer was after the declining of the sun, the same

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time which is for the Ẓuhr Prayer. The written instruction that he had sent to Ḥaḍrat Muṣ'ab bin 'Umair before the *hijrah* was : "Seek nearness to Allah by means of two *rak'ahs* of the Prayer when the sun declines after midday on Friday." (Dāraquṭnī). This same instruction he gave orally after *hijrah* as well as practically led the Friday Prayer at the same time. Traditions on this subject have been related on the authority of Ḥaḍrat Anas, Ḥaḍrat Salamah bin Akwa', Ḥaḍrat Zubair bin al-'Awwām, Ḥaḍrat Sahl bin Sa'd, Ḥaḍrat 'Abdullah bin Mas'ūd, Ḥaḍrat 'Ammār bin Yāsir and Ḥaḍrat Bilāl in the collections of *Ḥadith*, saying that the Holy Prophet used to perform the Friday Prayer after the declining of the sun. (Musnad Aḥmad, Bukhārī, Muslim, Abū Da'ūd, Nasā'i, Tirmidhī).

(6) This also is confirmed by his practice that on this day the Holy Prophet led the Friday congregational Prayer instead of the Ẓuhr Prayer, and this Prayer consisted of two *rak'ahs* and he gave the Sermon before it. This was the only difference between the Friday Prayer and the Ẓuhr Prayer on other days. Ḥaḍrat 'Umar says : "According to the command enjoined by the tongue of your Prophet (upon whom be Allah's peace) the traveller's Prayer consists of two *rak'ahs*, the Fajr Prayer consists of two *rak'ahs*, and the Friday Prayer consists of two *rak'ahs*. This is the complete, not the shortened, Prayer, and the Friday Prayer has been shortened only because of the Sermon."

(7) The call to the Prayer that has been mentioned here, implies the call that is made just before the Sermon, and not the call that is made much before the Sermon to announce that the prayer time has begun. There is a tradition in the *Ḥadith* from Ḥaḍrat Sā'ib bin Yazīd to the effect that in the time of the Holy Prophet there used to be only one call that was made after the *Imām* (leader in Prayer) had taken his seat on the pulpit. The same practice also continued in the time of Ḥaḍrat Abū Bakr and Ḥaḍrat 'Umar. Then, when population increased in the time of Ḥaḍrat 'Uthmān, he ordered another call to be made in the bazaar of Madīnah at his house, Az-Zaurā'. (Bukhārī, Adū Da'ūd, Nasā'ī, Ṭabarānī).

15. In this Command "remembrance" implies the Friday Sermon, for the first thing that the Holy Prophet (upon whom be peace) used to do after the call was to deliver the Sermon, and the Prayer he led always after delivering the Sermon. Ḥaḍrat Adū Hurairah has reported that the Holy Prophet (upon whom be peace) said : "The angels on Friday go on writing down the names of the people as they arrive. Then, when the Imām comes out to deliver the Sermon,

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they stop writing the names and turn their attention to the remembrance (i.e. the Sermon)." (Musnad Aḥmad, Bukhārī, Muslim, Abū Da'ūd, Tirmidhī, Nasā'i). This *Ḥadith* also shows that the remembrance implies the Sermon. The exhortation of the Qur'ān itself points to the same thing. First, it says: "Hasten to the remembrance of Allah" ; then a little below it says : "Then, when the Prayer is over, disperse in the land." This shows that on Friday the order of the service is that first there is the remembrance of Allah and then the Prayer. The commentators are also agreed that remembrance either implies the Sermon, or the Sermon and the Prayer both.

Using the word "*dhikr-Allah*" for the Sermon by itself gives the meaning that it should contain themes relevant to the remembrance of Allah ; for instance, praising and glorifying Allah, imploring Him to bless His Messenger, exhorting and instructing the audience to obey His Commands and follow His *Shari'ah*, commending His pious and righteous servants, etc. On this very basis, Zamakhsharī writes in *al-Kashshāf* : "Praising the wicked and tyrannical rulers in the Friday Sermon, or mentioning their names and praying for them, has nothing to do with the remembrance of Allah ; this would be the remembrance of Satan.

"Hasten to the remembrance of Allah" does not mean that one should come to the mosque running, but it means that one should make haste for it. The commentators are also agreed on this very meaning. "Hastening" according to them means that on hearing the call one should immediately start making preparations to attend the mosque. The *Ḥadith* even forbids coming to the mosque for the Prayer running. Ḥaḍrat Abū Hurairah has reported that the Holy Prophet (upon whom be Allah's peace) said : "When the Prayer has begun, one should come walking to it with calm and dignity, and not running. Then, one should join in whatever remains of the Prayer, and should make up whatever one has missed independently later." (*Ṣiḥāḥ Sittah*). Ḥaḍrat Abū Qatādah Anṣārī says : "Once we were offering the Prayer under the leadership of the Holy Prophet when suddenly we heard some people coming to join the Prayer running. When the Prayer was concluded, the Holy Prophet asked : What was the noise about ? They replied : We came running for the Prayer. The Holy Prophet said : Don't do that : whenever you come for the Prayer, come with calm and dignity. Join behind the Imām in whatever remains of the Prayer, and make up whatever you have missed independently." (Bukhārī, Muslim).

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"Leave off your trading" also includes every other worldly activity and business which prevent one from getting ready for the Prayer with full attention and care. "Buying and selling" has been particularly forbidden, for commerce flourished on Fridays. People from the surrounding areas gathered together at a central place, the merchants also arrived with their merchandise, and the people became occupied in buying the necessities of daily use. The prohibition however is not restricted only to buying and selling, but it applies to all other occupations as well. And since Allah has forbidden these, jurists of Islam are agreed that after the call has been sounded for the Friday Prayer all forms of trade, business and worldly occupation become forbidden.

This Command absolutely confirms the obligatory nature of the Friday Prayer. In the first place, the exhortation to hasten for it after one has heard the call, is by itself a proof of its being obligatory. Then, the prohibition of a lawful thing like trade and business at the time of the Prayer also shows that it is obligatory in nature. Moreover, the elimination of the obligatory Zuhr Prayer on Friday and its being replaced by the Friday Prayer, is a clear proof that it is obligatory in nature. For an obligatory duty becomes eliminated only when the duty replacing it is more important. This very thing has been supported in many *Ḥadiths*, in which the Holy Prophet (upon whom be Allah's peace) exhorted the Muslims in most emphatic words to attend the Friday Prayer and has declared it in clear words to be obligatory. Ḥaḍrat 'Abdullah bin Mas'ūd has reported that the Holy Prophet said : "I feel I should ask somebody to stand in my place to lead the Prayer, and I myself should go and set fire to the houses of the people who do not come for the Prayer." (Musnad Aḥmad, Bukhārī). Ḥaḍrat Abū Hurairah, Ḥaḍrat 'Abdullah bin 'Abbās and Ḥaḍrat 'Abdullah bin 'Umar say : "We heard the Holy Prophet say this in the Friday Sermon: The people should refrain from giving up the Friday Prayer ; otherwise Allah will seal up hearts and they will become totally heedless." (Musnad Aḥmad, Muslim, Nasā'ī). From the traditions reported by Ḥaḍrat Abū al-Ja'd Ḍamrī, Ḥaḍrat Jābir bin 'Abdullah and Ḥaḍrat 'Abdullah bin Abī Aufā from the Holy Prophet one comes to know that Allah seals up the heart of the person who abandons three Friday Prayers, one after the other, without a genuine reason and lawful excuse. Rather in one tradition the words are to the effect : "Allah turns the heart of such a one into the heart of a hypocrite." (Musnad Aḥmad, Abū Da'ūd, Nasā'ī, Tirmidhī, Ibn Mājah, Dārimī, Ḥākim, Ibn Ḥibbān, Bazzār, Ṭabarānī in *al-Kabīr*). Ḥaḍrat Jābir bin 'Abdullah says that the Holy

Prophet said : "From today till Resurrection the Friday Prayer is obligatory on you. Allah will neither bless nor set right the condition of the one who abandons it disregarding it or considering it an ordinary thing. Note it well : the Prayer of such a one will be no prayer at all, his *zakāt* will be no *zakāt* at all, his Ḥajj no Ḥajj, his fasing no fasting, and no good done by him will be good, until he repents. Then, for the one who repents, Allah is Most Forgiving." (Ibn Mājah, Bazzār). Another tradition, which is very close in meaning to this, has been cited by Ṭabarānī in *Ausat* from Ibn 'Umar. Furthemore, there are many traditions in which the Holy Prophet has declared the Friday Prayer as obligatory in clear words. Ḥaḍrat 'Abdullah bin 'Amr bin al-'Ās has related that the Holy Prophet said : "The Friday Prayer is obligatory on every person who hears the call to it." (Abū Da'ūd, Dāraquṭnī). Jābir bin 'Abdullah and Abū Sa'īd Khudrī say that he said in a Sermon : "Know that Allah has enjoined the Friday Prayer as a duty on you." (Baihaqī). However, he has exempted the women, children, slaves, the sick and the travellers from this duty. Ḥaḍrat Ḥafṣah has reported that the Holy Prophet said : "Attendance at the Friday Prayer is obligatory on every adult male." (Nasā'i). Ḥaḍrat Ṭāriq bin Shihāb's tradition contains this saying of the Holy Prophet : "The Friday congregational Prayer is obligatory on every Muslim except the slave, women, children and the sick." (Abū Da'ūd, Ḥākim). In the tradition of Ḥaḍrat Jābir bin 'Abdullah his words are to the effect : "Friday Prayer is obligatory on the person who believes in Allah and the Last Day unless it is a woman, or a traveller, or a slave, or a sick man." (Dāraquṭnī, Baihaqī). On account of these very exhortations of the Qur'ān and the *Ḥadīth*. the entire *Ummah* is agreed that the Friday congregational Prayer is of obligatory natu e.

16. This does not mean that after the Friday is over, it is obligatory to go in search of livelihood. but it only implies permission. As it was ordered to stop all worldly business as soon as the call was made for the Prayer, so it is allowed that after the Prayer is over, the people may disperse and resume or pursue whatever occupation or business they may like. It is just like the prohibition of hunting in the state of *iḥrām*, but after *iḥrām* is put off, one is told to hunt. (Al-Mā'idah : 2). That does not mean that one must hunt, but that one may hunt if one so likes. Or, for instance, in Sūrah An-Nisā', permission to marry more than one wife has been given, saying : "Marry two or three or four women whom you choose." Here, although the verb is in the imperative mood, no one has ṭaken

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it in the meaning of a command. This gives the principle that the imperative form of the verb does not always imply an obligation or command : it sometimes implies the permission and sometimes exercise of choice or preference. The context determines where it implies the command, where the permission and where Allah's approval of the act, and not that the act is obligatory. Immediately after this very sentence itself, it has been said : "And remember Allah much." Here also the verb is in the imperative mood, but obviously it implies exercise of one's choice and not that it is a duty or compulsion.

Here, another thing worthy of mention is that although in the Qur'ān Friday has not been declared a public holiday like the Jewish Sabbath and the Christian Sunday, yet no one can deny that Friday is a symbol of the Muslim community precisely in the same way as Saturday is a Jewish and Sunday a Christian symbol. And if declaring a day in the week a public holiday be a cultural necessity, then just as the Jews naturally select Saturday for it and the Christians Sunday, so a Muslim (if he has any Islamic feeling) will necessarily select only Friday for this purpose. The Christians did not even hesitate to impose their Sunday on some other countries, where Christian population was negligible. When the Jews established their state in Palestine, the first thing they did was to announce Saturday as the weekly holiday instead of Sunday. In prepartitioned India one conspicuous distinction between British India and the Muslim states was that in one part of the country Sunday was observed as a closed holiday and in the other Friday. However, where the Muslims lack Islamic values, they hold to Sunday even after attaining to sovereign power as we see in Pakistan. In case of excessive westernization Friday is replaced by Sunday as the weekly holiday as was done by Muṣṭafā Kamāl in Turkey.

17. "Remember Allah much" : "Do not forget Allah even when you are otherwise occupied ; but remember Him under all circumstances and remain conscious of Him at all times." (For explanation, see E.N. 63 of Sūrah Al-Aḥzāb).

18. At several places in the Qur'ān, after giving an instruction, or an admonition, or a command, words to the effect : "perhaps, you achieve success" or "perhaps you may be shown mercy" have been used. The use of "perhaps" on such occasions does not mean that Allah, God forbid, is entertaining a doubt, but it is in fact a royal style of address. It is just like a kindly master's giving out hope to his servants to continue doing their best so that they may achieve and

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win the desired goal and reward. It contains a subtle promise which fills the servant with hope and he carries out his duties and obligations with enthusiasm.

As the Commands pertaining to the Friday congregational Prayer come to an end here, it would be useful to give a resume of the injunctions that the four schools of juristic thought have derived from the Qur'ān, the *Ḥadīth*, traditions of the Companions of the Holy Prophet and the general principles of Islam.

According to the Ḥanafī school of thought, the time for the Friday Prayer is the same as for Ẓuhr Prayer. The Friday Prayer can neither be held before it nor after it. Business and trade become forbidden with the first call to the Prayer and not with the second call which is made after the Imām has taken his place on the pulpit, for the words of the Qur'ān in this regard are explicit and definite. Therefore, whichever call is made for the Friday Prayer after the declining of the sun when the Prayer time begins, the people should stop conducting business on hearing it. However, if a person has made a bargain at that time, it will not be void, but will only be a sin. The Friday Prayer cannot be held in every settlement but only in the *miṣr jāmi'*, which has been defined as a large town or city, where there are market places, adequate security arrangements, and which has large enough population so that if all the people upon whom attendance at the Friday Prayer is obligatory, gather together, they should be too many for the principal mosque to hold. The people who live outside the city will have to offer the Prayer in the city only in case the call to the Prayer reaches them, or if they live within six miles of the city. The Prayer may not necessarily be held in the mosque ; it may also be held in the open field and also on a ground which is outside the city but a part of it. The Friday Prayer can be validly held only in a place where any and every person may come to attend it without any hindrance. It will not be valid if it is held in a restricted place where every person is not allowed to join in no matter how many people may gather together. For the Prayer to be valid there should at least be three men (according to Imām Abū Ḥanīfah) beside the Imām, or two men including the Imām (according to Imāms Abū Yūsuf and Muḥammad), upon whom it is obligatory to attend the Friday Prayer. A person will be exempt from the Prayer if he is on a journey, or is so ill that he cannot walk to attend it, or is disabled of both the legs, or is blind (but according to Imām Abū Yūsuf and Imām Muḥammad, a blind person will be exempt from the Prayer duty only in case he does not find a man who can take

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him along for the Prayer), or he apprehends a danger to his life and honour, or an unbearable financial loss from a tyrant, or it is raining heavily and there is slush and rainwater on the way, or he is a prisoner. For the prisoner and the disabled, it is undesirable that they should perform the Ẓuhr Prayer on Friday in congregation. For those also who have missed the Friday Prayer it is undesirable to perform the Ẓuhr Prayer collectively. The sermon is one of the pre-requisites of the Friday Prayer to be valid, for the Holy Prophet (upon whom be peace) never performed the Friday Prayer without the Sermon ; the Sermon must necessarily precede the Prayer, and there should be two Sermons. From the time the Imām steps towards the pulpit for the sermon, every kind of speech becomes forbidden till he brings it to an end ; no prayer may be performed during it, whether one can hear the Imām at the place where one is sitting or not. (*Hedāyah* ; *Fatḥ ul-Qadīr* ; al-Jaṣṣāṣ : *Aḥkām al-Qur'ān* ; *Al-Fiqh 'alal-Madhāhib al-Arb'ah* ; *'Umdat al-Qārī*).

According to the Shāfe'īs the time of the Friday Prayer is the same as of the Ẓuhr Prayer. Trade and business become forbidden and hastening to the remembrance of Allah becomes obligatory from the time the second call is sounded, i.e. the call which is sounded after the Imām has taken his place on the pulpit. However, if a person carries out a transaction at this time, it does not become void. The Friday Prayer can be held in every such settlement among the permanent residents of which there are 40 such men upon whom it is incumbent to perform the Prayer. Attendance at the Friday Prayer is obligatory for those people of the suburbs whom the call may reach. The Friday service must be held within the bounds of the settlement, but it may not necessarily be held in the mosque. Thus, it is not obligatory for nomadic peoples who live in tents in the desert. For the Prayer to be valid there should at least be 40 such men including the Imām in the congregation upon whom the Prayer is incumbent. A person would be exempt from the Prayer if he is on a journey, or intends to stay at a place for four or less than four days provided that the journey is lawful, or he is old or sick and cannot go to attend the Prayer even by a conveyance, or is blind and does not find a man who can take him along for the Prayer, or apprehends danger to life or property or honour, or is a prisoner provided that this imprisonment has not been caused by his own crime. There should be two sermons before the Prayer. Although it is according to the *Sunnah* to sit quiet during the sermon, yet speech is not forbidden. For the person who is sitting close to the Imām so that he can hear the sermon, speech is disapproved, but he can

respond to a greeting, and can recite prayer on the Holy Prophet (upon whom be Allah's peace) aloud when he hears his name being mentioned. (*Mughni al-Muḥtāj* : *Al-Fiqh 'alal-Madhāhib al-Arb'ah*).

According to the Mālikīs, the Friday Prayer time begins from the declining of the sun and lasts till such time in the evening that the Sermon and the Prayer can be concluded before sunset. Business transactions become forbidden and hastening becomes obligatory with the second call. If a transaction takes place after it, it would be void and sinful. The Friday Prayer can be held in the settlements, residents of which live in permanent houses and do not migrate in the summer or the winter, and whose needs and requirements are met in the same settlements, and who can defend themselves on the basis of their strength. In temporary dwelling places the Friday Prayer cannot be established even though many people may be staying there and staying for long periods. Attendance at the Prayer is obligatory for the people who live within three miles of the settlement where the Prayer is held. The Prayer can be held only in the mosque, which is inside the settlement or adjoining it, and the building of which is not inferior to the houses of the common residents of the place. Some Mālikīs have also imposed the condition that the mosque should be roofed, and arrangements for offering collective Prayer five times daily should also exist in it. However, the better known view of the Mālikīs is that for the Prayer to be valid the mosque's being roofed is no pre-requisite. The Friday Prayer can also be held in a mosque which has been built only for the Friday Prayer and no arrangements exist in it for the five daily Prayers. For the Prayer to be valid there must at least be 12 other men, apart from the Imām, in the congregation upon whom the Friday Prayer is incumbent. A person would be exempt from it if he is on a journey, or intends to stay for less than four days at a place during the journey, or is so ill that he cannot come to the mosque, or has an ailing mother or father, or wife, or child, or he is nursing a stranger who has nobody else to nurse him, or has a close relative who is seriously ill, or at the point of death, or apprehends an unbearable loss to property, or a danger to his life or honour, or is hiding from fear of imprisonment, or punishment, provided that he is a wronged and oppressed person, or it is raining heavily and there is slush and rainwater on the way, or the weather is oppressive due to excessive heat or cold. The Prayer has to be preceded by two Sermons ; so much so that if the Sermon is given after the Prayer, the Prayer has to be repeated, and the Sermons must necessarily be delivered inside the mosque. It is forbidden to offer a voluntary Prayer after the Imām

has stepped towards the pulpit, [and to talk when the Sermon has begun, even if one is not hearing it. However, if the Imām indulges in meaningless and absurd things in the Sermon, or uses abusive language for a person who does not deserve it, or starts praising a person for whom praise is unlawful, or starts reciting something irrelevant to the Sermon, the people have the right to protest. Furthermore, it is reprehensible that a prayer be made in the Sermon for the temporal ruler, unless the Imām apprehends danger to his life. The Imām must necessarily be the same person who leads the Prayer ; if another person than the one who gave the Sermon led the Prayer it would be void. (*Ḥāshiyah ad-Dusūqī 'ala-sh-Sharḥ al-Kabīr*; Ibn Arabī, *Aḥkām al-Qur'ān*; *Al-Fiqh 'alal-Madhāhib al-Arb'ah*).

According to the Ḥanbalīs, the Friday Prayer time begins when the sun has risen about a spear's length high and lasts till the beginning of the 'Aṣr Prayer time in the afternoon, but performing the Prayer before the declining of the sun is just permissible but after it obligatory and meritorious. Business transactions become forbidden and hastening to the Prayer becomes obligatory with the second call. A transaction contracted after it has no effect in the law. The Prayer can be held only at a place where 40 men on whom the Friday Prayer is incumbent have permanently settled in houses (and not in tents) and are not nomadic tribesmen. For this purpose, it will not make any difference if the houses of the settlement or its different parts are scattered or compact ; if their combination is called by one name, it will be one settlement even if its different parts are miles apart. Attendance at the Prayer will be obligatory for the people who live within three miles of the settlement. The congregation should consist of 40 men including the Imām. The Prayer may not necessarily be performed in the mosque ; it may be performed in the open as well. A person will be exempt from it if he is on a journey and intends to stay in the settlement for four or less than four days, or is so ill that he cannot come to the mosque even by a conveyance, or is blind unless he can grope his way to the mosque ; (it is not obligatory for the blind man to come for the Prayer with another man's help), or he is prevented by extreme weather or heavy rain or slush and rainwater, or he is hiding to escape persecution or apprehends danger to life or honour, or fears an unbearable financial loss, The Prayer should be preceded by two Sermons. The person who is sitting so close to the Imām that he can hear him, is forbidden speech; however, the one sitting far away, who cannot hear the Sermon, can speak. The people have to sit quiet during the Sermon whether the

person delivering the Sermon is a just man or an unjust man. If 'Id falls on a Friday, the people who have performed the 'Id Prayer will be exempt from the Friday Prayer. In this matter, the viewpoint of the Ḥanbalīs is different from that of the other three Imāms. (*Ghāyat al-Muntahā* ; *Al-Fiqh 'alal-Madhāhib al-'Arb'ah*).

All jurists are agreed that if the person upon whom the Friday Prayer is not incumbent, joins in the Prayer, his Prayer would be valid, and he would be absolved from the Ẓuhr Prayer.

19. This is the incident because of which the commandments pertaining to the Friday congregational Prayer have been enjoined in the preceding verses. Its narrative as related in the collections of *Ḥadīth*, on the authority of Ḥaḍrat Jābir bin 'Abdullah, Ḥaḍrat 'Abdullah bin 'Abbās, Ḥaḍrat Abū Hurairah, Ḥaḍrat Abū Mālik, and Ḥasan Baṣrī, Ibn Zaid, Qatādah and Muqātil bin Ḥayyān is as follows: A trade caravan from Syria arrived in Madīnah right at the time of the Friday Prayer and its people started playing their drums to announce their arrival. The Holy Prophet (upon whom be Allah's peace) at that time was delivering the Sermon. Hearing the drum the people in the congregation became impatient and rushed out towards Baqī' where the caravan had halted, except for 12 men. The most authentic tradition in this narrative is of Ḥaḍrat Jābir bin 'Abdullah, which has been related by Imām Aḥmad, Bukhārī, Muslim, Tirmidhī, Abū 'Uwānah, 'Abd bin Ḥumaid, Abū Ya'lā and others through reliable channels. The only diversity is that in some traditions it is stated that the incident took place when the Prayer was in progress ; in others that it happened when the Holy Prophet was delivering the Sermon. However, what appears to be correct when the tradition of Ḥaḍrat Jābir and those of others are read together is that it happened during the Sermon. Where Ḥaḍrat Jābir says that it happened during the Friday Prayer, he in fact has used the word Friday Prayer for the combination of the Sermon and the Prayer. According to the tradition of Ḥaḍrat 'Abdullah bin 'Abbās, seven women had remained behind with 12 men. (Ibn Mardūyah). Qatādah says that one woman remained with 12 men. (Ibn Jarir, Ibn Abi Ḥātim). According to the tradition of Dāraquṭnī 40 individuāls remmained, of 'Abd bin Ḥumaid 7 individuals and of Farrā' 8 individuals. But all these are weak traditions. The tradition of Qatādah that such a thing happened thrice is also weak. (Ibn Jarīr) The anthentic tradition in this regard is of Ḥaḍrat Jābir, according to which the number of those who remained behind is stated to be 12. Apart from one tradition of Qaṭādah, all traditions of the other Companions and

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their followers agree that this happened only once. When read together different traditions about those who remained behind show that they included Ḥaḍrat Abū Bakr, Ḥaḍrat 'Umar, Ḥaḍrat 'Uthmān, Ḥaḍrat 'Alī, Ḥaḍrat 'Abdullah bin Mas'ūd, Ḥaḍrat 'Ammār bin Yāsir, Ḥaḍrat Sālim (slave of Ḥudhaifah) and Ḥaḍrat Jābir bin 'Abdullah. The tradition related by Ḥāfiẓ Abū Ya'lā from Ḥaḍrat Jabir bin 'Abdullah says that when the people rushed out like that and only 12 Companions were left behind, the Holy Prophet addressed them, saying: "By Him in Whose hand is my life, if all of you had left, and none had remained behind, this valley would have overflowed with fire." A theme resembling this has been cited by Ibn Mardūyah from Ḥaḍrat 'Abdullah bin 'Abbās and by Ibn Jarīr from Qatādah.

The Shi'ite scholars have used this incident also for taunting and finding fault with the Companions. They say that abandoning the Sermon and the Prayer by such a large number of the Companions for the sake of worldly gain and amusement is a proof that they preferred the world to the Hereafter. But this is a misplaced objection that can be raised only if one keeps ones eyes closed to realities. As a matter of fact, this incident took place just after the migration. At that time, on the one hand, the collective training of the Companions was in the initial stages, and on the other, the disbellevers of Makkah had subjected the people of Madīnah to a strict economic blockade because of which necessities of life had become scarce in the city. Ḥaḍrat Ḥasan Baṣrī says that the people at time were starving and the prices had risen abnormally high. (Ibn Jarīr). Under such conditions when a trade caravan arrived, the people rushed out to buy things of daily need lest these were sold out before the Prayer was concluded. This was a weakness and error which became suddenly manifest due to insufficient training and severity of the conditions. But whoever sees the sacrifices made by the Companions for the cause of Islam afterwards and sees what picty and righteousness they displayed in the matter of worship and dedication and dealings can never dare bring against them the allegation that they preferred the world to the Hereafter unless he himself bears malice against the Companions.

However, just as this incident does not support the critics of the Companions of the Holy Prophet, so it also does not support the ideas of those people who cherish exaggerated notions about them and claim that they never committed any error, or if they committed some, it should not be mentioned, for making mention of their error

and calling it an error is derogatory and it reduces one's reverence and respect for them, and its mention goes against the verses of the Qur'ān and the *Ḥadith*, which state that the Companions are Allah's favourite people and have already been forgiven all their errors and mistakes. All this is exaggeration for which there is no basis in the Qur'ān and the *Ḥadith*. Here, everyone can see for himself that Allah Himself has mentioned the error that happened to have been committed by a large number of the Companions, in the Book that will be read by the entire *Ummah* till Resurrectiun, and in the same Book which speaks of their having been forgiven and being chosen people of Allah. Then in the books of the *Ḥadith* and Commentary also details of this error have been described by all scholars, from the Companions to the major scholars among the followers of the *Sunnah*. Does it mean that Allah has made this mention in order to destroy the reverence for the same Companions whose reverence and esteem He wants to instil in all our hearts? And does it mean that the Companions and their followers and the traditionists and commentators have mentioned these details of this incident because they were unaware of the religious aspect of the matter which these zealots show and describe? And have the people who read Sūrah Al-Jumu'ah and study its commentary really lost reverence and esteem for the Companions from their hearts? If the answer to each of these questions is in the negative, and it is surely in the negative, then all those exaggerated ideas and notions, which some people express and show in regard to the reverence of the Holy Prophet's Companions, are erroneous.

The truth is that the Companions of the Holy Prophet were not supernatural beings ; they were only human born in this very world. Whatever they attained, they attained through the persistent training imparted by the Holy Prophet (upon whom be Allah's peace) over many years. The method of this training as we learn from the Qur'ān and the *Ḥadith* was; Whenever a weakness appeared in them, Allah and His Messenger turned immediate attention to it, and a programme of education and training was established to overcome and eradicate it. In the matter of this very Friday Prayer we see that when the incident of the trade caravan occurred, Allah sent down this section of the verses of Sūrah Al-Jumu'ah to administer warning and teach the etiquette of the Friday Service. Along with this the Holy Prophet (upon whom be Allah's peace) impressed on the people the importance of the obligatory nature of the Service continuously in his Sermons as explained in E.N. 15 above. All these instructions are

found in the *Ḥadith* in clear words. Ḥaḍrat Abū Sa'īd Khudrī says that the Holy Prophet said: "Every Muslim must have full bath on Friday, should clean his teeth, put on the best available clothes, and use perfume if possible." (Musnad Aḥmad, Bukhārī, Muslim, Abū Da'ūd, Nasā'ī). Ḥaḍrat Salmān Fārsī says that the Holy Prophet said: "The Muslim who has bath on Friday, cleans and purifies himself as far as possible, applies oil to his hair, or uses perfume if available, and comes to the mosque and takes his place without disturbing others, then offers the (voluntary) Prayer that Allah has destined for him, then listens quietly when the Imām speaks, he will have his sins and errors committed since the previous Friday forgiven." (Bukhārī, Musnad Aḥmad). Traditions containing almost the same theme have been reported by Ḥaḍrat Abū Ayūb Anṣātī, Ḥaḍrat Abū Hurairah and Ḥaḍrat Nubaishat al-Hudhalī also from the Holy Prophet. (Musnad Aḥmad, Bukhārī, Muslim, Abū Da'ūd, Tirmidhī, Ṭabarānī). Ḥaḍrat 'Abdullah bin 'Abbās says that the Holy Prophet said: "The person who speaks when the Imām is delivering the sermon, is like the donkey loaded with books, and the person who tells him to keep quiet has also rendered his own Prayer void." (Musnad Aḥmad). Ḥaḍrat Abū Hurairah says that the Holy Prophet said: "If on Friday during the Sermon you said to a person, 'keep quiet,' you too behaved wrong." (Bukhārī, Muslim, Nasā'ī, Tirmidhī, Abū Da'ūd). Traditions closely resembling this have been related by Imām Aḥmad, Adū Da'ūd and Ṭabarānī from Ḥaḍrat 'Alī and Ḥaḍrat Abū ad-Dardā'. To the person delivering the sermon also the Holy Prophet instructed that he should not deliver a lengthy sermon to try the people's patience. His own practice on Friday was that he gave brief Sermons and led short Prayers. Ḥaḍrat Jābir bin Samurah says that the Holy Prophet would never give a lengthy Sermon: he was always very brief." (Abū Da'ūd). Ḥaḍrat 'Abdullah bin Abī Aufā says: "The Holy Prophet's Sermon used to be shorter than the Prayer, and the Prayer a little longer than the Sermon." (Nasā'ī), According to Ḥaḍrat 'Ammār bIn Yāsir, the Holy Prophet said: "The prolongation of the Prayer and the brevity of the Sermon are a sign that the Imām has deep insight in religion." (Musnad Aḥmad, Muslim). Almost the same theme has Bazzār related from Ḥaḍrat 'Abdullah bin Mas'ūd. All this shows how the Holy Prophet taught the people the etiquette of the Friday congregational Service till it began to be performed in the unique manner unknown in the congregational worship of any other people in the world.

20. This sentence by itself shows what was the nature of the

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error committed by the Companions. God forbid, if it had been due to any weakness of the faith, or due to giving the world preference over the Hereafter, Allah's wrath and displeasure and reprimand would have been much severer. But since there was no such weakness, and whatever happened was only due to insufficient training, Allah first taught the people the etiquette of the Friday Service, then, after pointing out the error, promised them that the reward they would get with Allah for listening to the Sermon and performing the Prayer would be much greater than worldly gains and amusements.

21. That is, "Allah is by far the best of all those providers who become a means of providing sustenance in the world, though only metaphorically." Sentences such as this have occurred at several places in the Qur'ān. At some places Allah has been called "the best of Creators," at others "the best of Forgivers", "the best of Rulers", "the best of those who show mercy", or "the best of Helpers". At all these places the reference of providing, creating, forgiving showing mercy and offering help to the creatures is metaphorical, and to Allah real. It means that Allah is the best Provider, Creator, Forgiver, Helper and Bestower of Mercy of all those who appear to be giving you wages and means of sustenance, or who appear to be making things by their skill and workmanship, or who seem to be pardoning the errors of others, or showing mercy and helping others in this world.

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LXIII

AL-MUNĀFIQŪN المُنافِقُون

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

LXIII

AL-MUNĀFIQŪN الْمُنَافِقُوْن

INTRODUCTION

Name

The Sūrah takes its name from the sentence *Idhā jāā'kal-munāfiqūna* of verse 1. This is the name of the Sūrah as well as the title of its subject-matter, for in it a review has been made of the conduct and attitude of the hypocrites themselves.

Period of Revelation

As we shall explain below, this Sūrah was sent down either during the Holy Prophet's return journey from his campaign against Bani al-Muṣṭaliq, or immediately after his arrival back at Madinah, and we have established by argument and research in the Introduction to Sūraḥ An-Nūr that the campaign against Bani

al-Muṣṭaliq had taken place in Sha'bān A.H. 6. Thus, the date of the revelation of this Sūrah is determined precisely.

Historical Background

Before we mention the particular incident about which this Sūrah was sent down, it is necessary to have a look at the history of the hypocrites of Madīnah, for the incident that occurred on this occasion was not a chance happening but had a whole series of events behind it, which ultimately led up to it.

Before the Holy Prophet's emigration to Madīnah the tribes of the Aus and the Khazraj, fed up with their mutual rivalries and civil wars, had almost agreed on the leadership of one man and were making preparations to crown him their king. This was 'Abdullah bin Ubayy bin Salūl, the chief of the Khazraj. Muḥammad bin Isḥāq has stated that among the people of Khazraj his authority was never contested and never had the Aus and the Khazraj rallied to one man before this. (Ibn Hishām, vol. II, p. 234).

Such were the conditions when the voice of Islam reached Madīnah and the influential people of both the tribes started becoming Muslims. When before the Emigration, invitation was being extended to the Holy Prophet (upon whom be Allah's peace) to come to Madīnah, Ḥaḍrat 'Abbās bin 'Ubādah bin Naḍlah Anṣāri wanted to defer this invitation for the reason that 'Abdullah bin Ubayy also might join in the declaration of allegiance and invitation to the Holy Prophet, so that Madīnah might become the centre of Islam by common consent. But the delegation that arrived in Makkah to declare their allegiance did not give any importance to the proposal of 'Abbās bin 'Ubādah, and all its members, who included 75 men from both the

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tribes, became ready to invite the Holy Prophet in the face of every danger. (Ibn Hishām, vol. II, p. 89). We have given the details of this event in the Introduction to Sūrah Al-Anfāl.

Then, when the Holy Prophet arrived in Madinah, Islam had so deeply penetrated every house of the Anṣār that 'Abdullah bin Ubayy became helpless and did not see any other way to save his leadership than to become a Muslim himself. So, he entered Islam along with many of his followers from among the chiefs and leaders of both the tribes although their hearts were burning with rage from within. Ibn Ubayy in particular was filled with grief, for the Holy Prophet (upon whom be Allah's peace) had deprived him of his kingship. For several years his hypocritical faith and grief of being deprived of his kingdom manifested itself in different ways. On the one hand, when on Fridays the Holy Prophet (upon whom be Allah's peace) took his seat to deliver the Sermon, 'Abdullah bin Ubayy would stand up and say : "O people, the Messenger of Allah is present among you, by whom Allah has honoured you; therefore, you should support him and listen to what he says and obey him." (Ibn Hishām, vol. III, p. 111). On the other, his hypocricy was being exposed day by day and the true Muslims were realizing that he and his followers bore great malice against Islam, the Holy Prophet and the Muslims.

Once when the Holy Prophet was passing on the way 'Abdulláh bin Ubayy spoke to him in harsh words. When the Holy Prophet complained of it to Ḥaḍrat Sa'd bin 'Ubādah, he said: "O Messenger of Allah, don't be hard on him, for when Allah sent you to us we were making a diadem to crown him, and, by God, he thinks that you have robbed him of his kingdom." (Ibn Hisham, vol. II, pp. 237-238).

After the Battle of Badr when the Holy Prophet (upon whom be Allah's peace) invaded the Jewish tribe of Bani Qainuqā' on their breaking the agreement and unprovoked revolt, this man stood up in support of them, and holding the Holy Prophet by his armour, said : "These 700 fighters have been helping and protecting me against every enemy; would you cut them down in one morning? By God, I will not leave you until you pardon my clients." (Ibn Hishām, vol. III, pp. 51-52).

On the occasion of the Battle of Uḥud this man committed open treachery and withdrew from the battlefield with 300 of his companions. One should note that at this critical moment when he so acted, the Quraish had marched upon Madīnah with 3,000 troops and the Holy Prophet had marched out with only 1,000 men to resist them. Of these 1,000 this hypocrite broke away with 300 men and the Holy Prophet was left with only 700 men to meet 3,000 troops of the enemy in the field.

After this incident the common Muslims of Madīnah came to realize fully that he was certainly a hypocrite and his those Companions also were found who were his associates in hypocrisy. That is why when on the very first Friday, after the Battle of Uḥud, this man stood up as usual to make a speech before the Holy Prophet's Sermon, the people pulled at his garment, saying : "Sit down : you are not worthy to say such things." That was the first occasion in Madīnah when this man was publicly disgraced. Thereupon he was so filled with rage that he left the mosque jumping over the heads of the people. At the door of the Mosque some of the Anṣār said to him, "What are you doing? Go back and ask the Holy Prophet (upon whom be Allah's peace) to pray for your forgiveness." He retorted : "I do not

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want him to pray for my forgiveness." (Ibn Hishām, vol. III, p. III).

Then in A.H. 4 the Battle of Bani an-Naḍīr took place. On this occasion he and his companions supported the enemies of Islam even more openly. On the one side, the Holy Prophet (upon whom be Allah's peace) and his devoted Companions were preparing for war against their enemy, the Jews, and on the other, these hypocrites were secretly sending messages to the Jews to the effect : "Stand firm : we are with you: if you are attacked, we will help you, and if you are driven out, we too will go out with you." The secret of this intrigue was exposed by Allah Himself, as has been explained in Sūrah Al-Ḥashr : 11-17 above.

But in spite of being so exposed the reason why the Holy Prophet (upon whom be Allah's peace) was still treating him kindly was that he had a large band of the hypocrites behind him. Many of the chiefs of both the Aus and the Khazraj were his supporters. At least a third of the population of Madīnah consisted of his companions, as became manifest on the occasion of the Battle of Uḥud. Under such conditions it was not prudent to wage a war with these internal enemies combined with the external enemies. On this very account, in spite of being fully aware of their hypocrisy the Holy Prophet continued to deal with them according to their apparent profession of faith for a long time. On the other hand, these people too neither possessed the power nor the courage to fight the believers openly as disbelievers, or to join hands with an invader and face them in the battlefield. Apparently they were a strong band but inwardly they had the weakness which Allah has vividly portrayed in Sūrah Al-Ḥashr : 12-14. Therefore, they thought their well being lay only in posing as Muslims. They came to the mosque, offered the

prayers, gave away the *zakāt*, and would make tall oral claims to the faith, which the true Muslims never felt the need to do. They would offer a thousand justifications for each of their hypocritical acts by which they would try to deceive their compatriots, the Anṣār, into believing that they were with them. By these designs they were not only saving themselves from the disadvantages which could naturally accrue if they separated themselves from the Anṣār brotherhood, but also taking advantage of the opportunities to make mischief which were available to them as members of the Muslim brothehood.

These were the causes which enabled 'Abdullah bin Ubayy and like-minded hypocrites to get an opportunity to accompany the Holy Prophet (upon whom be Allah's peace) in his campaign against the Banī al-Muṣṭaliq, and they simultaneously engineered two great mischiefs which could shatter the Muslim unity to pieces. However, by virtue of the wonderful training in discipline that the Muslims had received through the pure teaching of the Qur'ān and the companionship of the Holy Prophet (upon whom be peace) both mischiefs were stopped in time, and the hypocrites themselves were disgraced instead. One of these was the mischief that has been mentioned in Sūrah An-Nūr above, and the other which has been mentioned in this Sūrah.

This incident has been related by Bukhāri, Muslim, Aḥmad, Nasā'ī, Tirmidhī, Baihaqī, Ṭabarānī, Ibn Mardūyah, 'Abdur Razzāq, Ibn Jarīr Ṭabarī, Ibn Sa'd and Muḥammad bin Isḥāq through many reliable channels. In some traditions the expedition in which it took place has not been named, and in others it has been connected with the Battle of Tabūk. But the authorities on the battles fought by the Holy Prophet and history are agreed that this incident took place on

the occasion of the campaign against the Bani al-Muṣṭaliq. The following seems to be the real story when all the traditions are read together :

When after crushing down the power of Bani al-Muṣṭaliq the Islamic army had made a halt in the settlement at the well of al-Muraisī, suddenly a dispute arose between two men on taking water from the well. One of them was Jehjāh bin Mas'ūd Ghifārī, a servant of Ḥaḍrat 'Umar appointed to lead his horse. The other was Sinān bin Wabar al-Juhanī,[1] whose tribe was an ally of a clan of the Khazraj. Harsh words between them led to fighting and Jehjāh kicked Sinān, which the Anṣār, on account of their ancient Yamanite tradition, took as a great insult and disgrace. At this Sinān called out the men of Anṣār and Jehjāh the Emigrants for help. Hearing about the quarrel Ibn Ubayy started inciting and calling the men of the Aus and the Khazraj to come out and help their ally. From the other side some Emigrants also came out. The dispute might have led to a fight between the Anṣār and the Muhājirīn themselves at the very place where they had just fought an enemy tribe jointly and crushing it had halted in its own territory. But hearing the noise the Holy Prophet (upon whom be peace) emerged and said : "What is this call of paganism? What have you to do with such a call? Leave it : it is a dirty thing."[2] Thereupon the leading men of the two sides met and settled the dispute; Sinān pardoned Jehjāh and peace was restored.

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1. Different names of the two men have been mentioned in different traditions. We have taken these names from the tradition related by Ibn Hishām.

2. This is an important thing that the Holy Prophet said on this occasion. One should understand it well in order to grasp the true spirit of Islam. The method taught by Islam is that if two men want to call the people to help solve their dispute, they should say : "O Muslims, come and help us; or O people, come to our

After this every person whose heart was disaffected came to 'Abdullah bin Ubayy and they all said to him, "Until now we had our hopes attached to you and you were protecting us, but now it seems you have become a helper of these paupers[1] against us." Ibn Ubayy was already enraged. These words made him burst out, thus : "This is what you have done to yourselves. You have given these people shelter in your country, and have divided your property among them. So much so that they have now become our rivals. Nothing so fits us and the paupers of Quraish (or the Companions of Muḥammad) as the ancient saying; 'Feed your dog to

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help." But if each of them calls out to the people in the name of his own separate tribe, brotherhood, race, colour or region, this would be the call of pre-Islamic paganisn, and if those who respond to this call do not realize who is the oppressor and who is the persecuted, and enter the conflict in support of the man of their own group instead of supporting the oppressed on the basis of justice and truth, this would be an act of paganism, which would cause great mischief. That is why the Holy Messenger of Allah (upon whom be peace) called it a dirty, abhorrent thing and said to the Muslims : "You have nothing to do with this call of paganism. You became a community on the basis of Islam ; how are you then being called in the name of the Anṣār and the Muhājirin and where are you rushing out in response to this call?" 'Allāma Suhaili has written in *Raud at-Unuf* : "The jurists of Islam regard giving out the call of paganism in a quarrel or dispute as a criminal offence. One section of them has proposed fifty lashes as punishment for it, another ten lashes and another says that the offence should be punished according to the circumstances. In some cases, only a reprimand would be enough, and in others the offender should be put in the prison, and if it is likely to cause more mischief, the offender should be whipped."

1. The hypocrites of Madinah dubbed all those people who were embracing Islam and migrating to Madīnah "*Jalābīb*", which literally means those who wear coarse clothes; but actually they used this word in the sense of paupers for the Emigrants in order to humiliate them.

fatten it and it will devour you.' If you hold back your property from them, they would go elsewhere. By God, when we return to Madinah, the honourable ones will drive out from it the mean ones."

Zaid bin Arqam, a young boy, also happened to be present in the assembly at that time. He heard this and mentioned it before his uncle, and his uncle who was one of the Anṣār chiefs went to the Holy Prophet (upon whom be peace) and told him the whole story. The Holy Prophet called Zaid and asked him what had happened and he repeated every word of what he had heard.[1] The Holy Prophet said, "Zaid, you are perhaps displeased with Ibn Ubayy; you might have been mistaken in hearing; you might have imagined Ibn Ubayy said this." But Zaid was sure and firm. He said, "No, I swear by God I have heard him say this and that." Thereupon the Holy Prophet called Ibn Ubayy, and he came and swore that he had not said any such thing. The people of the Anṣār also said : "Sir, a boy says this : he might have been mistaken in what he heard Ibn Ubayy is a venerable old man and our chief. Do not believe what a boy says against him." The elderly people of the tribe reproved Zaid also, who became depressed and held his peace. But the Holy Prophet knew Zaid as well as 'Abdullah bin Ubayy. Therefore, he fully understood what had actually happened.

When Ḥaḍrat 'Umar came to know of this, he came to the Holy Prophet and said: "Please allow me to put this hypocrite to the sword. Or, if you do not think

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1. The jurists have deduced this injunction from it : If the evil of a person is conveyed to another person for the sake of a religious, moral or national cause, it is not backbiting. The backbiting which has been forbidden in the *Sharī'ah* is that which is meant to sow seeds of discord between two persons or groups.

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it is fit to give me the permission you may tell[1] Mu'ādh bin Jabal, or 'Abbād bin Bishr, or Sa'd bin Mu'ādh, or Muḥammad bin Maslamah from among the Anṣār, to go and kill him." But the Holy Prophet said: "No, the people will say Muḥammad kills his own Companions." After this he ordered the people to set off immediately, although it was at a time when the Holy Prophet was not accustomed to travel. The forced march continued for 30 hours at a stretch so that the people became exhausted. Then he halted, and as soon as they touched the ground they fell asleep. This he did to distract their minds from what had happened at the well of al-Muraisī'. On the way Ḥaḍrat Usaid bin Ḥuḍair, an Anṣār chief, met the Holy Prophet, and said: "O Messenger of Allah, today you ordered the people to set off at a time which was disagreeable for travelling, a thing you have never done before." The Holy Prophet replied: "Have you not heard of what your friend said?" When he asked who he meant, the Holy Prophet replied: "'Abdullah bin Ubayy." He asked what he had said. The Holy Prophet answered: "He has asserted that when he returns to Madīnah the honourable ones will drive out from it the mean ones." He answered: "By God, O Messenger of Allah, you are the honourable one and he is the mean one; you will drive him out whenever you want to."

By and by the news spread among the Anṣār soldiers and it enraged them against Ibn Ubayy. The people advised him to go to the Holy Prophet (upon whom be Allah's peace) and request for his forgiveness, but he retorted: "You asked me to believe in him, and I

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1. Different names of the Anṣār elders have been mentioned in the traditions about whom Ḥaḍrat 'Umar had said that any of them might be asked to do the job if he himself could not be permitted to do it, being an Emigrant, for that could cause a greater mischief.

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believed in him; you asked me to pay the *zakāt* on my property, and I paid the *zakāt* too; now the only thing left is that I should bow down to Muḥammad." This further enraged the believing Anṣār and everyone started reproaching and cursing him roughly. When the caravan was about to enter Madīnah, 'Abullah, the son of 'Abdullah bin Ubayy, stood before his father with a drawn out sword, and said : "You had said that when you reached Madīnah, the honourable ones would drive out the mean ones. Now, you will know who is honourable : you or Allah and His Messenger. By God, you cannot enter Madīnah until the Messenger of Allah (upon whom be Allah's peace) permits you to enter." At this Ibn Ubayy cried out : "O people of Khazraj, look, my own son is preventing me from entering Madīnah." The people conveyed this news to the Holy Prophet, and he said : "Tell 'Abdullah to let his father come home." 'Abdullah said, "If this is the Holy Prophet's order, then you may enter." Thereupon the Holy Prophet said to Ḥaḍrat 'Umar : "Now what do you think, 'Umar? Had you killed him on the day when you asked my permission to kill him, many people would have trembled with rage. Today if I order them to kill him, they will kill him immediately." Ḥaḍrat 'Umar replied ; "By God, I realize there was greater wisdom behind what the Apostle of Allah said than what I said."[1]

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1. This throws light on two important questions of legal import. First, that if a person being a member of the Muslim community, adopts an attitude like Ibn Ubayy, he deserves to be put to death. Second, that if a person deserves to be put to death under the law, it does not mean that he must necessarily be put to death. Before taking such a decision it should be seen that his execution might not lead to greater mischief and trouble. Blind application of the law, regardless of the circumstances, sometimes produces results contrary to the object for which the law was enforced. If a hypo-

These were the circumstances under which this Sūrah was sent down most probably after the Holy Prophet's return to Madīnah.

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critical and mischievous person has a significant political following his punishment may be deferred if it is likely to lead to further mischief. It would rather be better to destroy the actual political power which causes him to commit mischief. This was the reason why the Holy Prophet did not punish 'Abdullah bin Ubayy even at the time when he had full power to do so, but he continued to treat him kindly till the power of the hypocrites in Madīnah was completely broken within the next two or three years.

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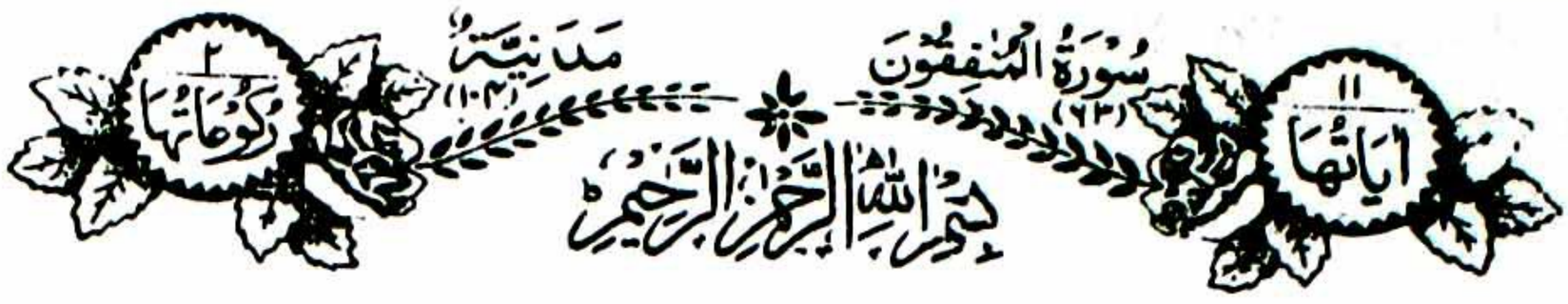

اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَاللّٰهُ يَعْلَمُ اِنَّكَ وقف لازم
لَرَسُوْلُهٗ ؕ وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ۚ﴿١﴾ اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً
فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿٢﴾ ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا
ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ﴿٣﴾ وَاِذَا رَاَيْتَهُمْ تُعْجِبُكَ
اَجْسَامُهُمْ ؕ وَاِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ؕ يَحْسَبُوْنَ
كُلَّ صَيْحَةٍ عَلَيْهِمْ ؕ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿٤﴾ وَ
اِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا رُءُوْسَهُمْ وَرَاَيْتَهُمْ يَصُدُّوْنَ
وَهُمْ مُّسْتَكْبِرُوْنَ ﴿٥﴾ سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ؕ لَنْ
يَّغْفِرَ اللّٰهُ لَهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿٦﴾ هُمُ الَّذِيْنَ يَقُوْلُوْنَ
لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ
وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ﴿٧﴾ يَقُوْلُوْنَ لَئِنْ رَّجَعْنَآ اِلَى الْمَدِيْنَةِ
لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ
الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴿٨﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ ١ ع ٨ ١٣
عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٩﴾ وَاَنْفِقُوْا مِنْ
مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِيْٓ
اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ﴿١٠﴾ وَلَنْ يُّؤَخِّرَ اللّٰهُ ٢
نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١١﴾ ٣ ع ١٤

LXIII

AL-MUNAFIQUN المُنافقُون

Verses : 11 *Revealed at Madinah*

In the name of Allah, the Compassionate, the Merciful.

O Prophet, when the hypocrites come to you, they say, "We bear witness that you are indeed Allah's Messenger." Yes, Allah knows that you are indeed His Messenger, but Allah bears witness that these hypocrites are utter liars.[1] They have made their oaths as a shield[2] and so they hinder themselves and others from the Way of Allah.[3] Evil indeed are the deeds that they do. This is because they believed and then they disbelieved. Therefore, a seal has been set on their hearts, and so they do not understand anything.[4] 1-3

And when you see them, their figures would look marvellous; when they speak you would love to listen to what they say.[5] But in reality they are like blocks of timber propped up against a wall.[6] They deem every shout to be directed against them.[7] They are the real enemies,[8] so beware of them.[9] May Allah destroy them[10]! How are they being perverted?[11] 4

And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness," they shake their heads and you see them turning away with arrogance.[12] O Prophet, whether you pray for their forgiveness, or not, it is the same for them. Allah shall never forgive them,[13] for Allah does not guide the transgressors.[14] 5-6

They are the same people who say, "Do not spend anything on the Companions of the Prophet so that they disperse," though Allah is the Owner of the treasures 7-8

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of the heavens and the earth, but the hypocrites do not understand. They say, "When we return to Madīnah, the honourable ones shall drive out from it the mean ones",[15] although honour belongs to Allah and His Messenger and the believers,[16] but the hypocrites do not know.

9-11 O you[17] who have believed, let not your possessions and your children distract you from the remembrance of Allah.[18] Those who do so shall indeed be the losers. Spend from the provisions that We have given you before death should come to any of you and then he should say, "O my Lord, why did You not reprieve me awhile that I should have given in charity and become of the righteous?" But Allah does not at all reprieve a person when his term comes to an end, and Allah is well aware of what you do.

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1. That is, "Although the thing they are uttering with the tongue is true by itself, it does not reflect their belief. Therefore, they lie when they say that they bear witness that you are a Messenger of Allah." Here, one should clearly understand that an evidence or witness is composed of two things : first, the actual thing to which one bears the witness; second, the concerned person's own belief about the thing to which he bears the witness. Now, if the thing by itself is true, and the belief of the bearer of witness also corresponds to what he says, he will be truthful in every respect. And if the thing in itself is false, but the bearer of the witness believes it to be right and true, he will be regarded as truthful in one way, for he is truthful in expressing his belief, and liar in another way, for the thing he is bearing witness to is by itself false. Contrary to this, if the thing by itself is true, but the belief of the bearer of the witness is opposed to it, he will be regarded as truthful because he is testifying to the right thing, and a liar because his own belief is contrary to what he is saying with the tongue. For instance, if a Believer states that Islam is a true religion, he is truthful in every respect, but if a Jew, while he is steadfast in his Judaism, states the same thing, he would be stating the right thing but his evidence would be regarded as false, for he is testifying against his faith and belief. And if he calls it a false religion, he would be uttering a false thing but he would be bearing a true witness according to his belief.

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2. That is, they use the oaths that they swear to convince others of their Islam and faith as a shield to save themselves from the wrath of the Muslims so that they do not treat them as they treat their open enemies.

These oaths may imply the oaths which they usually swore to convince others of their faith as well as those which they swore when they were caught committing some hypocritical act, and also those oaths which 'Abdullah bin Ubayy had sworn to contradict the report given by Ḥaḍrat Zaid bin Arqam. Besides these, there is another probability that Allah might have regarded this statement of theirs as an oath : "We bear witness that you are Allah's Messenger." This last probability has given rise to a dispute among the jurists, namely : If a person states something with the words : "I bear witness," will it be regarded as an oath or not ? Imām Abū Ḥanīfah and his companions (except Imām Zufar), Imām Sufyān Thaurī and Imām Auzā'i regard it as an oath (*yamīn* in the *Shari'ah* terminology). Imām Zufar says that it is not an oath. Two sayings from Imām Mālik have been reported in this connection : first, that it is an oath absolutely, and second, that if while saying : "I bear witness," his intention was to say : "By God, I bear witness," or "I bear witness before God," it would be a statement on oath, otherwise not. Imām Shāfe'ī says : "Even if the person says the words : "I bear witness before God," it would not be a statement made on oath, unless he uttered these words with the intention of swearing an oath." (Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*; Ibn al-'Arabi, *Aḥkām al-Qur'ān*).

3. The verb *ṣadd* in Arabic is transitive as well as intransitive. Therefore, *ṣaddū 'an sabīl-Allah* means : "They turn away from the Way of Allah," as well as : "they turn others away from the Way of Allah." According to the first meaning the verse would mean : "By means of these oaths they first plant themselves firmly among the Muslims and then invent ways to escape fulfilling demands of the faith and to avoid obedience to Allah and His Messenger." According to the second meaning it would mean : "They use their false oaths as a cover for committing evil deeds. Posing as Muslims they weaken the Muslim community from within : find out the secrets of the Muslims and convey these to their enemies, create doubts about Islam among the non-Muslims and use such devices for inspiring the simple Muslims with evil suggestions which a hypocrite in the guise of a Muslim only could do, for an open enemy of Islam cannot use them.

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4. In this verse "believing" means professing the faith in order to be counted among Muslims, and "disbelieving" means not to believe sincerely and to persist in disbelief as usual. The verse means to say that when they, after due thought, decided to adopt this hypocritical attitude instead of adopting either belief or disbelief plainly, Allah caused a seal to be set on their hearts and deprived them of the grace to adopt the attitude and conduct of a true, sincere and noble person. Now, their power of understanding has been lost, their moral sense has become dead, and while following this way they never even feel that their habit of always telling lies, their deceitful behaviour and the ever present contradictions between their word and deed is a wretched state in which they have involved themselves.

This is one of those verses in which the meaning of "causing a seal to be set on the heart of somebody by Allah" has been made clear. These people did not become hypocrites because Allah had set a seal on their hearts; so faith did not enter them, and they became hypocrites under compulsion. But, in fact, Allah set a seal on their hearts only when they decided to persist in disbelief in spite of professing the faith outwardly. Then, they were deprived of the capacity to believe sincerely and of the grace of the moral attitude resulting from it, and were helped to persist in the hypocrisy and hypocritical morals, which they had chosen to adopt for themselves.

5. Ḥadrat 'Abdullah bin 'Abbās has stated that 'Abdullah bin Ubayy was a strongly built, healthy, handsome and smooth-tongued person, and the same was the case with most of his companions. They were all the nobles of Madīnah. When they came to sit in the Holy Prophet's assembly, they would sit reclining on cushions against the walls and would talk agreeably and convincingly. From their outward appearance and manner of speech no one could imagine that those honourable people of the city would be so wretched and degraded in their character.

6. That is, "Those who sit reclining on cushions against the walls, are not men but pieces of timber. Comparing them to timber is meant to impiy that they are devoid of the moral sense which is the essence of humanity. Then, by comparing them to blocks of timber propped up against the wall, it has also been pointed out that they are absolutely worthless, for the timber would be useful only when it has been utilized in making of a ceiling, or a door-frame, or a piece of furniture. A block of timber that has just been placed against a wall serves no useful purpose at all."

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7. This brief sentence portrays the state of their guilty conscience. Since they fully well knew what game of hypocrisy they were playing under the screen of their superficial faith, they always remained in a state of alarm, thinking as to when the secret of their treason might be exposed, or the believers might feel disgusted with their evil deeds and machinations and take them to task for them. If ever a cry was raised anywhere in the city, or a noise was heard; they immediately grew alarmed and thought it was directed against themselves.

8, In other words, these hidden enemies are more dangerous than the open enemies.

9. That is, "Do not be deceived by their outward appearances. Beware of them, for they can deceive you any moment."

10. This is not a curse but a declaration of the verdict about them by Allah that they have become worthy of His punishment and He will certainly inflict His punishment on them. It is also possible that Allah may not have used these words in their literal sense but in the meaning of a curse and condemnation according to Arabic idiom.

11. It has not been pointed out as to who perverts them from belief to hypocrisy. This by itself makes it clear that there is not one but many factors responsible for their perversion. There is Satan, there are their evil friends, and there are their own selfish motives. Someone's wife or children become his motive, and someone is driven to perversion by the evil ones in his society, or by jealousy, spite and pride.

12. That is, they not only refuse to come to the Messenger to seek forgiveness, but also on hearing the invitation they shake their heads with arrogance and pride, and remain adamant, thinking that it would be disgraceful for them to approach the Messenger to seek forgiveness. This is a clear sign that they are not believers.

13. This thing was reiterated in Sūrah At-Taubah, which was sent down three years after Sūrah Al-Munāfiqūn, even in stronger words. In that Sūrah Allah, while addressing the Holy Prophet (upon whom be Allah's peace) said this about the hypocrites : "O Prophet (it will be all the same) whether you beg forgiveness for them or not, for Allah will not forgive them even if you beg forgiveness for them seventy times. This is because they have disbelieved in Allah and His Messenger, and Allah does not show

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guidance to the wrongdoers." (At-Taubah : 80). A little further on in that Sūrah it was again said : "And never perform the funeral prayer for anyone of them who dies nor stand at his grave, for they have denied Allah and His Messenger and died while they were transgressors." (At-Taubah : 84)

14. Two things have been stated in this verse. First, that the prayer of forgiveness can be beneficial only for those who are guided aright. Let alone a common man, even if Allah's Messenger himself prays for the forgiveness of the person, who has turned away from guidance and adopted the way of sin and transgression, instead of obedience, he cannot be forgiven. Second, that it is not Allah's way to bless with guidance those who do not seek His guidance. If a person himself turns away from Allah's guidance, rather shakes his head with arrogance and rejects the invitation when he is called towards guidance, Allah has no need that He should go after him with His guidance and implore him to come to the right path.

15. Ḥaḍrat Zaid bin Arqam says : "When I reported these words of 'Abdullah bin Ubayy to the Holy Prophet, and 'Abdullah bin Ubayy came and disowned them on oath, the elderly people of the Anṣār, and even my own uncle, reproved me for this; so much so that I felt that the Holy Prophet also had mistaken me for a liar and 'Abdullah bin Ubayy for a truthful person. This caused me great anguish and grief. Then, when these verses were revealed, the Holy Prophet called me, and taking hold of my ear, said : "The boy's ear was truthful : Allah has himself testified to what it had heard." (Ibn Jarīr. In Tirmidhī also there is a tradition on the same subject).

16. That is, "All honour belongs to Allah in virtue of His essence, to the Apostle in virtue of his Apostleship, and to the Believers in virtue of their faith. As for the disbelievers and the wicked people and the hypocrites, they have no share whatever in the real, true honour."

17. Now a word of admonition is being addressed to all those people, who have entered Islam, whether they are true and sincere believers, or those who profess the faith merely verbally. As we have explained at several places above, the words *alladhīna āmanū* in the Qur'ān are sometimes used to address the true believers and sometimes to address the hypocrites, for they profess the faith only with the tongue, and sometimes to address the Muslims of all kinds in general. The context itself shows which group is the audience at a particular place.

18. The mention of the possessions and the children, in particular, has been made, for man mostly turns away from the demands of the faith for the sake of their well-being and interests and becomes involved in hypocrisy, weakness of faith, or wickedness and disobedience; otherwise it implies everything of the world that allures and absorbs man so completely that he becomes heedless of the remembrance of God. This heedlessness in respect of the remembrance of God is indeed the root cause of all evil. If man only remembers that he is not free but the servant of One God, and that God is fully aware of all his actions and deeds, and he will be held accountable one day before Him for all his actions and deeds, he would never be involved in any deviation and wickedness, and if ever he commits an error due to a human weakness, he will immediately rectify it as soon as he comes to realize his wrongdoing and repent.

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LXIV

AT-TAGHĀBUN اَلتَّغَابُن

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

LXIV

AT-TAGHABUN التَّغَابُن

INTRODUCTION

Name

The Sūrah takes its name from the sentence *Dhālika yaum-ut-taghābun* of verse 9, thereby implying that it is the Sūrah in which the word *at-taghābun* has occurred.

Period of Revelation

Muqātil and Kalbī say that it was partly revealed at Makkah and partly at Madīnah. ' Ḥaḍrat 'Abdullah bin 'Abbās and 'Aṭā' bin Yasār say that vv. 1-13 were revealed at Makkah and vv. 14-18 at Madīnah. But the majority of commentators regard the whole of the Sūrah as a Madīnan Revelation. Although there is no internal

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evidence to help determine its exact period of revelation, yet a study of its subject-matter shows that it might probably have been sent down at an early stage at Madīnah. That is why it partly resembles the Makkan Sūrahs and partly the Madīnan Sūrahs.

Theme and Subject-Matter

The theme of this Sūrah is invitation to the Faith and obedience (to Allah) and the teaching of good morals. The sequence followed is that the first four verses are addressed to all men; verses 5-10 to those men, who do not believe in the invitation of the Qur'ān; and verses 11-18 to those who accept and believe in this invitation.

In the verses addressed to all men, they have been made aware in a few brief sentences of the four fundamental truths :

First, that the universe in which they live is not Godless, but its Creator, Master and Ruler is an All-Powerful God, and everything in it testifies to His being most Perfect and absolutely faultless.

Second, that the universe is not without purpose and wisdom, but its Creator has created it with truth : no one should be under the delusion that it is a mock-show, which began without a purpose and will come to an end without a purpose.

Third, that the excellent form that God has created you with and the choice that He has given you to choose between belief and unbelief is not a useless and meaningless activity so that it may be of no consequence whether you choose belief or unbelief. In fact, God is watching as to how you exercise your choice.

Fourth, that you have not been created irresponsible and un-answerable. You have to return ultimately to your Creator, and have to meet the Being Who is aware of everything in the universe, from Whom nothing is hidden, to Whom even the innermost thoughts of the minds are known.

After stating these four fundamental truths about the Universe and Man, the address turns to the people who adopted the way of unbelief, and their attention is drawn to a phenomenon which has persisted throughout human history, namely that nation after nation has arisen and ultimately gone to its doom. Man by his intellect and reason has been explaining this phenomenon in a thousand ways, but Allah tells the real truth and declares that the fundamental causes of the destruction of the nations were only two :

First, that they refused to believe in the Messengers whom He sent for their guidance, with the result that Allah too left them to themselves, and they invented their own philosophies of life and went on groping their way from one error to another.

Second, that they also rejected the doctrine of Hereafter, and thought this worldly life to be an end in itself, and that there was no life hereafter when they would have to render an account of their deeds before God. This corrupted their whole attitude towards life, and their impure morals and character so polluted the world that eventually the scourge of God itself had to descend and eliminate them from the scene.

After stating these two instructive truths of human history, the deniers of the message of Truth have been admonished to wake up and believe in Allah, His Messenger and the Light of Guidance that Allah has

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sent in the form of the Qur'ān if they want to avoid the fate met by the former peoples. Besides, they have been warned that the Day shall eventually come when all the former and the latter generations will be collected at one place and the fraud and embezzlement committed by each will be exposed before all mankind. ' Then the fate of each man will be decided finally on the basis as to who had adopted the path of the Faith and righteousness and who had followed the way of disbelief and denial of the Truth. The first group shall deserve eternal Paradise and the second shall be doomed to everlasting Hell.

Then, addressing those who adopt the way of the Faith, a few important instructions have been given :

First, that whatever affliction befalls a person in the world, it befalls him by Allah's leave. Whoever in this state of affliction remains steadfast to the Faith, Allah blesses his heart with guidance; otherwise although the affliction of the one who in confusion or bewilderment turns away from the path of the Faith, cannot be averted except by Allah's leave, yet he becomes involved in another, the greatest affliction of all, namely that his heart is deprived of the guidance of Allah.

Secondly, that the believer is not required to affirm the faith with the tongue only, but after the affirmation of the Faith he should practically obey Allah and His Messenger. If he turns away from obedience he would himself be responsible for his loss, for the Holy Messenger of Allah (upon whom be His peace) has become absolved from the responsibility after having delivered the message of Truth.

Thirdly, that the believer should place his trust in Allah alone and not in his own power or some other power of the world.

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Fourthly, that the worldly goods and children are a great trial and temptation for the believer, for it is their love which generally distracts man from the path of Faith and obedience. Therefore, the believers have to beware some of their children, and wives lest they become robbers for them on the Way of God directly or indirectly; and they should spend their wealth for the sake of God so that their self remains safe against the temptations of Satan.

Fifthly, that every man is responsible only to the extent of his power and ability. Allah does not demand that man should exert himself beyond his power and ability. However, the believer should try his best to live in fear of God as far as possible, and should see that he does not transgress the bounds set by Allah in his speech, conduct and dealings through his own negligence.

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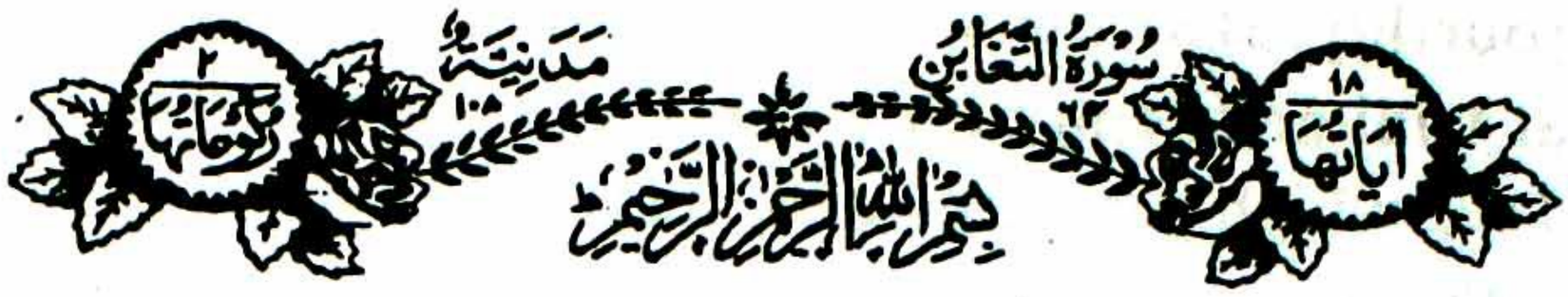

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۚ وَهُوَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝١ هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ ۭ وَ
اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝٢ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ
صُوَرَكُمْ ۚ وَاِلَيْهِ الْمَصِيْرُ ۝٣ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُسِرُّوْنَ
وَمَا تُعْلِنُوْنَ ۭ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٤ اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا
مِنْ قَبْلُ ۡ فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝٥ ذٰلِكَ بِاَنَّهٗ كَانَتْ
تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْٓا اَبَشَرٌ يَّهْدُوْنَنَا ۡ فَكَفَرُوْا وَتَوَلَّوْا وَّاسْتَغْنَى
اللّٰهُ ۭ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ۝٦ زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ۭ قُلْ بَلٰى وَرَبِّيْ
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۭ وَذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝٧ فَاٰمِنُوْا بِاللّٰهِ وَ
رَسُوْلِهٖ وَالنُّوْرِ الَّذِيْٓ اَنْزَلْنَا ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٨ يَوْمَ يَجْمَعُكُمْ
لِيَوْمِ الْجَمْعِ ۭ ذٰلِكَ يَوْمُ التَّغَابُنِ ۭ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّكَفِّرْ
عَنْهُ سَيِّاٰتِهٖ وَيُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ
ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝٩ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰۗىِٕكَ اَصْحٰبُ النَّارِ

LXIV

AT-TAGHABUN اَلتَّغابُن

Verses : 18 *Revealed at Madīnah*

In the name of Allah, the Compassionate, the Merciful.

1-4 **Whatever is in the heavens and whatever is in the earth is glorifying Allah.[1] His is the Sovereignty[2] and His the Praise[3] and He has power over all.[4] He it is Who created you; yet some of you are disbelievers and some are believers,[5] and Allah sees whatever you do.[6] He has created the heavens and the earth with the truth and has shaped you, and shaped you well, and to Him you have to return in the end.[7] He has the knowledge of everything in the heavens and the earth : He knows whatever you hide and whatever you reveal,[8] and He knows the very secrets of the hearts.[9]**

5-6 **Has not the news reached you of those who had disbelieved before this, and then tasted the evil results of their deeds? And in the Hereafter there awaits them a painful torment.[10] They deserved this fate because their Messengers came to them with clear Signs,[11] but they said, "Shall mere human beings show us guidance?"[12] So, they refused to believe and turned away; then Allah also became indifferent to them, and Allah is indeed Independent and worthy of all praise.[13]**

7 **The disbelievers assert that they shall never be raised up from death.[14] Say to them, "Nay, by my Lord! You shall certainly be raised up;[15] then certainly you shall be told what you have done (in the world),[16] and this is an easy thing for Allah to do."[17]**

8-10 **Therefore, believe in Allah and His Messenger and in the Light that We have sent down.[18] Allah is aware**

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of whatever you do. (You shall know this) when He will gather you together on the Day of Gathering.[19] That will be a Day of mutual Loss and Gain[20] among the people. Whoever believes in Allah and does good works,[21] Allah shall shake off his sins and will admit him into Gardens, underneath which canals will be flowing, to dwell therein for ever. This is the supreme success! And those who disbelieve and treat Our Revelations as false,[22] shall be the inhabitants of Hell to dwell therein for ever, and that is a most evil abode!

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1. For explanation, see E.N. 1 of the commentary on Sūrah Al-Ḥadīd. A study of the following theme by itself shows why the discourse has been begun with this sentence. What has been stated below about the Universe and Man is that Allah alone is their Creator, Master, Ruler, and He has not made this universe without purpose and wisdom, that Man has not been created and left irresponsible, so that he may act as he may please, and there should be nobody to call him to account, and that the Ruler of this universe is not a care-free and ignorant king so that he may have no knowledge of what is happening in his kingdom. The best introduction to this theme could be the same as has been couched in this brief sentence. In view of the context, the introduction means: In whichever direction you may turn your gaze, from the earth to the limitless vastnesses of the heavens, you will clearly see that everything from a particle to the great galaxies not only testifies to the existence of God but also bears evidence that its God is free from every defect, every weakness and error. Had there been the least probability of a defect or fault, weakness or deficiency, in His essence and attributes, in His acts and decrees, this perfect and wise system could not have come into being at all, nor continue to function so consistently and immutably from eternity to eternity.

2. That is, "The kingdom of the universe solely belongs to Him. He has not just created it and left it alone after giving it the initial push, but He alone is actually ruling over it every moment. No one else has any role or share whatever in this rule and sovereignty. If others possess temporarily and on a limited scale some powers of ownership or rule somewhere in the universe, these are not their personal powers, which they might have acquired by virtue

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of their own power, but these have been granted to them by Allah. They possess these powers as long as Allah wills, and they can be withdrawn as and when He so desires."

3. In other words, He alone is worthy of all praise. Whatever other being has any praiseworthy quality, it has been granted by Allah. And if *ḥamd* (praise) be taken in the sense of *shukr* (thankfulness), the meaning would be : In reality Allah alone is worthy of being thanked, for all good things in the world have been created by Him, and He alone is the real Benefactor of all kinds of creation. When we thank another being for favour, we thank it for the reason that Allah conveyed His blessing through it or him to us, otherwise neither the being itself is the creator of the blessing nor could it convey the blessing to us without Allah's permission and help.

4. That is, "He is the possessor of absolute power : He can do whatever He wills, there is no power to restrain or limit His Omnipotence."

5. It has four meanings and all are correct in their respective places :

First, that "He alone is your Creator, yet some of you deny His being the Creator and others acknowledge this truth." This meaning becomes obvious when the first and the second sentences are read together.

Second, that "He Himself has created you with the nature that if you choose to adopt unbelief, you may do so, and if you choose to affirm belief, you may do so. He has not compelled you to either accept or reject the Faith; therefore, you yourselves are responsible for your adopting belief or unbelief." This meaning is confirmed by the following sentence : "Allah sees whatever you do." That is, "By giving you this choice He has put you to the test, and He is watching how you exercise this choice."

The third meaning is: "He had created you with a sound, wholesome nature, which demanded that you should all adopt the way of the Faith, yet some of you adopted unbelief, which was opposed to the nature and purpose of their creation, and some of you adopted the way of the Faith, which was in conformity with their nature." This theme becomes obvious when this verse is read along with verse 30 of Sūrah Ar-Rūm, which says : "Set your face sincerely and truly towards Faith, and be steadfast on the Nature whereupon Allah has created mankind. There can be no alteration

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in the Nature made by Allah. This is the right and true Faith." And this very theme is explained by several *Ahadīth* in which the Holy Prophet (upon whom be Allah's peace) has repeatedly stated that every man has been created on true human nature; then polytheism and deviation befall him from outside." (For further explanation, see E.N.'s 42 to 47 of the commentary of Sūrah Ar-Rūm). Here, it may be pointed out that no Divine Book has ever presented the concept of man's being a sinner by birth, which Christianity has embraced as its fundamental doctrine for 1,500 years. Recently even Catholic scholars themselves have started expressing the view that there is no basis for this doctrine in the Bible. The famous German biblical scholar Rev. Herbert Haag, writes in his book, *Is Original Sin in Scripture*: "Among the earliest Christians, at least till the 3rd century A.D., there existed no such creed that man was a sinner by birth, and when this idea started spreading among the people, the Christian scholars continued to contradict it for two centuries. At last in the 5th century A.D. St Augustine by the power of his logic made this idea a part of the fundamental beliefs of Christianity: 'Mankind is heir to the original sin committed by Adam, and there is no way to salvation for man except through the Atonement made by Christ'."

The fourth meaning is: "Only Allah brought you into existence from non-existence: you were not, then you became. This was such a simple thing that if you had thought over it seriously and seen that life is the actual blessing through which you are benefiting by the other blessings in the world, none of you would have adopted the attitude of disbelief and rebellion against your Creator. But some of you did not give it due thought, or thought wrongly, and adopted the way of disbelief, and some others adopted the same way of belief and faith which was the very demand of correct thinking.

6. In this sentence "seeing" does not merely mean to see, but it automatically gives the meaning that man will be rewarded or punished according to his actions and deeds. It is just like a master's taking a person into service and then telling him: "I shall see how you perform your duties," which implies: "If you perform your duties well, I shall reward you fully; otherwise I shall call you to account for your negligence."

7. In this verse three things have been stated in their sequence, which are well connected logically:

First, it has been said that Allah has created this universe with the truth. When the word "with the truth" is spoken for a news, it means a true news; when it is spoken for a com-

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mand, it means a command based on justice ; when it is spoken for a statement, it means a correct statement ; and when it is used for an act, it implies an act which is wise, reasonable and useful. Now, *khalq* (to create) is an act; therefore, to say that the universe has been created with the truth, would inevitably mean that the universe has not been created for fun, but it is a serious work of a Wise Creator : everything in it has a rational object and purpose, and the element of its being purposeful is so evident that if a sensible person understands the nature of a thing well, it cannot be difficult for him to know the rational and wise purpose for which it has been created. All of modern science testifies that whenever man has succeeded in understanding the true nature of a thing by careful thought, research and investigation, he has also come to know eventually the purpose and object of its creation, and this understanding of its purpose has led him to countless inventions which are now being used in civilized human life. This could not be possible, had this universe been the plaything of a carefree person, devoid of any wisdom and purpose. (For further explanation, see E.N. 46 of Al-An'ām, E.N. 11 of Yūnus, E.N. 26 of Ibrāhīm, E.N. 6 of An-Naḥl, E.N.'s 15, 16 of Al-Anbiyā, E.N. 102 of Al-Mu'minūn, E.N. 75 of Al-'Ankabūt, E.N. 6 of Ar-Rūm, E.N. 34 of Ad-Dukhān, E.N. 28 of Al-Jāthiyah).

Secondly, it has been said that in this universe Allah has created man in the best shape. Shape here does not imply only man's face but his whole bodily structure; it also includes all those powers and abilities which man has been granted to function in this world. In both these aspects man has been given the best shape and form among the creatures of the earth, and on the same basis he has become worthy to rule over all the universe. He has been given an erect stature; he has been given most appropriate feet to walk on; he has given most suitable hands to work with; he has been given such senses and organs to acquire knowledge by which he obtains every kind of information ; he has been given a powerful mind to think and understand and deduce results from the body of acquired information ; he has been given a moral sense and a power of discrimination by which he distinguishes between good and evil, right and wrong ; he has been given the power of decision by using which he selects his own course of action, and decides as to where he should employ his efforts and where he should not. He has even been given the freedom that he may acknowledge his Creator and

serve Him if he so likes and reject Him if he pleases, or may make whomever he likes his gods, or rebel even against Him Whom he regards as his God. Along with all these capabilities and powers Allah has granted him the authority to appropriate everything created by Him, and he is practically using this authority in the world. (For further explanation, see E.N. 91 of Al-Mu'min).

The third thing which logically follows from the first two, as explained above, has been stated in the third sentence of the verse "To Him you have to return in the end." Obviously, when a creature endowed with power and authority has been created in a wise and purposeful system of the universe, wisdom does not require that he should be left to live irresponsibly in the world, but it necessarily requires that that creature should be accountable to the Being Who has granted it this position and rank and blessed it with these powers. "Returning" in this verse does not merely mean to return but to return for accountability. In the following verses it has been explained that this return will not be in this life but into the second life after death, and its right time will be when all mankind will be resurrected and gathered together simultaneously for accountability, and in consequence of the accountability man will be rewarded or punished on the ground whether he had used the powers given him by God in the right way or the wrong way. As for the question, why cannot this accountability be held in the present life of the world? and why is its right time only the second life after death? and why is it necessary that this accountability be held only when all mankind has passed away from this world, and all the former and the latter generations have been resurrected and gathered together simultaneously? If man only uses his common sense a little, he can understand that all this is perfectly rational as well as the very demand of wisdom and reason that accountability should be held in the second life and of all mankind together. The first reason is that man is accountable for his whole life-work. Therefore, the right time of his accountability should necessarily be when his life-work has come to an end. The second reason is that man is responsible for all those effects and influences which he produces by his acts on the lives of others, and those influences and effects do not come to an end with his death but continue to influence others till ages after him. Therefore, true accountability can be held only when the life-work of entire mankind has come to an end and all the former and the latter generations are gathered

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together simultaneously for accountability. (For further explanation, see E.N. 30 of Al-A'rāf. E.N.'s 10, 11 of Yūnus, E.N. 105 of Hūd, E.N. 35 of An-Naḥl, E.N. 9 of Al-Ḥajj, E.N. 27 of An-Naml, E.N.'s 5, 6 of Ar-Rūm, E.N.'s 29, 30 of Ṣuād, E.N. 80 of Al-Mu'min, E.N.'s 27 to 29 of Al-Jāthiyah).

8. Another translation can be : "Whatever you do secretly and whatever openly."

9. That is, "He is aware not only of those acts of man, which come to the notice of the people but He knows also those acts which remain hidden from them. Moreover, He does not only see the superficial form of the acts, but also knows what intention and purpose underlay each act of man and with what motive and aim he did whatever he did. This is such a truth that if man ponders over it seriously, he can fully well understand that justice can be done only in the Hereafter, and only in God's Court can real justice be possibly done. Man's own intellect itself demands that man must be punished for each of his crimes. But everyone knows that in the world most of the crimes remain hidden, or the culprit escapes punishment because of insufficient evidence, or even if the crime becomes revealed, the culprit is so influential and powerful that he cannot be punished. Then the intellect of man also requires that man should not be punished only because his behaviour resembles a criminal act, but it should be ascertained that he has committed the act intentionally and deliberately and at the time he committed it, he was acting as a responsible agent, his intention in actual fact was to commit the crime, and he knew that what he was doing was a crime. That is why the worldly courts inquire into these things when they decide the cases, and regard such an inquiry as a demand of the rule of justice. But is there any means available in the world by which these things may be precisely ascertained beyond every shadow of doubt? Considered from this viewpoint, this verse also bears a deep logical relevance to Allah Almighty's saying : "He has created the earth and the heavens with Truth." The necessary demand of creating them with Truth is that perfect justice should prevail in this universe. Such justice can be established only when every act of a responsible man may not only remain concealed from the eyes of the one administering justice but the intention with which a person performed an act also should not remain hidden from him. And obviously, there cannot be any being, apart from the Creator of the universe, who can administer such justice. Now,

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if a person denies Allah and the Hereafter, he in fact, asserts that we humans live in a universe which is devoid of justice, which is rather a place where justice cannot possibly be done. The person whose intellect, mind and conscience feel satisfied at such an assumption would be a shameless creature if he thought he was being progressive and rationalistic and those people antiquated and retrogressive who accept a highly rational concept about the universe, which the Qur'ān presents.

10. That is, "The evil that they tasted in the world in consequence of their misdeeds was neither the real punishment of their crimes nor the full punishment. The real and full punishment they have yet to suffer in the Hereafter. However, the people can learn a lesson from the torment that visited them. They can see how the nations which adopted an attitude of unbelief against their Lord, went on degenerating and consequently met with an evil and disgraceful end." (For further explanation, see E.N.'s 5, 6 of Al-A'rāf, E.N. 105 of Hūd).

11. The word *bayyināt* as used in the original has a vast meaning. *Bayyin* (sing. of *bayyināt*) in Arabic is something which is very clear and manifest. Saying about the Prophets that they came with *bayyināt* gives the meaning that firstly, they brought such manifest signs as bore clear testimony to their having been appointed by Allah; secondly, they presented whatever they presented with rational and clear arguments; thirdly, there was no ambiguity in their teaching; they clearly explained what was the truth and what was falsehood, what was lawful and what was unlawful, what path man should follow and what he should avoid.

12. This was then the foremost and basic cause of their degeneration and ruin. Mankind could not have known the right course of action in the world unless their Creator gave them the correct knowledge, and there could be no practical means of bestowing such knowledge by the Creator unless He blessed some of the human beings with the knowledge and entrusted them with the duty to convey it to other human beings. For this purpose He sent the Prophets with the manifest Signs (*bayyināt*) so that there was no reasonable ground for the people to doubt their being on the truth. But the people refused to believe that a human being could be a Messenger of God. Then, obviously there could be no other way for them to receive guidance. (For further explanation, see E.N. 11 of Sūrah Yā Sīn). In this connection, however, a strange manifest a-

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tion of the ignorance and folly of human beings is seen. They have in fact, never shown any hesitation in accepting the guidance of men; so much so that they have carved out gods of wood and stone according to their guidance, they have made human beings themselves God, the incarnation of God, even son of God, and they have adopted such strange viewpoints by following the guidance of their mis-leaders blindly, which ruined human civilization and morals altogether. But when the Messengers of God came to them with the truth, and they presented the pure Truth before them without any selfish motive, they said, "Shall mere human beings show us guidance?" This amounted to saying that if a human being misled them, they would follow his guidance willingly, but if he showed the right path to them, his guidance was not acceptable.

13. That is, when they treated the guidance sent down by Allah with indifference, then Allah also became indifferent to them and did not care what pit they fell in. Allah did not stand in need of their acknowledging Him God to sustain and support His Godhead. Nor was He in need of their worship, nor of their praise and adoration. He, in fact, willed to show them the right path only for their own good and well-being. But when they turned away from it, Allah also became heedless of them. Then, neither He gave them guidance, nor remained responsible for their protection, nor saved them from being afflicted with calamities, nor prevented them from bringing about their own ruin, for they themselves were not keen for His guidance and help.

14. That is, "This was the second basic error in which the deniers of the Truth have been involved in every age, and which has ultimately brought about their ruin. Although no denier of the Hereafter ever had any means of knowing, nor has he today, nor will he have in the future, that there is no life after death, yet these ignorant people have always asserted the same thing, whereas there neither exists any intellectual basis for denying the Hereafter with absolute certainty nor any scientific basis for it.

15. This is the third place where Allah Almighty has instructed His Prophet to tell the people by swearing an oath by his Lord that such a thing shall certainly happen. First, in Sūrah Yūnus, it was said: "They ask: Is what you say really true? Tell them: Yes, by my Lord, it is absolutely true, and you have no power to avert it." (v. 53). Then, in Sūrah Sabā, it was said: "The disbelievers say: How is it that Resurrection is not overtaking us? Say, by my Lord, it will surely overtake you." (v. 3)

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Here, the question arises : What difference does it make for a disbeliever in the Hereafter whether you give him the news of its coming by swearing an oath or without swearing an oath? When he does not believe in it at all, will he believe in it only because you are asserting this on oath? The answer is : In the first place, the addressees of the Holy Prophet (upon whom be Allah's peace) were the people, who knew from their personal knowledge and experience that he had never uttered a lie in his life. Therefore, even if they might have forged the most shameless slander against him with their tongue, yet in their hearts they could never conceive that a truthful man like him could say a thing on oath by Al'ah of which he himself was not convinced by knowledge and experience. Secondly, the Holy Prophet did not only present the doctrine of the Hereafter but also gave highly rational arguments for it. What distinguishes a Prophet from others is that the arguments, however strong and cogent, that others may give for the Hereafter, can at the most make the listener admit that the occurrence of the Hereafter is more reasonable and probable than its absence. On the contrary, a Prophet stands at a much higher level than a philosopher. His real position is not that he has arrived at the conclusion of the necessity of the Hereafter by the exercise of reason. But his real position is that he has the knowledge that the Hereafter shall occur and says with conviction that it shall surely occur. Therefore, only a Prophet can swear an oath to declare this but not a philosopher. Then, faith in the Hereafter can be generated only by a Prophet's statement; the reasoning of a philosopher does not have the power to induce even himself to adopt it as his religious creed on the basis of his own argument, not to speak of another person. If the philosopher is really correct, he cannot go beyond 'should be or ought to be;' only a Prophet can assert with conviction that a thing "is and certainly is."

16. This is the purpose for which the children of Adam will be resurrected; this also contains the answer to the question : what is the special need for it? If one keeps in view what has been discussed concerning vv. 1-4 above, one can easily understand that in this universe, which has been created with the truth, it would be highly unreasonable to imagine about man, who has been given freedom to choose either belief or unbelief, who has been granted authority to appropriate many of the things in this universe, and who after choosing the way of belief or unbelief has accomplished much good

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or done evil on his own responsibility by making the right of the wrong use of his authority during his life, that when he has done all this, the good done by the virtuous and the evil committed by the criminal one should neither bear any fruit, nor should there be any time when his deeds and actions should be subjected to scrutiny. The person who asserts such an irrational thing inevitably commits one of the two absurdities: either he thinks that although this universe is based on wisdom, yet a creature like man, who has been endowed with authority, has been created and left irresponsible here; or he thinks that this universe is a random creation devoid of the wisdom of a Wise Creator. In the first place, he makes a contradictory statement, for the existence of an irresponsible creature, endowed with authority, in a universe based on wisdom, is clearly against justice and wisdom. In the second case, he cannot give any rational explanation of the phenomenon of how it became possible that a rational being like man should come into being in a haphazardly created, foolish universe, and how he conceived the idea of justice. Only a stubborn person could uphold the belief that folly could generate wisdom and injustice justice, or the one who has become a mental patient because of his obsession for hair splitting.

17. This is the second argument for the Hereafter. The first argument was for its necessity and this second is for its possibility. Obviously, when God could create such a grand and wonderful system of the universe without any difficulty and when He could create human beings in the world in the first instance, it cannot be difficult for Him to resurrect the same human beings and summon them before Himself for the purpose of accountability.

18. That is, "When this is the truth and the whole human history testifies that the real cause of the destruction of the nations has been their disbelieving the Messengers and their denial of the Hereafter, then they should not insist on meeting the same doom by following their example, but should believe in the guidance presented by Allah and His Messenger and the Qur'ān." Here, as the context itself shows, by "the Light that We have sent down", is meant the Qur'ān. Just as light itself is clearly seen and reveals everything that was hidden in darkness around it, so is the Qur'ān a Light whose being based on the truth is self-evident; in its Light man can solve and understand every problem that he cannot solve and understand exclusively by means of his own knowledge and intellect. Anyone who has the Light can clearly see the straight path

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of Truth out of the countless, crooked paths of thought and action, and can follow the Straight Path throughout life in such a way that at every step he can know where the crooked by-paths are misleading and where the pitfalls of destruction are situated on the way, and what is the path of safety and security among them.

19. "The Day of Gathering": the Resurrection, when all human beings born in the world from the beginning of creation till the Last Day will be gathered together simultaneously. This theme has been fully explained in the Qur'ān at several places ; *e.g.* in Sūrah Hūd it has been said : "That will be the Day when all the people shall gather together and will witness everything that will happen there." (v. 103) And in Sūrah Al-Wāqi'ah : "Say to them : Surely, the former and the latter, all shall be gathered together one day, the hour of which has already been appointed." (v. 50).

20. The word *yaum-ut-taghābun* as used in the original is too vast in meaning to be explained in a word, or even a sentence, of any other language. Of all the names of the Resurrection that occur in the Qur'ān, this name probably is the most meaningful. Therefore, a little explanation is necessary to understand its meaning.

Taghābun is from *ghabn*, which can be pronounced both as *ghabn* and as *ghaban*. *Ghabn* is mostly used concerning commercial and business transactions and *ghaban* concerning opinion. Lexically, it has other meanings also, *e.g.* heedlessness, forgetfulness, a person's being deprived of his share, a man's harming another inadvertantly in business or mutual dealing, etc.

The derivative *taghābun* implies the occurrence of *ghabn* between two or more persons. Thus, *taghābun al-qaum* means some people's treating others fraudulently, or a person's harming another person and the other's being harmed and damaged by him, or one's taking away the share of another and the other's being deprived of his share, or a person's incurring loss in business and another's gaining a profit, or some people's proving heedless or weak-minded in comparison to others.

Now consider that in this verse it has been said about the Resurrection : "That will be a Day of *taghābun* (mutual loss and gain) among the people." These words automatically give the meaning that in the world *taghābun* is a common thing, but this *taghābun* is superficial and deceptive, not the real and factual *taghābun*;

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the real *taghābun* will take place on the Day of Resurrection. There it will become manifest as to who actually incurred the loss and who actually earned the profits, who actually was deceived and who proved to be prudent and sensible, who actually had invested all his life capital in a wrong bargain and become bankrupt and who had invested all his energies and abilities, wealth and time, in a good bargain and earned all the benefits and gains, which the former also could have earned had he not been deceived in understanding the truth about the world.

The commentators while explaining the meaning of *Yaum-ut-taghābun* have given several meanings of it, which are all correct, and throw light on different aspects of its meaning. Some commentators have explained that on that Day the dwellers of Paradise will take away that share of the dwellers of Hell, which they would have had in Paradise had they done good deeds in the world as did the dwellers of Paradise and the dwellers of Hell will take away that share of the people of Paradise, which they would have had in Hell had they done evil deeds in the world. This is supported by a *Ḥadīth*, which Bukhārī has related in *Kitāb ar-Riqāq*, on the authority of Ḥaḍrat Abū Hurairah, saying that the Holy Prophet said : "Whoever goes to Paradise will be shown the place which he would have had in Hell had he done evil deeds in the world so that he may give more and more thanks to God ; and whoever goes to Hell will be shown the place which he would have had in Paradise had he done good deeds in the world so that he may feel more and more remorseful."

Some other commentators say that on that Day the wronged one will take away so many of the good deeds done by the wrongdoer as may be a suitable compensation for the wrong suffered, or the wrongdoer will be burdened with so many of the sins of the wronged one as will be equal in weight with his usurped rights. For on the Day of Resurrection man will not possess any wealth which he may give to make up for the wrong done . there the only commodity worth exchange will be one's conduct. Therefore, whoever had wronged another in the world, will have to make up for the wrong done by surrendering some of his own good deeds in his favour, or by taking some of his sins on himself and suffering the punishment for them. This theme also has been reported from the Holy Prophet (upon whom be Allah's peace) in *Ḥadīth*. In Bukhārī (*Kitāb ar-Riqāq*) a tradition has been related from Ḥaḍrat Abū Hurairah, saying that

the Holy Prophet said : "Whoever bears a burden of a wrong done to his brother, should compensate him for it here, for in the Hereafter no one will have any wealth or money for compensation. There, some of his good deeds will be taken from him and given away to the wronged person, or if he did not have enough good deeds, some of the sins of the wronged person will be transferred to him. Likewise, in Musnad Aḥmad there is a tradition from Ḥaḍrat Jābir bin 'Abdullah bin Unais, saying that the Holy Prophet said : "No dweller of Paradise will enter Paradise and no dweller of Hell will enter Hell until he will have compensated the other person for the wrong done to him ; so much so that one will have to compensate even for a slap given to another person. We asked : How will this compensation be made when on Resurrectton we shall be naked and penniless ? The Holy Prophet replied : Compensation will be made by means of the good deeds and the evil deeds." In Muslim and Musnad Aḥmad there is a tradition from Ḥaḍrat Abū Hurairah, saying that the Holy Prophet (upon whom be Allah's peace) once asked the people sitting in his assembly : "Do you know who is poor ? The people replied : He who has nothing to possess. The Holy Prophet said : In my *Ummah* the poor is he who appeared before his God on the Day of Resurrection with his acts of the Prayer and the Fast and the payment of the *zakāt*, the while he had abused some one, usurped the property of another, and shed blood or hit still another. Then his good deeds were taken away and given over to each of the wronged and when nothing was left of his good deeds to make compensation, some of the sins of each wronged one were transferred to him and he was cast into Hell." In another *Ḥadīth* which Muslim and Abū Da'ūd have related on the authority of Ḥaḍrat Buraidah, the Holy Prophet said : "If in the absence from home of a soldier for the cause of Allah, a person treats his wife and the people of his house treacherously, the person would be made to stand before the soldier on the Day of Resurrection, and the latter would be asked to take away whatever he liked from his good deeds. Saying this the Holy Prophet turned to us and said : Then what do you say ? That is, what do you think he would leave with him ?"

Some other commentators say that the word ***taghābun*** is mostly used concerning commerce and business, and in the Holy Qur'an at several places the attitude that the believer and the unbeliever adopt in their worldly lives has been compared to trade and commerce. If the believer giving up disobedience adopts obedience and invests his life and wealth and effort for the cause of God, he is giving up

a bad bargain and investing his capital in a business which will fetch him much gain and profit in the end. On the contrary, if an unbeliever abandons the way of obedience and invests his entire capital in the way of disobedience to God, he in fact, is a trader who has purchased deviation for guidance, and will incur loss in the end. The gain and the loss of both will become manifest on the Day of Resurrection. It may well so happen in the world that the believer appears to be the loser and the disbeliever the gainer. But in the Hereafter they will see who actually had made the right bargain and who the wrong bargain. This theme has occurred at many places in the Qur'ān, *e.g.* in Al-Baqarah : 16, 175, 207 : Āl-'Imrān: 77, 177: An-Nisā' : 74; Al-Taubah : 111, An-Naḥl : 95, Fāṭir : 29, Aṣ-Ṣaff :10.

Yet another form of *taghābun* is that in the world the people go on cooperating with one another in unbelief and sin, injustice and wickedness, with full peace of mind with the confidence that they are enjoying full mutual love and friendship. The mutual intrigues and comradeship of the members of wicked families, immoral guides and their followers, gangs of thieves and robbers, alliances of corrupt and unjust officers and officials, groups of dishonest traders, industrialists and land owners, parties established to spread deviation, error and mischief, and nations and governments which support and uphold injustice and wickedness in the world, is based on the same confidence. The individuals belonging to each of these groups harbour the impression that they are good companions of one another and their mutual cooperation is proving very successful. But when these people reach the Hereafter, they will suddenly wake up to the realization that they had been grievously mistaken and deceived. Each one of them would feel that the one whom he considered his best father, brother, wife, husband, child, friend, companion, leader, guide, disciple, or supporter and helper, had been, in fact, his worst enemy. Every kind of relationship and friendship and bond of love and reverence will change into enmity. They will all abuse and curse each other and each one will desire that maximum responsibility of his crimes be laid on the other and will strive to get him severely punished. This theme also has occurred at many places in the Qur'ān, e.g. in Al-Baqarah : 167, Al-A'rāf : 37 to 39, Ibrāhīm : 21-22 ; Al-Mu'minūn : 101, Al-'Ankabūt : 12, 13, 25 ; Luqmān : 33, Al-Aḥzāb : 67, 68 ; Sabā : 31 to 33; Fāṭir : 18 ; As-Ṣaaffāt : 27 to 33 ; Ṣuād : 59 to 61 ; Ha Mim As-Sajdah : 29 ; Az Zukhruf: 67 : Ad-Dukhān: 41; Al-Ma'ārij: 10 to 14; 'Abasa 34 to 37.

(*Cont. on p.* 313)

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خٰلِدِيْنَ فِيْهَا ۭ وَبِئْسَ الْمَصِيْرُ ۝١٠ مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۭ وَ ١ ع ١٠ ١٥
مَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗ ۭ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝١١ وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا
الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰي رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ۝١٢ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۭ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١٣ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ
عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ
رَّحِيْمٌ ۝١٤ اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۭ وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ۝١٥ فَاتَّقُوا اللّٰهَ
مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۭ وَمَنْ يُّوْقَ شُحَّ
نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝١٦ اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ ٢ ع ٨ ١٦
لَكُمْ ۭ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ۝١٧ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ۝١٨

11-13 No affliction[23] can ever befall except by Allah's permission.[24] Whoever believes in Allah, Allah guides his heart,[25] and Allah has knowledge of everything.[26] Obey Allah and obey the Messenger, but if you turn away from obedience (you should know that) the only responsibility of Our Messenger is to convey the Truth clearly and plainly.[27] Allah is He beside Whom there is no god. Therefore, in Allah alone should the believers place their trust.[28]

14-18 O you who have believed, some among your wives and your children are your enemies: beware of them. And if you pardon and overlook and forgive, Allah is surely All-Forgiving, All-Merciful.[29] Your worldly possessions and your children are but a trial, and it is Allah with Whom there are rich rewards.[30] Therefore, fear Allah as far as you can,[31] and listen and obey and spend your wealth this is for your own good. And those who are saved from the greed of their own hearts,

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are truly successful-[32] If you lend to Allah a goodly loan, He will pay you back manifold[33] and will forgive you your faults. Allah is Appreciative and Forbearing.[34] He knows the open and the hidden : He is the All-Mighty, the All-Wise.

(*Cont. from p.* 311)

21. Believing in Allah does not merely imply believing that Allah exists, but believing in Him in the way Allah Himself has taught through His Messenger and His Book. This belief by itself includes belief in Apostleship and belief in the Book. Likewise, a good act also does not imply every such act as man may himself have adopted considering it a good act, or following a man-made criterion of morality, but it implies the righteous act that is in accordance with the Law sent down by God. Therefore, no one should have the misunderstanding that believing in Allah and doing good deeds, without the medium of the Messenger and the Book, will lead to the results being mentioned below. Whoever studies the Qur'ān carefully cannot remain unaware that according to it no such belief is genuine belief in Allah and no such act is righteous at all.

22. These words by themselves make manifest the meaning of unbelief (*kufr*). Unbelief is nothing but denying the verses of Allah's Book to be Divine Revelation, rejecting the truths expressed therein and refusing to follow and obey the commandments given in them ; its results are those being mentioned below.

23. The discourse now turns to the believers. While reading this passage one should keep in mind the fact that at the time when these verses were revealed, Muslims were passing through great hardships. After years of persecution at Makkah they had left their home and emigrated to Madīnah, where the sincere Muslims who had given them refuge had been doubly burdened. On the one hand, they had to support and sustain hundreds of the emigrants, who were coming to them from different parts of Arabia ; on the other, they had become the target of the persecution and enmity of the enemies of Islam of entire Arabia.

24. This same theme has also occurred in Al-Ḥadīd : 22-24 above, and we have explained it in E.N. s 39 to 42 of the commentary of the Sūrah The same circumstances under which this thing was said there and the same object for which it was said underlie

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the verses here as well. This means that afflictions and hardships do not descend of themselves, nor has anyone in the world the power to cause an affliction to descend on anyone he may like by his own authority. All calamities wholly depend on Allah's leave : He may allow an affliction to descend upon someone or may disallow it. And Allah's leave in any case is based on one or other wisdom, directed to some ultimate good, which man neither knows nor can understand.

25. That is, "It is only belief in Allah which keeps man on the right path even in the face of an onslaught of afflictions and does not let him waver under the most trying circumstances. The one whose heart is devoid of belief either looks upon afflictions as a result of mere chance, or thinks they are brought or prevented by worldly powers, or considers them to be the work of such imaginary powers which human superstition regards as potent in bringing good and causing evil, or believes that God is the real Doer of everything but does not believe so truly and sincerely. In all these different cases man degeneratos. He endures the affliction, but then yields and bows to every false god, accepts every humiliation, is ready to do any mean thing and commit any wrong act ; he does not hesitate to abuse God, even commit suicide. On the contrary, the heart of the person who knows and believes sincerely that everything is in the hand of Allah, that He alone is the Master and Ruler of the universe, that only by His permission can an affliction befall and only by His command can it be averted, is blessed by Allah with the grace of patience and submission and of acquiescing in Divine will, and is granted the power to face every circumstance with determination and courage. Even under the most straitened circumstances the candle of the hope of Allah's bounty lights up his way and no affliction, however severe and trying, can so dishearten him as to cause him to swerve from the right path, or bow to falsehood, or invoke others than Allah for the redress of his grievances. Thus, every affliction opens up for him a new door to well-being and happiness and no affliction remains an affliction for him in actual fact but becomes in final result and analysis a blessing in disguise, for whether he falls a victim to it, or passes through it safely, in each case he emerges successful from the trial set him by his Lord. This same thing has been stated by the Holy Prophet (upon whom be Allah's peace) in a *Ḥadīth* which has been reported unanimously by all the reporters, saying :

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"Strange is the affair of the believer ! Whatever Allah decrees for him is good for him : when an affliction befalls him, he endures it patiently, and this proves good for him ; when he is blessed with prosperity, he thanks his Lord, and this too proves good for him. Such a good fortune only falls to the lot of a believer."

26. In this context this has two meanings : first, that Allah knows who really believes and what is the measure of his belief. So, on the basis of His knowledge He grants guidance only to that heart, which has belief in it, and grants it guidance precisely in accordance with the measure of belief. Another meaning also can be : that Allah is not unaware of the condition of His believing servants. He has not left them alone after having invited them to faith and subjected them at the same time to severe trials and temptations of the world. He knows exactly what hardships a believer is passing through in the world, and under what circumstances he is fulfilling the demands of his faith. Therefore, "O believers, you should rest assured that whatever affliction descends upon you by Allah's leave, in Allah's knowledge it must be directed to some ultimate good, which must be for your own well-being, for Allah is well-wisher of His believing servants : He does not will to subject them to afflictions and hardships without good reason."

27. In view of the context, it means : "Whatever the circumstances, good or bad, you should remain steadfast to obedience to Allah and His Messenger. But if under the pressure of hardships you turned away from obedience, you would only harm your own selves. The only responsibility of Our Messenger was to guide you to the right path, which the Messenger has fulfilled in the best way possible."

28. That is, "All Divine powers belong to Allah alone. No one else has any power to make or mar your destiny. He alone can bring about a good time and He alone can avert a bad time. Therefore, whoever believes sincerely that Allah is One, has absolutely no other choice than to place his full trust in Him and to continue doing his duty as a believer with the conviction that goodness and well-being only lie in the way that Allah has shown him. If he attains to success in this way, it will only be by Allah's help and leave ; there is no other helper. And if he encounters difficulties, hardships, dangers and disasters in this way, Allah alone will rescue him, for there is no other rescuer beside Him."

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29. This verse has two meanings. According to the first meaning, it applies to most of those difficulties, which are encountered by many believing men from their wives and the women from their husbands and the parents from their children in following the way of God. It seldom so happens in the world that a man has a wife and a wife a husband, who are full companions and helpers of each other in the matter of faith and righteousness, and that both may also have such children as may be the comfort of their eyes as regards faith and deeds, morals and conduct. But generally it so happens that if the husband is righteous and honest, the wife and children look upon his honesty and piety and righteousness as a misfortune for themselves, and want that the husband and the father should earn Hell for their sake, and giving up the distinction between the lawful and the unlawful should provide means of luxury and enjoyment, sin ond vice, for them in every possible way. On the contrary, many a time a pious believing woman happens to have a husband, who does not at all approve her obedience to the Laws of God, and the childern too, following in the footsteps of the father, make the life of the mother miserable by their daviation and evil deeds. Then, particularly, when during the conflict between Islam and unbelief a man's faith demands that he should suffer losses for the sake of Allah and His Religion, run risks, emigrate from the country, or even endanger his life by joining the war against unbelief, the greatest hindrance in his way are the people of his own household.

The second meaning relates to those special circumstances which most of the Muslims were facing at the time these verses were sent down, and today also they are faced by every person who embraces Islam in a non-Muslim society. At that time in Makkah and in other parts of Arabia a situation that was commonly being experienced was that a man would embrace Islam, but his wife and children would not only be disinclined to accept it but would try their best to press him to give up Islam. And similar were the situations encountered by the women, who alone embraced Islam in their families.

Addressing the believers who may be confronted with either situation, three things have been impressed :

First, they have been warned as if to say : "Although from the worldly point of view, these are the dearest relations of man, yet from the religious point of view, they are "your enemies." This enmity may be for the reason that they hinder you from good and induce you to do evil, or that they restrain you from belief and pull you towards

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unbelief, or that their sympathies are with the unbelievers, and through you if they ever come to know any of the war secrets of the Muslims, they convey it to the enemies of Islam. Owing to these the nature and quality of enmity may vary, but in any case it is enmity ; and if you hold your faith dearer to your heart, you should regard them as your enemies. In their love you should never forget that between you and them there stands the barrier of belief and unbelief, or of obedience and disobedience."

Then, it is said : "Beware of them." That is, "You should not ruin your eternal life for the sake of their worldly life. Let not their love so overwhelm you that they become a hindrance for you in your relationship with Allah and His Messenger and your loyalty to Islam. Do not place such reliance on them that the secrets of the Muslim community should come to their notice and through them reach your enemies only by your negligence and carelessness. This is the same thing of which the Holy Prophet (upon whom be Allah's peace) has warned the Muslims in a *Ḥadīth* : "A person will be brought up on the Day of Resurrection, and it will be proclaimed: 'His wife and children ate up all his good deeds'."

In the end, it is said : "If you pardon and overlook and forgive, Allah is surely All-Forgiving, All-Merciful." It means: "You are being made aware of their enmity so that you may beware of them and do your best to save your faith from them. This warning does not, however, mean that you should treat your wife and children harshly, or strain your relations with them so as to make your own and their domestic life miserable and wretched. For if you did so, two of the disadvantages would obviously result : first, it may close down every avenue to the reformation of the wife and children for ever ; second, it may give rise to suspicions and misgivings against Islam in the society and the people around may form the impression that a Muslim turns unduly rigid and ill-tempered for his own childern in his own house as soon as he has embraced Islam.

In this connection, one should also keep in mind that in the beginning when the people became Muslims, they encountered a special difficulty if their parents were unbelievers. They would press their children to give up the new Faith. They would face another difficulty when their wives and children (or in case of women, their husbands and children) persisted in unbelief and would force them to abandon the Faith of Truth. About the first difficulty, instruction was given in Al-'Ankabūt : 8 and Luqmān; 14-15, saying : "Treat

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your parents well but if they press you to join with Me another about whom you have no knowledge, do not obey them at all." About the second difficulty the instruction has been given here, saying : "You must try to save your faith from your children and family members but do not treat them harshly, but rather politely and leniently." (For further explanation, see At-Taubah : 23-24 ; E N. 37 of Al-Mujādalah, E.N.'s 1 to 3 of Al-Mumtaḥanah; E.N. 18 of Al-Munāfiqūn).

30. For explanation, see E.N. 23 of Sūrah Al-Anfāl. Here one should also keep in view the Holy Prophet's saying which Ṭabarānī has related on the authority of Ḥaḍrat Abū Mālik al-Ash'arī, saying: "Your real enemy is not he whom if you kill there is success for you, and if he kills you, there is Paradise for you ; but your real enemy may be your own child who is born of your own loins, or the wealth of which you are the owner." That is why here as well as in Al-Anfāl : 28, Allah says : If you save yourselves from the temptation and allurements of worldly possessions and children and succeed in keeping love of them subject to the love of Allah, there are rich rewards for you with Allah.

31. At another place in the Qur'ān it has been said : "Fear Allah as He should actually be feared." (Āl-'Imrān : 102). At still another place : "Allah does not burden any one with a responsibility heavier than he can bear." (Al-Baqarah : 286) And here : "Fear Allah as far as you can." When these three verses are read together it appears that the first verse sets an ideal which every believer should try to attain. The second verse lays down the principle that no one has been required to exert himself beyond his power and ability, for in Allah's Religion one has been made responsible only for what is within one's power and ability. This verse enjoins every believer to try to attain piety and consciousness of God as far as he can. He should carry out His Commands and avoid His disobedience as best as he possibly can. For if he shows laxity in this regard, he will not be able to escape punishment. However, one will not be held accountable for what was beyond one's power (and Allah alone can decide best what was really beyond a person's power and ability).

32. For explanation, see E.N. 19 of Al-Ḥashr.

33. For explanation, see E.N. 267 of Al-Baqarah, E.N. 33 of Al-Mā'idah, E.N. 16 of Al-Ḥadīd.

34. For explanation, see E.N.'s 52, 59 of Fāṭir ; E.N. 42 of Ash-Shūrā.

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AT-TALĀQ الطَّلَاق

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

LXV

AT-TALAQ الطَّلَاق

INTRODUCTION

Name

Aṭ-Ṭalāq is not only the name of this Sūrah but also the title of its subject-matter, for it contains commandments about *Ṭalāq* (divorce) itself. Ḥaḍrat 'Abdullah bin Mas'ūd has described it as *Sūrah an-Nisā' al-qusrā* also, i.e. the shorter Sūrah an-Nisā'.

Period of Revelation

Ḥaḍrat 'Abdullah bin Mas'ūd has pointed out, and the internal evidence of the subject-matter of the Sūrah confirms the same, that it must have been sent down after those verses of Sūrah Al-Baqarah in which com-

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mandments concerning divorce were given for the first time. Although it is difficult to determine precisely what is its exact date of revelation, yet the traditions in any case indicate that when the people started making errors in understanding the commandments of Sūrah Al-Baqarah, and practically also they began to commit mistakes, Allah sent down these instructions for their correction.

Theme and Subject-Matter

In order to understand the commandments of this Sūrah, it would be useful to refresh one's memory about the instructions which have been given in the Qur'ān concerning divorce and the waiting-period (*'iddat*) above.

"Divorce may be pronounced twice; then the wife may either be kept back in fairness or allowed to separate in fairness." (Al-Baqarah : 229)

"And the divorced women (after the pronouncement of the divorce) must wait for three monthly courses . . . and their husbands are fully entitled to take them back (as their wives) during this waiting-period, if they desire reconciliation." (Al-Baqarah : 228)

"Then, if the husband divorces his wife (for the third time), she shall not remain lawful for him after this divorce, unless she marries another husband . . ." (Al-Baqarah : 230)

"When you marry the believing women, and then divorce them before you have touched them, they do not have to fulfil a waiting-period, the completion of which you may demand of them." (Al-Aḥzāb : 49)

"And if those of you who die, leave wives behind, the women should abstain (from marriage) for four months and ten days." (Al-Baqarah : 234)

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The rules prescribed in these verses were as follows :

(1) A man can pronounce at the most three divorces on his wife.

(2) In case the husband has pronounced one or two divorces, he is entitled to keep the woman back as wife within the wiating-period and if after the expiry of the waiting-period the two desire to re-marry, they can re-marry ; there is no condition of legalisation (*tahlīl*). But if the husband has pronounced three divorces, he forfeits his right to keep her as his wife within the waiting-period, and they cannot re-marry unless the woman remarries another husband and he subsequently divorces her of his own free will.

(3) The waiting-period of the woman, who menstruates and marriage with whom has been consummated, is that she should pass three monthly courses. The waiting-period in case of one or two divorces is that the woman is still the legal wife of the husband and he can keep her back as his wife within the waiting-period. But if the husband has pronounced three divorces, this waiting-period cannot be taken advantage of for the purpose of reconciliation, but it is only meant to restrain the woman from re-marrying another person before it comes to an end.

(4) There is no waiting-period for the woman, marriage with whom has not been consummated, and who is divorced even before she is touched. She can re-marry, if she likes, immediately after the divorce.

(5) The waiting-period of the woman whose husband dies, is four months and ten days.

Here, one should understand well that Sūrah At-Ṭalāq was not sent down to annul any of these rules or amend it, but it was sent down for two purposes ;

First, that the man who has been given the right to pronounce divorce should be taught such judicious methods of using this right as do not lead to separation, as far as possible; however, if separation does take place, it should only be in case all possibilities of mutual reconciliation have been exhausted. For in the Divine Law provision for divorce has been made only as an unavoidable necessity; otherwise Allah does not approve that the marriage relationship that has been established between a man and a woman should ever break. The Holy Prophet (upon whom be Allah's peace) has said; "Allah has not made lawful anything more hateful in His sight than divorce." (Abū Da'ūd). And: "Of all the things permitted by the Law, the most hateful in the sight of Allah is the divorce." (Abū Da'ūd).

The second object was to complement this section of the family law of Islam by supplying answers to the questions that had remained after the revelation of the commandments in Sūrah Al-Baqarah. So, answers have been supplied to the following questions: What would be the waiting-period of the women, marriage with whom has been consummated and who no longer menstruate, or those who have not yet menstruated, in case they are divorced? What would be the waiting-period of the woman, who is pregnant, or the woman whose husband dies, if she is divorced? And what arrangements would be made for the maintenance and lodging of the different categories of divorced women, and for the fosterage of the child whose parents have separated on account of a divorce?

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يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا
اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ
مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُوْدُ اللّٰهِ ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ۚ لَا
تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ﴿١﴾ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ
بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ وَّاَشْهِدُوْا ذَوَيْ عَدْلٍ مِّنْكُمْ وَاَقِيْمُوا الشَّهَادَةَ
لِلّٰهِ ۚ ذٰلِكُمْ يُوْعَظُ بِهٖ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ
لَّهٗ مَخْرَجًا ﴿٢﴾ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ
حَسْبُهٗ ۚ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۚ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾ وَالّٰٓـِٔيْ يَئِسْنَ

LXV

AT-TALĀQ الطَّلَاق

Verses : 12 *Revealed at Madīnah*

In the name Allah, the Compassionate, the Merciful.

O Prophet, when you (and the believers) divorce women, divorce them for their prescribed waiting-periods,[1] and count the waiting-period accurately,[2] and fear Allah, your Lord. And do not turn them out of their houses (during the waiting-period), nor should they themselves leave them,[3] except in case they commit an open indecency.[4] These are the bounds prescribed by Allah, and whoever transgresses Allah's bounds will wrong his own self. You do not know : Allah may after 1-2

this bring about a situation (of reconciliation).[5] Then when they have reached the end of their (waiting) period, either retain them (in wedlock) in a fair manner or part with them in a fair manner,[6] and call to witness two just men from among yourselves,[7] and (O witnesses) bear witness equitably for the sake of Allah.

2-3 With this you are admonished, (and) whoever believes in Allah and the Last Day.[8] Whosoever fears Allah in whatever he does, Allah will open for him a way out of the difficulties[9] and will provide for him from whence he could little imagine.[10] And whoever trusts in Allah, He is enough for him. Allah brings His decrees to fulfilment.[11] Allah has appointed a destiny for everything.

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1. That is, "O believers, you should not make undue haste in the matter of pronouncing divorce: your minor family quarrels should not so incite you that you should pronounce the final divorce in a fit of anger and there remains no chance for reconciliation. However, when you have to divorce your wives, you should divorce them for their prescribed waiting-period." Pronouncing divorce for the waiting-period has two meanings and both are implied here:

First, that "you should divorce them at a time when their waiting-period can begin." This thing has already been prescribed in Al-Baqarah: 228 above. The waiting-period of the married woman who menstruates is three monthly courses after the pronouncement of divorce. If this commandment is kept in view the only appropriate time of pronouncing divorce so that the waiting-period may duly begin is when she is not in her courses, for her waiting-period cannot begin from the course during which she may have been divorced, and divorcing her in that state would mean that, contrary to the Divine Command, her waiting-period should extend to four courses instead of three courses. Furthermore, this commandment also demands that the woman should not be divorced in the period of purity during which the husband may have had sexual intercourse with her. For in this case, at the time divorce is pronounced, neither the husband nor the wife can know whether she has conceived in consequence of the intercourse or not. Because

of this neither the waiting-period can begin on the hypothesis that this would be reckoned in view of the succeeding monthly courses, nor on the hypothesis that this would be the waiting-period of a pregnant woman. So, this commandment lays down two rules simultaneously : first, that divorce should not be pronounced during menstruation; second, that divorce may be pronounced either in the period of purity during which there was no sexual intercourse with the woman, or in the state when the woman's being pregnant was known. A little consideration of the matter will show that the restrictions imposed on the pronouncement of divorce are for good reasons. The reason for imposing the restriction on the pronouncement of divorce during menstruation is that in this state the husband and the wife are somewhat estranged from each other because of the prohibition of sexual intercourse in this state; and from the medical viewpoint also it is confirmed that the woman is not temperamentally normal during the courses. Therefore, if a quarrel starts between them in this state, both the husband and the wife would be helpless to an extent to put an end to it, and if the matter is deferred till the woman is free from her courses, there is the possibility that the woman also may return to her normal temperamental state and the mutual attraction that nature has placed between them also may work and reunite them. Likewise, the reason for prohibiting the pronouncement of divorce during the purity period in which sexual intercourse may have taken place, is that if in consequence of it conception takes place, it can neither be known to the husband nor to the wife. Therefore, it cannot be a suitable time for pronouncing the divorce. If the man comes to know that conception has taken place, he would think a hundred times before deciding finally whether he should pronounce divorce or not on the woman who carries his child in her womb. The woman also in view of the future of her child would try her best to remove the causes of her husband's displeasure. But if a decision is taken blindly, in undue haste, and then it is known that conception had taken place, both will regret it later.

This is the first meaning of "divorcing for the prescribed waiting-period", which applies only to those women marriage with whom has been consummated, who menstruate and may possibly conceive. As for its second meaning it is this: "If you have to divorce your wives, you should divorce them till the expiry of their waiting-period". That is. "Do not pronounce three divorces all at once leading to permanent separation, but pronounce one, or at the most

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two divorces, and wait till the end of the waiting-period, so that there remains some chance for reconciliation for you at any time during this period." According to this meaning, this commandment is also useful in respect of those women marriage with whom has been consummated and who menstruate as well as of those who no longer menstruate, or those who have not yet menstruated, or those whose pregnancy at the time of the pronouncement of divorce is known. If this Divine Command is rightly followed, no one will regret after having pronounced divorce, for if divorce is pronounced in this way, there remains room for reconciliation within the waiting-period, and even after the expiry of the waiting-period the possibility remains that the separated husband and wife may remarry if they wish reconciliation.

This same meaning of *ṭalliqū-hunna li-'iddat-i hinna* ("divorce them for their prescribed waiting-period") has been given by the earliest commentators. Ibn 'Abbās has given this commentary of it: "One should not pronounce divore during menstruation, nor in the period of purity (*ṭuhr*) during which the husband may have had sexual intercourse, but one should leave the wife alone till she attains purity after the course; then one may pronounce a single divorce on her. In this case even if there is no reconciliation and the waiting-period expires, she would be separated by the single divorce." (Ibn Jarīr) Ḥaḍrat 'Abdullah bin Mas'ūd says: "Divorce for the waiting-period means that one should pronounce the divorce in the woman's state of purity without having had an intercourse with her." The same commentary has been reported from Ḥaḍrat 'Abdullah bin 'Umar, 'Aṭā', Mujāhid, Maimūn bin Mahrān, Muqātil bin Ḥayyān, and Ḍaḥḥāk (may Allah bless them all) (Ibn Kathīr). 'Ikrimah has explained it thus: "One may pronounce the divorce in the state when the woman's being pregnant is known, and not when one has had sexual intercourse with her and it is not known whether she has conceived or not." (Ibn Kathīr). Both Ḥaḍrat Ḥasan Baṣrī and Ibn Sīrīn say: "Divorce should be pronounced during the state of purity without having had sexual intercourse, or when the woman's being pregnant becomes known." (Ibn Jarīr)

The intention of this verse was best explained by the Holy Prophet (upon whom be Allah's peace) himself on the occasion when Ḥaḍrat 'Abdullah bin 'Umar had divorced his wife while she was discharging the menses. The details of this incident have been reported in almost all collections of *Ḥadīth* and the same, in fact,

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are the source of the law in this connection. It so happened that when Ḥaḍrat 'Abdullah divorced his wife while she was menstruating, Ḥaḍrat 'Umar came before the Holy Prophet and mentioned it to him. The Holy Prophet expressed great displeasure and said: "Command him to take her back and keep her as his wife till she is purified, then she again menstruates and is again purified; then if he so desires he may divorce her in her state of purity without having any sexual intercourse with her. This is the waiting-period which Allah Almighty has prescribed for the divorce of women." In a tradition the words are to the effect: "Either one may pronounce the divorce in the woman's state of purity without having a sexual intercourse, or in the state when her being pregnant becomes fully known."

The intention of this verse is further explained by a few other *Aḥadith* which have been reported from the Holy Prophet (upon whom be Allah's peace) and some of the major Companions. Nasā'I has related that the Holy Prophet was informed that a person had pronounced three divorces on his wife in one sitting. He stood up in anger and said: "Are the people playing with the Book of Allah, although I am present among you?" Seeing the Holy Prophet's extreme anger on this occasion, a person asked: "Should I not go and kill the man?" 'Abdur Razzāq has reported about Ḥaḍrat 'Ubādah bin aṣ-Ṣāmit that his father pronounced one thousand divorces on his wife. He went before the Holy Prophet (upon whom be peace) and asked his ruling on it. The Holy Prophet said: "By the three divorces the woman stood separated from him along with Allah's disobedience, and 997 pronouncements remained as acts of injustice and sin, for which Allah might punish him if He so willed and forgive him if He so willed." In the details of the incident concerning Ḥaḍrat 'Abdullah bin 'Umar, which have been related in Dāraquṭnī and Ibn Abī Shaibah, another thing also is that when the Holy Prophet commanded Ḥaḍrat 'Abdullah bin 'Umar to take his wife back, he asked: Had I pronounced three divorces on her, could I have taken her back even then? The Holy Prophet replied: No, she would have stood separated from you, and this would have been an act of sin." In another tradition the Holy Prophet's words are to the effect: "Had you done this, you would have committed disobedience of your Lord while your wife would have been separated from you."

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The legal rulings reported from the Companions in this regard are also in complete conformity with the Holy Prophet's injunctions. According to a tradition in Mu'waṭṭā, a person came to Ḥaḍrat 'Abdullah bin Mas'ūd and said : "I have pronounced eight divorces on my wife. Ibn Mas'ūd asked : What legal opinion have you been given in this regard ? He said : I have been told that the woman stands separated from me. Ibn Mas'ūd said : The people have said the right thing : the legal position is the same as they have told you." 'Abdur Razzāq has related from 'Alqamah that a person said to Ibn Mas'ūd : "I have pronounced 99 divorces on my wife. He said: Three divorces separate her from you; the rest are (acts of sin) excesses." Wakī' bin al-Jarrāh in his *Sunan* has reported this very viewpoint of both Ḥaḍrat 'Uthmān and Ḥaḍrat 'Alī. A person came to Ḥaḍrat 'Uthmān and said : "I have pronounced a thousand divorces on my wife". He replied: "She stood separated from you by three divorces." When a similar problem was presented before Ḥaḍrat 'Alī, he replied : "By three divorces she stood separated from you. You may distribute the rest of your pronouncements on the rest of your wives if you so like." Abū Da'ūd and Ibn Jarīr have related, with a little variation in wording, a tradition from Mujāhid, saying : "While I was sitting with Ibn 'Abbās, a person came and said : 'I have pronounced three divorces on my wife.' Ibn 'Abbas heard it but kept silent for so long that I thought he was perhaps going to return his wife to him. Then he said : 'One of you first commits the folly of pronouncing the divorces ; then he comes and says : O Ibn 'Abbās, O Ibn 'Abbās ! whereas Allah has said that whoever fears Him in whatever he does, He will open a way for him out of the difficulties. You did not fear Allah ; now I do not find any way for you : you have disobeyed your Lord, and your wife stands separated from you." Another tradition, which also has been reported from Mujāhid, and related with a little variation in wording in *Mu'waṭṭā* and *Tafsīr* by Ibn Jarīr, says : "A person pronounced a hundred divorces on his wife ; then he asked Ibn 'Abbās for his opinion. He replied : 'By three divorces she stood separated from you. With the other 97 you made a jest of the Revelations of Allah !" This is according to *Mu'waṭṭā*. According to Ibn Jarīr the words of Ibn 'Abbās were to the effect : "You disobeyed your Lord, and your wife stood separated from you, and you did not fear Allah that He might open a way for you out of the difficulty." Imām Ṭaḥāvī has related that a man came to Ibn 'Abbās

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and said : "My uncle has pronounced three divorces on his wife. He replied : Your uncle has disobeyed Allah and committed a sin and followed Satan. Now, Allah has left no way open for him out of the difficulty." Aecording to a tradition in Mu'waṭṭā and Abū Da'ūd, a man pronounced three divorces on his wife before the consummation of marriage ; then desired to remarry her, and came out to know the legal aspect of the matter. The reporter of the *Ḥadith*, Muḥammad bin Iyās bin Bukair, says : "I accompanied him to Ibn 'Abbās and Abū Hurairah. The reply each one gave was : 'You have let slip from your hand whatever opportunity was there for you'." Zamakhsharī has stated in *al-Kashshāf* that Ḥaḍrat 'Umar used to beat the man who would pronounce three divorces on his wife (at one and the same time) and then would enforce his divorces. Sa'īd bin Manṣūr has related this very thing from Ḥaḍrat Anas on sound authority. In this connection, the general opinion of the Companions, which Ibn Abī Shaibah and Imām Muḥammad have related from Ibrāhīm Nakha'ī (may Allah bless them) was : "The Companions (may Allah be pleased with them) approved of this method that one may pronounce a single divorve on the wife and leave her alone till she completes three monthly courses." These are the words of Ibn Abī Shaibah. The words of Imām Muḥammad are to the effect : "The approved method with them was that in the matter of divorce one should not exceed one divorce till the waiting-period is completed."

The detailed law that the jurists of Islam have compiled with the help of these *Aḥadith* and traditions in the light of the above-mentioned Qur'ânic verse, is as follows :

(1) The *Ḥanafis* regard divorce as of three kinds : *Aḥsan*, *ḥasan*, and *bid'i*. The *aḥsan* form of divorce is that one may pronounce only one divorce on one's wife during a *ṭuhr* (purity) period in which one must refrain from sexual intercourse and leave the wife to complete her waiting-period. The *ḥasan* form of divorce is that one may pronounce one divorce in each period of purity ; in this case pronouncement of three divorces, one each in three periods of purity, is also not against the *Shari'ah*, although the best approved method is to pronounce only one divorce and leave the wife to complete her waiting-period. The *bid'i* form of divorce is that one may pronounce three divorces in a single sitting, or pronounce three divorces at different times during the same period of purity, or pronounce divorce during menstruation, or pronounce it in the

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period of purity during which one has had a sexual intercourse. Of these whichever course one may adopt one will be guilty of a sin. This is the law in respect of the woman marriage with whom has been consummated and who has regular courses. As for the woman marriage with whom has not been consummated, she can be divorced both in the state of purity and during menstruation, and this is according to the *Sunnah*. And if the woman is such a one marriage with whom has been consummated, who no longer menstruates, or the one who has not yet menstruated, she can be divorced even after the sexual intercourse, for there is no chance of her being pregnant. And if the woman is pregnant, she also can be divorced after the sexual intercourse, for her pregnancy is already established. But the method of pronouncing divorce on these women according to the *Sunnah*, is that the divorce may be pronounced at the interval of one month in each case. However, the *aḥsan* method is that only one divorce may be pronounced and the woman left to complete her waiting-period. (*Hedāyah*, *Fatḥ al-Qadīr*, *Aḥkām al-Qur'ān* (Al-Jaṣṣāṣ), *'Umdat al-Qarī*).

According to Imām Mālik also divorce is of three kinds : *Sunnī*, *bid'ī makrūh* and *bid'ī ḥarām*. The divorce according to the *Sunnah* is that a single divorce be pronounced on the woman marriage with whom has been consummated and who menstruates, during her state of purity without having had sexual intercourse, and the woman be left to complete her waiting-period. The *bid'ī makrūh* form is that divorce be pronounced in the period of purity during which one may have had sexual intercourse, or more divorces than one be pronounced in the period of purity while there was no sexual intercourse, or three divorces be pronounced, one each in separate periods of purity within the waiting-period, or three divorces be pronounced all at once. And *bid'ī ḥarām* is that divorce be pronounced during menstruation. (*Ḥāshiyah ad-Dusūqī 'ala-Sharḥ-al-Kabīr* ; Ibn al-'Arabī, *Aḥkām al-Qur'ān*).

The authentic viewpoint of Imām Aḥmad bin Ḥanbal which is generally agreed upon by the Ḥanbalīs is : The approved method (i.e. the one according to the *Sunnah*) of divorcing a wife marriage with whom has been consummated and who menstruates, is that a single divorce be pronounced on her in her period of purity without having had sexual intercourse with her, and then she be left to complete her waiting-period. But if she is given three divorces, one each in three separate periods of purity, or three divorces in one and the same period of purity, or divorced thrice at once, or

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divorced during the courses, or divorced in the period of purity during which the husband has had sexual intercourse and her being pregnant is not known, all these would be disapproved and forbidden forms of divorce. But if the woman is such that marriage with her has been consummated but who no longer menstruates, or such who has not yet menstruated, or is pregnant, in her case there is neither any difference of approved and disapproved with regard to time nor with regard to the number of divorces pronounced. (*Al-Inṣāf fī Ma'rifat-ar-Rājiḥ min al-Khilāf 'alā Madhhab Aḥmad bin Ḥanbal*).

According to Imām Shāfe'ī, in the matter of divorce the difference between the approved (i.e. according to the *Sunnah*) and the reprehensible (i.e. against the *Sunnah*) forms of divorce is only with regard to time and not with regard to number. That is, to pronounce divorce on a woman marriage with whom has been consummated and who menstruates, during menstruation or to pronounce divorce on a woman, who can conceive, during such a period of purity in which the husband has had sexual intercourse with her and the woman's pregnancy is unknown, is disapproved and forbidden. As for the number, whether three divorces are pronounced at one time, or pronounced in the same period of purity, or pronounced in separate periods of purity, they are not against the *Sunnah* in any case. In case the woman is such that marriage with her has not been consummated, or the one who no longer menstruates, or the one who has not yet menstruated, or the one whose being pregnant is known, there is no difference between the approved and the disapproved forms of divorce. (*Mughnī al-Muḥtāj*).

(2) A divorce's being irregular, reprehensible, forbidden, or sinful with the four Imāms does not mean that it does not have effect. According to all the four Sunnī Schools, whether a divorce is pronounced during menstruation, or thrice at once, or pronounced in the period of purity during which the husband has had sexual intercourse and the woman's being pregnant is unknown, or pronounced in a manner disapproved by an Imām, in any case it does become effective, although the pronouncer commits an act of sin. But some other scholars differ in this regard from the four Imāms.

Sa'īd bin al-Musayyab and some other immediate followers of the Companions say that the divorce of the person who pronounces it during menstruation, or pronounces it thrice at one time, does not take place at all. The same is the opinion of the Imāmiah sect of the Shī'as. The basis of this opinion is that since this form of

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divorce is forbidden and utterly irregular, it is ineffective, whereas the *Aḥadīth* that we have cited above, clearly show that when Ḥaḍrat 'Abdullah bin 'Umar divorced his wife during menstruation, the Holy Prophet commanded him to take her back ; had the divorce not taken effect at all, the command to take the wife back would have been meaningless. And this also is confirmed by many *Aḥadīth* that the Holy Prophet and the major Companions considered the pronouncer of more divorces than one at one time sinful but did not regard his divorce as ineffective.

Ṭā'ūs and 'Ikrimah say that only one divorce takes place if divorce is pronounced thrice at once, and this very view has been adopted by Imām Ibn Taimiyyah. The source of his this opinion is that Abū aṣ-Ṣahbā' asked Ibn 'Abbās ; "Don't you know that in the lifetime of the Holy Prophet (upon whom be Allah's peace) and Ḥaḍrat Abū Bakr and in the early period of Ḥaḍrat 'Umar a triple divorce was considered a single divorce ? He replied : Yes." (Bukhārī, Muslim). And in Muslim, Abū Da'ūd and Musnad Aḥmad, Ibn Abbās's this statement has been cited : "In the lifetime of the Holy Prophet (upon whom be peace) and Ḥaḍrat Abū Bakr and during the first two years of the caliphate of Ḥaḍrat 'Umar a triple divorce was considered a single divorce. Then Ḥaḍrat 'Umar expressed the view : As the people have started acting hastily in a matter in which they had been advised to act judiciously and prudently, why should we not enforce this practice ? So, he enforced it."

But this view is not acceptable for several reasons. In the first place, according to several traditions Ibn 'Abbās's own ruling was against it, as we have explained above. Secondly, it is contrary to those *Aḥadīth* also, which have been reported from the Holy Prophet (upon whom be peace) and the major Companions, in which the ruling given about the pronouncer of a threefold divorce at one time is that all his three dovorces become effective. These *Aḥadīth* also have been cited above. Thirdly, from Ibn 'Abbās's own tradition itself it becomes evident that Ḥaḍrat 'Umar had publicly enforced the triple divorce in the assembly of the Companions, but neither then nor after it the Companions ever expressed any difference of opinion. Now, can it be conceived that Ḥaḍrat 'Umar could decide an issue against the *Sunnah* ? And could the Companions also accept his decision without protest ? Furthermore, in the story concerning Rukānah bin 'Abd-i Yazīd, a tradition has been related

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by Abū Da'ūd, Tirmidhī, Ibn Mājah, Imām Shāfe'ī, Dārimī and Ḥākim, saying that when Rukānah pronounced three divorces on his wife in one and the same sitting, the Holy Prophet (upon whom be peace) asked him to state on oath whether his intention was to pronounce one divorce only. (That is, the two subsequent divorces were pronounced only to lay emphasis on the firtt divorce ; the triple divorce was not intended to create separation permanently). And when he stated this on oath, the Holy Prophet gave him the right to take his wife back. This brings out the truth of the matter as to what kind of divorces were considered a single divorce in the earliest period of Islam. On this very basis, the interpreters of the *Ḥadīth* have explained the tradition of Ibn 'Abbās thus : As in the early period of Islam deceit and fraud in religious matters was almost unknown among the people, the statement of the pronouncer of a triple divorce was admitted that his real intention was to pronounce only a single divorce, and the two subsequent divorces had been pronounced only for the sake of emphasis. But when Ḥadrat 'Umar saw that the people first pronounced three divorces in haste and then presented the excuse of pronouncing them only for the sake of emphasis, he refused to accept this excuse. Imām Nawawī and Imām Subkī regard this as the best interpretation of the tradition from Ibn 'Abbās, Finally, there is disagreement in the traditions of Abū aṣ-Ṣahbā' himself, which he has related concerning the saying of Ibn 'Abbās. Muslim, Abū Da'ūd and Nasā'ī have related from this same Abū aṣ-Ṣahbā' another tradition, saying that on an enquiry by him, Ibn 'Abbās said : "When a person pronounced a threefold divorce on his wife before consummation of marriage, it was cosidered a single divorce in the lifetime of the Holy Prophet (upon whom be peace) and Ḥadrat Abū Bakr and in the early period of Ḥadrat 'Umar." Thus, one and the same reporter has reported from Ibn 'Abbās traditions containing two divergent themes and this diversity weakens both the traditions.

(3) As the Holy Prophet had commanded the pronouncer of the divorce during menstruation to take his wife back, the dispute has arisen among the jurists as to what is the exact sense of this command Imām Abū Ḥanīfah, Imām Shāfe'ī, Imām Aḥmad, Imām Auzā'ī, Ibn Abī Lailā, Isḥāq bin Rāhawaih and Abū Thaur say that such a peson would be commanded to take his wife back, but would not be compelled to do so. (*'Umdat al-Qārī*). The Ḥanafī viewpoint as stated in *Hedāyah* is that in this case taking the wife

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back is not only preferable but also obligatory. In *Mughni al-Muhtaj* the Shāfe'I viewpoint has been stated to be that the approved (i.e. one according to *Sunnah*) method for the one who has pronounced divorce during menstruation, but has not pronounced a triple divorce, is that he should take his wife back, and should refrain from pronouncing divorce in the following period of purity, but should pronounce it, if he so likes, in the period of purity when the wife has become free from her next menstrual course and attained purity, so that his revocation of the divorce pronounced during menstruation is not taken in jest. The Ḥanbalī viewpoint as presented in *Al-Inṣāf* is that in this state it is preferable for the pronouncer of divorce to take his wife back. But Imām Mālik and his companions say that pronouncement of divorce during menstruation is a cognizable offence. Whether the woman makes a demand or not, it is in any case the duty of the ruler that if such an act of some one is brought to his notice, he must compel the person to take his wife back and should continue to press him till the end of the waiting-period; and if he refuses to take her back, he should imprison him; if he still refuses, he should beat him; and if he still does not accede, the ruler should give his own decision, saying: "I return your wife to you." And the ruler's this decision would be effective after which it would be lawful for the man to have sexual intercourse with the woman, whether he intends to take her back or not, for the ruler's intention represents his intention. (*Ḥāshiyah ad-Dusūqī*). The Mālkīs also say that if the person, who has taken his wife back willingly or unwillingly, after divorcing her during menstruation, has made up his mind to repudiate her, the preferable method for him is that he should refrain from divorcing her in the period of purity following the menstruation during which he divorced her, but should divorce her in the period of purity following the next menstruation. The prohibition to pronounce divorce in the period of purity following the menstruation in which divorce was pronounced, has been enjoined so that the return of the pronouncer during menstruation does not remain merely oral, but he should have sexual intercourse with the woman during the period of purity. Then, since the pronouncement of divorce in the period of purity in which sexual intercourse has taken place is prohibited, the right time for pronouncing it is the following period of purity only. (*Ḥāshiyah ad-Dusūqī*).

(4) As to the question: Till when has the pronouncer of one

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revocable divorce the power to take his wife back? difference of opinion has arisen among the jurists, and this difference has occurred on the question : What do the words *thalāthata qurū'-in* of Al-Baqarah : 228 imply : three menstruations or three periods of purity ? According to Imām Shāfe'ī and Mālik, *qura'* implies a period of purity, and this view is held on the authority of Ḥadrat 'Ā'ishah, Ibn 'Umar and Zaid bin Thābit (may Allah be pleased with them). The Ḥanafī viewpoint is that *qara'* implies menstruation and the same is the authentic viewpoint of Imām Aḥmad bin Ḥanbal too. This view is based on the authority of all the four rightly-guided Caliphs, 'Abdullah bin Mas'ūd, 'Abdullah bin 'Abbās, Ubayy bin Ka'b, Mu'ādh bin Jabal, Abū ad-Dardā', 'Ubādah bin aṣ-Ṣāmit and Abū Mūsā al-Ash'arī (may Allah be pleased with them). Imām Muḥammad in his Mu'waṭṭā has cited a saying of Sha'bī, saying that he met thirteen of the Holy Prophet's Companions and they all held this same opinion, and this very view was adopted by many of the immediate followers of the Companions also.

On account of this difference of opinion, according to the Shāfe'īs and the Mālikīs, the waiting-period of the woman comes to an end as soon as she enters the third menstruation, and the man's power to take her back is terminated. And if the divorce has been pronounced during menstruation, this menstruation will not be counted towards the waiting-period but the waiting-period will come to an end as soon as the woman enters the fourth menstruation. (*Mughnī al-Muḥtāj* ; *Ḥāshiyah ad-Dusūqī*). The Ḥanafī viewpoint is that if the menstrual discharge in the third menstruation stops after ten days, the waiting-period of the woman will come to an end with it whether she takes purification bath or not ; and if the discharge ceases within less than ten days, the waiting-period will not come to an end until the woman has taken her purification bath, or until a Prayer time has passed. In case water is not available, according to Imām Abū Ḥanīfah and Imām Abū Yūsuf, the man's right to return to her will be terminated, when she has performed her Prayer with *tayammum* (purification with dust), and, according to Imām Muḥammad, as soon as she has performed *tayammum* itself. (*Hedāyah*). Imām Aḥmad's authentic viewpoint which is held by the majority of the Ḥanbalīs is that as long as the woman does not have her purification bath after the third menstruation, the man's right to return to her will remain. (*Al-Inṣāf*).

(5) As for the question hat is the method of taking the wife

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back ? the jurists are agreed that the person, who has pronounced a revocable divorce on his wife, can return to her whenever he likes before the expiration of the waiting-period, whether the woman is desirous of this or not, for the Qur'ān says : "Their husbands are best entitled to take them back as their wives during this waiting-period." (Al-Baqarah : 228). From this it can automatically be concluded that until the expiry of the waiting-period, the marriage tie remains intact and the husbands can take them back before they are separated absolutely and finally. In other words, taking the wife back does not mean renewal of marriage for which the woman's consent may be necessary. After being unanimous so far, the jurists hold different opinions about the method of taking the wife back.

According to the Shāfe'Is, return can take place only by the oral word, not by conduct. If the husband does not say with the tongue that he has taken the wife back, no act of intercourse or intimacy even if performed with the intention of resuming marital relationship, will be considered resumption of the relationship. Rather in this case seeking of every kind of enjoyment from the woman is unlawful even if it is without lust. But there is no bar on having sexual intercourse with the woman, who has been divorced revocably, for the scholars are not agreed on its being unlawful. However, the one who believes in its being unlawful will be punishable. Furthermore, according to the Shāfe'ī viewpoint, it is in any case incumbent to pay a proper or customary dower (*mahr mithal*) in case the husband has intercourse with the wife whom he had divorced revocably, whether after it he takes her back orally or not. (*Mughnī al-Muḥtāj*).

The Mālikīs say that return can be effected both orally and by conduct. If for the purpose of resumption by word of mouth the husband uses express words, the resumption will take place whether he intended it or not; even if he uttered express words of resumption in jest, these words would amount to return and resumption. But if the words are not express, they would be considered resumption of relationship only in case they were pronounced with the intention of resumption. As for resumption by conduct, no act whether it is an act of intimacy or sexual intercourse, can be considered resumption as long as it has not been performed with the intention of the resumption of marital relation. (*Ḥāshiyah ad-Dusūqī*; Ibn 'Arabi, *Aḥkām al-Qur'ān*).

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As for resumption of relationship by the word of mouth, the Ḥanafī and the Ḥanbalī viewpoint is the same as the Mālikī. As for resumption by conduct, the ruling of both the Schools, contrary to the Mālikīs, is that if the husband performs sexual intercourse with the woman whom he has divorced revocably within the waiting-period, it would by itself amount to resumption whether there was the intention of resumption or not. However, the difference between the viewpoints of the two Schools is that according to the Ḥanafīs every act of intimacy amounts to resumption even if it is of a lesser degree than sexual intercourse; whereas the Ḥanbalīs do not regard a mere act of intimacy as resumption of marital relationship. (*Hedāyah, Fatḥ al-Qadīr, 'Ūmdat al-Qārī, Al-Inṣāf*).

(6) As for the consequences of *ṭalāq as-Sunnah* (regular form of divorce according to the *Sunnah*) and *ṭalāq al-bid'ī* (irregular form of divorce) the difference is this: In case one or two divorces have been pronounced, the divorced woman and her former husband can re-marry by mutual consent even if the waiting-period has expired. But if a man has pronounced three divorces, resumption of marital relation is neither possible within the waiting-period, nor after the expiry of the waiting period, unless, however, the woman marries another person, the marriage is duly contracted and consummated, and then either the second husband divorces her or dies; then if the woman and her former husband wish to re-marry by mutual consent, they can do so. In most collections of the *Aḥadīth* a tradition has been reported on sound authority, saying that the Holy Prophet (upon whom be Allah's peace) was asked: "A man pronounced three divorces on his wife, then the woman married another man and the two had privacy but there was no intercourse; then he divorced her. Now, can this woman re-marry her former husband? The Holy Prophet replied: "No, unless her second husband has enjoyed her just as her first husband had enjoyed her." As for the pre-arranged marriage (*taḥlīl*) which is meant to legalise the woman for her former husband, so that she would marry another man, who would divorce her after having had sexual intercourse with her, this is invalid according to Imām Abū Yūsuf, and according to Imām Abū Ḥanīfah, the woman would become lawful for her former husband by this ceremony, but such a thing is reprehensible to the extent of being unlawful. Ḥaḍrat 'Abdullah bin Mas'ūd has reported that the Holy Prophet (upon whom be Allah's peace) said: "Allah has cursed both the legaliser (*muḥallil*) and the one for

whom legalisation is performed (*muḥallil lahū*)." (Tirmidhī, Nasā'ī) Ḥaḍrat 'Uqbah bin 'Āmir says that the Holy Prophet (upon whom be Allah's peace) asked his Companions: "Should I not tell you as to who is a hired bull?" The Companions said that he should. He said: "It is he who performs *taḥlīl* (legalisation of marriage). Allah's curse falls both on the *muḥallil* (legaliser) and on the *muḥallal lahū* (the one for whose sake marriage is legalised)." (Ibn Mājah, Dāraquṭnī).

2. This Command is addressed to the men as well as the women and the people of their families. It means: "Do not treat divorce lightly; it is a grave matter, which gives birth to many legal questions for the man, the woman, their children and the people of their house. Therefore, when divorce is pronounced, its time and date should be remembered and also the state in which divorce was pronounced on the woman; one should keep an accurate account of when the waiting-period started, and when it would expire. On this reckoning will depend the determination of the following questions: Till when has the husband the power to take the wife back? Till when has he to keep her in the house? Till when is he bound to maintain her? Till when will he inherit the woman and the woman him? When will the woman be separated from him finally and obtain the right to re-marry? And if this matter takes the shape of a law-suit, the court also in order to arrive at the correct decision, will need to know the correct date and time of pronouncing the divorce and the woman's state at the time, for without this information, it cannot give the right decision on the questions arising from the divorce in respect of the women who have been enjoyed, or not, pregnant, or not, who menstruate, or no longer menstruate, and who have been divorced revocably or irrevocably.

3. That is, "Neither should the man turn out the woman in anger, nor the woman herself should leave the house in anger and haste. The house is hers during the waiting-period, and both the man and the wife should live together so that advantage may be taken if there is any chance of reconciliation. If the divorce is revocable, the husband may at any time be inclined towards the wife, and the wife also may try to win the husband's pleasure by removing the causes of dispute and difference. If both stay together in the same house, there may appear many an occasion for reconciliation during the three months, or the three menstrual periods, or till

child-birth in case of pregnancy. But if the man turns her out in angry haste, or the woman returns to her parents imprudently, chances of reconcilement diminish, and the divorce generally leads to permanent separation. That is why the jurists have even suggested that in case of a revocable divorce the woman should during her waiting-period adorn herself so as to attract the husband. (*Hedāyah*; *Al-Inṣāf*).

The jurists are agreed that the revocably divorced woman has a right to lodging and maintenance during the waiting-period, and it is not lawful for the woman to leave the house without the husband's permission, nor is it lawful for the husband to turn her out of the house. If the husband turns her out he will be guilty of an act of sin, and if the woman leaves of her own accord, she will not only commit a sin but will also forfeit her right to lodging and maintenance.

4. Several meanings of this have been given by different jurists. Ḥaḍrat Ḥasan Baṣrī, 'Āmir Sha'bī, Zaid bin Aslam, Ḍaḥḥāk, Mujāhid, 'Ikrimah, Ibn Zaid, Ḥammād and Laith say that it implies adultery. Ibn 'Abbās says that it implies abusive language that the woman may continue to use against the husband and the people of his house even after the divorce, during the waiting-period. Qatādah says that it implies the woman's disobedience to her husband ; that is, if the wife has been divorced because of her disobedience she may continue to be disobedient to her husband even during the waiting-period. 'Abdullah bin 'Umar, Suddī, Ibn as-Sā'ib and Ibrāhim Nakha'ī say that this implies the woman's leaving the house of herself. That is, in their opinion the woman's leaving the house in the waiting-period by itself amounts to committing an open indecency, and the command : "Nor should they themselves leave the house except in case they commit an open indecency," is an admonition of this nature : "Do not abuse others except in case you wish to be known as a discourteous person." According to the first three of these four viewpoints, "except in case" is related with "Do not turn them out of their houses," and the sentence means that if they are guilty of immorality or of using invectives or of disobedience, it would be lawful to turn them out of the houses, and according to the fourth view, it is related with "nor should they themselves leave their houses," and it means that if they leave their houses they would be guilty of open indecency.

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5. Both these sentences refute the viewpoint of those who hold that divorce does not take place at all if it is pronounced during menstruation or thrice at once, and also the view of those who think that a triple divorce amounts to a single divorce. The question arises : If an irregular (*bid'i*) divorce does not take place, or a triple divorce amounts to a single revocable divorce, what then is the need of saying : "Whoever transgresses the bounds set by Allah (i.e. the method taught by the *Sunnah*), would wrong his own self ; and you do not know Allah may after this bring about a situation of reconciliation ?" These two things would be meaningful only in case pronouncement of divorce against the method taught by the *Sunnah* should be harmful for which one may have to regret later, and the pronouncement of a triple divorce at once may not leave any room for reconciliation ; otherwise, obviously by pronouncing a divorce which does not take effect at all one does not transgress the bounds set by Allah. which may be regarded as wronging one's own self, and after a divorce which is in any case only revocable there does remain room for reconciliation ; thus, there would be no need to say : "Allah may after this bring about a situation of re-conciliation."

Here, one should again understand well the mutual relationship between vv. 228-230 of Al-Baqarah and these verses of Sūrah At-Ṭalāq. In Sūrah Al-Baqarah the number of divorces laid down is three of which after pronouncing the first two one retains the right to take one's wife back and the right to re-marry her in case the waiting-period has expired, without resort to legalisation (*taḥlīl*), and if divorce is pronounced for the third time, the husband forfeits both these rights. These verses of Sūrah At-Ṭalāq were not sent down to amend or cancel this rule but to teach the people how to use wisely the powers that they have been given to divorce their wives, which if used rightly could save homes from ruin, could protect the husband from remorse if he had pronounced a divorce. could provide him maximum opportunities for reconciliation, and even if separation had taken place, could show him a way to re-unite in marriage as a last resort if the couple so desired. But if a person happens to use these powers unwisely, in a wrong way, he would only be wronging his own self and wasting all opportunities for making amends. It is just like a father's giving three hundred rupees in his son's possession and telling him to spend the amount as he may like ; then advising him to the effect : "Spend the money

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given to you carefully, at the right place, and piece-meal, so that you may benefit by it fully ; otherwise if you expend it unwisely and carelessly, in wrong places, or expend the whole of it at once, you will incur losses, and then I would not give you any more." This advice would be meaningless if the father did not give the amount in the son's possession at all, so that if he had wanted to spend it in a wrong place, he should be powerless to spend it, or if he had wanted to spend the whole amount, he could only take out a part of it while the rest lay safe with him in any case. If the condition be such, there could obviously be no need for this kind of advice.

6. That is, "In case you have pronounced one or two revocable divorces, you should take a decision before the expiry of the waiting-period whether you would keep the wife in wedlock or send her away. If you decide to keep her, then you should keep her with honour and dignity and not with a view to tormenting and harassing her and getting another opportunity to prolong her waiting-period by divorcing her once again ; and if you decide to part with her, then you should part with her gracefully, without indulging in any quarrel or vilification ; if you still owe her the dower, or a part of it, pay it off, and give her something in addition also at her departure according to your means, as has been enjoined in Al-Baqarah : 241. (For further explanation, see E.N. 86 of Al-Aḥzāb).

7. Ibn 'Abbās says that this implies calling to witness two men both at divorce and at reconciliation. (Ibn Jarīr). Ḥaḍrat 'Imrān bin Ḥuṣain was asked : "A man divorced his wife and then took her back, but he neither called anybody to witness pronouncement of the divorce nor resumption of the relation." He replied : "You pronounced the divorce against the *Sunnah* and you took your wife back against the *Sunnah*. You should call to witness men both at divorce and at resumption of relation, and you should not commit this mistake again." (Abū Da'ūd, Ibn Mājah). But the four Sunnī Imāms are agreed that to call men to witness the divorce and the resumption and separation is no condition for these acts to be valid, so that if there was no witness, neither divorce should take place nor resumption should be valid nor separation. But this condition has been enjoined so that the parties may not deny any of the facts later and in case there was a dispute the matter might be settled easily and any suspicions and doubts might also be removed. This Command is just like the Command : "Have witnesses in case of commercial transactions." (Al-Baqarah : 282). This does not mean that it is obligatory to

(*Contd. on page* 346)

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مِنَ الْمَحِيْضِ مِنْ نِّسَآئِكُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓئِيْ لَمْ
يَحِضْنَ ۭ وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ ۭ وَمَنْ يَّتَّقِ اللّٰهَ
يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ۝ ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗٓ اِلَيْكُمْ ۭ وَمَنْ يَّتَّقِ اللّٰهَ
يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُعْظِمْ لَهٗٓ اَجْرًا ۝ اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ
وُّجْدِكُمْ وَلَا تُضَاۗرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ۭ وَاِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا
عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا
بَيْنَكُمْ بِمَعْرُوْفٍ ۚ وَاِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗٓ اُخْرٰى ۝ لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ
سَعَتِهٖ ۭ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّآ اٰتٰىهُ اللّٰهُ ۭ لَا يُكَلِّفُ اللّٰهُ نَفْسًا
اِلَّا مَآ اٰتٰىهَا ۭ سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُّسْرًا ۝ وَكَاَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ
عَنْ اَمْرِ رَبِّهَا وَرُسُلِهٖ فَحَاسَبْنٰهَا حِسَابًا شَدِيْدًا ۙ وَّعَذَّبْنٰهَا عَذَابًا نُّكْرًا ۝ فَذَاقَتْ
وَبَالَ اَمْرِهَا وَكَانَ عَاقِبَةُ اَمْرِهَا خُسْرًا ۝ اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۙ فَاتَّقُوا
اللّٰهَ يٰٓاُولِي الْاَلْبَابِ ۚ الَّذِيْنَ اٰمَنُوْا ۚ قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا ۝ رَّسُوْلًا يَّتْلُوْا
عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ
اِلَى النُّوْرِ ۭ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ۝ اَللّٰهُ الَّذِيْ
خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ ۭ يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ لِتَعْلَمُوْٓا
اَنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝

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And if you are in doubt about those of your women who have despaired of menstruation, (you should know that) their waiting-period is three months,[12] and the same applies to those who have not menstruated as yet.[13] As for the pregnant women, their period ends when they deliver their burden.[14] Whoever fears Allah, He makes his course easy for him. This is Allah's Command which He has sent down to you. Whoever fears Allah, Allah will remove his evils from him and will enhance his reward.[15] 4-5

Lodge them (in the waiting-period) where you yourselves live, according to your means, and do not harass them so as to straiten them.[16] 6

And if they are pregnant, spend on them until they deliver their burden.[17] Then if they suckle (the child) for you, give them their wages, and settle (the question of wages) fairly by mutual consultation.[18] But if you created difficulties for each other (concerning the question of wages), then another woman would suckle the child.[19] Let the rich man spend according to his means and let the one whose means are restricted, spend out of what Allah has given him. Allah does not burden anyone with more than what He has given him. It may well be that Allah brings about ease after hardship. 6-7

Many a settlement[20] has rebelled against the commandments of its Lord and His Messengers, and We called it to stern account and punished it severely. They tasted the evil results of their misdeeds and consequently they have nothing but loss in store for them. Allah has prepared for them a severe torment (in the Hereafter). So fear Allah, O you men of understanding, who have believed. Allah has sent down to you an Admonition, a Messenger[21] who recites to you Allah's Revelations containing clear guidance, so that he may 8-11

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bring those who have believed and done good deeds out of darknesses into light.[22] Whoever believes in Allah and does good deeds, Allah shall admit him into Gardens underneath which canals will be flowing. They shall live therein for ever. Allah has prepared for such a one an excellent provision.

12 Allah is He Who created seven heavens and of the earth also their like.[23] His Command descends among them. (This you are being told) so that you may know that Allah has power over everything, and that Allah's knowledge encompasses all.

(*Contd. from page 343*)

have witnesses at business transations, and if there was no witness, the transaction would be invalid; but this is a wise instruction which has been given to prevent disputes and it is good to follow it. Likewise, in the case of divorce and resumption also although a perron's act and conduct would be legally valid even without the witnesses, yet caution demands that whatever is done, it should be witnessed, simultaneously or later, by two just men.

8. These words clearly show that the instructions given above are in the nature of advice and not law. If a man pronounces divorce against the approved method as explained above, or fails to reckon the waiting-period accurately, or expels the wife from the house without a good reason, or returns to her at the end of the waiting-period only to harass her, or sends her away after a quarrel, or fails to call the men to witness the divorce, reconciliation, or separation, it will not affect the legal effects of divorce or reconciliation or separation at all. However, his acting against Allah's advice would be a proof that his heart was devoid of the true faith in Allah and the Last Day. That is why he adopted a course which a true believer would never adopt.

9. The context itself shows that here "fearing Allah in whatever one does" means to pronounce divorce in accordance with the approved method taught by the *Sunnah*, to reckon the waiting-period accurately, to avoid turning the wife out of the house, to take the wife back if one decides to keep her, at the expiry of the waiting-period with the intention of keeping her equitably and to send her away in a fair manner if one decides to part with her, and to call

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two just men to witness the divorce, reconciliation or separation, as the case be. In respect of this, Allah says that whoever acts in fear of Him, He will open for him a way out of the difficulties. This automatically gives the meaning that whoever does not fear Allah in these matters, will create for himself such complications and difficulties from which he will find no way out.

A study of these words clearly shows that the view of those who hold that the irregular (*bid'i*) form of divorce does not take place at all, and of those who regard a triple divorce pronounced at once or during the same period of purity as a single divorce, is not correct. For if an irregular form of divorce does not take place at all, it does not create any complication from which one may have to find a way out ; and if only a single divorce takes place when one has pronounced three divorces at once, then also there arises no need for a person to seek a way out of a difficulty or complication.

10. It means : "Keeping the divorced wife in the house during the waiting-period, to maintain her and to pay her the dower, or something in addition, at departure certainly burdens a man financially. To spend on a woman whom one has already decided to send away because of strained relations will surely be irksome, and if the man is also poor, this expenditure will further pinch him. But a man who fears Allah, should endure all this gracefully. Allah is not niggardly as the people are. If a person spends his wealth in accordance with His law, He will provide for him in a manner beyond all expectations."

11. That is, there is no power that can prevent Allah's decree from enforcement.

12. This is in respect of the women who no longer menstruate and have reached menopause because of age. Their waiting-period will be reckoned from the day divorce was pronounced on them and three months imply three lunar months. If divorce was pronounced at the commencement of the lunar month, it is agreed that the waiting-period will be reckoned with regard to the sighting of the new moon ; and if it was pronounced somewhere in the middle of the month, according to Imām Abū Ḥanîfah, three months will have to be completed reckoning each month of 30 days. (*Badā'i aṣ-Ṣanā'i*).

As for the women whose courses are irregular due to some reason, the jurists have held different opinions :

Ḥaḍrat Sa'îd bin al-Musayyab says that Ḥaḍrat 'Umar ruled : "If the woman who has been divorced stops having menses after

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having them once or twice after the divorce, she will wait for 9 months. If signs of pregnancy appear, well and good, otherwise after the passage of 9 months, she should observe the waiting-period of three additional months. Then she would be lawful for marriage to another person.

Ibn 'Abbās, Qatādah and 'Ikrimah say that the waiting-period of the woman who has not menstruated for a year, is three months.

Ṭā'ūs says that the waiting-period of the woman who menstruates once in a year, is three menstruations. This very opinion has been reported from Ḥaḍrat 'Uthmān, Ḥaḍrat 'Alī and Ḥaḍrat Zaid bin Thābit.

Imām Mālik relates that a person Ḥabbān by name divorced his wife during the period when she was suckling her child. A year passed on it, but she did not have the menses. Then the man died. The divorced wife laid claim to inheritance. The case came before Ḥaḍrat 'Uthmān. He consulted with Ḥaḍrat 'Alī and Ḥaḍrat Zaid bin Thābit, and gave the decision that the woman was an heiress. The argument given was that the woman was neither of those women who might have despaired of menstruation, nor of those girls who may not have menstruated yet ; therefore, up till the husband's death she was on the menses she had discharged last, and had still to pass her waiting-period.

The Ḥanafīs say that the waiting-period of the woman, who no longer menstruates, which may not be on account of menopause so that there may be no hope of her having it later, will either be reckoned from the menstruation if she has it in the future, or in accordance with the age at which women generally reach menopause, and after attaining that age she will pass three months of the waiting-period in order to be released from the marriage bond. The same opinion is held by Imām Shāfe'i, Imām Thauri and Imām Laith, and the same also is the view of Ḥaḍrat 'Alī, Ḥaḍrat 'Uthmān and Ḥaḍrat Zaid bin Thābit.

Imām Mālik has adopted the view of Ḥaḍrat 'Umar and Ḥaḍrat 'Abdullah bin 'Abbās and it is this : The woman will first pass nine months. If she does not have her menses during this period, she will pass three months of the waiting-period like the woman who has despaired of menstruation. Ibn al-Qāsim explaining the viewpoint of Imām Mālik says : The period of nine months will be reckoned from the day she became free from the previous menstrual discharge and not from the day divorce was pronounced on her. (All

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these details have been taken from al-Jaṣṣāṣ, *Aḥkām al-Qur'ān* and al-Kasānī, *Badā'i' aṣ-Ṣanā'i'*).

Imām Aḥmad bin Ḥanbal says that if the woman whose waiting-period started from menstruation despairs of menstruation during the waiting-period, she will be required to pass the waiting-period of the menopausal woman and not of the women who menstruate regularly. And if she stops menstruating and the cause of the cessation is unknown, she will first pass nine months in the doubt of pregnancy, and then will have to complete three months of the waiting-period. And if the cause of the cessation of the menses becomes known, e.g. a disease, or suckling, or some other cause, she will lie in the waiting-period till the time that either she starts having the menses again so that the waiting-period may be reckoned in accordance with the courses, or she reaches menopause and may pass the waiting-period of the menopausal woman. (*Al-Inṣāf*).

13. They may not have menstruated as yet either because of young age, or delayed menstrual discharge as it happens in the case of some women, or because of no discharge at all throughout life which, though rare, may also be the case. In any case, the waiting-period of such a woman is the same as of the woman, who has stopped menstruation, that is three months from the time divorce was pronounced.

Here, one should bear in mind the fact that according to the explanations given in the Qur'ān the question of the waiting-period arises in respect of the women with whom marriage may have been consummated, for there is no waiting-period in case divorce is pronounced before the consummation of marriage. (Al-Aḥzāb : 49). Therefore, making mention of the waiting-period for the girls who have not yet menstruated, clearly proves that it is not only permissible to give away the girl in marriage at this age but it is also permissible for the husband to consummate marriage with her. Now, obviously no Muslim has the right to forbid a thing which the Qur'ān has held as permissible.

The girl who is divorced in the state when she has not yet menstruated and then she starts having the menses during the waiting-period, will reckon her waiting-period from the same menstruation, and her waiting-period will be reckoned just like the woman who menstruates regularly

14. The consensus of scholarly opinion is that the waiting-period of the pregnant divorced woman is till child-birth. But a difference of opinion has occurred about whether the same also

applies to the woman whose husband may die during her pregnancy. The dispute has arisen because in Al-Baqarah : 234 the waiting-period of the woman whose husband dies has been laid down as four months and ten days, and there is no mention whatever whether this injunction applies to all widows generally or only to those who are not pregnant.

Ḥaḍrat 'Alī and Ḥaḍrat 'Abdullah bin 'Abbās, reading both these verses together, have drawn the rule that the waiting-period of the pregnant divorced woman is till child-birth, but that of the pregnant widow is the longer of the two periods, whether it be of the divorced woman or of the pregnant woman. For example, if delivery takes place before four months and ten days, she will have to observe a waiting-period of four months and ten days, and if it does not take place till then, her waiting-period will come to an end at delivery. The same is the viewpoint of the Imāmiah sect of the Shī'as.

Ḥaḍrat 'Abdullah bin Mas'ūd says that this verse of Sūrah At-Ṭalāq was sent down after the verse of Sūrah Al-Baqarah ; therefore, the later injunction has made the earlier injunction particularly applicable to the non-pregnant widow, and has laid down the waiting-period of every pregnant woman as till child-birth, whether she is divorced or widowed. Accordingly, whether delivery takes place immediately after the husband's death, or takes longer than four months and ten days, the woman's waiting-period in any case will come to an end at the birth of the child. This view is supported by this tradition of Ḥaḍrat Uḅayy bin Ka'b. He says, "When this verse of Sūrah Aṭ-Ṭalāq came down, I asked the Holy Prophet (upon whom be Allah's peace): Is it both for the divorced woman and for the widow?" The Holy Prophet replied : "Yes." In another tradition the Holy Prophet further explained it thus : "The waiting-period of every pregnant woman is till child-birth." (Ibn Jarīr, Ibn Abī Ḥātim. Ibn Ḥajar says that although its reliability is questionable, yet as it has been related through several chains of transmitters, one has to admit that it has some basis). More than that, it is further confirmed by the incident concerning Subai'ah-i Aslamiyyah, which occurred in the sacred time of the Holy Prophet (upon whom be Allah's peace) himself. She became a widow during her pregnancy and a few days after her husband's death (according to some traditions 20 days, according to others 23 days, 25 days, 40 days or 35 days) she delivered her burden. The Holy Prophet was asked for his ruling concerning her and he permitted her to re-marry. This incident has been related

by Bukhārī and Muslim in different ways on the authority of Ḥaḍrat Umm Salamah. This same incident has been related by Bukhārī, Muslim, Imām Aḥmad, Abū Da'ūd, Nasā'ī and Ibn Mājah with different chains of transmitters on the authority of Ḥaḍrat Miswar bin Makhramah also. Muslim has cited this statement of Subai'ah-i Aslamiyyah herself : "I was the wife of Ḥaḍrat Sa'ḍ bin Khawalah. He died during the Farewell Pilgrimage when I was pregnant. A few days after his death I gave birth to a child. A man told me that I could not remarry before the expiry of four months and ten days. I went and asked the Holy Prophet (upon whom be Allah's peace) and he gave the verdict : 'You have become lawful as soon as you gave birth to the child : you can re-marry if you so like'." This tradition has been related briefly by Bukhārī also.

This same viewpoint has been reported from a large number of the Companions. Imām Mālik, Imām Shāfe'i, 'Abdur Razzāq, Ibn Abī Shaibah and Ibn al-Mundhir have related that when Ḥaḍrat 'Abdullah bin 'Umar was asked concerning the pregnant widow, he replied that her waiting-period is till child-birth. At this a man from among the Anṣār confirmed, saying : "Ḥaḍrat 'Umar had said that even if the deceased husband had not yet been buried, and his body still lay on bed in the house and his wife gave birth to a child, she would become pure and lawful for remarriage." The same opinion was held by Ḥaḍrat Abū Hurairah, Ḥaḍrat Abū Manṣūr Badrī and Ḥaḍrat 'Ā'ishah, and the same has been adopted by the four Sunnī Imāms and the other early jurists.

The Shāfe'īs say that if the pregnant woman has more children than one in her womb, her waiting-period will come to an end at the birth of the last child ; even if it is still born, the waiting-period will expire at its birth. In case of abortion, if the mid-wives, on the basis of their knowledge and experience, state that it was not merely a piece of flesh but had human form, or that it was not a tumour but a human embryo, their statement will be admitted and the waiting-period will expire. (*Mughnī al-Muḥtāj*). The viewpoint of the Ḥanbalīs and the Ḥanafīs is also very close to it. But in case of abortion, their viewpoint is that unless the human form is clearly visible, the mid-wives' statement that it is human embryo, will not be admitted and this will not bring the waiting-period to an end. (*Badā'i aṣ-Ṣanā'i* ; *Al-Inṣāf*). But in the modern times by means of medical investigation it can be easily ascertained whether what has been expelled from the womb was actually something of the nature of

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human foetus or a kind of tumour or congealed blood. Therefore, whenever it is possible to obtain expert medical opinion, it can be easily decided whether what is described as abortion, was really abortion or not, and whether it has brought the waiting-period to an end or not. However, in cases where such medical investigation is not possible, the viewpoint of the Ḥanbalīs and the Ḥanafīs itself is preferable and it is not fit to rely on the ignorant mid-wives.

15. Although this is a general exhortation which applies to all matters and conditions of human life, yet in this particular context the object is to warn the Muslims to follow the Commands mentioned above in fear of God, no matter what responsibilities they may have to shoulder in consequence thereof, for as a reward for this Allah will remove their ills and will forgive their sins and will enhance their rewards in the Hereafter. Obviously, the waiting-period of the divorced woman whose term has been prescribed as three months, will be longer than that of the woman whose term has been appointed as three menstruations, and the term of the pregnant woman may be several months longer. To shoulder the responsibility of the maintenace and lodging of the woman whom a man may have decided to give up, during this whole period, will be an unbearable burden for the people, but Allah's promise is that He will lighten the burden that is borne in fear of Him and in following His Command, by His special bounty and grace, and will reward the person much more generously and richly in comparison to the small burden borne by him in the world.

16. The jurists are agreed that if the woman has been divorced revocably, the husband is responsible for her lodging and maintenance ; they are also agreed that if the woman is pregnant, the husband will bear the responsibility of her lodging and maintenance till child-birth whether she has been divorced revocably or irrevocably. However, the difference of opinion has arisen about whether the non-pregnant woman who has been divorced irrevocably is entitled to both lodging and maintenance, or only to lodging, or to neither.

One group says that she is entitled to both lodging and maintenance. This is the opinion of Ḥaḍrat 'Umar, Ḥaḍrat 'Abdullah bin Mas'ūd, Ḥaḍrat 'Alī bin Ḥusain (Imām Zain al-'Ābidīn), Qāḍī Shuraiḥ and Ibrāhīm Naka'ī. The same has been adopted by the Ḥanafīs, and the same also is the viewpoint of Imām Sufyān Thauri and Ḥasan bin Ṣāleḥ. This is supported by the *Ḥadith* of Dāraquṭnī in which Ḥaḍrat 'Abdullah bin Jābir reports that the Holy Prophet

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(upon whom be peace) said : "The woman who has been divorced thrice has a right to lodging and maintenance during the waiting-period." This is further supported by those traditions in which it has been reported that Ḥaḍrat 'Umar had rejected the *Ḥadīth* of Fāṭimah bint-Qais, saying : "We cannot abandon the Book of Allah and the *Sunnah* of our Prophet on the word of a woman." This shows that the *Sunnah* of the Holy Prophet (upon whom be Allah's peace) in the knowledge of Ḥaḍrat 'Umar must be that such a woman is entitled to both maintenance and lodging. Furthermore, in a tradition from Ibrāhīm Nakha'ī there is the explanation that Ḥaḍrat 'Umar rejecting the *Ḥadīth* of Fāṭimah bint-Qais, had said : "I have heard the Holy Prophet (upon whom be Allah's peace) say that such a woman has a right to lodging as well as to maintenance." The first argument that Imām Abū Bakr al-Jaṣṣāṣ has given in his discussion of this question in his *Aḥkām al-Qur'ān* is that Allah has explicitly said : "Divorce them for their prescribed waiting-periods." This Divine Command also applies to that person who might have taken his wife back after divorcing her twice in the first instance, and now he is left with only one divorce to pronounce." His second argument is : "When the Holy Prophet (upon whom be peace) taught this method of pronouncing divorce that one should either pronounce divorce in such a period of purity in which one may not have had sexual intercourse, or in a state when the signs of a woman's being pregnant might have appeared. In this he did not make any distinction between the first, second, or final divorce. Therefore, the Divine Command, "Lodge them (in the waiting-period) where you yourselves live," will be regarded as relevant to every form of divorce." His third argument is : "The maintenance and lodging of the pregnant woman, whether divorced revocably or irrevocably, is binding on the husband, and in respect of the non-pregnant revocably divorced woman also both these rights are binding." This shows that the maintenance and lodging have not been made incumbent on the basis of pregnancy but because both are legally bound to stay in the husband's house. Now, if the same injunction be applicable to the irrevocably divorced non-pregnant woman also, there can be no reason why her lodging and maintenance should not be incumbent on the man divorcing her.

The second group says that the irrevocably divorced woman has a right to lodging but not to maintenance. This is the viewpoint of Sa'id bin al-Musayyab, Sulemān bin Yasār, 'Aṭā', Sha'bi, Auzā'i, Laith and Abū 'Ubaid (may Allah bless them), and Imām Shāfe'i and Imām

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Mālik also have adopted the same. But in *Mughni al-Muḥtāj* a different viewpoint of Imām Shāfe'ī has been stated as will be explained below.

The third group says that the irrevocably divorced woman is neither entitled to lodging nor to maintenance. This is the viewpoint of Ḥasan Baṣrī, Ḥammād, Ibn Lailā, 'Amr bin Dīnār, Tā'ūs, Isḥāq bin Rāhawaih and Abū Thaur. Ibn Jarīr has cited this very viewpoint as of Ḥaḍrat Ibn 'Abbās. Imām Aḥmad bin Ḥanbal and the Imāmiah sect of the Shī'as also have adopted the same, and in *Mughni al-Muḥtāj* the viewpoint of the Shāfe'is also has been stated to be this: "The woman who is passing her waiting-period on the basis of divorce has an obligatory right to lodging, whether she is pregnant or not, but for the woman who has been irrevocably divorced, it is not obligatory. .. And for the non-pregnant irrevocably divorced woman there is neither maintenance nor clothing." This viewpoint in the first place is based on this verse of the Qur'ān; "You do not know: Allah may after this bring about a situation (of reconciliation)." From this they conclude that this could be correct only about a revocably divorced woman, and not about an irrevocably divorced one. Therefore, the Command of lodging the divorced woman in the house is specifically applicable only to the revocably divorced woman. Their second reasoning is from the *Ḥadīth* of Fāṭimah bint-Qais, which has been reported in the collections of *Ḥadīth* through many authentic channels.

This Fāṭimah bint-Qais al-Fihriyyah was one of the earliest Emigrants. She was esteemed for her wisdom and sagacity, and the consultative body of the Companions on the occasion of Ḥaḍrat 'Umar's martyrdom had met together at her house. She was first married to Abū 'Amr bin Ḥafṣ bin al-Mughīrah al-Makhzūmī; after she was separated by him by three divorces, the Holy Prophet (upon whom be Allah's peace) married her to Ḥaḍrat Usāmah bin Zaid. According to reports, her husband, Abū 'Amr had pronounced two divorces on her. Then, when he was sent to Yaman along with Ḥaḍrat 'Alī, he also sent from there the third and final divorce. According to some traditions, Abū 'Amr himself had sent word to his relatives to lodge her in the house during the waiting-period and maintain her, according to others, she herself had laid claim to maintenance and lodging. Whatever be the case, the husband's relatives refused to concede her claim. Thereupon she took her case to the Holy Prophet (upon whom be peace), and he gave the decision that she was

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neither entitled to maintenance nor to lodging. According to a tradition, the Holy Prophet said : "The husband is under obligation to provide maintenance and lodging to the woman only in case he had a right to return to her, but when he had no such right, she was neither entitled to maintenance nor to lodging." (Musnad Aḥmad). Ṭabarānī and Nasā'ī also have related almost the same tradition, the concluding words of which are to the effect : "But when she is not lawful for him until she marries another man than him, there is neither maintenance for her nor lodging." After giving this decision the Holy Prophet first commanded her to pass her waiting-period in the house of Umm Sharīk and then told her to stay in the house of Ibn Umm Maktūm.

However, the arguments of those who have not accepted this *Ḥadith* are as follows :

In the first place, she had been commanded to leave the house of her husband's relatives because she was rude of tongue and they were fed up with her ill-temper. Sa'īd bin al-Musayyab says : "This lady by reporting her *Ḥadith* has misguided the people. The truth is that she was rude and impudent ; that is why she was lodged in the house of Ibn Umm Maktūm." (Abū Da'ūd). In another tradition Sa'īd bin al-Musayyab is reported to have said : "She had been impudent and rude to her husband's relatives ; that is why she was commanded to shift from that house." (Al-Jaṣṣāṣ). Sulemān bin Yasār says : "Her expulsion from the house was because of her ill-temper." (Abū Da'ūd).

Secondly, her tradition was repudiated by Ḥaḍrat 'Umar at a time when many of the Companions were still living, and the matter could be fully investigated. Ibrāhīm Nakha'ī says : "When this *Ḥadith* of Fāṭimah reached Ḥaḍrat 'Umar, he said : 'We cannot adandon a verse of the Book of Allah and a saying of the Messenger of Allah (upon whom be His peace) because of the saying of a woman, who seems to be conjecturing. I have myself heard the Holy Prophet (upon whom be peace) say that the woman who has been divorced irrevocably is entitled to both lodging and maintenance." (Al-Jaṣṣāṣ). Abū Isḥāq says : "I was sitting with Aswad bin Yazīd in the mosque of Kūfah, when Sha'bī made mention of the *Ḥadīth* of Fāṭimah bint-Qais. Ḥaḍrat Aswad thereupon threw pebbles at Sha'bī and said : "When in the time of Ḥaḍrat 'Umar this tradition of Fāṭimah was brought to his notice, he said : 'We cannot cast off the Book of our Lord and the *Sunnah* of our Prophet on the strength

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of the tradition of a woman. Maybe she has forgotten. The woman has a right to maintenance as well as to lodging, for Allah says: 'Do not turn them out of their houses'." This tradition has been reported in Muslim, Abū Da'ūd, Tirmidhī and Nasā'ī with some variation in wording.

Thirdly, during the reign of Marwān when a dispute arose in respect of the irrevocably divorced woman, Ḥaḍrat 'Ā'ishah had subjected the tradition of Fāṭimah bint-Qais to severe criticism. Qāsim bin Muḥammad says: "I asked Ḥaḍrat 'Ā'ishah : Don't you know the incident concerning Fāṭimah ?' She replied : 'Better not mention the *Ḥadīth* of Fāṭimah'." (Bukhārī). The words of Ḥaḍrat 'Ā'ishah in the other tradition related by Bukhārī are to the effect : "What has happened to Fāṭimah? Is she not afraid of God?" In the third tradition Ḥaḍrat 'Urwah bin Zubair says that Ḥaḍrat 'Ā'ishah said : "There is no good for Fāṭimah in reporting this *ḥadīth*." In still another tradition Ḥaḍrat 'Urwah says that Ḥaḍrat 'Ā'ishah expressed great indignation against Fāṭimah and said: "She in fact was in an empty house, where she had no sympathizer; therefore, for the sake of her convenience the Holy Prophet instructed her to change her house."

Fourthly, this lady was later married to Usāmah bin Zaid, and Muḥammad bin Usāmah says : "Whenever Fāṭimah made mention of this *Ḥadīth*, my father would throw at her whatever fell in his hand." (Al-Jaṣṣāṣ). Obviously, had not Ḥaḍrat Usāmah known that the *Sunnah* was contrary to what Fāṭimah said, he could not have felt so annoyed at the mention of this *Ḥadīth*."

17. There is complete consensus that whether the woman has been divorced revocably or irrevocably, her husband is responsible for her lodging and maintenance till child-birth if she is pregnant. However, a difference of opinion has arisen in case the husband of the pregnant woman may have died, irrespective of whether he may have died after pronouncing the divorce, or may not have pronounced any divorce and the woman may have been widowed during pregnancy. In this regard, the jurists have expressed the following views :

(1) Ḥaḍrat 'Alī and Ḥaḍrat 'Abdullah bin Mas'ūd hold that she has an obligatory right to maintenance in the husband's undivided legacy. The same also has been cited as the view of Ḥaḍrat 'Abdullah bin 'Umar, Qāḍī Shuraiḥ, Abul 'Āliyah, Sha'bī and Ibrāhīm Nakha'ī, and a saying of Ḥaḍrat 'Abdullah bin 'Abbās also supports the same. (Ālūsi, Al-Jaṣṣāṣ).

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(2) Ibn Jarīr has cited another view of Ḥaḍrat 'Abdullah bin 'Abbās to the effect : "If the deceased person has left some inheritance, expenditure should be made on her from the share of the child of her womb; and if he has left no inheritance, the heirs of the deceased should spend on her, for Allah says : 'And the same responsibility for the maintenance of the mother devolves upon the heir'." (Al-Baqarah : 233).

(3) Ḥaḍrat Jābir bin 'Abdullah, Ḥaḍrat 'Abdullah bin Zubair, Ḥaḍrat Ḥasan Baṣrī, Ḥaḍrat Sa'īd bin al-Musayyab and Ḥaḍrat 'Atā' bin Abī Rabāḥ say that there is no maintenance for her in the inheritance of the deceased husband. A third saying from Ḥaḍrat 'Abdullah bin 'Abbās also has been cited to be the same. (Al-Jaṣṣāṣ) This means that she can meet her expenses from the share of inheritance that she may receive from the husband's legacy, but she has no right of inheritance on the husband's combined legacy, which may burden the other heirs.

(4) Ibn Abī Lailā says : "Her maintenance in the deceased husband's legacy is as obligatory as is somebody's debt obligatory in his legacy." (Al-Jaṣṣāṣ). That is, just as a debt has to be paid out of a combined legacy, so also should her maintenance be paid out of it.

(5) Imām Abū Ḥanīfah, Imām Abū Yūsuf, Imām Muḥammad and Imām Zufar say : "She has neither any right to lodging in the deceased husband's legacy nor to maintenance, for nothing belongs to the deceased after death : whatever remains after him belongs to the heirs. The widowed pregnant woman, therefore, cannot have any maintenance in their property." (*Hedāyah*; Al-Jaṣṣāṣ). The same is the viewpoint of Imām Aḥmad bin Ḥanbal (*Al-Inṣāf*).

(6) Imām Shāfe'i says: "There is no maintenance for her ; but she has a right to lodging (*Mughnī al-Muḥtāj*)." His reasoning is based on the incident concerning Furai'ah bint-Mālik, sister of Ḥaḍrat Abū Sa'īd Khudrī : when her husband was put to death, the Holy Prophet (upon whom be Allah's peace) commanded her to pass her waiting-period in the house of her husband. (Abū Da'ūd, Nasā'i, Tirmidhī). Furthermore, they deduce their view from the tradition of Dāraquṭnī : "The Holy Prophet said : there is no maintenance for the widowed pregnant woman." The same is the view of Imām Mālik also. (*Ḥāshiyah ad-Dusūqi*)

18. This Divine Command teaches several important things :

(1) That the woman is the owner of her milk; otherwise, obviously she could not be authorised to receive wages for it, (2) that

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as soon as she becomes free from the marriage bond with her previous husband at child-birth, she is not legally bound to nurse her child; but if the father desires that she nurse it, and she also is willing for it, she would suckle it and would be entitled to receive the wages; (3) that the father also is not legally bound to have the child suckled only by its mother; (4) that the maintenance of the child is the responsibility of the father; (5) that the mother is best entitled to suckle the child, and the other woman can be employed for suckling only in case the mother herself is not willing for it, or demands too high a wage for the father to pay. The sixth rule that automatically follows is that if the other woman also demands the same wages as the mother, then the mother's right is superior.

The following are the opinions of the jurists in this regard:

Ḍaḥḥāk says: "The child's mother is best entitled to suckle it, but she has the option to suckle it or not. However, if the child does not take to the new nurse-maid, the mother will be compelled to suckle it." A similar opinion is held by Qatādah, Ibrāhīm Nakha'ī and Sufyān Thaurī. Ibrāhīm Nakha'ī adds: "In case another woman is not available for nursiug the child, the mother will be compelled to nurse it. (Ibn Jarīr).

According to *Hedāyah*: "If at the separation of the parents the child has not yet been weaned, it is not obligatory that the mother alone should suckle it. However, if another woman is not available, the mother would be compelled to suckle the child. And if the father says: I shall employ another woman to suckle the child on wages instead of having it suckled by the mother on wages, and if the mother demands the same wages as the other woman, or is willing to perform the service gratis, the mother's right will be regarded as superior. And if the child's mother demands higher wages, the father will not be compelled to accede to her demand."

19. This contains a severe rebuke both for the father and for the mother. The style clearly shows that if the two do not settle the question of the child's suckling amicably, overlooking the previous bitterness that led to divorce, it is not approved by Allah. The woman has been warned to the effect: "If you demand too high a wage only in order to embarrass the man, the fosterage of the child is not dependent on you alone: some other woman will nurse it." And the man also has been warned as if to say: "It would be unfair if you pressed the mother unjustly only because she was the mother." In this connection, please also see Al-Baqarah; 233 for details.

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20. Now, the Muslims are being warned of the fate they would meet in this world and in the Hereafter if they disobeyed the Commands they have been given through the Messenger of Allah and His Book and the rewards they would receive if they adopted obedience.

21. Some of the commentators opine that "Admonition" here implies the Qur'ān, and "Messenger" the Holy Prophet Muḥammad (upon whom be Allah's peace and blessings); some others say that "Admonition" implies the Holy Prophet (upon whom be Allah's peace) himself, because he was admonition for the people through and through. We are of the opinion that this second interpretation is more correct, for according to the first commentary the sentence would read: "We have sent down to you an Admonition and sent such a Messenger." Obviously, there is no need for such an interpolation in the Qur'ānic passage when it is perfectly meaningful, even more so, without it.

22. "Out of darknesses into light": out of the darknesses of ignorance into the light of knowledge. The full significance of this Divine Saying becomes obvious only when one studies the other ancient and modern family laws of the world pertaining to divorce, waiting-period and provision of maintenance. This comparative study will show that in spite of the un-ending alterations, modifications and continual legislation no nation has been able so far to build for itself such a rational, natural and socially useful law as had been given by this Book and the Messenger who brought it 1500 years ago. It has never stood in need of revision nor it ever will. There is no occasion here for a detailed comparative study of it ; we have, however, given a brief specimen of it in the concluding portion of our book *Ḥuqūq az-Zaujain* ; the scholars who are interested in the subject can for themselves compare the world's religious and secular laws with this law of the Qur'ān and *Sunnah*.

23. "Also their like" does not mean that He created as many earths as the heavens, but it means that He has also created several earths as He has created several heavens. "Of the earth" means that just as this earth, which is inhabited by man, is serving as bed and cradle for the creatures living on it, so has Allah made and set other earths also in the universe, which serve as beds and cradles for the creatures living on them. Moreover, there are clear pointers in the Qur'ān to the effect that living creatures are not found only on the earth but also in the heavens. (For instance, see Ash-Shūrā : 29 and E.N. 50 on it). In other words, the countless stars

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and planets seen in the sky are not all lying desolate, but like the earth there are many among them which are inhabited.

From among the earliest commentators Ibn 'Abbās is the one, who had expressed this truth in the period when man was not even prepared to imagine that in the universe there are other habitats also, apart from the earth, where rational creatures live. Even the scientists of today are yet in doubt about this being a reality, nothing to say of the people living 1500 years ago. That is why Ibn 'Abbās felt hesitant about whether he should say such a thing before the common people or not, because he feared it might affect their faith. Mujāhid says that when he was asked the meaning of this verse, he said : "If I give you the commentary of this verse, you will turn disbelievers, and your disbelief will be that you will deny it." Almost the same thing has been related from Sa'īd bin Jubair, saying: "Ibn 'Abbās said : what can be the guarantee that if I tell you its meaning, you would not turn disbelievers ?" (Ibn Jarīr, 'Abd bin Ḥumaid). However, Ibn Jarīr, Ibn Abī Ḥātim, Ḥākim and Baihaqī in *Shu'ab al-Imān* and *Kitāb al-Asmā' wa-Ṣifāt* have cited, on the authority of Abuḍ-Ḍuḥā, this commentary from Ibn 'Abbās in different words : "In each of those earths there is a Prophet like your Prophet, an Adam like your Adam, a Noah like your Noah, an Abraham like your Abraham, and a Jesus like your Jesus." This tradition has been related by Ibn Ḥajar in *Fatḥ al-Bārī* and by Ibn Kathīr in his Commentary, and Imām Dhahbī says : "It has been reported authentically, but in my knowledge none apart from Abuḍ-Ḍuḥā has related it ; therefore, it is an uncommon and rare tradition." Some other scholars regard it as a falsehood and Mullā 'Alī Qārī, in his *Mauḍū'āt Kabīr* (p. 19), has described it as a fabrication, and written: "Even if it is a tradition from Ibn 'Abbās, it is based on Israelite traditions." But the truth is that the actual reason why the people have rejected it is their regarding it as remote from reason and beyond under-standing ; otherwise there is nothing in it which may by itself be opposed to reason. Thus, 'Allāma Ālūsī in his discussion of it in his Commentary writes: "There is neither any intellectual barrier to taking it as correct nor religious. It only means that in every earth there is a creation which turns to its origin just as mankind in our earth turns to Adam (peace be upon him), and in every earth there are individuals, who are distinguished among others just as the Prophets Noah and Abraham (peace be upon them) are distinguished among us." A little below the 'Allāma writes : "The earths may

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be more than seven, and likewise the heavens also may not be only seven. To rest content with the number seven, which is an indivisible integer, does not necessarily negate the higher numbers." Then, about the distances between one heaven and another, which have been stated as five hundred years or so in some *Aḥadith*, the 'Allāma says : "This is not meant to give the exact measurement of the distances, but to express the truth in a manner easily comprehensible to the people."

It would be interesting to note that lately the Rand Corporation of America have estimated on the basis of their astronomical observations that only in the Galaxy to which our earth belongs there are about 600,000,000 (six hundred million) planets physical conditions on which closely resemble those on the earth, and there is a possibility that they may also be inhabited just as is the earth by living creatures. (*Economist*, London 26 July, 1969).

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LXVI

AT-TAHRIM التَّحريم

INTRODUCTION

Name

The Sūrah derives its name from the words *lima tuḥarrimu* of the very first verse. This too is not a title of its subject-matter, but the name implies that it is the Sūrah in which the incident of *taḥrīm* (prohibition, forbiddance) has been mentioned.

Period of Revelation

In connection with the incident of *taḥrīm* referred to in this Sūrah, the traditions of the *Ḥadīth* mention two ladies who were among the wives of the Holy

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Prophet (upon whom be peace) at that time : Ḥaḍrat Ṣafiyyah and Ḥaḍrat Māriyah Qibtiyyah. The former (i.e. Ḥaḍrat Ṣafiyyah) was taken to wife by the Holy Prophet after the conquest of Khaiber, and Khaiber was conquered, as has been unanimously reported, in A.H. 7. The other lady, Ḥaḍrat Mārīyah, had been presented to the Holy Prophet by Muqawqis, the ruler of Egypt, in A.H. 7 and she had borne him his son, Ibrāhīm, in Dhil-Ḥijjah, A.H. 8. These historical events almost precisely determine that this Sūrah was sent down some time during A.H. 7 or A.H. 8.

Theme and Topics

This is a very important Sūrah in which light has been thrown on some questions of grave significance with reference to some incidents concerning the wives of the Holy Prophet (upon whom be Allah's peace).

First, that the powers to prescribe the bounds of the lawful and the unlawful, the permissible and the forbidden, are entirely and absolutely in the hand of Allah ; and nothing has been delegated even to the Prophet of Allah himself, not to speak of any other man. The Prophet as such can declare something lawful or unlawful only if he receives an inspiration from Allah to do so whether that inspiration is embodied in the Qur'ān, or imparted to him secretly. However, even the Prophet is not authorised to declare anything made permissible by Allah unlawful by himself, much less to say of another man.

Second, that in any society the position of a Prophet is very delicate. A minor incident experienced by an ordinary man in his life may not be of any consequence, but it assumes the status of law when experienced by a Prophet. That is why the lives of the Prophets have been kept under close supervision by Allah so that none

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of their acts, not even a most trivial one, may deviate from Divine Will. Whenever such an act has emanated from a Prophet, it was rectified and rectified immediately so that the Islamic law and its principles should reach the people in their absolute purity not only through the Divine Book but also through the excellent example of the Prophet, and they should include nothing which may be in disagreement with Divine Will.

Thirdly, and this automatically follows from the abovementioned point, that when the Holy Prophet (upon whom be peace) was checked on a minor thing, which was not only corrected but also recorded, it gives us complete satisfaction that whatever actions and commands and instructions we now find in the pure life of the Holy Prophet concerning which there is nothing on record in the nature of criticism or correction from Allah, they are wholly based on truth, are in complete conformity with Divine Will and we can draw guidance from them with full confidence and peace of mind.

The fourth thing that we learn from this discourse is that about the Holy Messenger himself, whose reverence and respect Allah Himself has enjoined as a necessary part of the Faith of His servants, it has been stated in this Sūrah that once during his sacred life he made a thing declared lawful by Allah unlawful for himself only to please his wives; then Allah has severely reproved for their errors those very wives of the Holy Prophet, whom He Himself has declared as mothers of the faithful and worthy of the highest esteem and honour by them. Then, this criticism of the Prophet and the administration of the warning to the wives also has not been made secretly but included in the Book, which the entire *Ummah* has to read and recite for ever. Obviously, neither the intention of making mention of it in the Book of Allah was, nor it

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could be, that Allah wanted to degrade His Messenger and the mothers of the faithful in the eyes of the believers; and this also is obvious that no Muslim has lost respect for them in his heart after reading this Sūrah of the Qur'ān. Now, there cannot be any other reason of mentioning this thing in the Qur'ān than that Allah wants to acquaint the believers with the correct manner of reverence for their great personalities. The Prophet is a Prophet, not God, that he may commit no error. Respect of the Prophet has not been enjoined because he is infallible, but because he is a perfect representative of Divine Will, and Allah has not permitted any of his errors to pass by unnoticed. This gives us the satisfaction that the noble pattern of life left by the Prophet wholly and fully represents the will of Allah. Likewise, the Companions or the holy wives of the Prophet, were human, not angels or supermen. They could commit mistakes. Whatever ranks they achieved became possible only because the guidance given by Allah and the training imparted by Allah's Messenger had moulded them into the finest models. Whatever esteem and reverence they deserve is on this very basis and not on the presumption that they were infallible. For this reason, whenever in the sacred lifetime of the Prophet (upon whom be peace) the Companions or holy wives happened to commit an error due to human weakness, they were checked. Some of their errors were corrected by the Holy Prophet, as has been mentioned at many places in the *Hadīth*; some other errors were mentioned in the Qur'ān and Allah Himself corrected them so that the Muslims might not form any exaggerated notion of the respect and reverence of their elders and great men, which might raise them from humanity to the position of gods and goddesses. If one studies the Qur'ān carefully, one will see instances

of this one after the other. In Sūrah Āl-'Imrān, in connection with the Battle of Uḥud, the Companions have been addressed and told :

"Allah did fulfil His promise (of help) to you : in the initial stage of the battle, it was you who were killing them by Allah's leave until you lost heart and disputed about your duty and disobeyed your leader, when Allah showed you what (the spoils) you coveted —for there were among you some who hankered after the life of this world, and others, who cherished the life after death. Then Allah caused your retreat before the disbelievers in order to test you, but the fact is that even then Allah pardoned you, for Allah is very gracious to the believers." (v. 152).

In Sūrah An-Nūr, in connection with the Slander against Ḥaḍrat 'Ā'isha, the Companions were told :

"When you heard of it, why did not the believing men and the believing women have a good opinion of themselves, and why did they not say : this is a manifest slander?..... Were it not for Allah's grace and mercy towards you in this world and in the Hereafter, a painful scourge would have visited you because of the slander. (Just consider) when you passed this lie on from one tongue to the other and uttered with your mouths that of which you had no knowledge. You took it as a trifling matter whereas it was a grave offence in the sight of Allah. Why did you not, as soon as you heard of it, say ; 'It is not proper for us to utter such a thing? Glory be to Allah! This is a great slander'." Allah admonishes you that in future you should never repeat anything like this, if you are true believers." (vv. 12-17).

In Sūrah Al-Aḥzāb, the holy wives have been addressed thus : "O Prophet, say to your wives : If you seek the world and its adornments, come, I shall give

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you of these and send you off in a good way. But if you seek Allah and His Messenger and the abode of the Hereafter, you should rest assured that Allah has prepared a great reward for those of you, who do good." (vv. 28-29).

In Sūrah Jumu'ah, about the Companions it was said :

"And when they saw some merchandise and amusement they broke off to it and left you (O Prophet) standing (in the course of the Sermon). Say to them : that which is with Allah is far better than amusement and merchandise, and Allah is the best of all providers." (v. 11).

In Sūrah Al-Mumtaḥina, Ḥaḍrat Ḥātib bin Abi Balta'ah, a Companion who had fought at Badr, was severely taken to task because he had sent secret information to the disbelieving Quraish about the Holy Prophet's invasion before the conquest of Makkah.

All these instances are found in the Qur'ān itself, in the same Qur'ān in which Allah Himself has paid tribute to the Companions and the holy wives for their great merits, and granted them the certificate of His good pleasure, saying : "Allah became well pleased with them and they with Allah." It was this same moderate and balanced teaching of the reverence and esteem of the great men, which saved the Muslims from falling into the pit of man-worship in which the Jews and the Christians fell, and it is a result of the same that in the books that the eminent followers of the *Sunnah* have compiled on the subjects of the *Ḥadith*, Commentary of the Qur'ān and History, not only have the excellences and great merits of the Companions and holy wives and other illustrious men been mentioned, but also no hesitance has been shown in mentioning

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the incidents relating to their weaknesses, errors and mistakes, whereas those scholars were more appreciative of the merits and excellences of the great men and understood the bounds and limits of reverence better than those who claim to be the upholders of reverence for the elders today.

The fifth thing that has been explicitly mentioned in this Sūrah is that Allah's Religion is absolutely fair and just. It has for every person just that of which he becomes worthy on the basis of his faith and works. No relationship or connection even with the most righteous person can be beneficial for him in any way and no relationship or connection with the most evil and wicked person can be harmful for him in any way. In this connection, three kinds of women have been cited as examples before the holy wives in particular. One example is of the wives of the Prophets Noah and Lot, who, if they had believed and cooperated with their illustrious husbands, would have occupied the same rank and position in the Muslim community, which is enjoyed by the wives of the Holy Prophet Muhammad (upon whom be Allah's peace and blessings). But since they were disbelievers, their being the wives of the Prophets did not help them and they fell into Hell. The second example is of the wife of Pharaoh, who in spite of being the wife of a staunch enemy of God believed and chose a path of action separate from that followed by the Pharaoh's people, and her being the wife of a staunch disbeliever did not cause her any harm, and Allah made her worthy of Paradise. The third example is of Ḥaḍrat Maryam (Mary) (peace be upon her), who attained to the high rank because she submitted to the severe test to which Allah had decided to put her. Apart from Mary, no other chaste and righteous girl in the world ever has been put to such a hard test that in spite

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of being unmarried, she might have been made pregnant miraculously by Allah's command and informed what service her Lord willed to take from her. When Ḥaḍrat Maryam accepted this decision, and agreed to bear, like a true believer, everything that she inevitably had to bear in order to fulfil Allah's will, then did Allah exalt her to the noble rank of *Sayyidatu an-nisā' fil-Jannah* : "Leader of the women in Paradise." (Musnad Aḥmad).

Besides, another truth that we learn from this Sūrah is that the Holy Prophet (upon whom be peace) did not receive from Allah only that knowledge which is included and recorded in the Qur'ān, but he was given information about other things also by revelation, which has not been recorded in the Qur'ān. Its clear proof is verse 3 of this Sūrah. In it we are told that the Holy Prophet (upon whom be peace) confided a secret to one of his wives, and she told it to another. Allah informed the Holy Prophet of this secret. Then, when the Holy Prophet warned his particular wife on the mistake of disclosure and she said: "Who has informed you of this mistake of mine?" he replied: "I have been informed of it by Him Who knows everything and is All-Aware." Now, the question is : where in the Qur'ān is the verse in which Allah has said : "O Prophet, the secret that you had confided to one of your wives, has been disclosed by her to another person, or to so and so? If there is no such verse in the Qur'ān, and obviously there is none, this is an express proof of the fact that revelation descended on the Holy Prophet besides the Qur'ān as well. This refutes the claim of the deniers of *Ḥadīth*, who allege that nothing was sent down to the Holy Prophet (upon whom be peace) apart from the Qur'ān.

سُوْرَةُ التَّحْرِيْم (٦٦) مَدَنِيَّة (١٠٧) رُكُوْعَاتُهَا ٢ آيَاتُهَا ١٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۭ وَاللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ۝١ قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ
الْعَلِيْمُ الْحَكِيْمُ ۝٢ وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا
نَبَّاَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا
نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ۭ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ۝٣ اِنْ تَتُوْبَآ
اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَ
جِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰۗىِٕكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ۝٤ عَسٰى رَبُّهٗٓ اِنْ
طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰۗىِٕبٰتٍ
عٰبِدٰتٍ سٰۗىِٕحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ۝٥ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ
نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۗىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ
اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝٦ يٰٓاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ۭ
اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝٧ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً
نَّصُوْحًا ۭ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى
بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ
عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝٨ يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ۭ
وَمَاْوٰىهُمْ جَهَنَّمُ ۭ وَبِئْسَ الْمَصِيْرُ ۝٩ ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ

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LXVI

AT-TAHRIM التحريم

Verses : 12 ***Revealed at Madinah***

In the name of Allah, the Compassionate, the Merciful.

O Prophet, why do you make unlawful that which 1-2
Allah has permitted for you?[1] (Is it because) you seek the good-will of your wives ?[2]—Allah is All-Forgiving, All Merciful.[3] Allah has already appointed a way to absolve you (people) from your oaths.[4] Allah is your Master, and He alone is the All-Knowing, the All-Wise[5]

(And this also is note-worthy that) the Prophet had 3
confided a matter to a wife in secret. Then, when she disclosed the secret (to another), and Allah informed the Prophet (of the disclosure of the secret), the Prophet made known (to the wife) part of it and overlooked part of it. So when the Prophet told her (of the disclosure), she asked, "Who informed you of this ?" The Prophet said, "I was informed by Him Who knows everything and is All-Aware."[6]

If you both (women) repent to Allah, (it is better 4-5
for you), for your hearts have swerved from the right path,[7] and if you supported each other against the Prophet,[8] you should know that Allah is his Protector, and after Him Gabriel and the righteous believers and the angels are his companions and helpers.[9] It may well be that if the Prophet divorces all of you, Allah will give him in your place better wives,[10] who are true Muslims, who are believing[11] and obedient,[12] penitent,[13] worshipping[14] and given to fasting,[15] be they previously married or virgins.

6-7 O you who have believed, save yourselves and your households from a Fire whose fuel shall be the men and the stones,[16] over which shall be appointed fierce and stern angels, who never disobey Allah's Command and do as they are commanded.[17] (At that time it will be said :) "O disbelievers, do not make excuses today. You are being recompensed only for what you were doing."[18]

8 O you who have believed, turn to Allah in sincere repentance.[19] (It may well be that) Allah will remove your evils from you and admit you into Gardens underneath which rivers will be flowing.[20] It will be a Day when Allah will not humiliate His Prophet and those who have believed with him.[21] Their light shall be running on before them and on their right hands, and they will be saying, "O our Lord, perfect our light for us and forgive us: You have power over all."[22]

9 O Prophet, wage *Jihād* against the disbelievers and the hypocrites, and be stern with them.[23] Their abode is Hell, and an evil abode it is!

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1. This is not, in fact, a question but an expression of disapproval. The object is not to ask the Holy Prophet (upon whom be Allah's peace) why he had done so, but to warn him that his act to make unlawful for himself what Allah had made lawful is not approved by Allah. This by itself gives the meaning that nobody has the power to make unlawful what Allah has made lawful; so much so that the Holy Prophet (upon whom be peace) himself also did not possess any such power. Although the Holy Prophet did not regard this as unlawful as a matter of faith nor legally but only forbade himself its use, yet since he was not an ordinary man but Allah's Messenger, and his forbidding himself something could have the effect that his followers too would have regarded it as forbidden, or at least reprehensible, or the people of his community might have thought that there was no harm in forbidding oneself something which Allah had made lawful, Allah pointed it out to him and commanded him to refrain from such prohibition.

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2. This shows that in this case the Holy Prophet had not made a lawful thing unlawful because of a personal desire but because his wives had wanted him to do so, and he had made it uulawful for himself only in order to please them. Here, the question arises: why has Allah particularly made mention of the cause of making the thing unlawful besides pointing out the act of prohibition? Obviously, if the object had been to make him refrain from making a lawful thing unlawful, this could be fulfilled by the first sentence, and there was no need that the motive of the act also should have been stated. Making mention of it in particular clearly shows that the object was not to check the Holy Prophet only for making a lawful thing unlawful, but along with that to warn the holy wives also to the effect that in their capacity as the Prophet's wives they had not understood their delicate responsibilities and had made the Holy Prophet do a thing which could lead to making a lawful thing unlawful.

Although it has not been mentioned in the Qur'ān as to what it was that the Holy Prophet had forbidden himself, yet the traditionists and commentators have mentioned in this regard two different incidents, which occasioned the revelation of this verse. One of these relates to Ḥaḍrat Māriyah Qib.ṭiyyah (Mary, the Copt lady) and the other to his forbidding himself the use of honey.

The incident relating to Ḥaḍrat Māriyah is that after concluding the peace treaty of Ḥudaibiyah one of the letters that the Holy Prophet (upon whom be Allah's peace) sent to the rulers of the adjoining countries was addressed to the Roman Patriarch of Alexandria also, whom the Arabs called Muqawqis. When Ḥaḍrat Ḥātib bin Abī Balta'a took this letter to him, he did not embrace Islam but received him well, and in reply wrote: "I know that a Prophet is yet to rise, but I think he will appear in Syria. However, I have treated your messenger with due honour, and am sending two slave-girls to you, who command respect among the Coptics." (Ibn Sa'd). One of those slave-girls was Sīrīn and the other Māriyah (Mary). On his way back from Egypt Ḥaḍrat Ḥātib presented Islam before both and they believed. When they came before the Holy Prophet (upon whom be peace) he gave Sīrīn in the ownership of Ḥaḍrat Ḥassān bin Thābit and admitted Ḥaḍrat Māriyah into his own household. In Dhil-Ḥijjah, A.H. 8 she gave birth to the Holy Prophet's son, Ibrāhīm. (*Al-Istī'āb*; *Al-Iṣābah*). This lady was very beautiful. Ḥafiẓ Ibn Ḥajar in *Al-Iṣābah* has related this saying

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of Ḥaḍrat 'Ā'ishah about her: "No woman's entry into the Holy Prophet's household vexed me so much as of Mārīyah, because she was very beautiful and pleased him much." Concerning her the story that has been narrated in several ways in the *Ḥadīth* is briefly as follows:

One day the Holy Prophet (upon whom be peace) visited the house of Ḥaḍrat Ḥafṣah when she was not at home. At that time Ḥaḍrat Mārīyah came to him there and stayed with him in seclusion. Ḥaḍrat Ḥafṣah took it very ill and complained of it bitterly to him. Thereupon, in order to please her the Holy Prophet vowed that he would have no conjugal relation with Mārīyah in future. According to some traditions, he forbade Mārīyah for himself, and according to others, he also swore an oath on it. These traditions have been mostly reported by the immediate successors of the Companions without mentioning any intermediary link. But some of these have been reported from Ḥaḍrat 'Umar, Ḥaḍrat 'Abdullah bin 'Abbās and Ḥaḍrat Abū Hurairah also. In view of the plurality of the methods of narration, Ḥāfiz Ibn Ḥajar in *Fāṭḥ al-Bārī* has expressed the view that there is some truth in the story. But in none of the six authentic collections of the *Ḥadīth* has this story been narrated. In Nasā'ī only this much has been related from Ḥaḍrat Anas: "The Holy Prophet had a slave-girl with whom he had conjugal relations. Then, Ḥaḍrat Ḥafṣah and Ḥaḍrat 'Ā'ishah began to point out this to him repeatedly until he forbade her for himself. Thereupon, Allah sent down this verse: 'O Prophet. why do you make unlawful that which Allah has made lawful for you?"

The other incident has been related in Bukhārī, Muslim, Abū Da'ūd, Nasā'ī and several other books of *Ḥadīth* from Ḥaḍrat 'Ā'ishah herself and its purport is as follows:

"The Holy Prophet (upon whom be peace) usually paid a daily visit to all his wives after the 'Aṣr Prayer. Once it so happened that he began to stay in the house of Ḥaḍrat Zainab bint-Jaḥsh longer than usual, for she had received some honey from somewhere as a gift and the Holy Prophet was very fond of sweet things; therefore, he would have a drink of honey at her house. Ḥaḍrat 'Ā'ishah states that she felt envious of this and spoke to Ḥaḍrat Ḥafṣah, Ḥaḍrat Saudah and Ḥaḍrat Ṣafiyyah about it and together they decided that whoever of them was visited by the Holy Prophet, she should say to him: 'Your mouth smells of *maghāfir*.' ***Maghāfir***

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is a kind of flower, which gives out an offensive smell, and if the bee obtains honey from it, it is also tainted by the same odour. They all knew that the Holy Prophet was a man of very fine taste and he abhorred that he should emit any kind of unpleasant smell. Therefore, this device was contrived to stop him from staying in the house of Ḥaḍrat Zainab and it worked. When several of his wives told him that his mouth smelt of *maghāfīr*, he made a promise not to use the honey any longer. In one tradition his words are to the effect : "Now, I will never have a drink from it: I have sworn an oath." In another tradition he only said: "I will never have a drink from it," and there is no mention of the oath. And in the tradition which Ibn al-Mundhir, Ibn Abī Ḥātim, Ṭabarānī and Ibn Mardūyah have related from Ibn 'Abbās the words are to the effect: "By God, I will not drink it!"

Our eminent scholars regard this second version as correct and the first as unreliable. Imām Nasā'i says : "About honey the *Ḥadith* reported from Ḥaḍrat 'Ā'ishah is authentic, and the story of forbidding Ḥaḍrat Mārīyah for himself by the Holy Prophet has not been narrated in a reliable way." Qāḍī 'Iyāḍ says : "The truth is that this verse was sent down concerning honey and not Mārīyah." Qāḍi Abū Bakr Ibn al-'Arabī also regards the story about honey as correct and the same is the opinion of Imām Nawawī and Ḥāfiẓ Badruddiu 'Aini. Ibn Humām writes in *Fatḥ al-Qadīr* : "The story of the prohibition of honey has been narrated in Bukhārī and Muslim from Ḥadrat 'Ā'ishah who was herself a party to it ; therefore, it is much more reliable." Ḥāfiẓ Ibn Kathir says : "The truth is that this verse was sent down about forbidding honey for himself by the Holy Prophet."

3. That is, "Although the act of making a lawful thing unlawful only in order to please your wives was an act unbecoming of your high and responsible office, yet it was no sin, which might have entailed a punishment. Therefore, Allah has only pointed it out to you and corrected it, and has forgiven you for this error."

4. It means: "Act according to the method Allah has prescribed for absolution from oaths by expiation in Al-Mā'idah : 89 and break your promise that you have made to forbid yourself a lawful thing." Here, an important legal question arises and it is this : Is this Commad applicable to the case when a person has forbidden himself a lawful thing on oath, or is forbidding oneself a lawful thing by itself tantamount to swearing an oath, whether the words

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of the oath have been used or not ? The jurists in this regard have expressed different opinions :

One section of them says that mere forbidding oneself a lawful thing is not an oath. If a person without swearing an oath has forbidden himself a wife, or some other lawful thing, it is an absurd thing which does not entail any expiation, but he can resume without any expiation the use of the thing that he had forbidden himself. This is the opinion of Masrūq, Sha'bī, Rabī'ah and Abū Salamah, and the same view is held by Ibn Jarīr and all the Ẓāhirīs. According to them forbidding oneself something would be an oath only in case express words of oath are used when forbidding it for oneself. In this regard, their reasoning is that since the Holy Prophet (upon whom be peace) while forbidding himself a lawful thing had also sworn an oath, as has been reported in several traditions, Allah told him to act according to the method that had been appointed for absolving oneself from oaths.

The second group says that to forbid oneself something without using the words of oath is not an oath by itself, but the case of the wife is an exception. If a person has forbidden himself a garment, or an article of food, it is meaningless, and one can use it without expiation. But if concerning a wife or a slave-girl he has said : "I forbid myself an intercourse with her," she would not become unlawful and forbidden, but one would have to expiate the oath before going in to her. This is the opinion of the Shāfe'īs. (*Mugni al-Muḥtāj*). And a similar opinion on this question is held by the Mālikīs. (Ibn al-'Arabī, *Aḥkām al-Qur'ān*).

The third group says that to forbid oneself something is by itself an oath even if the words of oath have not been used. This is the opinion of Ḥaḍrat Abū Bakr, Ḥaḍrat 'Ā'ishah, Ḥaḍrat 'Umar, Ḥaḍrat 'Abdullah bin Mas'ūd, Ḥaḍrat Zaid bin Thābit and Ḥaḍrat 'Abdullah bin 'Abbās (may Allah bless them all). Although from Ibn 'Abbās another opinion has been reported in Bukhāri to the effect : "If a man has forbidden himself his wife, it is meaningless," yet it has been interpreted to mean that according to him this is not divorce but an oath which entails an expiation. For in Bukhārī, Muslim and Ibn Mājah, another saying of Ibn 'Abbās has been reported that to forbid oneself one's wife entails an expiation, and in Nasā'ī the tradition is to the effect that when Ibn 'Abbās was asked his opinion on this, he said : "She is not forbidden to you,

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but you must pay the expiation," and in Ibn Jarir's tradition the words of Ibn 'Abbās are to the effect: "If the people forbid themselves what Allah has made lawful for them, they must expiate their oaths." This same is the opinion of Ḥasan Baṣri, 'Atā, Ṭā'ūs, Sulemān bin Yasār, Ibn Jubair and Qatādah, and the same has been adopted by the Ḥanafis. Imām Abū Bakr al-Jaṣṣāṣ says: "The words of the verse *lima tuḥarrimu* do not indicate that the Holy Prophet (upon whom be peace) along with forbidding himself the lawful thing had also sworn an oath, therefore, one will have to admit that *taḥrīm* (to forbid oneself something) itself is an oath; for after it Allah made obligatory the expiation of the oath in connection with the prohibition." Further on he writes again: "Our companions (i.e. the Ḥanafis) regard *taḥrīm* as an oath in case it is not accompanied by the intention of divorce. If a person forbade himself his wife, he in fact said: "By God, I will not come near you," thus, he committed *ilā'* (act of temporary separation). And if he forbade himself an article of food, etc. he in a way said: "By God, I will not use that article." For Allah first said: "Why do you forbid that which Allah has made lawful?" and then said: "Allah has appointed a way to absolve you from your oaths." Thus, Allah has regarded *taḥrīm* as an oath, and the word *taḥrīm* in its meaning and legal effect becomes synonymous with an oath."

Here, for the benefit of the common man, it would be useful to tell what is the legal command according to the jurists in respect of forbidding oneself one's wife and forbidding oneself other things besides the wife.

The Ḥanafis say that if without the intention of divorce somebody forbade himself his wife, or swore an oath that he would not have conjugal relations with her, this would be *ilā'* (temporary separation), and in this case he would have to expiate his oath before having the sexual relation. But if with the intention of divorce he said: "You are unlawful to me," it will have to be ascertained what was his actual intention. If his intention was of three divorces, the three divorces will take place, and if the intention was of a lesser number, of one or two divorces, only one divorce will take place in either case. And if some body says: "I have forbidden myself whatever was lawful for me, this would not apply to the wife unless he said these words with the intention of forbidding himself the wife. Apart from the wife, one cannot use the thing one has forbidden oneself

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until one has expiated the oath. *Badā'i aṣ-Ṣanā'i*; *Hedāyah*; *Faiḥ Al-Qadir*; al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*.

The Shāfe'īs say that if one forbids oneself the wife with the intention of divorce or *ẓihār*, the intended thing would become effective, whether it is a revocable divorce or an irrevocable divorce, or *ẓihār*. And if a person used the words of *taḥrim* with the intention of both divorce and *ẓihār*, he would be asked to choose one or the other, for both divorce and *ẓihār* cannot be established at one and the same time. Divorce dissolves marriage but in case of *ẓihār* it continues; and if without any intention the wife is forbidden, she would not become forbidden, but expiation of the oath would become necessary. And if another thing, apart from the wife, is forbidden, it would be meaningless; there is no expiation for it. (*Mughni al-Muḥtāj*).

The Mālikīs say that if a person forbids himself anything other than the wife, it neither becomes forbidden nor entails an expiation. But if he says to the wife, "You are unlawful, or unlawful for me, or I am unlawful for you," this would amount to a triple divorce in any case whether this was said to a wife with whom marriage has been consummated, or to one with whom it has not yet been consummated, unless his intention was of less than three divorces. Aṣbagh says: "If a person says: whatever was lawful for me, is unlawful, the wife also becomes forbidden unless he makes an exception of the wife." In *al-Mudawwanah*, distinction has been made between the wife with whom marriage has been consummated and the wife with whom it has not been consummated. If one forbids oneself the former, a threefold divorce will take place irrespective of the intention, but in case of the latter the same number of divorces would take effect as was intended, and if there was no intention of any particular number, it would be considered a triple divorce. (*Ḥāshiyah ad-Dusūqi*). Qāḍi Ibn al-'Arabī in his *Aḥkām al-Qur'ān* has cited three statements of Imām Mālik: (1) That forbidding oneself the wife amounts to an irrevocable divorce; (2) that it amounts to three divorces; and (3) that in case of the wife with whom marriage has been consummated it amounts to three divorces, but in case of the one with whom it has not been consummated, to only one divorce if one was intended. Then he says: "The correct thing is that forbidding oneself the wife amounts to one divorce only, for if the man uses the word divorce instead of calling her unlawful without specifying the number, only one divorce will take place."

Three different views in this regard have been reported from Imām Aḥmad bin Ḥanbal: (1) That to forbid oneself the wife, or to make a lawful thing absolutely unlawful for oneself, is *ẓihār*, whether *ẓihār* was intended or not; (2) that this is an express allusion to divorce, and it amounts to pronouncing a triple divorce whether only one divorce was intended; and (3) that it is an oath, unless the man had the intention of divorce or *ẓihār* and in this case the same would take effect as was intended. Of these only the first one is the best known view among the Ḥanbalīs. (*Al-Inṣāf*).

5. That is, "Allah is your Master and Guardian of your affairs. He knows best in what lies your own good, and whatever Commands He has given, they are all based on wisdom." The first thing means: "You are not independent in this world, but you are servant of Allah and He is your Master; therefore, none of you possesses any power to alter or change the ways and methods prescribed by Him; the best thing for you is to entrust your affairs to Him and continue to obey Him." The second thing means that all the methods and laws that Allah has enjoined, are based on knowledge and wisdom. Whatever He has made lawful, has been made lawful on the basis of knowledge and wisdom and whatever He has made unlawful also has been made unlawful on the basis of knowledge and wisdom. Nothing has been made lawful or unlawful at random. Therefore, those who believe in Allah should understand that it is Allah Who is All-Knowing and All-Wise and not they, and their well-being lies only in carrying out duly the Commands given by Him.

6. Different things have been reported in different traditions, saying that the Holy Prophet had told such and such a thing to one of his wives in confidence, which she disclosed to another wife. But for us, in the first place, it is not right to investigate it, for it is on the disclosure of a secret that Allah is taking a wife to task; it cannot therefore be right for us to enquire into it and try to uncover it. Secondly, in view of the object for which this verse was sent down, it is not at all important to know what the secret was. Had it any connection with the object of the discourse, Allah would Himself have mentioned it. The real object for which this incident has been related in the Qur'ān is to warn the Holy Prophet's wives and, through them, the wives of the responsible people among the Muslims not to be careless in the matter of guarding secrets. Had it been only a private and personal affair, as is generally the case between the husband and the wife in the world, there was no need that Allahshould have directly informed the Holy Prophet of it

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through revelation, and then did not rest content only with giving the information, but should also have recorded it in the Holy Book which the whole world has to recite forever. The reason why it was given such importance was that this wife was not the wife of an ordinary husband but of that illustrious husband, whom Allah had appointed to the office of the highest responsibility, who was locked in an incessant battle with the disbelievers, polytheists and hypocrites at all times and under whose leadership a fierce conflict was going on for establishing Islam in place of paganism. In the house of such an illustrious man there could be countless things which if not kept secret but disclosed before time, could harm the great mission which he was performing. Therefore, when a lady of the house happened to show this weakness for the first time in that she disclosed a secret that had been told her in confidence, to another (a member of her own household), the weakness was immediately pointed out to her, not secretly but openly in the Qur'ān, so as to impart training in the guarding of secrets not only to the wives of the Holy Prophet but also to the wives of all responsible people of the Muslim community. In the verse the question whether the secret disclosed pertained to a matter of any consequence or not, and whether its disclosure could cause any harm to the mission or not, has been altogether ignored. What has been disapproved and pointed out in particular is that the secret was disclosed to another. The higher the position of responsibility a person holds the more dangerous would be the leakage of secrets from his house. No matter whether a thing is of any consequence or not, once a person becomes careless in the matter of guarding secrets, he may reveal important things as well as trivial matters.

7. The word *ṣaghat* in the original is from *ṣaghw* which means to swerve and to become crooked. Shāh Wallyullah and Shāh Rafī'uddin have translated this sentence, thus: "Crooked have become your hearts." Ḥaḍrat 'Abdullah bin Mas'ūd, 'Abdullah bin 'Abbās, Sufyān Thaurī and Ḍaḥḥāk have given this meaning of it : "Your hearts have swerved from the right path." Imām Rāzī explains it thus : "Your hearts have swerved from what is right, and the right implies the right of the Holy Prophet (upon whom be Allah's peace)." And 'Allāma Ālūsī's commentary is : "Although it is incumbent on you that you should approve what the Holy Messenger (upon whom be peace) approves and disapprove what he disapproves, yet in this

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after your hearts have swerved from conformity with him and armed in opposition to him."

8. The word *taẓāhur* means to cooperate mutually in opposition to another person, or to be united against another person. Shāh Wallyullah has translated this sentence, thus: "If you mutually join together to cause distress to the Prophet." Shāh 'Abdul Qādir's translation is: "If you both overwhelm him." Maulānā Ashraf 'Alī Thānwī's translation runs: "And if you both continued to work thus against the Prophet." And Maulānā Shabbīr Aḥmad 'Uthmānī has explained it thus: "If you two continued to work and behave thus (against the Prophet)."

The verse is clearly addressed to two ladies and the context shows that these ladies are from among the wives of the Holy Prophet (upon whom be peace) for in vv. 1-5 of this Sūrah the affairs concerning the Holy Prophet's wives only have been discussed continuously, and this becomes obvious from the style of the Qur'ān itself. As for the question who were the wives, and what was the matter which caused Allah's displeasure, the details are found in the *Ḥadīth*. In Musnad Aḥmad, Bukhārī, Muslim, Tirmidhī and Naṣā'ī, a detailled tradition of Ḥaḍrat 'Abdullah bin 'Abbās has been related, which describes the incident with some variation in wording. Ibn 'Abbās says:

"I had been thinking a long time to ask Ḥaḍrat 'Umar as to who were the two of the Holy Prophet's wives, who had joined each other against him, and about whom Allah sent down this verse: *In tatūbā*...; but I could not muster courage because of his awe-inspiring personality until he left for Ḥajj and I accompanied him. On our way back while helping him to perform ablutions for the Prayer at one place I had an opportunity to ask him this question. He replied: they were 'Ā'ishah and Ḥafṣah. Then he began to relate the background, saying: "We, the people of Quraish, were used to keeping out womenfolk under strict control. Then, when we came to Madīnah, we found that the people here were under the control of their wives, and the women of Quraish too started learning the same thing from them. One day when I became angry with my wife, I was amazed to see that she argued with me. I felt badly about her conduct. She said, 'Why should you feel so angry at my behaviour? By God, the wives of the Holy Prophet (upon whom be peace) answer him back face to face (the word in the original is *li-yurāji'nahū*) and some one of them remains angrily apart from him for the

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whole day. (According to Bukhārī : the Holy Prophet remains angry and apart from her the whole day). Hearing this I came out of my house and went to Ḥafṣah (who was Ḥaḍrat 'Umar's daughter and the Holy Prophet's wife). I asked her : Do you answer back to the Holy Prophet (upon whom be peace) face to face? She said : Yes. I asked: And does one of you remain apart from him for the whole day (According to Bukhārī : the Holy Prophet remains angry and apart from her for the entire day). She said : Yes. I said : Wretched is the one from among you, who behaves thus. Has one of you become so fearless of this that Allah should afflict her with His wrath because of the wrath of His Prophet and she should perish ? So, do not be rude to the Prophet (here also the words are : *lā turāji-'ī*), nor demand of him anything, but demand of me whatever you desire. Do not be misled by this that your neighbour (i.e. Ḥaḍrat 'Ā'ishah) is more beautiful and dearer to the Holy Prophet. After this I left her house and went to the house of Umm Salamah, who was related to me, and talked to her on this subject. She said : Son of Khaṭṭāb, you are a strange man : you have meddled in every matter until you are now interfering in the affair between Allah's Messenger and his wives. She discouraged me. Then it so happened that an Anṣārī neighour came to my house at night and he called out to me. We used to sit in the Holy Prophet's assembly by turns and each used to pass on to the other the news of the day of his turn. It was the time when we were apprehending an attack by the Ghassānids any time. On his call when I came out of my house, he said that something of grave significance had happened. I said : Have the Ghassānids launched an attack? He said: No, but something even more serious ! The Holy Prophet (upon whom be peace) has divorced his wives. I said : Doomed is Ḥafṣah (the words in Bukhārī are : *Raghima anfu Ḥafṣah wa 'Ā'ishah*). I already had a premonition of this."

We have left out what happened after this, how next morning Ḥaḍrat 'Umar went before the Holy Prophet and tried to appease his anger. We have described this incident by combining the traditions of Musnad Aḥmad and Bukhārī. In this the word *murāja'at* which Ḥaḍrat 'Umar has used cannot be taken in its literal sense, but the context shows that the word has been used in the sense of answering back face to face and Ḥaḍrat 'Umar's saying to his daughter : *Lā turāji-'ī Rasūl Allāh* clearly has the meaning : Do not be impudent to the Messenger of Allah. Some people say that this is a wrong translation, and their objection is : Although it is correct to translate

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murāja'at as answering back, or answering back face to face, yet it is not correct to translate it as "being impudent". These objectors do not understand that if a person of a lower rank or position answers back or retorts to a person of a higher rank and position, or answers him back face to face, this very thing is described as impudence. For example, if a father rebukes his son for something, or feels angry at his behaviour, and the son instead of keeping quiet or offering an excuse, answers back promptly, this could only be described as impudence. Then, when the matter is not between a father and a son, but between the Messenger of Allah and an individual of his community, only a foolish person could say that it was not impudence.

Some other people regard this translation of ours as disrespectful, whereas it could be disrespectful in case we had had the boldness to use such words in respect of Ḥaḍrat Ḥafṣah from ourselves. We have only given the correct meaning of the words of Ḥaḍrat 'Umar, and these words he had used while scolding and reproving his daughter for her error. Describing it as disrespectful would mean that either the father should treat his daughter with due respect and reverence even when scolding and rebuking her, or else the translator should render his rebuke and reproof in a way as to make it sound respectful and reverent.

Here, what needs to be considered carefully is that if it was such an ordinary and trivial matter that when the Holy Prophet said something to his wives they would retort to him, why was it given so much importance that in the Qur'ān Allah administered a severe warning directly to the wives themselves? And why did Ḥaḍrat 'Umar take it as such a grave matter that first he reproved his own daughter, then visited the house of the other wives and asked them to fear the wrath of Allah? And, above all, was the Holy Prophet (upon whom be peace) also so sensitive that he would take offence at minor things and become annoyed with his wives, and was he, God forbid, so irritable that once having been annoyed at such things he had severed his connections with all his wives and retired to his private apartment in seclusion? If a person considers these questions deeply, he will inevitably have to adopt one of the two views in the explanation of these verses. Either on account of his excessive concern for reverence for the holy wives he should not at all mind if a fault is imputed to Allah and His Messenger, or else he should admit in a straightforward way that at that time the attitude and behaviour of these holy wives had actually become so objectionable that the Holy Prophet (upon whom

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be peace) was justified in becoming annoyed over it, and more than that, Allah Himself was justified that He should administer a severe warning to the wives on their unseemly behaviour and attitude.

9. That is, "You would only harm yourselves if you upheld and supported each other against the Messenger of Allah (upon whom be Allah's peace), for none could succeed against him whose Protector was Allah and who had Gabriel and the angels and all the righteous Believers on his side."

10. This shows that the fault did not lie only with Ḥaḍrat 'Ā'isha and Ḥaḍrat Ḥaṣah but the other wives also had some share in it. That is why, after them, all the other wives too, have been warned in this verse. No light has been thrown on the nature of the error in the Qur'ān. However, some details are found in the *Ḥadīth*, which we shall relate below.

In Bukhārī, a tradition has been reported from Ḥaḍrat Anas, saying that Ḥaḍrat 'Umar said: "The Holy Prophet's wives because of their mutual envies and rivalries had utterly displeased him. At this I said to them: It may well be that if the Holy Prophet divorced you, Allah would give him in your place better wives than you." Ibn Abī Ḥātim has, on the authority of Ḥaḍrat Anas, reported the statement of Ḥaḍrat 'Umar in these words: "I was informed that a discord had been created between the Holy Prophet (upon whom be peace) and his wives. At this I went to each of them and asked them to refrain from vexing the Holy Prophet; otherwise Allah would give him in their stead better wives than themselves. So much so that when I went to the last of them (and according to a tradition of Bukhārī, to Umm Salamah), she said to me: O 'Umar, is not the Holy Prophet (upon whom be peace) himself enough to admonish his wives? Then why should you come out to counsel them? This made me quiet, and after this Allah sent down this verse."

In Muslim, Ḥaḍrat 'Abdullah bin 'Abbās has related that Ḥaḍrat 'Umar said to him: "When the Holy Prophet (upon whom be Allah's peace) separated himself from his wives, I went to the Mosque and found the people worried and upset and playing with pebbles and saying to one another: 'The Holy Prophet (upon whom be peace) has divorced his wives.' After this Ḥaḍrat 'Umar related his visiting the apartments of Ḥaḍrat 'Ā'ishah and Ḥafṣah and admonishing them, then said: I went before the Holy Prophet (upon whom be peace) and said: Why do you feel upset with regard to your wives?

If you divorce them, Allah is with you, all the angels and Gabriel and Michael are with you, and I and Abū Bakr and all the Believers are with you. I thank Allah that seldom has it so happened that I said a thing and did not have hope from Allah that He would testify to what I said. So, after this these verses of Sūrah At-Taḥrīm were sent down. Then I asked the Holy Prophet: Have you divorced your wives? He said: No. Thereupon I stood at the entrance of the Mosque and announced in a loud voice: The Holy Prophet has not divorced his wives."

The traditions related in Bukhārī from Ḥaḍrat Anas and in Musnad Aḥmad from Ḥaḍrat 'Abdullah bin 'Abbās, Ḥaḍrat 'Ā'ishah and Ḥaḍrat Abū Hurairah say that the Holy Prophet had pledged to remain away from his wives for a month and he retired in seclusion to his apartment. When 29 days passed, Gabriel came and said: "You have fulfilled your oath: a month has come to completion."

Ḥāfiẓ Badruddīn 'Ainī in '*Umdat al-Qārī* has related this on the authority of Ḥaḍrat 'Ā'ishah: The wives of the Holy Prophet had become divided into two parties: one party consisted of Ḥaḍrat 'Ā'ishah herself and Ḥaḍrat Ḥafṣah, Ḥaḍrat Saudah and Ḥaḍart Ṣafiyyah, and the other of Ḥaḍrat Zainab, Ḥaḍrat Umm Salamah and the rest of the wives.

These traditions indicate to some extent the conditions that existed in the Holy Prophet's domestic life at that time, which made it necessary that Allah Almighty should intervene and reform the attitude of the holy wives. Although the wives were the best ladies of society, yet they were human beings and were not free from human weaknesses. Sometimes when it became difficult for them to lead a life of continuous poverty and hardship, they would become restive, impatient and would start pressing the Holy Prophet for better maintenance. At this Allah sent down vv. 28-29 of Sūrah Al-Aḥzāb and admonished them to the effect: "If you seek the world and its adornments, Our Messenger will give you of these and send you off in a good way. But if you seek Allah and His Messenger and the Hereafter, you should bear up against the hardships with patience, which you might have to face when living with the Messenger." (For details, see E.N. 41 of Sūrah Al-Aḥzāb and the Introduction to it). Then on account of the feminine nature they sometimes happened to behave in a way, which though not unusual in everyday human life, did not go well with the unique dignity and great responsibili-

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ties of the house to which Allah had given them the honour to belong. So, when it was apprehended that those things might embitter the Holy Prophet's domestic life and might even adversely affect the great mission that Allah had entrusted to him, He sent down this verse in the Qur'ān, and reformed them so that the holy wives may realize the responsibilities of the position and rank which they had attained as the life-companions of the Last Messenger of Allah, and should not regard themselves as ordinary women and their household as a common household. The very first sentence of this verse was such as might have caused their hearts to shudder. There could be no severer warning for them than this : "It may well be that if the Prophet divorces all of you, Allah will give him in your place better wives than yourselves." In the first place, even the thought of being divorced by the Prophet (upon whom be Allah's peace) was unbearable for them ; more than that, this would deprive them of the honour of being Mothers of the Believers, and the other women whom Allah would give as wives to the Prophet would be better than them, After this it was no longer possible for the holy wives to behave in a way as would have occasioned a reproof from Allah. That is why we find only two places in the Qur'ān where these select and distinguished ladies have been administered a warning, in Sūrah Al-Aḥzāb and here in Sūrah At-Taḥrīm.

11. In the places where the words *muslim* and *mu'min* have been used together, *muslim* means the one who carries out Divine Commands practically, and *mu'min* the one who believes sincerely and truly. Thus, the foremost quality of the best Muslim wives is that they should be believing in Allah and His Messenger and His Religion (*dīn*) sincerely and also practically following Allah's Religion in their morals, habits, customs and conduct.

12. "Obedient" has two meanings and both are implied here :

(1) They are obedient to Allah and His Messenger :

(2) they are obedient to their husbands.

13. The word *tā'ib* when used as an attribute of a man does not imply the one who offers repentance only once but the one who continues to implore Allah again and again for the forgiveness of his mistakes, whose conscience is alive and active, who is always aware of his weaknesses and errors and is penitent for them. Such a person never feels proud, arrogant and conceited, but is gentle and clement by nature.

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14. A worshipper can never be so heedless of God as a non-worshipper. This also helps much in making a woman a good wife. Being devout she adheres to the bounds set by Allah, recognizes and discharges the rights of others and keeps her faith fresh and alive at all times. Because of these qualities she can better be expected that she would not reject obedience to Divine Commands.

15. The word *sā'iḥāt* in the original has been interpreted by several Companions and a large number of their successors to mean the same as *ṣā'imāt* (those given to fasting). The reason why the word *siyāḥat* (journeying) has been used for fasting is that in the ancient times journeys were mostly undertaken by the monks and ascetics, who had no provisions and had to go without food till they got something to eat from somewhere. On that account fasting also is a kind of asceticism, for a faster has to remain hungry until the time of breaking the fast. Ibn Jarīr in his Commentary of At-Taubah: 12 has cited a saying of Ḥaḍrat 'Ā'ishah, saying : "The journeying (i.e. asceticism) of the *Ummah* is fasting." Here, making mention of fasting as an attribute of the pious wives does not mean that they observe the obligatory fasting month of Ramaḍān only but that they observe voluntary fasts also besides the obligatory fasts.

Addressing the holy wives Allah's saying : "If the Holy Messenger divorces all of you, Allah will give him in your place better wives who will have this quality" does not mean that the wives were not virtuous, but it means : "Give up your wrong conduct which is causing so much distress to the Holy Prophet ; instead, pay attention to developing in yourselves these noble qualities to the highest degree."

16. This verse tells that a person's responsibility is not confined to making effort to save himself from the punishment of God but it is also his responsibility that he should so educate and train to the best of his ability members of his family also to become Allah's favourite servants, who have been entrusted to his care in the natural process of life ; and if they might be following a path to Hell, he should try, as far as he can, to correct them. His concern should not only be that his children should lead a happy and prosperous life in the world but, more than that, he should be anxious to see that they do not become fuel of Hell in the Hereafter. According to a tradition reported in Bukhārī by Ḥaḍrat 'Abdullah bin 'Umar, the Holy Prophet (upon whom be peace) said : "Each one of you is a herdsman and is accountable with regard to his herd : the ruler is a herdsman and is accountable with regard to his subjects ; the man is

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a herdsman of his family and is accountable with regard to them; and the woman is a herdsman of her husband's house and his children and is accountable with regard to them."

"Whose fuel...stone" probably implies coal. Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, Imām Muḥammad al-Bāqir and Suddī say that this will be brimstone.

17. That is, they will enforce on every culprit precisely the same punishment which they will be commanded to enforce on him without making any alteration in it, or showing any pity for him.

18. The style of both these verses contains a severe warning for the Muslims. In the first verse the Muslims have been addressed and told that they should save themselves and their households from the dreadful punishment; in the second that this will be said to the disbelievers while subjecting them to punishment in Hell. This by itself gives the meaning that the Muslims in the world should avoid adopting that conduct and behaviour in consequence of which they may have to meet with the fate as the disbelievers in the Hereafter.

19. Literally, "*tauban an-naṣūḥ-an*" may either mean that one should offer such true repentance as may have no tinge of pretence and hypocrisy in it, or that one should wish one's own self well and repenting of sin should save oneself from the evil end, or that one should so adorn and improve one's life after repentance as to become a cause of admonition for others, and seeing his example others also may reform themselves accordingly. These are the meanings of *tauban an-naṣūḥ* which are indicated by its literal sense. As for its religious meaning, its explanation is found in the *Hadith* which Ibn Abi Ḥātim has related on the authority of Zirr bin Ḥubaish. He says: "When I asked Ḥadrat Ubayy bin Ka'b the meaning of *tauban an-naṣūḥ*, he said that he had asked the Holy Prophet (upon whom be peace) the same question, and he had replied: 'It implies that when you happen to commit an error, you should feel penitent for it, then should implore Allah for forgiveness remorsefully, and then should refrain from committing the same error again.'" This same meaning has been reported from Ḥadrat 'Umar, Ḥadrat 'Abdullah bin Mas'ūd and Ḥadrat 'Abdullah bin 'Abbās also, and in a tradition Ḥadrat 'Umar has defined *tauban an-naṣūḥ*, thus: "After offering repentance one should not even think of committing the sin, not to speak of repeating it." (Ibn Jarīr) Ḥadrat 'Alī once heard a desert Arab chanting the words of repentance and forgiveness quickly and

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mechanically and remarked : 'This is the repentance of the liars.'' The man asked : 'What is true repentance? Hadrat 'Ali replied : It should be accompanied by six things :

(1) You should feel penitent for the wrong you have done ; (2) you should carry out the duties that you have ignored; (3) restore the rights that you have usurped ; (4) ask forgiveness of him whom you have wronged ; (5) make a resolve not to repeat the sin again ; and (6) consume yourself in obedience to Allah as you have so far been consuming it in wrongdoing, and cause it to taste the bitterness of obedience as you have so far been causing it to enjoy the sweet taste of disobedience and sin.'' (*Al-Kashshāf*).

In connection with repentance there are some other points also which should be well understood : (1) That repentance, in fact, is to show remorse for an act of disobedience only because it is a disobedience of Allah ; otherwise to make a resolve to refrain from a sin because it is harmful for health, for instance, or it is likely to cause defamation or financial loss, is no repentance ; (2) that man should offer repentance as soon as he realizes that he has committed disobedience of Allah and should compensate for it without delay in whatever form possible and should not defer it in any way ; (3) that violating one's repentance again and making a jest of repentance and repeating the sin again and again of which one has repented, is a proof of the falsity of one's repentance, for the essence of repentance is penitence, and breaking one's repentance repeatedly is a sign that it has not been motivated by penitence ; (4) that if the person who has repented sincerely and resolved not to repeat the sin again, happens to repeat it once again because of human weakness, it will not revive his past sin : however, he should offer a fresh repentance for the latter sin and should resolve more firmly that he would not commit the sin in future ; (5) that it is not necessary to renew one's repentance again everytime one remembers the disobedience committed in the past, but if one's self derives pleasure from the remebrance of the past sinful life, one should offer repentance again and again until the remembrance of the sins causes remorse instead of pleasure and enjoyment. For the person who has actually repented of disobedience because of fear of God cannot derive pleasure from the thought that he has been disobeying God. His deriving pleasure from it is a sign that fear of God has not taken root in his heart.

20. The words of the verse deserve deep consideration. It has

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not been said that if you repent, you will surely be forgiven and will certainly be admitted to Paradise, but that : "If you offer true repentance, it may well be that Allah will treat you kindly." It means that it is not incumbent upon Allah to accept the repentance of the sinner and to grant him Paradise instead of subjecting him to pnnishment. but it will be His kindness and compassion that He may forgive as well as reward His servant. 'One should have hope of His forgiveness, but one should not commit a sin with the confidence that one will achieve forgiveness by repentance.

• 21. That is, "He will not allow the reward of their good deeds to go to waste. He will not let the disbelievers and the hypocrites taunt the believers that they had gained nothing in spite of their worship. Humiliation will be the fate of the rebels and the disobedient and not of the faithful and obedient."

22. When this verse is read along with vv. 12-13 of Sūrah Al-Ḥadid, it becomes clear that the running on of the light before the believers will take place when they will be proceeding towards Paradise from the Plain of Resurrection. There it will be pitch dark all around and those who will have been condemned to Hell, will be groping about in it; the light will only be with the believers by which they will be travelling on their way. On this critical occasion, hearing the wailings and groanings of those groping in the dark the believers will be feeling terror-stricken. In view of their past errors and short-comings they will be afraid lest they too should be deprived of their light and made to grope about like those wretched people. Therefore, they will pray: "O our Lord, forgive us our sins and let our light remain with us until we reach Paradise." Ibn Jarir has cited Ḥaḍrat 'Abdullah bin 'Abbās as explaining the meaning of *Rabbanā-atmim lanā nūranā*, thus: "They will implore Allah Almighty that their light be allowed to remain with them and kept from going out until they have crossed the bridge across Hell." The commentary given by Ḥaḍrat Ḥasan Baṣri, Mujāhid and Ḍaḥḥāk also is almost the same. Ibn Kathir has cited their this saying: "When the believers see that the hypocrites have been deprived of the light, they will pray to Allah for the perfection of their light." (For further explanation, see E.N. 17 of Sūrah Al-Ḥadid).

23. For explanation, see E,N. 82 of Sūrah At-Taubah.

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نُوحٍ وَّامْرَاَتَ لُوطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا
فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ۝١٠
وقف لازم وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ
عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ
الظّٰلِمِيْنَ ۝١١ وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ ٢
رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ۝١٢ ع ٢٠

10-12 Allah cites for the the disbelievers the example of the wives of Noah and Lot. They were married to two of Our righteous servants, but they betrayed their husbands,[24] and they could not avail them anything against Allah. To both it was said, "Enter the Fire along with those who enter." And for the believers, Allah cites the example of the wife of Pharaoh, when she prayed, "My Lord, build for me, in Your Presence, a house in Paradise, and save me from Pharaoh and his work[25] and deliver me from the wicked". And (Allah) cites the example of Mary, daughter of 'Imrān,[26] who had guarded her chastity.[27] So We breathed into her body of Our Spirit,[28] and she testified to the Words of her Lord and His Books, and she was one of the obedient.[29]

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24. This "betrayal" was not in the sense that they had committed an indecency but in the sense that they did not follow the Prophets Noah and Lot on the way of faith but sided with their enemies against them. Ibn 'Abbās says: "No Prophet's wife has ever been wicked and immoral. The betrayal of these two women in fact was in the matter of faith and religion: they did not acknowledge the religion of the Prophets Noah and Lot. The Prophet Noah's wife used to convey news about the believers to the wicked of her people, and the Prophet Lot's wife used to inform the immoral people about those who visited him in his house." (Ibn Jarīr).

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25. "From Pharaoh and his work": from the evil end that Pharaoh would meet in consequence of his evil deeds.

26. It may be that the name of Mary's father was 'Imrān, or she may have been called "daughter of 'Imrān" because she belonged to the family of 'Imrān.

27. This is a refutation of the accusation by the Jews that the birth of Jesus was, God forbid, the result of a sin of his mother. Their same accusation has been called a "monstrous calumny" in An-Nisā': 156. (For explanation, see E.N. 190 of An-Nisā').

28. That is, without her having any connection with a man, Allah breathed into her womb a Spirit from Himself. (For explanation, see E.N.'s 212, 213 of An-Nisā' and E N. 89 of Al-Anbiyā').

29. For the explanation of the object for which these three kinds of women have been cited as an example, see the Introduction to the Sūrah.

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6. That is, "Such an utterance actually deserves to be punished much more severely, but it is Allah's kindness that He has, firstly, abolished the custom of ignorance and saved your family life from utter ruin, and secondly, has prescribed the lightest punishment for the culprits. And His supreme kindness is that the punishment too, is not any form of physical torture or imprisonment, but a few acts of worship and virtue, which are meant to reform you and help spread good in your society." In this connection, one should also understand that the acts of worship that have been prescribed by Islam as expiations for certain crimes and sins are neither mere punishments that they may be without the spirit of worship, nor mere acts of worship that they may entail no pain and suffering of the punishment. But both the aspects have been combined in them so that the culprit may experience pain as well as expiate his sin by means of performing a virtue and act of worship.

7. From here begins the statement of the legal injunctions concerning *ẓihār*. To understand this, it is necessary that one should keep in mind the incidents of *ẓihār* that took place in the time of the Holy Prophet (upon whom be Allah's peace), for the code of law pertaining to *ẓihār* is derived from the verses and the judgements that the Holy Prophet gave after the revelation of these verses in the cases of *ẓihār* brought before him.

According to Ḥaḍrat 'Abdullah bin 'Abbās, the first case of *ẓihār* in Islam was the one relating to Aus bin Ṣāmit Anṣārī, on whose wife Khaulah's complaint Allah sent down these verses. Although the details of this case that the traditionists have cited from several reporters contain minor differences, yet the elements of legal import and significance are almost agreed upon. A resume of these traditions is as follows :

Ḥaḍrat Aus bin Ṣāmit had grown a little peevish in old age and according to some traditions, had also developed an ailment resembling insanity. The reporters have described it by the word *lamam* which is not exactly madness in Arabic but a state resembling it. In this state he had also pronounced *ẓihār* on his wife several times before, but in Islam this was the first occasion that he pronounced it as the result of a quarrel with her. Thereupon, his wife appeared before the Holy Prophet (upon whom be Allah's peace) and relating the whole story to him, said : "O Messenger of Allah : Is there any way out of this situation that could save me and my children from ruin?" The Holy Prophet's reply has been