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# THE MEANING OF THE QURAN

Vol. II

(Surah Āl-i-'Imrān & An-Nisā)

(ARABIC TEXT WITH TRANSLATION AND COMMENTARY)

By

S. ABUL A'LĀ MAUDŪDĪ

*English Rendering by:* Late Ch. MUHAMMAD AKBAR  
*Edited by:* A. A. KAMAL, M.A.

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1st	Edition	December,	1971	4,000
2nd	Edition	April,	1976	2,000
3rd	Edition	June,	1976	2,000
4th	Edition	May,	1978	4,000
5th	Edition	June,	1981	2,100
6th	Edition	April,	1983	2,100
7th	Edition	September,	1985	2,100
8th	Edition	March,	1988	2,100
9th	Edition	June,	1990	1,100
10th	Edition	January,	1991	1,100
11th	Edition	July,	1991	1,100
12th	Edition	January,	1993	1,100

*Published by :*

Rana Allah Dad Khan. Managing Director  
 Islamic Publications (Pvt.) Limited,  
 13-E Shahalam Market, Lahore (Pakistan)

*Printed by :*

Metro Printers Lahore



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## Foreword

This is the second volume of the English rendering of the *Tafhim-ul-Qurān* by Maulana Sayyid Abul A'alā' Maudūdī. The response to the first volume (whose second edition has already been published) has encouraged me to present this second volume.

MUHAMMAD AKBAR,  
Translator.

## Posthumous Acknowledgement

I am grieved to say that one of the Members of the Board of Translators, Ch. Faqir Muhammad Aziz, Deputy Auditor General, has passed away (may Allah rest his soul in peace and fill the void caused by his sad demise). I acknowledge with gratitude the great help rendered by him, in revising the manuscript and correcting the proofs.

MUHAMMAD AKBAR,  
Translator.

### III

آل عمران **ĀL-I-'IMRĀN**





## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### III

### ĀL-I-'IMRĀN عمران

#### INTRODUCTION

This Sūrah takes its name from v. 33. 'Āl-i-'Imrān', like the names of many other sūrahs, is merely a name to distinguish it from other sūrahs and does not imply that the family of 'Imrān has been discussed in it.

**The Period of Revelation.** This Sūrah consists of four discourses:—

The first discourse (vv. 1-32) was probably revealed soon after the Battle of Badr.

The second discourse (vv. 33-63) was revealed in 9 A.H. on the occasion of the visit of the deputation from the Christians of Najrān.

The third discourse (vv. 64-120) appears to have been revealed immediately after the first one.

The fourth discourse (vv. 121-200) was revealed after the Battle of Uḥd.

**Subject.** Though these discourses were revealed at different periods and on different occasions, they are so inter-linked and so inter-connected in regard to their aim, object and central theme that they make together one continuous whole. This Sūrah has been especially addressed to two groups—the people of the Book (the Jews and the Christians) and the followers of Muhammad (Allah's peace be upon him).

The message has been extended to the Jews and the Christians in continuation of the invitation in Al-Baqarah, in which they have been admonished for their erroneous be-

liefs and evil morals and advised to accept, as a remedy, the Truth of the Qurān. They have been told here that Muhammad (Allah's peace be upon him) taught the same right way of life that had been preached by their own Prophets; that it alone was the Right Way, the way of Allah; hence any deviation from it will be wrong even according to their own Scriptures.

The second group, the Muslims, who had been declared to be the best Community in Al-Baqarah and appointed torch-bearers of the Truth and entrusted with the responsibility of reforming the world, have been given additional instructions in continuation of those given in the preceding Sūrah. The Muslims have been warned to learn a lesson from the religious and moral degeneration of the former communities and to refrain from treading in their footsteps. Instructions have also been given about the reformatory work they had to perform. Besides this, they have been taught how to deal with the people of the Book and the hypocrites who were putting different kinds of hindrances in the way of Allah. Above all, they have been warned to guard against those weaknesses which had come to the surface in the Battle of Uhd.

**Background.** The following is the background of the Sūrah:

(1) The Believers had met with all sorts of trials and hardships about which they had been forewarned in Al-Baqarah. Though they had come out victorious in the Battle of Badr, they were not out of danger yet. Their victory had aroused the enmity of all those powers in Arabia which were opposed to the Islamic Movement. Signs of threatening storms had begun to appear on all sides and the Muslims were in a perpetual state of fear and anxiety. It looked as if the whole Arabian world around the tiny state of Al-Madīnah—which was no more than a village state at that time—was bent upon blotting out its very existence. This state of war was also adversely affecting its economy, which had already been badly disturbed by the influx of the Muslim refugees from Makkah.

(2) Then there was the disturbing problem of the



Jewish clans who lived in the suburbs of Al-Madīnah. They were discarding the treaties of alliance they had made with the Holy Prophet after his migration from Makkah. So much so that on the occasion of the Battle of Badr, these people of the Book sympathised with the evil aims of the idolaters, in spite of the fact that their fundamental articles of the Faith—Oneness of Allah, Prophethood, Life-after-death—were the same as those of the Muslims. After the Battle of Badr, they openly began to incite the Quraish and other Arab clans to wreak their vengeance on the Muslims. Thus those Jewish clans set aside their centuries-old friendly and neighbourly relations with the people of Al-Madīnah. At last when their mischievous actions and breaches of treaties became unbearable, the Holy Prophet attacked the Banī-Qainu-qā'a, the most mischievous of all the other Jewish clans who had conspired with the hypocrites of Al-Madīnah and the idolatrous Arab clans to encircle the Believers on all sides. The magnitude of the peril might be judged from the fact that even the life of the Holy Prophet himself was always in danger. Therefore his Companions slept in their armours during that period and kept watch at night to guard against any sudden attack, and whenever the Holy Prophet happened to be out of sight even for a short while, they would at once set out in search of him.

(3) This incitement by the Jews added fuel to the fire which was burning in the hearts of the Quraish and they began to make preparations to avenge the defeat they had suffered at Badr. A year after this an army of 3,000 strong marched out of Makkah to invade Al-Madīnah and a battle took place at the foot of Mount Uḥd. The Holy Prophet came out of Al-Madīnah with one thousand men to meet the enemy. While they were marching to the battle-field, three hundred hypocrites deserted the army and returned to Al-Madīnah, but there still remained a small band of hypocrites among the seven hundred who accompanied the Holy Prophet. They played their part and did their worst to create mischief and chaos in the ranks of the Believers during the Battle. This was the first clear indication of the fact that within the fold of the Muslim Community there was quite a large num-

ber of saboteurs who were always ready to conspire with the external enemies to harm their own brethren.

(4) Though the devices of the hypocrites had played a great part in the set-back at Uḥd, the weaknesses of the Muslims themselves contributed no less to it. And it was but natural that the Muslims should show signs of moral weakness for they were a new community which had only recently been formed on a new ideology and had not as yet got a thorough moral training. Naturally in this second hard test of their physical and moral strength, some weaknesses came to the surface. That is why a detailed review of the Battle of Uḥd was needed to warn the Muslims of their shortcomings and to issue instructions for their reform. It should also be noted that this review of the Battle is quite different from the reviews that are usually made by generals on similar occasions.

## SUMMARY

### SUBJECT : GUIDANCE

This Sūrah is the sequel to Al-Baqarah and the invitation therein is continued to the people of the Book. In Al-Baqarah the Jews were pointedly invited to accept the Guidance and in this Sūrah the Christians have particularly been admonished to give up their erroneous beliefs and accept the Guidance of the Qurān. At the same time, the Muslims have been instructed to nourish the virtues that may enable them to carry out their obligations and spread the Divine Guidance.

#### Topics and their Interconnection

In these introductory verses, the fundamental truths about Allah, Revelation and Life-after-death have been reiterated to serve as fitting preliminaries, leading to the main topics discussed in the Sūrah. 1-32

This discourse is particularly addressed to the Christians and invites them to accept Islam. It clears Jesus and his mother not only from the stigma maliciously set upon them by the Jews, but also refutes the erroneous Christian creed of the Divinity of Jesus which had been formulated because of his miraculous birth. For this purpose the instances of the miraculous birth of John the Baptist to a barren woman and an extremely aged man and that of Adam without father and mother have been cited to show that there is nothing in the birth of Jesus without a father to entitle him to Divinity. 33-65

In these verses the people of the Book, the Jews, have been invited to give up their sinister ways and accept the divine Guidance. At the same time the Muslims have been warned to be on their guard against their malicious intentions, erroneous ways and absurd objections. 66-101

The Muslims have been instructed to learn lessons from the history of the people of the Book and also to guard them- 102-120



selves against their machinations, and to prepare and train themselves to establish virtue and eradicate evil.

121-175

In this portion, a review of the Battle of Uḥd has been made to teach and reassure the Muslims that the machinations of their enemies could do them no harm, if they would practise restraint and fortitude and have fear of Allah. It has been pointed out that the set-back they had suffered was due to the lack of some moral qualities and the existence of some evils. Since the main cause of the defeat was the greed of the archers, guarding the pass, the taking of interest has been prohibited to eradicate this evil.

176-189

The main theme of the verses 109-120 has been resumed to reassure and encourage the Muslims against the dangerous plots of their enemies.

190-200

This is the conclusion of the Sūrah and is not directly connected with the verses immediately preceding it but with the theme of the Sūrah as a whole.



اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ  
 مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝ مِنْ قَبْلُ هَدَى  
 لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۝ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ  
 شَدِيدٌ ۝ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ۝ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي  
 الْأَرْضِ وَلَا فِي السَّمَاءِ ۝ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۝  
 لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ  
 آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ  
 زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ

صلى الله عليه وسلم  
 وقف النبي

### III

## AL-I-IMRĀN ال عمران

Verses : 200

Revealed at Al-Madīnah

*In the name of Allah, the Beneficent, the Compassionate.*

Alif. Lām. Mīm. Allah ! He is the Ever-living, the Sustainer of the Universe : in reality there is no god but He.<sup>1</sup> 1-2

He has sent down to you the Book, which has brought the Truth and confirms the Scriptures which preceded it. Before this, He sent down the Torah and the Gospel for the guidance of mankind,<sup>2</sup> and He has sent down the Criterion (of right and wrong). Now there shall be a severe punishment for those who reject the Commandments of Allah : for Allah is Almighty, Avenger of wickedness. 3-4

1. Please see E.N. 278, Al-Baqarah.

2. There exists a common misconception about the Torah (Taurāt)

[Contd. on p. 12

وقف منزل  
وقف لازم

تَأْوِيلَهُ إِلَّا اللَّهُ وَالرُّسُخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ لَا كُلٌّ مِّنْ عِنْدِ  
رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٤﴾ رَبَّنَا لَا تَزِرْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا  
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٥﴾ رَبَّنَا إِنَّكَ جَامِعُ  
النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٦﴾ إِنَّ الَّذِينَ  
كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ  
هُمْ وَقُودُ النَّارِ ﴿٧﴾ كَذَابٍ إِلَىٰ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا  
بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٨﴾ قُلْ لِلَّذِينَ  
كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْبِهَادُ ﴿٩﴾ قَدْ كَانَ  
لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ  
يَرَوْنَهُمْ مِّثْلِهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ إِنَّ فِي  
ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٠﴾ زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ  
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ  
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ  
الْمَبَآئِطِ ﴿١١﴾ قُلْ أَوْفَيْتُكُمْ بِحَيْرٍ مِّنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّتْ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ  
مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٢﴾ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا  
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٣﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَنِيتِينَ  
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٤﴾ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ  
وَالْمَلَكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٥﴾

النصف



Nothing in the Earth or in the heavens is hidden from Allah.<sup>3</sup> It is He Who shapes you in the wombs of your mothers as He wills.<sup>4</sup> There is no deity but He, the Almighty, the All-Wise. It is He Who has sent down this Book to you. There are two kinds of verses in this Book: *muhkamāt* (which are precise in meaning:) they are the essence of the Book,<sup>5</sup> and the other kind is *mutashābihāt* (which are ambiguous.) Those, who are perverse of heart always go after the *mutashābihāt* in pursuit of mischief and try to interpret them arbitrarily, whereas in fact, none save Allah knows their real meanings<sup>6</sup>! In contrast to them, those, who possess sound knowledge, say, "We believe in them because all of them are from our Lord."<sup>7</sup> And the fact is that only the people of insight can learn lessons from such things. They pray to Allah, "Our Lord, let not our hearts become perverse after Thou hast once guided us aright, bestow upon us mercy from Thyself for Thou art the real Benefactor! Lord! Thou wilt surely gather all mankind together on a Day which is inevitable; for Thou never failest to fulfil Thy promise."

5-9

As for those, who have adopted the attitude of disbelief,<sup>8</sup> neither their riches nor their children shall avail them against Allah: they shall become fuel for Hell. Their end shall be the same as that of the people of Pharaoh and other disbelievers who went before them; they treated the Divine Revelations as falsehoods and Allah seized them because of their sins; for Allah is very stern in retribution. Therefore, O Muhammad, say to those who have rejected your Message, "The time is approaching fast when you shall be overpowered and driven to Hell: and Hell is a horrible abode. You have already had a Sign in the two hosts which met on the battle-field (at Badr). One of these hosts was fighting for the cause of Allah and the other was of the disbelievers: the lookers-on saw with their own eyes that the host of the disbelievers,<sup>9</sup> was twice as big as that of the believers, but (the result of the Battle proved conclusively that) Allah strengthens with His succour whom He wills: there is truly a great lesson hidden in it for those who have eyes to discern."<sup>10</sup>

10-13

Love of lusts for women and children, hoarded heaps of 14-17

gold and silver, choicest horses, cattle and corn fields, has been made very tempting for people, but these are mere provisions for the transitory life of this world ; the ever-lasting and the best abode, however, is with Allah. Say, "Should I tell you a thing better than these? There will be Gardens underneath which canals flow for those, who adopt the attitude of piety; there they will dwell for ever and will have pure spouses<sup>11</sup> and they will enjoy Allah's favour. And Allah watches very closely the conduct of His servants."<sup>12</sup> These are the people, who say, "Lord, we have believed sincerely; forgive us our sins and save us from the fire of Hell." They show fortitude,<sup>13</sup> are truthful, obedient and charitable, and implore Allah's forgiveness in the early hours of the morning.

18 Allah Himself has testified to the fact that there is no deity save Him:<sup>14</sup> the angels and all those endowed with knowledge testify the fact with truth and justice<sup>15</sup> that there is no deity save the All-Mighty, the All-Wise.

*Contd. from p. 9]*

and the Gospel (Injil) for the people generally take the Pentateuch (the first five books of the Old Testament) for the Torah, and the Gospels (the first four books of the New Testament) for the Injil. The misconception creates doubts about Revelation itself and a question arises, "Are these books really the Word of God? And does the Holy Qurān really confirm all their contents?" As a matter of fact, the Torah, which the Qurān confirms, is not the Pentateuch but is contained in it, and the Injil is not "the four Gospels" but is within these books.

The Taurāt consists of those commandments and injunctions which were given to Prophet Moses (Allah's peace be upon him) during his Prophethood, which lasted for about forty years. Of these were the Ten Commandments which were inscribed on stone tablets and delivered to Moses on Mount Tūr : as regards the remaining Commandments and injunctions he himself had put down in writing. Then he handed one copy of the Torah to each of the twelve tribes of Israel for guidance. One copy was entrusted to the Levites for safe custody, which along with the stone tablets, was deposited in the Ark.

That Taurāt remained quite safe and sound as an entire book up to the first destruction of Jerusalem. But, by and by, the Israelites grew so indifferent to and negligent and unmindful of it that when the Temple of Solomon was under repair during the reign of Josiah, Hilkiah, the high priest came across it by chance but did not know that

it was the Torah; he thought it was only a Law book and passed it on to the Royal Scribe as a curio. The latter presented it to king Josiah who tore his clothes and ordered Hilkiah and others to consult the Eternal about the terms of the book. (2 Kings, 22 : 8-13). Such was the condition of the Israelites when Nebuchadnezzar sacked Jerusalem and destroyed the Temple, and they lost for ever even the very few copies of the Torah which had long lain neglected in some forgotten niches.

The Old Testament was compiled by Ezra, when the Israelites returned home to Jerusalem after their captivity in Babylon and built the Temple anew. Ezra gathered together some prominent men of his community, and with their help compiled the whole history of Israel which now comprises the first 17 books of the Bible. Of these Exodus, Leviticus, Numbers and Deuteronomy tell the life history of Prophet Moses and include those verses of the real Taurāt which became available to Ezra and his assistants, who incorporated them in those books at appropriate places in the chronological order of their revelation. Thus it is obvious that the Pentateuch as a whole is not the Taurāt but includes it. The real Taurāt comprises those verses which are scattered all over the life story of Prophet Moses, and it is not difficult even today to locate and recognize them. Such portions where the author says, "God said to Moses," or Moses said, "The Lord, your God says," the Taurāt begins, and where the narrative of the life story is resumed, there that part of the Taurāt ends. At those places the author of the Bible has inserted certain things by way of explanation or commentary, and it is here that the ordinary reader fails to distinguish the real Taurāt from the commentary. However, those who have an insight into the nature of Divine Scriptures, can distinguish, to some degree of exactness, the explanatory notes from the revealed verses.

According to the Qurān, only such scattered portions in the Pentateuch are the Taurāt and it confirms them alone. And this can be testified by putting together these verses and comparing them with the Qurān. Here and there one might come across a minor difference in their details, but one cannot find even the slightest difference between the fundamental teachings of the two. Even today one can see clearly that both the Scriptures have come from the same source.

Likewise, the Injil is the name of those inspired discourses and sayings which Jesus (Allah's peace be upon him) uttered as a prophet during the last couple of years of his life. We have no means now of ascertaining whether these pious utterances were recorded and compiled during the lifetime of Jesus. In the introduction to his translation of the Bible, Moffat says, "Jesus wrote nothing and for a time his immediate disciples felt no impulse to write any account of him. The data of the historical Jesus, therefore is based on the vivid recollections and traditions of the primitive Palestinian disciples. How soon their materials took written shape we cannot tell, but at least one written

record of them was probably in existence by about A.D. 50." Anyhow, when, long after his recall, the stories of Jesus were compiled in the shape of four Gospels, (the period of the composition of Mark, the first to be composed was 65—75 A.D.), some of his written or inspired sayings were also inserted at appropriate places in the historical sketches. Thus it is obvious that the first four Gospels are not the Injil, the discourses and sayings of Jesus, but they contain it. We have no means of recognizing them from the works of the authors except this: Wherever the authors say, "Jesus said so or taught so and so," there the Injil begins and where they resume the narration, there it ends. According to the Qurān, only such portions are the *Injil* and these alone are confirmed by it. If these portions are compiled together and compared with the Qurān, one will find no serious difference between the two, and, if somewhere a trivial difference appears, it can be removed very easily with unbiased thinking.

3. That is, "He has full, perfect and exact knowledge of the whole universe. Hence the Book revealed by Him will contain nothing but the Truth. As a matter of fact, one can learn pure Truth from that Book alone which has been sent down by the All-Knowing and All-Wise."

4. This implies two important things here :

(1) Allah knows your nature better than yourself or anybody else : therefore, there is no other alternative for you but to trust in the Guidance sent down by Him.

(2) The Benevolent Allah Who has been providing for all your needs, great and small, throughout all the stages of your life, ever since your mothers conceived you, could not possibly have neglected to provide for your guidance, which is after all the greatest need of your life.

5. "*Muḥkam*" is that which is precise, exact, clear and decisive. *Muḥkamāt* are those verses of the Qurān which have been so couched as to make their meaning quite plain without any shade of ambiguity. They have been purposely so worded as to make their meaning definite and precise leaving little room for misinterpretation. These verses constitute the fundamental principles of the Book, *i.e.*, they and they alone determine the aim and object for which the Qurān has been sent down. They invite the world to Islam, teach morals and give warnings. They refute wrong beliefs and practices, and lay down the way of right living. They expound the fundamentals of religion and state beliefs and practices, morals and duties, commandments and prohibitions. Therefore a seeker after Truth should turn to these verses as these alone can satisfy his needs. Naturally such a person will concentrate on these verses and endeavour to derive the greatest benefit from them.

6. *Mutashābihāt* are those verses in which there is a possibility of more than one meaning. Their object is to give a certain minimum knowledge about the universe, its beginning and end, the position of



man therein, and such other basic things, for these things are essential for the formulation of any system of life. It is obvious that no human language possesses words, expressions, idioms etc., to depict clearly those supernatural things, which have never yet been grasped by human senses, nor seen nor heard nor smelt nor touched nor tasted by human beings. That is why such supernatural things have to be described in terms of human life. That is why the Qurān uses ambiguous verses in human language which are liable to give rise to more than one meaning. Thus it is clear that the main benefit of such verses is that they help one approach the Reality and form a conception of it. Hence the more one tries to determine their precise meanings, the more one gets involved in doubts and ambiguities. As a result of this, one will not be able to find the Reality but will be led further away from it and cause mischief. Therefore those, who seek after the Truth and do not hanker after superfluities, rest content with the simple idea of Reality they get from the ambiguous verses, which suffices them for an understanding of the Qurān ; they concentrate their whole attention on a fuller comprehension of the verses which are precise in meaning. On the other hand, those who love superfluities or seek after mischief, spend their time and energies in giving arbitrary interpretations to the ambiguous verses.

7. This might give rise to a question: how can one believe in the truth of the ambiguous verses, if one does not know their precise meaning? The answer is that a study of the precise verses, and not of the different interpretations of the ambiguous verses, confirms a sensible man in his belief that the Qurān is the Word of Allah. When the study of the precise verses once convinces him that the Book is really from Allah, then the ambiguous verses do not create any doubt in his mind and he accepts the simple meanings which are within his comprehension and leaves alone any complications if and when they appear. Instead of hair splitting and probing into them, he believes in the Word of Allah as a whole and turns his attention to more useful things.

8. Please see E.N. 161, Al-Baqarah.

9. Although the actual ratio was three to one, yet even a casual observer could not have failed to notice that the number of the unbelievers was at least twice as great as that of the Muslims.

10. A brief review of the Battle of Badr, which had recently taken place, is being made with a view to imparting lessons by making a reference to its events and its results. This Battle taught three important lessons :

(1) It taught that even on the battlefield the Believers, who fight in the way of Allah, behave in quite a different manner from the disbelievers. The latter, like the Quraish, indulge in merry making and enjoying wine, women, music, dance etc., while the former, like the

[Contd. on p. 18



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ  
 بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ  
 سَرِيعُ الْحِسَابِ ۗ فَإِنْ حَاجُّوكَ فَقُلْ أَسَلْتُ وَجْهَ اللَّهِ وَمَنْ اتَّبَعَنِي  
 وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسَلْتُمْ فَإِنْ أَسَلْتُمْ فَقَدْ اهْتَدَوْا  
 وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ ۗ وَاللَّهُ بِصِيرَتِكُمْ بِالْعِبَادَةِ إِنَّ الَّذِينَ  
 يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ حَقٍّ ۗ وَيَقْتُلُونَ الَّذِينَ  
 يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ۗ فَبَشِّرْهُمْ بِعَذَابٍ أُولَئِكَ الَّذِينَ  
 حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ مِنْ نَصِيرِينَ ۗ أَلَمْ تَر  
 إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ  
 ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمْسَنَا  
 النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۗ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ۗ  
 فَكَيْفَ إِذَا جَمَعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ  
 وَهُمْ لَا يُظْلَمُونَ ۗ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوتِي الْمَلِكَ مَن تَشَاءُ وَ  
 تَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۗ بِيَدِكَ  
 الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ  
 فِي اللَّيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۗ وَتَرْزُقُ  
 مَن تَشَاءُ بِغَيْرِ حِسَابٍ ۗ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ  
 الْمُؤْمِنِينَ ۗ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا  
 مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ۗ قُلْ إِنَّ

Indeed, Islam is the only right way of life in the sight of Allah.<sup>16</sup> 19-20  
 Those who were given the Book, had adopted ways different from this Way for no other reason than to enable themselves to behave unjustly towards one another, after knowledge had come to them;<sup>17</sup> they should know that Allah is very prompt at reckoning with those who deny and reject His Commandments and Guidance. Now, if they dispute with you, tell them, "As for me and my followers, we have surrendered to Allah." Then ask those, who possess the Book and those who do not, "Have you also surrendered to Him"?<sup>18</sup> If they have surrendered, they are rightly guided. But if they turn away (you need not worry), for your sole responsibility was to convey the Message. As to the consequence, Allah Himself watches closely what His servants do.

Give the good tidings of a painful chastisement<sup>19</sup> to those 21-22  
 who reject Allah's Revelations and slay His Prophets unjustly and are deadly against those who rise up from among the people to enjoin right and justice. They are the ones whose works have come to nought in this world and in the Next,<sup>20</sup> and they have no helpers.<sup>21</sup>

Have you not marked the behaviour of those who have 23-25  
 received a share of the knowledge of the Book? When they are invited to the Book of Allah so that it may judge between them, some of them evade it and turn away from its judgement.<sup>22</sup> They do this because they say, "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."<sup>23</sup> Such self-invented beliefs have involved them in various kinds of misunderstandings about their religion. But what will they do when We will gather them together on the Day which is sure to come? On that Day, everyone will be paid in full for what one has earned, and none shall be wronged.

Say, "O Allah, Sovereign of the Kingdom, Thou bestow- 26-27  
 est 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. Thou causest the night to pass into the day and Thou causest the day to pass into the night; Thou bringest forth the

living out of the dead and Thou bringest forth the dead out of the living and Thou givest sustenance to whom Thou wilt without stint."<sup>24</sup>

28 Let not the Believers make the disbelievers their friends and take them into their confidence in preference to the Believers. Whoever will do this shall have no relation left with Allah; however your show of friendship towards them will be pardonable, if you do so to guard against their tyranny.<sup>25</sup> Anyhow Allah warns you to fear Him because to Him you shall return.<sup>26</sup>

*Contd. from p. 15]*

Muslims, practise piety, and fear Allah and absorb themselves in prayer.

(2) The victory of the Muslims, in spite of their smaller number and less equipment, over the disbelievers who had a larger number and better weapons was a clear proof that they had Allah's succour with them.

(3) The defeat was a shocking lesson for the disbelievers, who were neglectful of Allah's power and proud of their equipment and the large number of their helpers. By this, Allah taught that He can bestow power on a small number of poor migrants from Makkah and the farmers of Al-Madīnah, to inflict crushing defeat on the Quraish, the most influential and powerful clan of Arabia.

11. Please see E.N. 27, Al-Baqarah.

12. That is, "Allah does not shower His favours erroneously nor whimsically nor does He make cursory and superficial decisions. He is fully aware of the actions, deeds and intentions of His servants, and evaluates them correctly and knows full well who should deserve His favour and who should incur His displeasure."

13. It means, "They stand steadfast for the sake of truth, are not daunted by losses or hardships, are not disheartened by failures, and are not turned aside from the right path by temptations. They stick to the Truth even when there appears to be no chance of success." (Please see E.N. 60, Al-Baqarah also.)

14. That is : This is the testimony of Allah Himself that He alone in the whole universe possesses the attributes of God-head and the authority and the rights of God-head. This is His testimony, and who could be a more reliable Testifier than He Who has direct knowledge of all the realities of the universe? He sees His whole creation spread before Him, and from Him nothing is hidden in the heavens or in the earth.

15. Next to Allah, the most trustworthy witnesses are angels, who are the managing agents of the affairs of His Kingdom of the Universe. Their evidence is based on their personal knowledge, that is,

“None but Allah wields command in this kingdom and none but He gives orders for the administration of the affairs of the earth and the heavens.” Then all those people, who have been bestowed with the knowledge of the realities, have been unanimously bearing witness, since the beginning of the world to the present day, that Allah alone is the Master and the Designer of the whole universe.

16. It implies that in the sight of Allah there is only one correct system and one right way of life for man. It is this: Man should worship Allah, acknowledge Him as his Master and surrender himself completely to Him in His worship and service. He should not invent his own way of worship but should faithfully follow that Guidance alone which Allah has revealed through His Messengers, without adding anything to or taking away anything from it. This way of thinking and behaving is called “Islam.” And it is the absolute right of the Creator and the Master of the Universe that He should not accept as lawful from His subjects, His own creation, any way other than Islam. One might ignorantly think it to be one’s right to follow any system, atheism, idolatry, etc., but the Ruler of the Universe will regard this behaviour as rebellious.

17. It means that originally Islam and Islam alone was professed and preached by every Messenger who was sent by Allah at any time in any corner of the world. Hence any Scripture sent down to any community in any language taught the same Islam. Afterwards, the people distorted this original religion and added to it something to suit their interests or to gratify their lusts, and omitted those things from it which went against their interests. They invented new religions just because they wanted to transgress the prescribed limits and run after undue privileges and gains and distinctions. Thus they made changes in the beliefs, principles and injunctions of the true Faith to make it subservient to their own desires and lusts.

18. The same thing may be expressed thus: “My followers and I have been convinced of this same pure Islam and have accepted the true religion of Allah; now tell us whether you also will give up the innovations which you and your elders have introduced into it and turn to the original true religion.”

19. This is an ironical way of bringing home to the disbelievers the consequences of those mischievous deeds in which they rejoice today, regarding them as “nice things.”

20. That is, “As they have spent all their energies and powers in evil ways, their works will bring them to ruin both in this world and in the Next World”.

21. That is, “There is no such power which can bring out good results from their wrongly directed efforts or at least make them harmless. All the various agencies, which they believe will help them

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تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَ  
 مَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا  
 عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمِمَّا عَمِلَتْ مِنْ سُوءٍ ۖ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ  
 بَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ﴿١١٠﴾  
 قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
 وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١١١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۗ فَإِنْ تَوَلَّوْا فَإِنَّ  
 اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿١١٢﴾ إِنْ اللَّهُ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرٰهِيْمَ  
 وَ آلَ عِمْرٰنَ عَلَى الْعٰلَمِينَ ﴿١١٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ  
 عَلِيمٌ ﴿١١٤﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا  
 فَتَقَبَّلْ مِنِّي ۗ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي  
 وَضَعْتُهَا أُنْثَىٰ ۗ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ ۗ وَلَيْسَ الذَّكَوٰ كَالْأُنْثَىٰ ۗ وَإِنِّي  
 سَمَّيْتُهَا مَرْيَمَ ۗ وَإِنِّي أُعِيذُهَا بِكَ وَذَرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيمِ ﴿١١٦﴾  
 فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ۗ وَأَنْبَتَهَا نَبَاتًا حَسَنًا ۗ وَكَفَّلَهَا زَكَرِيَّا ۗ كُلَّمَا  
 دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۗ وَجَدَ عِنْدَهَا رِزْقًا ۗ قَالَ يَمْرِئُومَ أَنَّىٰ لَكَ  
 هٰذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿١١٧﴾  
 هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۗ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ  
 إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿١١٨﴾ فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ ۗ  
 أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَ  
 نَبِيًّا مِّنَ الصَّٰلِحِينَ ﴿١١٩﴾ قَالَ رَبِّ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكَ مِنَ الْكَبْرِ



O Prophet, warn the people to note it well that Allah knows whatever is in your hearts whether you hide it or reveal it, for He knows everything that is in the heavens and in the earth and He has full power over all things. That Day is approaching when everyone shall find before him whatever he has done, be it good or evil. On that Day one would wish that there were a long span of time between himself and that Day. Allah warns you to fear Him for He is very Compassionate towards His servants.<sup>27</sup> 29-30

O Prophet, tell the people, “If you sincerely love Allah follow me; then will Allah love you and forgive your sins, for He is Forgiving and Merciful.” Also say to them, “Obey Allah and His Messenger.” And if, in spite of this, they do not accept your invitation, (warn them that) Allah does not love those, who refuse to obey Him and His Messenger.<sup>28</sup> 31-32

Allah<sup>29</sup> had chosen (for His Message) Adam, and Noah and the family of Abraham and the family of ‘Imrān<sup>30</sup> in preference to all the people of the world. They all belonged to the same chain and were the offspring of one another. Allah knows everything and hears everything.<sup>31</sup> (He was hearing,) when the woman of ‘Imrān<sup>32</sup> was saying, “My Lord, I vow to Thee what is in my womb for Thy special service: so accept this offering of mine for Thou hearest and knowest everything.”<sup>33</sup> Afterwards when she delivered her child, she said, “Lord, I have delivered a girl”—and Allah knew very well what she had delivered—“and the male is not (handicapped) like the female.<sup>34</sup> As it is, I have named her Mary, and I implore Thy protection for her and for her future offspring from the mischief of Satan, the Accursed.” So, her Lord very graciously accepted the girl and made her grow up as a good girl and entrusted her to the care of Zacharias. 33-37

Whenever Zacharias<sup>35</sup> entered the sanctuary<sup>36</sup> to see her, he found some eatables with her; he would ask, “O Mary, whence have these come to you?” She would answer, “It is from Allah: Allah provides without stint for whom He wills.” Thereupon Zacharias invoked his Lord and said, “Lord, bestow upon me from Thyself righteous offspring for Thou alone hearest prayers.”<sup>37</sup> As he stood praying in the sanctuary, the angels called him and said, “Allah gives you 37-39

the good news of a son to be named John;<sup>38</sup> he will come to confirm a Command from Allah;<sup>39</sup> he will be a great leader: he will be highly disciplined : he will be appointed a Prophet, and will be among the righteous.”

*Contd. from p. 19]*

in this world or in the Next World or in both, shall be absolutely of no avail to them anywhere.”

22. That is, “They are asked to acknowledge the Book of Allah as the final authority and bow before its decrees and accept as true whatever is proved to be true by it, and reject whatever is proved to be false by it.” It should be noted that here by the Book of God is meant the Torah or the Gospel and by “the people who have received a share of the knowledge of the Book” are meant the learned people of the Jews and the Christians.

23. As such people regard themselves to be the favourites of God, they delude themselves that they are going to enter into Paradise anyhow, irrespective of the quality of their deeds. They foolishly believe that the fire of Hell dare not touch them because they are “true” believers and the children of such pious ancestors, and the followers of such and such prophets and the disciples of such and such saints, etc., etc. And if at all they are cast into Hell, they argue, they will be kept there only for a few days and that, too, to be cleansed of the impurity of sins and then will go into Paradise permanently. Such misleading ideas and conceptions have made them so bold that they commit the gravest crimes and the most heinous sins fearlessly : so much so that they openly disown the Truth without the least fear of Allah.

24. Verses 26 and 27 fit in beautifully between the preceding and the subsequent verses. From verse 19 begins a warning and challenge to the opponents of Islam, and in verse 25, the Muslims have been consoled with the assurance that their enemies shall be paid in full on the Day of Judgment. But in order to reassure them, Allah has in these verses, answered an unasked question which arises when one sees that the disbelievers and the disobedient to Allah are prospering in the world, while the believers and the obedient servants of Allah are starving and suffering from hardships. The question is : What wisdom underlies this disparity in the prosperity and adversity of the two groups? At the time (A.H. 3) of the revelation of this discourse, the Holy Prophet and his Companions were so hard pressed on all sides that the same question was arising in the people’s minds. Its answer is contained in these verses: Allah to Whom belongs all authority, power, wealth, prosperity etc., etc., gives a portion of these to whomsoever He wills, and they should not feel uneasy and anxious about this disparity because He is All-Wise and All-Knowing Moreover.

Allah gives wealth to whomsoever He wills; therefore it is not to be made the criterion of honour and friendship. Hence in the subsequent verses, the Muslims have been prohibited from making the prosperous disbelievers their friends.

25. That is, "If a believer falls into the hands of the enemies of Islam and is afraid of maltreatment and high-handedness, he may conceal his Faith, and live among them as if he were one of them. Or, if they come to know of his Faith, he may make a show of his friendship towards them to save his life. In case of extreme fear, he is permitted even to disown his Faith, if he feels that he is not strong enough to endure their oppression."

26. This is the admonition : Let not the fear of the people dominate over you so much as to drive out the fear of Allah from your hearts. The greatest harm the people can do to you is confined to the worldly life only, but Allah has the power to inflict an everlasting torment on you. Therefore, if you are forced in a case of extremity to hide your Faith due to any danger to your life, you may save your own life and property, provided that you do not in any way harm the interests of the Islamic mission and the Islamic community or the life or property of any Muslim. At the same time you must remain on your guard against becoming the instrument in the hands of disbelievers so as to strengthen the evil forces against Islam and render any service to the disbelievers that might enable them to overpower the Muslims. Remember that, if to save your life you do any kind of harm to the religion of Allah or to the community of the faithful or even to the person of a single believer, or if you render any real service to the rebels against Allah, you will never be able to save yourselves on the Day of Reckoning, when you shall have at last to return to Allah.

27. That is, "It is simply out of His extreme compassion for you that Allah warns you beforehand of those things that might lead you to ruin."

28. Here the first discourse ends. If we consider its theme, and especially its reference to the Battle of Badr, we come to the conclusion that the probable period of the revelation of this was some time after the Battle of Badr and before the Battle of Uḥd, that is 3 A.H. A tradition of Muhammad bin Ishāq has generally misled people to fix the period of the revelation of the first 80 verses to 9 A.H., for according to that tradition it was sent down on the occasion of the deputation from Najrān. But obviously, that is wrong for two reasons : first, the subject of this introductory discourse shows clearly that it was revealed much earlier. Second, the tradition of Muqātil-bin-Sulaimān is explicit on the point that on the occasion of the said deputation only those verses (33-63) were revealed which give an account of John the Baptist and Jesus (God's peace be upon them).

29. From here begins the second discourse. It was sent down in 9 A.H. on the occasion of the visit of the deputation from the Christian State of Najrān, which lay between Hijāz and Yemen. It is said that it comprised 73 villages and towns and was capable of raising an army of more than one hundred thousand strong. The population was wholly Christian and was governed by the "Āqib," who was the head of the community, and the "Sayyid," who was in charge of the social and political affairs and the Bishop, who looked after the religious affairs of the people. The above-mentioned deputation was one of the many who visited the Holy Prophet after the conquest of Makkah, when the whole of Arabia came to realize that the future of the country was now in his hands. This deputation from Najrān to Al-Madīnah consisted of 60 men and the three heads of the government. As they had no mind to go to war, the question before them was either to embrace Islam or to live as (ذمی) *zimmi* (proteges). On this occasion Allah sent down this discourse to the Holy Prophet to invite the members of the deputation to Islam.

30. 'Imrān was the name of the father of Moses and Aaron and has been mentioned as "Amram" in the Bible.

31. The main cause of the misguidance of the Christians is that they consider Jesus to be the son of God and a partner in God-head, instead of His Servant and Messenger. Therefore this basic error is being corrected with a view to making them understand the true and real Islam. That is why the introduction to the discourse begins with the assertion that Adam and Noah and the Prophets from the family of Abraham and from the family of 'Imrān, were all human beings and none of them was "God." Their only distinction was that Allah had chosen them for the preaching of His religion and reforming the World.

32. If by the "woman of 'Imrān" is meant the "wife of 'Imrān", then this must be a different 'Imrān from the one mentioned above in v. 33. In that case one comes to the conclusion that the father of Mary was named 'Imrān after that ancestor. But if by the "woman of 'Imrān" is meant a woman from the family of 'Imrān, then it merely shows that Mary's mother was a descendant of 'Imrān. We possess no authentic knowledge of the basis on which one opinion may be preferred to the other. Though according to some Christian traditions the name of Mary's father was Iaachim, history does not say who the father of Mary was and to which family her mother belonged. But if the tradition that the mothers of Mary and Elisabeth, the mother of John, were cousins be taken as true, (Luke 1 : 36), then the "woman of 'Imrān" will mean a woman from the family of 'Imrān.

The Gospel of Luke (1 : 5) says that Elisabeth, the wife of Zacharias, 'was of the daughters of Aaron', that is, 'Imrān's daughter or



woman of ‘Imrān ; therefore it is clear that there is no anachronism of confounding Miriam, the sister of Aaron, with the virgin Mary. It is a common practice to call children by the names of their ancestors ; so both the explanations are equally acceptable. Moreover, it does not make any difference whatsoever, in the line of argument adopted here to explain the miraculous birth of Jesus, whether ‘Imrān was really the name of Mary’s father or has been called so in the ancestral sense.

33. That is, “Thou hearest the prayers of Thy servants and art aware of their intentions.”

34. By this she meant, “Had it been a male, it would have been better because the female is handicapped by many natural frailties and social restrictions and cannot become a priest. A male child, would, therefore, have served the purpose better for which I have dedicated my child in Thy way.”

35. This happened when Mary had reached the age of discretion and had been admitted into the sanctuary of the Temple (Jerusalem), where she was busy, day and night, in the worship of Allah. Zacharias who had been made her guardian was probably the husband of her maternal aunt and was one of the keepers of the Temple. He was not the Prophet Zachariah, who was killed according to the Old Testament.

36. The Arabic word “*mihrāb*” usually reminds one of the arch (prayer niche) meant for the *imām* in the mosques. But here this word has been used for those cells which are built on comparatively raised ground adjoining the monasteries and churches. They are meant for the keepers and guardians of the places of worship, and for those who retire for worship in seclusion. In such a cell Mary had retired for worship in seclusion.

37. Zacharias was childless till that time. Seeing this pious young girl, he longed for a good child. Seeing how she was growing under the special protection of Allah, Who supplied her in her seclusion, with provisions from His vast sources, he began to cherish the hope that Allah should bestow upon him a child even in his old age, if He so willed.

38. The Bible mentions him as John the Baptist. (Matthew : Chaps. 3, 11, 14 ; Mark 1, 6 ; Luke 1, 3).

39. “Command from Allah” here refers to Jesus Christ. The Holy Qurān calls him a “Command from Allah” because the birth was brought about miraculously by an extraordinary Command from Allah.



وَأَمْرَاتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۗ قَالَ رَبِّ اجْعَلْ لِي  
 آيَةً ۗ قَالَ آيَتُكَ الْأَيْتُكُمُ النَّاسُ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۗ وَادْكُرْ رَبَّكَ  
 كَثِيرًا ۗ وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ۗ وَإِذْ قَالَتِ الْمَلِكَةُ يَمْرُؤُا إِنَّ اللَّهَ  
 اصْطَفَىٰ خَدْمَكَ وَطَهَّرَكِ وَاصْطَفَىٰكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ۗ يَمْرُؤُا اقْنُتِي  
 لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ۗ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ  
 إِلَيْكَ ۗ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ۗ وَمَا  
 كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ۗ إِذْ قَالَتِ الْمَلِكَةُ يَمْرُؤُا إِنَّ اللَّهَ  
 يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۗ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهًا فِي الدُّنْيَا  
 وَالْآخِرَةِ ۗ وَمِنَ الْمُقَرَّبِينَ ۗ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۗ وَمِنَ  
 الصَّالِحِينَ ۗ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۗ قَالَ  
 كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ  
 فَيَكُونُ ۗ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۗ وَرَسُولًا  
 إِلَىٰ بَنِي إِسْرَائِيلَ ۗ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۗ أَنِّي أَخْلَقْتُ لَكُمْ  
 مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفَخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأُبْرِئُ  
 الْأَكْمَةَ وَالْأَبْرَصَ ۗ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۗ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ ۗ  
 وَمَا تَدْخُرُونَ ۗ إِنِّي بِبُيُوتِكُمْ إِنِّي فِي ذَلِكَ لَآيَةٌ لَّكُمْ ۗ إِن كُنْتُمْ مُّؤْمِنِينَ ۗ  
 وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ ۗ وَلِأَحْسَنَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ  
 عَلَيْكُمْ ۗ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۗ فَاتَّقُوا اللَّهَ ۗ وَأَطِيعُوا أَمْرًا إِنَّ اللَّهَ رَبِّي  
 وَرَبُّكُمْ ۗ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ۗ فَلَمَّا أَحَسَّ عَيْنِي مِنْهُمْ الْكُفْرَ

Zacharias said, “Lord, how shall I beget a son now that I have grown very old and my wife is barren?” “Thus will it be,”<sup>40</sup> was the answer. “Allah does whatever He wills.” He said, “Lord, give me a Sign.”<sup>41</sup> Your Sign is that you shall not (be able to) speak to anyone for three days but by gestures. During this period you should remember your Lord much and glorify His Name in the morning and in the evening.<sup>42</sup>

Then came the time, when the angels said to Mary, “O Mary, Allah has exalted you and purified you and chosen you for His service in preference to all the women of the world. O Mary, be obedient to your Lord, prostrate yourself before Him and bow down with those who bow down in worship.”

O Muhammad, these are the “unseen” things, We are revealing to you: you were not present there when the priests of the Temple were casting lots by throwing their quills to decide which of them should be the guardian of Mary:<sup>43</sup> nor were you with them when they were arguing about it.

And remember when the angels said, “O Mary, Allah sends you the good news of a Command of His: his name shall be Messiah, Jesus son of Mary. He will be highly honoured in this world and in the Next World and he will be among those favoured by Allah. He will speak to the people alike when in the cradle and when grown up, and he will be among the righteous.” Hearing this, Mary said, “How, O Lord, shall I have a son, when no man has ever touched me?” “Thus shall it be,”<sup>44</sup> was the answer. Allah creates whatever He wills. When He decrees a thing, He only says, “Be” and it is. (Continuing their message, the angels added,) “And Allah will teach him the Book and wisdom, and give him the knowledge of the Torah and the Gospel, and appoint him as His Messenger to the children of Israel.”

(And when he came as a Messenger to the children of Israel, he said,) “I have come to you with a clear Sign from your Lord: in your very presence, I make the likeness of a bird out of clay and breathe into it and it becomes, by Allah’s Command, a bird. I heal those born blind and the lepers and I bring to life the dead by Allah’s Command: I inform you of what you eat and what you store up in your houses. Surely there is a great Sign for you in all this, if you have a mind to

believe.<sup>45</sup> And I have come to confirm those teachings of the Guidance of the Torah which are intact in my time.<sup>46</sup> Lo! I have come with a clear Sign from your Lord;<sup>47</sup> so fear Allah and obey me. Indeed Allah is my Lord, and also your Lord; therefore worship Him alone: that is the straight way."<sup>48</sup>

40. That is, "Despite your old age and the sterility of your wife, Allah will bestow upon you a son."

41. That is, "Give me a token to assure me beforehand of the birth of a son to an old man and a barren woman."

42. The main object of this discourse is to make the Christians realize the error of their belief in taking Jesus for the son of God, and making him an object of worship. The extraordinary birth of John has been mentioned in the Qurān to serve as introduction to the subsequent argument against their wrong belief. The miraculous birth of Jesus could no more entitle him to Divinity than the extraordinary birth of John, brought about in the same family in a different and unusual way could entitle the latter to Divinity.

43. As Mary was a girl who had been dedicated by her mother to the Temple in the way of Allah, the question of her guardianship had become a problem for the keepers because of her sex. They were therefore casting lots to decide the delicate problem.

44. That is, "Although no man has touched you, yet a son shall be born to you." It should be noted that the same word "*kazālika*," meaning "so shall it be," had been used in response to Zacharias' prayer. It, therefore, carries the same sense here. Moreover, the whole context here corroborates the story that Mary was given the glad tidings of the birth of a son without any sexual intercourse, and the birth of Christ, in actual fact, took place in that unusual way. If a son was to be born to her in the normal known way, and if the event of the birth of Jesus had taken place in a natural way, then the whole discourse starting from verse 33 and ending with verse 63 would become absolutely pointless. Not only that but all other references to the unusual birth of Jesus in the Qurān would lose their significance and meaning. The Christians had made Jesus the Son of God and worthy of worship simply because of his unusual birth without a father and the Jews had accused Mary because they had witnessed that she had given birth to a child, though she was not married. Had it been otherwise, then the two groups could have been told plainly that the girl was married to such and such a man and that Jesus was from his seed. In that case, one fails to see the reason why such a long introduction and a series of arguments should have been necessary to remove all doubts about his miraculous birth. Then Jesus could have been called the son of a particular man, instead of being called "the son of



Mary”. The position of those people who, on the one hand, profess to believe the Holy Qurān to be the Word of Allah and on the other hand, try to prove that Jesus was born after the natural coming together of a husband and wife, really try to show that Allah is not able to express Himself as clearly as these people. (May God protect us from blasphemy !)

45. That is, “These Signs are clear enough to convince you that I have been sent by that Allah Who is the Creator and Absolute Ruler of this universe, provided that you are not obdurate but are willing to accept the Truth.”

46. That is, “This is yet another proof of the fact that I have been sent by Allah. If I had been a false prophet I would have invented my own religion and by virtue of these miracles striven to divert you from your previous Faith to the New creed. But I profess the same original religion to be true and confirm the same teachings which were brought by the Prophets before me.”

The fact that Jesus taught the same religion that had been presented by Moses and the other Prophets is supported even by the existing Gospels. For example, according to the Gospel of Matthew, Jesus declared in the Sermon on the Mount : “Think not that I am come to destroy the law, or the Prophets : I am not come to destroy, but to fulfil.” (5 : 17).

One of the Pharisees, who was a lawyer, asked Jesus, “Which is the great commandment in the law?” He replied :

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and Prophets.” (Matthew 22 : 37-40).

On another occasion Jesus said to his disciples :

“The scribes and the Pharisees sit in Moses’ seat : All therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works : for they say, and do not.” (Matthew 23 : 2-3).

47. That is, “I have come to efface and abolish the superstitions of your ignorant people, the hairsplitting of your jurists, the religious austerities of your ascetics and the restrictive additions made in the Law of Allah under the non-Muslim domination ; I will make lawful or unlawful for you only those things which Allah has made lawful or unlawful.”

48. This shows that like all other Prophets, Jesus also based his teachings on the following three fundamentals :

(1) The Supreme Authority to which mankind should submit and surrender exclusively belongs to Allah and all the social and moral systems should be built entirely on it.

[Contd. on p. 32



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قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ أَمَّا بِاللَّهِ  
 وَاشْهَدُوا يَا أَيُّهَا الْمُسْلِمُونَ ﴿۵۲﴾ رَبَّنَا أَمَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا  
 مَعَ الشَّاهِدِينَ ﴿۵۳﴾ وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿۵۴﴾ إِذْ قَالَ  
 اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ نَبِّئِ الْقَوْمَ الَّذِينَ كَفَرُوا أَنَّ كُفْرَهُمْ لَكُمْ  
 وَجَائِلٌ لِلَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَى  
 مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿۵۵﴾ فَاثْمًا الَّذِينَ كَفَرُوا  
 فَأَعْدِبْهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿۵۶﴾  
 وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ  
 الظَّالِمِينَ ﴿۵۷﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿۵۸﴾ إِنَّ  
 مَثَلْ عَيْسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ  
 فَيَكُونُ ﴿۵۹﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿۶۰﴾ فَمَنْ حَاجَّكَ  
 فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ آبَاءَنَا وَآبَاءَكُمْ  
 وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ  
 عَلَى الْكَاذِبِينَ ﴿۶۱﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ  
 وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿۶۲﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿۶۳﴾  
 قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ إِلَّا نَعْبُدَ إِلَّا  
 اللَّهَ وَلَا نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ  
 فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿۶۴﴾ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ  
 فِي إِبْرَاهِيمَ وَمَا أَنْزَلْنَا التَّوْرَةَ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿۶۵﴾

ع ۱۳  
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When Jesus perceived that the children of Israel were bent upon disbelief, he said, “Who will be my helper in the cause of Allah?” The disciples<sup>49</sup> (promptly responded and) said, “We are Allah’s helpers:<sup>50</sup> we have believed in Allah; so do bear witness that we are Muslims (who surrender to Allah). Lord! we have believed in that which Thou hast sent down and followed Thy Messenger; so enrol us among those who bear witness.” 52-53

Then the children of Israel began to plot (against Jesus) and Allah also devised His secret plan, and Allah is the best of devisers. (It was to carry out His secret plan that) He said, “O Jesus, now I will recall<sup>51</sup> you and raise you up to Myself and cleanse you of (the uncongenial company and the filthy environment of) those who have rejected you and will set up those who follow you above those who have rejected you<sup>52</sup> till the Day of Resurrection. And ultimately all of you shall return to Me: then I will judge between you in what you differ, and punish with a grievous punishment, both in this world and in the Hereafter, those who have adopted the attitude of disbelief and rejection, and they shall have none to help them. And those, who have believed and done good deeds, shall be given their rewards in full. And note it well that Allah does not like the transgressors.” 54-57

The stories which We are relating to you are full of signs and wisdom. In the sight of Allah, the case of the birth of Jesus is like that of Adam, whom He created out of dust and said, “Be”, and he was.<sup>53</sup> This is the fact of the matter your Lord is imparting, and you should not be of those who doubt it.<sup>54</sup> 58-60

After the coming of this knowledge to you, if anyone argues with you about this matter, say, O Muhammad, “Come, let us both gather together and also bring our children and your children, our women and your women, and then pray to Allah and invoke Him to lay the liars under His curse.”<sup>55</sup> 61-63  
 These narratives are absolutely true and the fact is that there is no deity save Allah; indeed Allah is All-Mighty and All-Wise. Then if they turn away (from accepting the challenge) it will be a clear proof of their mischief and Allah has full knowledge of the mischief-makers.

- 64 Say,<sup>56</sup> "O people of the Book! Come to what is common between us and you,<sup>57</sup> that we worship none but Allah; that we associate nothing with Him and that none of us shall make as our Lord any other than Allah." If they reject your invitation, then tell them plainly, "Bear witness that we are Muslims (who worship and surrender to Allah alone)."
- 65 O people of the Book, why do you argue with us about Abraham (as to whether he was a Jew or a Christian? You know that) the Torah and the Gospel were sent down long after him. Why do you not, then, understand even this?<sup>58</sup>

*Contd. from p. 29]*

(2) Being a representative of the same Paramount Power, a prophet must be obeyed unconditionally.

(3) Allah alone is entitled to prescribe laws and regulations for making things lawful or unlawful, pure and impure; consequently all laws imposed by others must be abolished.

Thus it is clear that Jesus, Moses, Muhammad and all other Prophets (Allah's peace be upon them all) had one and the same mission. Those people who aver that different Prophets were sent with different missions and to fulfil different aims, are gravely mistaken. Anyone, who is delegated by the Absolute Master of the Universe to His subjects, cannot have any other mission than to prevent the people from becoming disobedient to and independent of Him, and to forbid them to set others, to rank with Allah as partners in His Authority in any way. For, they are sent to invite the people to surrender and submit and be loyal to the Almighty God and worship Him alone.

It is a pity that the existing Gospels do not present the mission of Jesus so precisely and clearly as it has been presented above in the Holy Qurān. Nevertheless all the three basic things mentioned above are found scattered over in these Books. For instance, the fact that Jesus believed exclusively in the worship of Allah is clear from the following :

(1) "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matthew 4 : 10).

(2) Not only did he believe in this, but also made it the ultimate aim of all his activities and strove to make the people of the earth to submit to the revealed Law of Allah just as the whole universe submit to His physical Law.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matthew 6 : 10).

Then the fact that Jesus always presented himself as a prophet and as a representative of the Kingdom of Heaven, and always invited the people to follow him in that capacity alone, is supported by

number of his sayings. When he started his mission in his native place, Nazareth, the people of his own town and his own kinsfolk rose against him and according to an agreed tradition of Matthew, Mark and Luke, he said : "No prophet is accepted in his own country". And when his enemies were conspiring at Jerusalem to kill him and the people advised him to go to somewhere else, he replied : "It cannot be that a prophet perish out of Jerusalem." (Luke 13 : 33).

When he was entering Jerusalem for the last time, his disciples began to utter in a loud voice : "Blessed be the King that cometh in the name of the Lord." At this the Pharisees felt offended and asked him to silence his disciples. He replied :

"I tell you that, if these should hold their peace, the stones would immediately cry out." (Luke 19 : 38-40).

On another occasion he said :

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart . . . my yoke is easy, and my burden is light." (Matthew 11 : 28-30). Moreover the fact that Jesus wanted the people to obey the Divine Law rather than man-made laws becomes clear from that tradition of Matthew and Mark which says that when the Pharisees asked, why his disciples transgressed the tradition of the elders and took food without washing their hands, he replied and said, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother ; and, Whoso curseth father or mother, let him die the death : But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me ; he shall be free. And ye suffer him no more to do ought for his father or his mother ; Making the word of God of none effect through your tradition, which ye have delivered : and many such like things do ye." (Mark 7 : 6-13).

49. The Arabic word *حواری* (*ḥavāri*) is almost the equivalent of "helper". In the Bible, they have been called "disciples" and at some places "apostles" because Jesus used to send them to the people to deliver his message, and not because God had appointed them as His apostles.

50. Those people who help establish Islam have been called Allah's helpers. In order to understand its significance, it should be kept in view that Allah has taken upon Himself to persuade human beings to adopt Islam of their free will, for He does not force His will



on man in those spheres of his life in which He has granted him freedom of action but likes to convince him by reason and admonition. As it is the work of Allah to bring the people to the right way by admonition and advice, He calls those people who exert their utmost to establish Islam "His helpers and companions." This is indeed the highest position that a servant of Allah can aspire to achieve. For man's position is merely that of a servant when he is engaged in praying, fasting and other kinds of worship, but he is elevated to the high and unique position of God's companion and assistant when he is exerting for the establishment of the way of Allah. And this is indeed the loftiest position of spiritual attainment, to which a man can aspire in this world.

51. The word **مُتَوَفِّي** (*mutawaffi*) in the Arabic text is from **تَوَفَّى** (*tawaffa*) which literally means "to take and to receive" and "to seize the soul" is not its lexical but metaphorical meaning. Here it means "to recall from mission." Allah recalled Jesus because the Israelites had rejected him in spite of the clear Signs he had brought. They had been disobeying God for centuries and, in spite of many a warning and admonition served to them, their national character was rapidly deteriorating. They had killed several Prophets, one after the other, and had grown so audacious as to demand the blood of any good man who ventured to invite them to the Right Way. In order to give them the last chance for turning to the Truth, God appointed among them two great Prophets, Jesus and John (God's peace be upon them), at one and the same time. These Prophets came with such clear signs of their appointment from Allah that only such people dared reject them as were utterly perverted and prejudiced against the Truth and were averse to following the Right Way. Nevertheless the Israelites lost their last chance also as they not only rejected their invitation but also had the head of a great Prophet like John cut off openly at the request of a dancing girl. And their Pharisees and Jurists conspired and sought to get Jesus punished with the death sentence by the Roman Government. Thus they had proved themselves to be so obdurate that it was useless to give the Israelites any further chance. So Allah recalled His Prophet Jesus and inflicted on them a life of disgrace up to the Day of Resurrection.

It will be useful here to bear in mind the fact that this whole discourse is meant to refute and correct the Christian belief in the Godhead of Jesus. Three main things were responsible for the prevalence of this belief among the Christians :

- (1) The miraculous birth of Jesus.
- (2) His concrete and tangible miracles.
- (3) His ascension to heaven about which their Scriptures were explicit.

The Qurān confirmed the first thing and made it plain that the birth of Jesus without a father was only a manifestation of the infinite powers of Allah. He can create anybody in whatever manner He wills. His miraculous birth, therefore, is no reason why he should be made a god or a partner in Godhead.

The Qurān also confirms the second thing and even recounts the miracles performed by Jesus, but makes it clear that all those miracles were performed by him, as a servant of Allah, by His leave and not as an independent authority. It is, therefore, wrong to infer that Jesus was a partner in Godhead.

Now let us consider the third thing. If the Christian belief in "Ascension" had been wholly baseless, it could have been refuted by pointing out that the object of their worship, the so-called "Son of God", expired long ago and had become one with dust, and that they could see, for their full satisfaction, his grave at such and such a place. But the Qurān does not declare this explicitly. On the other hand, it not only uses such words as give at least a vague suggestion of his "Ascension", but also denies that Jesus was crucified at all. According to it the one who gave a loud cry at his last hour, saying, "Eli, Eli, lama sabachthani?" and the one whose picture they carry on the cross, was not Messiah at all, because God had recalled to Himself the real Messiah before the crucifixion took place.

It is thus clear that those people who try to prove the death of Jesus from these verses, really try to show that God is not able to express Himself clearly and unambiguously. (May God protect us from such a blasphemy !)

52. "Those who rejected" him were the Jews who were invited by Jesus to accept the Truth.

"Those who follow" him are really the Muslims only but if it may be taken to imply all those who believe in him, then the sincere Christians may also be included.

53. That is, "If one's miraculous birth entitles one to become God or the Son of God, then Adam was better entitled to it because he was created without either a human father or a mother, while Jesus was born without a father only.

54. The main points in the discourse presented before the Christians up to here are :

First, they have been admonished to realize that their belief in the Godhead of Jesus is gravely ill-founded. He was only a man who was born in a miraculous way by the will of Allah and given the power to perform certain miracles as a clear proof of his Prophethood. As regards his "Ascension", Allah had arranged to recall him to Himself before the disbelievers could crucify him. In fact, the Master of the Universe has full powers to treat any of His servants in any

[Contd. on p. 38

مَا أَنْتُمْ هَؤُلَاءِ حَاجِبْتُمْ فِي مَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ  
 لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٧﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا  
 وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٨﴾  
 إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا  
 وَاللَّهُ وَرَى الْمُؤْمِنِينَ ﴿٦٩﴾ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ  
 وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٧٠﴾ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ  
 بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧١﴾ يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ  
 بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧٢﴾ وَقَالَتْ طَائِفَةٌ مِّنْ  
 أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَ  
 اكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٣﴾ وَلَا تَتُومِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ  
 إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ  
 عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ  
 عَلِيمٌ ﴿٧٤﴾ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾ وَ  
 مَن أَهْلِ الْكِتَابِ مَن إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَن  
 إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ  
 بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَيْدُ  
 وَهُمْ يَعْلَمُونَ ﴿٧٦﴾ بَلَىٰ مَن أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ  
 الْمُتَّقِينَ ﴿٧٧﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا  
 أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ

You have had enough arguments about things of which you had some knowledge: why should you now argue about that also of which you know nothing at all? Allah knows, but you know nothing. Abraham was neither a Jew nor a Christian, but he was a Muslim, sound in the Faith,<sup>59</sup> and he was not of those who set up partners with Allah. Surely only those people who follow Abraham are entitled to claim a relationship with Him. Now this Prophet and the Believers are better entitled to this relationship: Allah is the Protector of only those who are Believers. 66-68

(O Believers,) a party of the people of the Book longs to lead you astray, somehow or other; whereas they mislead none except themselves, but they do not perceive it. O people of the Book, why do you deny Allah’s Signs, which you yourselves are witnessing?<sup>60</sup> O people of the Book, why do you confound the Truth with falsehood and conceal the Truth knowingly? 69-71

Another party of the people of the Book says to one another, “Profess in the morning what has been sent down to the Believers and reject it in the evening: it may be that, by this device, they will turn back from their Faith.”<sup>61</sup> They also say, “Do not follow any except the one who follows your own religion.” O Prophet, say to them, “In fact the real guidance is the guidance of Allah: (It is His Will) that He may bless one with the same that He once bestowed upon you, or He may provide others with a strong argument against you to put it before your Lord.” O Prophet, say to them, “Bounty and Grace belong to Allah and He may bestow these upon any one He wills,<sup>61a</sup> for He is All-Embracing,<sup>62</sup> All-Knowing:<sup>63</sup> He chooses for His favour whom He wills and His grace is boundless.” 72-74

There is among the people of the Book such a person who will return to you intact a heap of gold entrusted to him by you. But there is among them also such a one who will not return even a single *dinār* entrusted to him by you unless you demand it with importunity. They justify their immoral behaviour, saying, “We are not to be called to account for our behaviour towards the unlettered (gentiles).”<sup>64</sup> Obviously, this is a falsehood of their own which they deliberately ascribe 75-77



to Allah, knowing well that He has never permitted such a thing. Well, will they not be called to account? Nay, Allah loves only such pious people who fulfil their Covenant and abstain from evil. As for those who barter away their Covenant with Allah and their own oaths for a paltry profit, they shall have no share in the Here-after; Allah will not speak to them nor even look at them nor cleanse them of sins on the Day of Resurrection.<sup>65</sup> There is, on the other hand, a painful punishment in store for them.

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*Contd. from p. 35]*

special way He pleases. It is, therefore, wrong to infer from the exceptional treatment accorded to Jesus that he himself was the Master or the Master's Son or a partner in the authority of the Master.

Secondly, their attention has been drawn to the fact that Prophet Muhammad (Allah's peace be upon him) invites them to the same Truth that had been preached by Prophet Jesus (God's peace be upon him) in his own time and that the teachings of the two Prophets were basically identical.

Thirdly, the disciples of Jesus believed in and followed the same religion of Islam that is being presented in the Qurān. However the Christians of the later age discarded the message of Jesus and digressed from the Faith of his disciples.

55. This method of settling the dispute was proposed to show conclusively that the members of the deputation of Najrān were behaving obdurately. As a matter of fact, they had no answer to the things pointed out in the above discourse and could not bring any authority even from their own Scriptures to justify and support their beliefs under discussion. They could not, therefore, assert with full conviction that their beliefs conformed to the fact and were not false. Besides this, when they observed closely the character and the teachings and the works of the Holy Prophet, the majority of the members of the deputation were so impressed that they became convinced in their hearts of his Prophethood ; or at least, they could not reject it boldly. That is why they did not accept the challenge : "If you really believe in the truth of your creed, you should pray with us to Allah and invoke His curse on those who say false things about Christ." The fact that they declined to accept the challenge showed plainly to the whole of Arabia that the religious leaders and priests of the Christians of Najrān who were known far and wide for their piety, professed beliefs about which they themselves were not sure.

56. From here begins the third discourse. Its subject-matter clearly shows that it was revealed in the period intervening the battles of Badr

and Uhd. The contents of the three discourses are so closely inter-linked that there is no incoherence anywhere between them. That is why some commentators have been misled to believe that this also formed part of the discourse addressed to the Najrān deputation. But the tone of the discourse commencing from here clearly shows that it was addressed to the Jews.

57. That is, "Join us in the creed which we have accepted and which you also cannot reject as false, for it is confirmed and supported by the teachings of your own Scriptures."

58. That is, "Your Judaism and Christianity came into existence long after the revelation of the Torah and the Gospel, whereas Abraham (God's peace be upon him) had passed away long before those Books were sent down. Now, even a man of ordinary common sense can easily understand that the religion of Abraham could in no sense be Judaism or Christianity. Thus, if Abraham was on the right way and had obtained salvation, as you also believe, then it becomes abundantly clear that one need not follow Judaism or Christianity to be on the Right Way and to obtain salvation." (Also see E.N. 135 and 141, Al-Baqarah.)

59. The Arabic word حنيف (*ḥanīf*) stands for a person who chooses to follow one particular way after rejecting all other ways. We have conveyed this meaning by "a Muslim, sound in the Faith."

60. There may be another rendering of this sentence: "You yourselves testify these." But in neither case is the sense of the passage affected. The fact is that the pious life of the Holy Prophet and the marvellous effects which his precepts and example were producing on the lives of his Companions, and the high and sublime teachings of the Qurān, were all such clear Signs of God that no one, who was familiar with the lives of the Prophets and with the nature of the heavenly Scriptures, could possibly doubt or deny his Prophethood. Thus, in fact, many a people of the Book (especially the learned among them) had realized that Muhammad (Allah's peace be upon him) was the same Prophet whose coming had been foretold by the former Prophets. So much so, that they were at times completely overpowered by the force of the plain Truth, and would unwittingly admit and confirm that the teachings of the Holy Prophet were true. That is why, the Qurān accuses them time and again of obduracy and deliberate rejection of the Truth after seeing clear Signs of God and being fully convinced of it in their hearts.

61. This was one of those tricks which the leaders and the rabbis of the Jews, living in the suburbs of Al-Madīnah used to play in order to weaken the force of the Islamic Movement. They feigned an interest in Islam only to detach some of the Muslims by some subtle

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الْقِيَمَةَ وَلَا يُزَكِّيهِمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ۗ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ  
 السِّنَّةَ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ  
 هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ ۗ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ  
 وَهُمْ يَعْلَمُونَ ۗ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ  
 ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ  
 بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ۗ وَلَا يَأْمُرُكُمْ أَنْ  
 تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ۗ  
 وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ  
 جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۗ قَالَ أَأَقْرَضُكُمْ  
 وَآخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَبْنَا ۗ قَالَ فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ  
 مِنَ الشَّاهِدِينَ ۗ فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۗ  
 أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ ۗ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
 وَكَرْهًا ۗ وَإِلَيْهِ يُرْجَعُونَ ۗ قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا  
 أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا  
 أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ ۗ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ  
 وَنَحْنُ لَهُ مُسْلِمُونَ ۗ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ  
 وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ۗ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ  
 إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ ۗ وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي  
 الْقَوْمَ الظَّالِمِينَ ۗ أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ



There are among them some people, who, in reading the Book, twist their tongues in a way to make you think that what they read is a part of the Book, whereas, in fact it is not a part of the Book.<sup>66</sup> They also assert, “What we are reading is from Allah,” when in fact it is not from Allah. They knowingly ascribe the lie to Allah. 78

No man, to whom Allah gives the Book and sound judgment and Prophethood, would say thereafter to the people, “Be worshippers of me instead of Allah.” He will surely say, “Be true Rabbānīs<sup>67</sup> in accordance with the teachings of the Book you read and teach. He will never enjoin you to make the angels or the Prophets your lords; is it conceivable that a Prophet should enjoin you to adopt disbelief, after you have surrendered to Allah?”<sup>68</sup> 79-80

Remember, Allah made this Covenant with His Messengers: “Now that We have given you the Book and Wisdom, you are hereby bound to believe in and help a Messenger,<sup>69</sup> who comes to you afterwards, confirming the teachings you already possess.” After this, He asked, “Do you confirm this and take up the heavy responsibility of your Covenant with Me?” They said, “Yes, we confirm.” Then Allah said, “Very well, bear witness to this and I also bear witness with you. Now whosoever breaks the Covenant after this, he shall be a transgressor.”<sup>70</sup> 81-82

Now do these people desire to give up the way of Allah’s submission (Islam) and adopt a different way (knowing well), that all things in heavens and the earth, willingly or unwillingly, submit to Allah,<sup>71</sup> and to Him shall all return? O Prophet, say, “We believe in Allah and in the teachings which have been sent down to us, and also in those teachings sent down to Abraham, Ismā‘īl, Isaac, Jacob and his descendants, and in the guidance that was given by Allah to Moses, Jesus and other Messengers. We do not discriminate against anyone of them<sup>72</sup> and we submit and surrender to Him.” And whoso adopts any other than this way of submission (Islam), that way shall not be accepted from him and in the Hereafter he shall be among the losers. 83-85

How can it be that Allah would guide the people who adopted disbelief after they had acknowledged the Faith and after they themselves had borne witness that he was a true 86-87



Prophet and after clear Signs had come to them?<sup>73</sup> For Allah does not guide the unjust people. The fitting recompense for their iniquity is that they are under the curse of Allah and of the angels and of all mankind.

*Contd. from p. 39]*

arrangements. Their object was to dishearten the Muslims and create doubts among the masses about teachings of the Holy Prophet. For this purpose they began to send people to Al-Madīnah to profess Islam openly and then become apostates and proclaim everywhere that they had come out of Islam because they had witnessed such and such evils among the Muslims and their Prophet.

61a. They were stirred to play this wicked game by their envy of Islam and bias in favour of the religion of their fore-fathers. They have been rebuked, as if to say, "God is not bound by your prejudices, but He bestows His Guidance on anyone He wills, and He has by His grace blessed the Muslims with the same Guidance that was once bestowed upon you. You must understand it well that your wily tricks will not succeed in snatching away that Guidance from them nor in changing it into mis-guidance but only in providing a strong argument against you before your Lord." By this, Allah willed to see whether they would give up their prejudice and accept the Guidance which had been given to another (Muhammad) or whether they would persist in their envy and reject it and provide the Muslims with a strong argument against themselves before their Lord that they rejected the Truth merely because of their prejudice and obduracy.

62. The Arabic word (وَاسِعٌ) "wāṣ'e" (All-embracing) generally occurs on three occasions in the Qurān :

- (1) When a community of people is warned of their narrow-mindedness and told that Allah is not narrow-minded like them ;
- (2) When one is rebuked for miserliness and stinginess and is told that Allah is generous and not miserly like him ;
- (3) When people believe Allah to be finite because of the limitations of their own imagination, they are told that Allah is Infinite and Limitless. (Also see E.N. 116, Al-Baqarah.)

63. That is, "Allah knows full well Who deserves honour and excellence."

64. That is, "They were required to be fair only in their dealings with the Jews, and there was no harm in usurping the property of a non-Jew." This belief was not confined to the ignorant Jewish masses, but their whole religious system was so moulded as to allow differentiation between Israelites and non-Israelites in their dealings. Their moral code disallowed a certain treatment towards the Israelites but allowed the same towards a non-Israelite ; one and the same thing was right for an Israelite but the same thing was wrong for a non-Israelite. For instance, the Bible says : "At the end of every seven years...every creditor that

lendeth ought unto his neighbour shall release it...”, but “Of a foreigner thou mayest exact it again.” (Deut. 15 : 1-3). At another place the law about usury has been laid down like this : “Unto a stranger thou mayest lend upon usury ; but unto thy brother thou shalt not lend upon usury.” (Deut. 23 : 20). “If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him ; then that thief shall die.” (Deut. 24 : 7).

65. Although they were guilty of the blackest sins, yet they had taken it for granted that they would rise as the favourites of God on the Day of Resurrection and they alone would receive His blessings and favours, for they would be rescued from the consequences of the sins they committed in this world by the intercession of their saints in the Next World, but the fact is that they will be dealt with on that Day in quite a different manner.

66. Taken figuratively the Arabic Text may also imply that they turn away from the right meaning of the Book or twist the words out of Context and pervert the meaning. But the real meaning of the Text is this : while reading the Book, they twist with their tongues certain words or sentences that are against their self-interest or self-invented religious beliefs or theories. Thus they change the meanings so as to mislead people into mental errors or false judgments or wrong religious beliefs. It is an irony that some people sometimes treat the Qurān itself in the same way. For instance, those people who believe in the Holy Prophet to be superhuman twist verse 110 of chapter XVIII (قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ) with their tongues and read it

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ). The first and correct reading means, “Say, (O Prophet), I also am a man like yourselves,” while the second reading perverts the meaning thus : “Say, (O Prophet), indeed I am not a man like yourselves.”

67. (رَبَّانِي) *Rabbānī (rabbi)* was the title of a religious functionary who guided the religious affairs of the Jews, established worship and expounded law.

68. These two verses are a comprehensive refutation of all the wrong things that different people have ascribed to their Prophets and entered into their Books in order to make an angel or a Prophet a god and an object of worship. Here a fundamental formula has been laid down : anything that teaches the worship of anyone other than Allah and raises a servant of God to the high pedestal of God-head can never be the teaching of any Messenger of God : therefore the very existence of such a thing in any book should be taken as a clear proof of its being a later insertion by some misguided people. Hence the claim “to be the son of God and equal with God,” could never have been made by Jesus himself, but by some misguided followers of his.

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وَالنَّاسِ أَجْمَعِينَ ﴿٤٦﴾ خُلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا  
 هُمْ يُنظَرُونَ ﴿٤٧﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَاصْلَحُوا فَإِنَّ اللَّهَ  
 غَفُورٌ رَحِيمٌ ﴿٤٨﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ  
 نُقْبَلَ تَوْبَتَهُمْ وَأُولَئِكَ هُمُ الصَّالُّونَ ﴿٤٩﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا  
 وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى  
 بِهِ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٠﴾

ع ١٤  
 الجزم

وَمَا تَنْفِقُوا مِنْ شَيْءٍ فَإِنَّ

اللَّهُ بِهِ عَلِيمٌ ﴿٥١﴾ كُلُّ الطَّعَامِ كَانَ حِلالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ  
 إِسْرَائِيلَ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ  
 فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٢﴾ فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ  
 ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٣﴾ قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ  
 حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٥٤﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي  
 بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٥٥﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۗ  
 مَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مِنْ اسْتِطَاعَ  
 لَهُ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٥٦﴾ قُلْ يَا أَهْلَ  
 الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۗ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٥٧﴾ قُلْ  
 لَقَدْ كُتِبَ لِمَنْ تَصَدَّقَ عَنْ سَبِيلِ اللَّهِ مِنْ أَمْنٍ تَبْغُوثًا حَوْجًا  
 أَنْتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا  
 تُطِيعُوا قَرِيبًا مِنَ الَّذِينَ أوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ

وقف عليه السلام  
 جبريل

They shall remain under it for ever; neither will their punishment be lightened nor shall they be reprieved. However, those who repent after this and mend their ways will be redeemed; Allah is Forgiving and Compassionate. As for those who believed and then disbelieved and persisted in their disbelief,<sup>74</sup> even their repentance shall not be accepted because they are obdurate transgressors. Believe it that if anyone of those who adopted disbelief and died as a disbeliever were to fill the whole earth with gold and offer it as ransom for redemption, that will not be accepted. There is a painful punishment in store for such people and they will not find any helpers. 88-91

You can never attain piety unless you spend (in the way of Allah) of what you love;<sup>75</sup> surely Allah will have full knowledge of what you spend. 92

All these articles of food (which are lawful in the Muhammadan Law), were also lawful to the children of Israel<sup>76</sup> except those which Israel<sup>77</sup> had forbidden for himself before the Torah had been sent down. Say to them, "Bring the Torah and read out any passage from it (in support of your objection), if what you say be true."—If even after this, some people persist in attributing to Allah false things of their own fabrication, they are, indeed, unjust people.—Say, "What Allah has said is the very Truth; so follow exclusively the way of Abraham, and Abraham was not of those who associated other gods with Allah."<sup>78</sup> 93-95

Undoubtedly the first house of worship ever to be built for mankind is the one which is at Makkah: it was blessed and made the centre of Guidance for all peoples.<sup>79</sup> In it are clear Signs:<sup>80</sup> there is the spot where Abraham used to worship: then it is the sanctuary, and whoso enters it becomes safe and secure.<sup>81</sup> Allah has, therefore, a right on the people that the one, who can afford to reach the house, should perform Haj there: and the one who disobeys (this Commandment should know that) Allah is All-Sufficient and does not stand in need of any creature of the worlds. 96-97

Say, "O people of the Book, why do you disbelieve in the Revelations of Allah? Surely Allah is watching what you are doing." Say, "O people of Book, why do you stand in 98-99



the way of him who believes in the Revelations of Allah and desire that he should follow a crooked way when you yourselves are a witness to it (that he is on the Right Way)?" Allah is not unaware of what you are doing.

*Contd. from p. 43].*

69. It implies this : "You people of the Book are bound by the Covenant of your own Prophets to believe in and help Muhammad (Allah's peace be upon him) for we entered into a compact with every Prophet to the effect that they (and their followers by implication) must help every Prophet sent by Us for the preaching and the establishment of the way of life for which they had been appointed. Therefore you should not have any prejudice against him, nor consider religion as your own monopoly ; you should not oppose the Truth but come under the banner of anyone who raises it for this purpose.

It is interesting to note that according to Palmer (The Koran), "the Talmudic sources confirm that God assembled all past, present, and future Prophets on Mount Sināi and entered into the compact mentioned in the text."

In this connection it should also be clearly understood that this compact was taken from every Prophet before the advent of Haḍrat Muhammad (Allah's peace be upon him) ; therefore every Prophet informed his followers about the Prophet coming after him and told them to follow him. But there is no mention in the Qurān or in the Traditions that any such compact was taken from the Holy Prophet : nor did he inform his followers about the coming of any Prophet after him and believing in him. On the contrary, he categorically declared that he was the last in the line of Prophets.

70. This implies that the people of the Book were breaking their covenant with Allah by rejecting Prophet Muhammad (God's peace be upon him) and opposing his mission ; they were disregarding that covenant which their Prophets had made with Allah. Hence they were perverted transgressors who had gone beyond the limits imposed by Allah.

71. That is, "When the whole universe and everything in it follow 'Islam' and submit to Allah, what other way of life than Islam do these rejectors, who live in the same universe, seek to follow?"

72. That is, "We do not have different ways of treatment for different Prophets : we accept each and everyone of them and do not reject any one of them and we treat all of them as truthful Prophets and none as a liar. We are free from prejudice and zeal for ignorance ; we bear witness to the fact that each and every servant of Allah, who brought the Truth from Him to any place whatever in the world, was in the right.

73. It has been reiterated here that the Jewish scholars, who

lived in Arabia at the time of the Holy Prophet, had understood clearly and borne witness to it that he was a true Prophet of God and that his teachings were the same as those of the former Prophets. But in spite of this, they not only rejected but also opposed him because of their centuries-old prejudices, obduracy and antagonism to the Truth.

74. "They persisted in their disbelief" : they did not stop at the rejection of the Faith but went on further and further in their opposition and antagonism to it : they did their very worst to hinder people from the way of Allah by creating doubts and suspicions in their minds and by devising secret plans and plots to make the mission a failure.

75. It is meant to remove the misconception of the Jews about virtue. Their highest ideal of virtue was to put on that outward appearance which had been enjoined by the traditional and centuries-old heritage of their ancestors. Besides this they measured virtue by the standard of that elaborate legal system which had been evolved by their hair-splitting scholars. But in spite of their outward religiosity, even their 'pious' people were narrow-minded, greedy and parsimonious. Moreover they did not hesitate to conceal the Truth or to sell it, and yet the common people took them for virtuous people. This is why they are being told here that they can attain to real virtue not by the mere outward observance of some rituals of their own invention but by loving God and by keeping His will above every worldly thing. As the door of virtue is shut against anyone who loves any worldly thing more than Allah, the one, who is not ready to sacrifice the beloved thing for the sake of God's love, cannot attain to real virtue.

The observance of rituals without this spirit of love is like the paint on worm-eaten wood. It is possible that a human being might be deceived by such outward paint, but it is impossible to deceive God by such devices.

76. Verse 93 answers an objection. When the Jews could not find fault with the basic teachings of the Qurān and of the Holy Prophet (Allah's peace be upon him), for there was absolutely no difference between these and the teachings of the previous Prophets, they began to raise legal objections. One of their objections was that the Holy Prophet had made lawful certain things which had been unlawful during the time of the previous Prophets.

77. If Israel refers to the children of Israel, then it would mean that before the revelation of the Torah, they themselves had made certain things unlawful because these had been unlawful by custom. But if it refers to Jacob (and that is more probable), then it means that he did not eat certain things because he did not like them or abstained from them on account of some illness, but his children began to believe

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كُفْرَيْنَ ۗ وَكَيْفَ تَكْفُرُونَ ۗ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ  
 وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۗ يَا أَيُّهَا الَّذِينَ  
 آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۗ وَاعْتَصِمُوا  
 بِحَبْلِ اللَّهِ جَمِيعًا ۖ وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ  
 أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۗ وَكُنْتُمْ عَلَىٰ  
 شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
 لَعَلَّكُمْ تَهْتَدُونَ ۗ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
 بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۗ وَلَا تَكُونُوا  
 كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۗ وَأُولَٰئِكَ لَهُمْ  
 عَذَابٌ عَظِيمٌ ۗ يَوْمَ تَبْيَضُّ وُجُوهٌ ۖ وَتَسْوَدُّ وُجُوهٌ ۖ فَأَمَّا الَّذِينَ اسْوَدَّتْ  
 وُجُوهُهُمْ فَكَفَرْتُمْ بَعْدَ إِيْمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۗ  
 وَأَمَّا الَّذِينَ أبيضَّتْ وُجُوهُهُمْ ففِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ۗ  
 تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ۗ  
 وَيَلَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۗ كُنْتُمْ  
 خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
 وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۗ مِنْهُمْ  
 الْمُؤْمِنُونَ وَكَثُرُهُمُ الْفَاسِقُونَ ۗ لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۗ وَإِنْ يُقَاتِلُوكُمْ  
 فَيُكَلِّفُوكُمُ الْأَذْبَارَ فَتُنَّمَ لَا يُنصَرُونَ ۗ ضَرَبْتُ عَلَيْهِمُ الذِّلَّةَ أَيْنَ مَا تَقِفُوا  
 إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَ

O Believers, if you follow some of the people of the Book, they will again turn you away from belief into unbelief. There is no reason why you should now turn to unbelief, when Allah's Revelations are being recited to you and His Messenger is among you; whoso holds fast to Allah, surely he will be guided to the Right Way. 100-101

O Believers, fear Allah as He should be feared and see that you do not die save as true Muslims.<sup>82</sup> Hold fast together to Allah's cord<sup>83</sup> and let nothing divide you. Remember the favour of Allah upon you, when you were enemies to one another. Then He united your hearts, and by His grace, you became like brothers, and you were on the brink of the abyss of Fire and He rescued you from it.<sup>84</sup> Thus does Allah make His signs clear to you so that you may find the right path to true success by these.<sup>85</sup> 102-103

There should always be among you some people who invite to what is good and enjoin what is right and forbid what is wrong : They alone will attain true success. And do not be like those, who became divided into sects and got involved in differences of opinion even after receiving clear teachings.<sup>86</sup> Those (who have caused divisions), shall suffer a terrible punishment on the Day, when the faces (of some) will be brightened with joy and those of others shall be blackened with gloom. (It will be said to those,) whose faces shall be blackened, "Did you adopt the way of disbelief after receiving Faith? Well, then taste the torment for showing gross ingratitude towards it." As regards those, whose faces will be brightened, they will enjoy Allah's mercy and abide therein for ever. There are Allah's Revelations, which We are reciting to you in all Truth, for Allah does not will to be unjust<sup>87</sup> to the people of the world. All that is in the heavens and the earth belongs to Allah, and to Allah are all the matters presented. 104-109

Now you are the best community which has been raised up for the guidance of mankind:<sup>88</sup> you enjoin what is right and forbid what is wrong and believe in Allah. Had these people of the Book<sup>89</sup> also believed, it would have surely been better for them. Though there are among them some believers, yet most of them are transgressors. Anyhow they can 110-112



do no harm to you : the worst they can do is to inflict a trifling hurt on you. If they fight with you, they will turn their backs on you, and shall not get any help from anywhere. Disgrace and humiliation have been stamped upon them wherever they may be except in the case when they get refuge under the favour of Allah or under the patronage of other people.<sup>90</sup> They have incurred the wrath of Allah; therefore misery and humiliation have been stamped upon them. This is because they rejected the Revelations of Allah and killed His Prophets without any just cause ; this is the consequence of their disobedience and their transgression.

*Contd. from p. 47]*

these to be unlawful. The subsequent verse shows that the law in the Bible which declared the camel and the hare etc., to be unlawful was not in the Torah, but was later on inserted in it by the Jewish scholars. (For details please refer to E. N. 122 of Al-An'ām).

78. It is meant to bring home to them this lesson : obedience to God alone is the root of the real Faith, which was taught by Abraham, but you have discarded that and associated other gods with Him. Besides this, you have entangled yourselves in minor legal issues which had been raised by your scholars after you had deviated from the way of Abraham during the centuries of your degradation.

79. Their objection was about the change of *qiblah* to the Ka'abah (Makkah) from the Temple (Jerusalem), which had been the *qiblah* of the previous Prophets. This objection had already been answered in Al-Baqarah, but as the Jews persisted in their criticism, it has again been answered here. It has been asserted that the Ka'abah was built by Abraham long before the Temple and therefore it had priority of time for being the *qiblah*. The Bible itself bears testimony to the fact that the Temple was built by Solomon some 450 years after Moses (I Kings, 6 : 1) and made *qiblah* during his reign. (I Kings, 8 : 29-30.) On the other hand, all the traditions of Arabia unanimously agree that the Ka'abah was built by Abraham some 900 years before the advent of Moses. The fact that the Ka'abah has priority of time over the Temple is so obvious that none can deny it.

80. There are such clear Signs in "the House" to show that Allah has accepted it and approved it as "His House." Though it has been built in a barren place, Allah has provided the people of the neighbourhood with the best of provisions. Besides this, though there was chaos and disorder in the whole of Arabia for about 2500 years before the advent of Islam, yet there reigned peace and security in the Ka'abah and in its surroundings. Not only this : there was because of it, peace for four months every year in the whole of Arabia.

Another Sign was the miraculous destruction of Abrahah and his army, when he attacked Makkah in order to destroy the Ka‘abah. At the time of the Revelation of the Qurān, every Arab knew well even the details of this incident and there were even those who had actually beheld the occurrence.

81. The inviolable sanctity of the Ka‘abah was so much respected even in the dark days of ignorance that blood thirsty enemies dared not touch each other in it.

In v. 97, the word (كَفَرَ) *kafara* does not mean that the one, who disobeys this Commandment of Allah and does not perform Haj even if one can afford it, becomes a disbeliever in the technical sense. It means that the person has adopted the attitude of a disbeliever even after his profession of belief in Allah and His Prophet. This is obvious because the Commandment to perform Haj has not been addressed to the disbelievers but to those who profess to be Muslims. A Muslim judge, therefore, will not declare him to be a disbeliever and apostate for this reason, as if he had gone out of the pale of Islam.

“Allah does not stand . . . . world :” Allah does not stand in need of any help from the people, whether they be Believers or dis-believers. It is for their own good if they become sincere Believers. On the other hand, those people, who reject the Commandments of Allah by word or deed, will not be considered to be Believers by Allah, even if they professed to be Believers.

82. That is, “Be loyal and obedient to Allah up to your last breath.”

83. ‘Allah’s cord’ is the way of life prescribed by Him. It is a ‘cord’ because it keeps intact the relations of the Believers with Allah and also binds and unites them into a community.

“Hold fast together to Allah’s cord” implies that the Muslims should give the greatest importance to Allah’s Way, and should make it the centre of all their interests, and exert their utmost to establish it and co-operate with one another for its service. When and if they let loose this cord and deviate from its basic principles, they would inevitably suffer from disunity and would be divided into sections and sub-sections, like the communities of the former Prophets. As a consequence of this, they would meet with disgrace both in this world and in the Next.

84. This refers to that horrible state of the Arabs from which they were rescued by Islam. Before Islam, their clans were divided into hostile camps, who went to war for frivolous reasons. Human life had lost its sanctity and people were killed without any pangs of conscience. The fire of enmity would have burnt to ashes all the Arabs, if blessed Islam had not rescued them from it. This blessing had appeared in a tangible form at Al-Madīnah at the time of the revelation of these verses. The two clans—Aus and Khazraj—who had been

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ضَرَبَتْ عَلَيْهِمُ الْمَسْكَنَةَ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
 الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾ لَيْسُوا سَوَاءً  
 مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ أَنَاءَ اللَّيْلِ وَهُمْ  
 يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَ  
 يَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾  
 وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾ إِنَّ  
 الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا  
 وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ  
 الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ  
 فَأَمَلَكْتَهُ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾ يَا أَيُّهَا الَّذِينَ  
 آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ۖ وَدُّوا مَا عَنِتُّمْ ۗ  
 قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ۖ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۖ قَدْ بَيَّنَّا  
 لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَٰأَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَ  
 تُوْمِنُونَ بِالْكِتَابِ كُلِّهِ ۗ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا ۖ وَإِذَا خَلَا عَصَا عَلَيْكُمْ  
 الْأَنَامِلَ مِنَ الْغَيْظِ ۖ قُلْ مُوتُوا بِغَيْظِكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾  
 إِنْ تَسَسَّكُمُ حَسَنَةٌ تَسُوهُمْ ۖ وَإِنْ تَصِيبُكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۗ وَإِنْ  
 تَصِيرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾  
 وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ  
 عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَّآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا ۗ وَاللَّهُ وَلِيُّهُمَا ۗ وَعَلَى اللَّهِ

Yet all the people of the Book are not alike : there are 113-117  
among them some who are steadfastly on the right path; who  
recite the Revelations of Allah at night and fall prostrate  
before Him ; who believe in Allah and the Last Day ; who  
enjoin what is right and forbid what is wrong and remain  
earnestly engaged in good works ; these are the righteous  
people, and whatever good they do, they will not be denied  
the just reward for it, for Allah knows full well the pious  
people. As for those who have adopted the way of disbelief,  
neither their wealth nor their children shall avail them  
against Allah ; they deserve Hell, and there they shall abide  
for ever. Whatever they are spending in this worldly life  
may be likened to the wind that brings frost in it and smites  
and destroys totally the tillage of those who have been unjust  
to themselves ;<sup>91</sup> Allah has not done any injustice to them  
but in fact they themselves are doing injustice to themselves.

O Believers, do not take into your confidence any other 118-120  
than the people of your own community for they never miss  
any opportunity of exploiting any weakness of yours.<sup>92</sup> They  
desire that which is harmful to you ; their malice has become  
apparent from what they say, but what they conceal in their  
hearts is yet far worse. We have made clear to you the signs  
thereof, and if you are wise, (you will be very cautious in  
your relations with them.) As for you, you love them but  
they do not love you, even though you believe in all the  
revealed Books.<sup>93</sup> When they meet you, they say, “We also  
believe (in your Prophet and in your Book”), but when they  
go aside, they bite their finger-tips in their rage against you.—  
Say to them, “Perish in your rage: Allah knows even that which  
is hidden in the hearts.” They grieve if you are blessed with  
some good and rejoice if an evil befalls you. But their crafty  
schemes cannot harm you at all, if you show fortitude and  
fear Allah in whatever you do. Allah encircles whatever they  
are doing.

O Messenger,<sup>94</sup> mention that occasion to the Muslims 121  
when you set out for your house-hold early in the morning  
and began to assign to the Muslims their positions on the  
battlefield (of Uḥd). Allah hears everything and knows  
everything.



*Contd. from p. 51]*

enemies for years and had been involved in bitter feuds and bloody battles, became brethren after they embraced Islam. Not only this : they also showed that spirit of sacrifice for the rehabilitation of the refugees from Makkah that has no parallel in history.

85. That is to say, "If you have eyes to see, you can yourselves judge whether your welfare lies in holding fast to Allah's way or in discarding it and reverting to the old ways of ignorance, and whether your well-wishers are Allah and His Messenger or the Jews and the hypocrites and the polytheists who are trying to revert you to your former condition."

86. This refers to those communities which received the Guidance and clear teachings from the Messengers of Allah but after some time discarded the basic principles of the Guidance and divided themselves into different sects on the basis of irrelevant and minor side-issues and were involved in useless and meaningless squabbles. They became so engrossed in these things that they totally forgot the mission which Allah had entrusted to them and lost interest even in the basic principles on which, in fact, depends the real success of humanity.

87. As Allah, does not will to be unjust to the people of the world, He is showing them Guidance and warning them before-hand of those things of which they shall have ultimately to render an account. Thus, those who follow the crooked ways even after this and do not return to the Right Way are doing injustice to themselves.

88. This is the same declaration that has been made in Al-Baqarah (v. 143). The followers of the Holy Prophet are being reminded that they have been appointed to the leadership of the world from which the children of Israel had been deposed on account of their incompetence. The Muslims have been appointed to that office because they possess those moral qualities which are essential for just leadership. These are to establish virtue and to eradicate evil practically and believe that there is no god other than Allah to put into practice the implication of this belief. They should, therefore, understand the responsibilities of the work which had been entrusted to them and avoid the errors into which their predecessors had fallen. (Please refer also to E. N. 123-144 of Al-Baqarah).

89. Here the Jews are "The people of the Book."

90. That is, "The little security that they enjoy anywhere in the world has not been won by themselves but has been the result of the help and kindness of others. They have been getting this either from some Muslim states in the name of Allah or from some non-Muslim states for other reasons." And if sometimes they have succeeded in gaining even some political power, they have not accomplished this through their own efforts but have owed it to others.

91. In this similitude, “tillage” stands for human life, for one sows in it deeds or misdeeds which one shall have to harvest in the Next World. The “wind” refers to the superficial and hypocritical show of charity that impels the unbelievers to spend their wealth in charity and public works. And “frost” refers to the lack of faith and willingness to obey the Divine Law in its right spirit, which makes void the acts and deeds of one’s life. By this similitude, Allah teaches this lesson; just as air is very useful for the growth of crops but it also destroys these if there is frost in it: in the same way charity helps nourish the harvest that is to be reaped in the Next World but it destroys the same, if it is poisoned with unbelief. It is obvious that Allah is the Master of man as well as of the wealth that he possesses and of the kingdom in which he is acting. Now, if this slave of Allah does not acknowledge the Sovereignty of his Master or unlawfully sets up other objects of worship and does not obey His Law in his exploitation of His wealth and kingdom, he shall be guilty of a crime. Therefore, he will not be entitled to any reward for his charity, but shall be prosecuted for his unlawful exploitation. The charity of such a man may be likened to the charity of a servant who steals a sum of money from the treasure of his master and spends it as he likes.

92. Here Allah warns the Muslims to guard against the hypocritical attitude of the Jews who lived in the suburbs of Al-Madīnah. The two clans, Aus and Khazraj, had been on friendly terms with them from very ancient times and kept sincere relations with them even after embracing Islam. In contrast to this, the Jews, who had turned into the enemies of the Holy Prophet and his mission, could not be friendly with anyone who had joined the new Movement. Accordingly, they kept up an outward show of friendship with the *Anṣār* but in their heart of hearts they had become their bitter enemies. They, however, exploited this outward friendship and tried to sow seeds of dissension and create chaos in the Muslim Community. They also tried to draw out secrets from the Muslims and pass them on to their enemies. That is why Allah has warned the Muslims that they should not take such people into their confidence.

93. That is, “It is strange that the Jews, who themselves are guilty of rejecting your Book, whereas you believe in their Book, the Torah, along with your Book, the Qurān, should have a grievance against you. There is no reason why they should complain against you: on the other hand, you have a cogent grievance against them for their disbelief in your Book.”

94. From here begins the fourth discourse, which was revealed after the battle of Uḥd. It has been beautifully connected with the previous discourse which ended with the admonition that the machinations of their enemies could do them no harm, if they would show

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فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَ أَنْتُمْ آدِلَةٌ فَاتَّقُوا  
 اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ  
 رَبُّكُمْ بِثَلَاثَةِ آفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَ تَتَّقُوا وَ  
 يَأْتُوَكُمْ مِّنْ قَوْمِهِمْ هَذَا يُمِدَّكُمْ رَبُّكُمْ بِخَمْسَةِ آفٍ مِنَ الْمَلَائِكَةِ  
 مُسَوِّمِينَ ﴿١٢٥﴾ وَ مَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَ لِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَ  
 مَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ  
 كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ  
 يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَ لِلَّهِ مَا فِي السَّمَوَاتِ وَ  
 مَا فِي الْأَرْضِ ۗ يَغْفِرُ لِمَن يَشَاءُ وَ يُعَذِّبُ مَن يَشَاءُ ۗ وَ اللَّهُ غَفُورٌ  
 رَّحِيمٌ ﴿١٢٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَ اتَّقُوا  
 اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَ اتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَ اطَّيَعُوا  
 اللَّهَ وَ الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ وَ سَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّنْ رَبِّكُمْ وَ  
 جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ ۗ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ  
 فِي السَّرَّاءِ وَ الضَّرَّاءِ وَ الْكُظُبِينَ الْغَيْظِ وَ الْعَافِينَ عَنِ النَّاسِ ۗ وَ  
 اللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَ الَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ  
 ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ۖ وَ مَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ ۗ وَ  
 لَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُولَٰئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِّنْ  
 رَبِّهِمْ وَ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَ نِعْمَ أَجْرُ  
 الْعَمِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا

الرب

١٣  
٤٩

Remember that two groups from among you were about to show cowardice,<sup>95</sup> though Allah was there to succour them, and the Believers should trust in Allah alone. Indeed Allah had already succoured you in the Battle of Badr when you were in a much weaker position, therefore you should refrain from showing ingratitude towards Allah: it is expected that you will be grateful now. 122-12

Remember when you said to the Believers, “Does it not suffice you that Allah should help you by sending down three thousand angels?”<sup>96</sup>—Yes, if you show fortitude and fear Allah in whatever you do, Allah will help you with (not three thousand but) five thousand angels, known by certain marks, in case of a sudden attack from the enemy. Allah has told you this so that you may rejoice and your hearts be filled with peace: victory and succour come from Allah alone, Who is All-Powerful, All-Wise. (He will succour you) so that He may cut off a flank of the disbelievers or put them to rout with dishonour. 124-12

(O Prophet,) you have no authority to decide the affair: Allah alone has the authority to pardon them or punish them for they are workers of iniquity. Allah is the Owner of whatever is in the heavens and whatever is in the earth: He may forgive whomever He pleases and punish whomever He wills; Allah is Forgiving and Merciful.<sup>97</sup> 128-12

O Believers, give up the devouring of interest by doubling and redoubling it,<sup>98</sup> and fear Allah: it is expected that you will achieve (true) success. And guard yourselves against that Fire which has been prepared for the disbelievers, and obey Allah and His Messenger; it is expected that you will be shown mercy. Hasten to follow the path that leads to forgiveness from your Lord and to the Garden, which is as vast as the heavens and the earth and has been prepared for those pious people who spend their wealth freely in the way of Allah alike in prosperity and in adversity; who control their rage and forgive other people,—Allah likes such good people very much,<sup>99</sup>—who, if ever they commit a base deed or wrong their own soul by the commission of a sin, remember Allah instantly and ask for forgiveness from Him for their shortcomings—for who, but Allah, can forgive sins?—who 130-13



do not knowingly persist in the wrongs they did. These will be rewarded with forgiveness from Allah and with Gardens beneath which canals flow and they will reside therein for ever: and how excellent is the reward of those who do good deeds.

*Contd. from p. 55]*

restraint, and fear Allah. This discourse is an apt continuation of the same theme, because the setback in the battle of Uḥd was due to lack of restraint and lack of fear of Allah.

As a review has been made of all the important events of the battle in order to bring home the lessons, it will be very useful to keep in view their background, because in the discourse only passing references have been made to them without any details.

In the beginning of *Shawwāl* (A.H. 3), the Quraish attacked Al-Madīnah with an army of 3,000 men. They not only out-numbered the Muslims but were also much better equipped. Besides this, they were filled with passion to avenge their defeat at Badr. The Holy Prophet and his experienced Companions were of the opinion that they should defend Al-Madīnah from within the walls, but some young men, who had not taken part in the Battle of Badr, were so imbued with the spirit of martyrdom that they insisted on going out to meet the enemy. At last on their persistence, the Holy Prophet decided to go out to fight. So he led out an army of 1,000 men but at Shaut, 'Abdullah bin Ubayy, the ring leader of the hypocrites, deserted him with his 300 men. Naturally this treacherous act produced much confusion in the Muslim army. So much so that two parties, Banū Salmah and Banū Hārithah, were so disheartened that they began to waver in their minds and were about to turn back, but were dissuaded from this by those Companions who had remained firm and constant.

Then the Holy Prophet marched to Mount Uḥd with the 700 men left with him after the desertion of 'Abdullah bin Ubayy. He arrayed his men at the foot of the Mount so that the army of the Quraish was in their front and Mount Uḥd at their back. Thus the only vulnerable point was a pass on one side, where he posted 50 archers under the command of Abdullah bin Jubair, saying, "Do not let any enemy come near us and do not leave your posts in any case whatsoever. Even if you see birds peck at our flesh, you should not abandon your posts at all."

In the initial stage of the Battle, the Muslim army had the upper hand and succeeded in creating great confusion in the army of the enemy. But instead of pursuing this initial success to the final victory, they were so lured by their greed for booty that they began to loot the spoils. When the archers, who were guarding the pass, saw their comrades plundering the fleeing enemy, they also deserted their posts in order to join the looters. In vain did Haḍrat 'Abdullah bin Jubair remind them

of the strict command of the Holy Prophet to dissuade them from this, but only a few of them listened to him. Khalid bin Walid, who was commading the cavalry of the enemy, made full use of this opportune moment. He rode round the Mount and attacked the Muslims from behind through the pass. Haqrat 'Abdullah bin Jubair did his best to defend it with the few men left with him, but in vain, and Khalid fell upon the Muslims who were engaged in the plunder of spoils. They were so overwhelmed by this sudden attack from behind that they took to their heels in confusion. To add to their misery, the Quraish who were in flight before them also turned back to attack them from the front. This turned the scale of the Battle against the Muslims who were put to rout by this unexpected situation. Still there were some brave Muslims who stood firmly in the battle-field. But then a rumour started that the Holy Prophet had been martyred, and his Companions were so stunned by this rumour that even those who were standing firm in the battle-field lost heart and only a dozen or so of the devoted ones were left with him. Thus it was about to turn into an utter rout, when his Companions heard that, though he was wounded, he was alive. Then they again rallied round him and took him to a safe side of the Mount.

In this connection it is very important to note the strange thing that happened : the Quraish did not make full use of this opportunity but marched back to Makkah instead. This is an enigma, for, if they had pursued their success to complete victory, nothing would have checked them, because the Muslims had been so utterly routed that they could not have given them a battle.

95. The two groups were Banū Salmāh and Banū Hārithah who had wavered in their minds at the desertion of 'Abdullah bin Ubayy, the hypocrite, and his 300 followers.

96. The Holy Prophet heartened the Muslims with this promise when they were disheartened to confront an army of 3,000 men with a small army of 1,000 which was further reduced to 700 men by the desertion of 300 hypocrites.

97. These verses were an answer to the curse which the Holy Prophet called on his enemies : when he was wounded in the Battle, he involuntarily invoked evil upon his enemies and said, "How can that community prosper which wounds the Prophet ?"

98. The main cause of the setback at Uhd was the greed for wealth shown by the Muslims. They were so overpowered by the lust for booty, that, instead of pursuing their initial success to victory, they got engaged in looting the spoils. This is why the All-Wise Allah has struck at interest, the root cause of the evils and prohibited it. For it is a common experience that those who lend money on interest become so absorbed in it, that day and night they think of nothing

[Contd. on p. 62

كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٢٤﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَ مَوْعِظَةٌ  
 لِلْمُتَّقِينَ ﴿١٢٥﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٢٦﴾  
 إِنْ يَسْأَلْكُمْ قَوْمٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۗ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا  
 بَيْنَ النَّاسِ ۗ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَ  
 اللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٢٧﴾ وَلِيُحْصِيَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ  
 الْكُفْرَانَ ﴿١٢٨﴾ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ  
 جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٢٩﴾ وَ لَقَدْ كُنْتُمْ تَمَوَّنَ الْوَتَّ مِنْ  
 قَبْلِ أَنْ تَلْقَوْهُ ۗ فَقَدْ رَآيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٣٠﴾ وَمَا مُحَمَّدٌ إِلَّا  
 رَسُولٌ ۗ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَأَبْرَأْتُمْ أَزْوَاجًا لَوْ كُنْتُمْ  
 تَعْلَمُونَ ﴿١٣١﴾ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَ  
 سَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٣٢﴾ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ  
 كَتَبْنَا مُوَدَّتَهُمْ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۗ وَمَنْ يُرِدْ ثَوَابَ  
 الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ وَسَنَجْزِي الشَّاكِرِينَ ﴿١٣٣﴾ وَكَأَيُّنَ مَنْ نَبِيٍّ قُتِلَ  
 مَعَهُ رِبِّيُّونَ كَثِيرٌ ۗ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا  
 ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٣٤﴾ وَمَا كَانَ قَوْلَهُمْ  
 إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ  
 أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٣٥﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَ  
 حَسَنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ  
 تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٣٧﴾ بَلِ



As for those who treated (the Divine Revelations) as false, 137-138  
 traverse the land and see for yourselves the wretched end  
 of such people, who lived during the eras before your time.  
 This is a clear warning for the people and guidance and  
 admonition for those who fear Allah.

Be not faint hearted and be not sorrowful, you will 139-143  
 surely gain the upper hand, if you be true Believers. If  
 you have received a blow now, your enemy also received a  
 similar blow.<sup>100</sup> These are the vicissitudes of time that We  
 alternate among the people; this has been done so that Allah  
 may test from among you who were Believers and choose  
 the righteous witnesses of the Truth;<sup>101</sup> for Allah does not  
 like the workers of iniquity—and by this test He willed to  
 sort out true Believers and to crush down the disbelievers. Do  
 you think that you will enter Paradise without undergoing  
 any trial? Allah has not yet tried you to see who among you  
 are ready to lay down your lives in His way and who will  
 show fortitude for His sake. You used to long for death but  
 that was before you confronted it. Well, now it has come  
 before you, and you have seen it with your own eyes.<sup>102</sup>

Muhammad is no more than a Messenger: other 144  
 Messengers have already passed before him: if, then, he  
 also dies or is slain, will you then turn about on your heels?<sup>103</sup>  
 Remember, he, who turns about on his heels, will do no harm  
 at all to Allah; of course Allah will duly reward those who live  
 as His grateful servants.

No human being can ever die save by Allah's leave, 145-148  
 and the time of death has been pre-ordained.<sup>104</sup> Whoso  
 makes efforts with the intention of the reward of this world,  
 We will reward him in this world, and whoso makes efforts  
 with the intention of the reward of the Hereafter will get  
 it<sup>105</sup> and We will certainly reward the grateful servants.<sup>106</sup>  
 Before this have passed many such Prophets in whose  
 company large bands of worshippers of Allah have fought  
 (in His way); they never lost heart during the adversities  
 that befell them in the way of Allah; nor did they show  
 any weakness; nor did they submit (to falsehood:<sup>107</sup>) Allah  
 likes the people who show fortitude. Their only prayer was:  
 "Our Lord, forgive our errors and shortcomings; pardon

us the excesses we have committed in our affairs; make our footings secure and hold us firm against the disbelievers." Whereupon Allah gave them the rewards of this world and also the better rewards of the Next World: Allah likes only those people who do good deeds.

149 O Believers, if you follow the counsel of those who have adopted the way of disbelief, they will cause you to turn back to unbelief<sup>108</sup> and you will be the losers.

*Contd. from p. 59]*

but increasing their un-earned profits and this naturally increases their greed for money.

99. The devouring of interest had created greed, avarice, parsimony and selfishness in those who took interest; hatred, anger, enmity and jealousy in those who had to pay it, and these moral evils contributed to some extent to the setback in the Battle of Uḥd. Therefore Allah has condemned and prohibited interest and prescribed charity as an antidote to it. It is obvious that Paradise has been reserved for those who practise charity and spend money generously, and not for those greedy persons who practise money-lending on interest. (Please refer also to E. N. 320, Al-Baqarah.)

100. God is encouraging the Muslims by mentioning the victory in the Battle of Badr, saying, "When the disbelievers did not lose heart by the blow at Badr, why should you, the Believers, lose heart by the blow at Uḥd?"

101. The original Arabic text may imply either of the two things. "Allah desired to give some of you the honour of martyrdom." Or it may mean, "He willed to winnow the Believers from the hypocrites so that the true witnesses of the Truth, who may really be worthy of performing the mission that has been assigned to the Muslim Community, may be distinguished from the false ones."

102. This alludes to those who were so desirous of martyrdom that they had persuaded the Holy Prophet against his wish to go out of Al-Madīnah to fight with the enemy.

103. This is the answer to the mischievous talk of those hypocrites who had accompanied the Muslims in the Battle of Uḥd. When the rumour spread that the Holy Prophet had been slain, naturally the true Muslims lost heart, but the hypocrites began to say, "Let us go to 'Abdullah bin Ubayy and request him to obtain amnesty for us from Abū Sufyān." Others who were more impudent, went even so far as to say, "If Muhammad (Allah's peace be upon him) had been a true Prophet of Allah, he could not have been slain. Let us now turn to our ancestral Faith." Allah rebukes them as if to say, "Muhammad (Allah's peace be upon him) is a Prophet, and is mortal like other Prophets who came before him; therefore, if your attachment to Islam is because of the

person of Muhammad (Allah's peace be upon him), and if it stands on such flimsy ground that with his death you will again return to disbelief, then Allah's religion does not stand in need of you."

This verse was also meant to impress that Muhammad (Allah's peace be upon him) was mortal like all other Prophets. According to a tradition, on the morning when the Prophet died, Abū Bakr came into the mosque at Al-Madīnah and found the people all distracted, and 'Umar telling them that it was a sin to say that he was dead. Abū Bakr went and ascertained the truth, and coming back into the mosque, cried, "Lo! as for him who worshipped Muhammad, Muhammad (Allah's peace be upon him) is dead, but as for him who worships Allah, Allah is alive and does not die." Then he recited this verse "and it was as if the people had not known till then that such a verse had been revealed."

104. This is meant to teach the Muslims that fleeing from fear of death will be of no avail, because none shall die a moment before the time ordained for death by Allah, nor can one live a moment after it. Therefore, what one should care for, is not how to escape from death but how best to spend the time that has been given in this world. The important question is this: Is it to be spent for the sake of this worldly life or for the Life-after-death?

105. As the consequences of all actions follow them inevitably, the most important question from the Islamic point of view is whether one's struggle in life is to be directed towards the transitory interests and enjoyments of this world or towards the ever-lasting joys of the Next World. The answer to this will determine one's moral attitude in regard to good and evil.

106. "Grateful servants" are those people who appreciate fully the blessings of Allah, which He has bestowed upon them by giving them the correct answer to the question posed in E. N. 105. He has informed them that there is a limitless life beyond the limited life of this world and that the consequences of the actions of this life are not confined to this life alone, but follow inevitably in the Life-after-death. Hence he is really a grateful servant who trusts in God's promise of sure reward of good deeds in the Next World, and then goes on performing those deeds, disregarding whether his deeds flourish in this life or produce the reverse results. On the other hand, those people are ungrateful who are not ready and willing to spend their time or money or energy on anything that is not expected to produce immediate "good" results in this world. They are ungrateful because they do not appreciate the correct knowledge which has been bestowed by God about the consequences which inevitably follow in the everlasting life in the Next World.

107. That is, "They did not surrender to the worshippers of falsehood, even though they were less in number and worse off in

[Contd. on p. 70



اللَّهُ مَوْلَاكُمْ ۗ وَهُوَ خَيْرُ النَّاصِرِينَ ۝ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
 الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَهُمْ يَنْزِيلُ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ ۗ  
 وَبِئْسَ مَثْوَى الظَّالِمِينَ ۝ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ  
 بِأُذُنَيْهِ ۗ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا  
 أَرْسَلْنَا مَا تَحِبُّونَ ۗ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۗ ثُمَّ  
 صَرَّفْنَا عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى  
 الْمُؤْمِنِينَ ۝ إِذْ تَصْعَدُونَ وَلَا تَلُونَ عَلَى أَحَدٍ وَ الرَّسُولُ يَدْعُوكُمْ  
 فِي أَخْرَاكُمْ فَأَتَابَكُمْ غَمًّا بِغَمِّ لَكَيْلًا تَخَزِنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا  
 أَصَابَكُمْ ۗ وَاللَّهُ خَيْرٌ بِمَا تَعْبَلُونَ ۝ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِمَّنْ بَعْدَ الْغَمِّ  
 أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ ۗ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ  
 بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ  
 هَلْ إِنَّا لَمَرْكُومَةٌ بِئْسَ تُخَفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ  
 لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ  
 لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ ۗ وَ لِيَبْتَلِيَ اللَّهُ مَا فِي  
 صُدُورِكُمْ ۗ وَلِيَحْجِصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝  
 الَّذِينَ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعُ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ  
 بَعْضَ مَا كَسَبُوا ۗ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝ يَا أَيُّهَا  
 الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي  
 الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا ۗ لِيَجْعَلَ

(What they are saying is quite wrong:) the fact is that Allah is your Protector and Helper and He is the best of all Helpers. The time is coming when We will cast awe into the hearts of the rejectors of the Truth: this is because they have set up with Allah partners, for whom He has sent no authority. Hell shall be their final abode and wretched indeed is the dwelling place of the workers of iniquity. 150-151

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,<sup>108a</sup>—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<sup>109</sup> you, for Allah is very gracious to the Believers. 152

Recall how you were fleeing in such a panic that you did not even look back at one another, and the Messenger in your rear was calling out to you.<sup>110</sup> Consequently, Allah inflicted upon you one sorrow after the other<sup>111</sup> so that you may learn this lesson for the future that you should not grieve for what you have lost and for any misfortune that might befall you: Allah is fully aware of all that you are doing. 153

Then after this grief, Allah sent down upon some of you such a sense of peace and security that they began to drowse,<sup>112</sup> but the others, who attached importance only to their own worldly interests, began to cherish about Allah thoughts of ignorance which were void of truth. Now they ask, “Have we also a say in the conduct of affairs?” Say, (“No one has share in this.) The authority over the affairs rests at wholly with Allah.” In fact they are not disclosing to you what they are concealing in their hearts: what they really mean is this: “If we had a say (in the conduct of) the affairs, none of us would have been slain here.” Tell them, “Even though you had remained in your houses, those, who were destined to be slain, would have gone forth of their own accord to the places where they were destined to be slain.” And all this happened so that Allah may test that which was hidden in your hearts, and sort out the base thing from your 154

اللَّهُ ذَلِكْ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ  
 بَصِيرٌ ﴿١٤٦﴾ ۗ وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ  
 خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٤٧﴾ ۗ وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٤٨﴾ ۗ فِيمَا  
 رَحِمَهُ مِّنَ اللَّهِ لَئِنَّ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِن  
 حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ  
 فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٤٩﴾ ۗ إِنَّ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ  
 لَكُمْ ۗ وَإِنْ يَخْذَلْكُمْ فَمَن ذَا الَّذِي يَنْصُرْكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
 الْمُؤْمِنُونَ ﴿١٥٠﴾ ۗ وَمَا كَانَ لِنَبِيِّ أَنْ يَعْلَلَّ مَن تَعَلَّلَ ۗ وَمَنْ تَعَلَّلَ يَأْتِ بِمَا غَلَّ  
 يَوْمَ الْقِيَامَةِ ۗ ثُمَّ تُوَوِّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٥١﴾ ۗ أَفَمَن  
 اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۗ وَبِئْسَ  
 الْمَصِيرُ ﴿١٥٢﴾ ۗ هُمْ دَرَجَاتٌ عِندَ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿١٥٣﴾ ۗ لَقَدْ  
 سَأَلَ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ  
 يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۗ وَإِنْ كَانُوا  
 مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٥٤﴾ ۗ أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَابَتْكُمْ  
 نَحْسًا قَالُوا قُلْتُمْ آتَى هَذَا قُلٌّ هُوَ مِّنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَى كُلِّ  
 شَيْءٍ قَدِيرٌ ﴿١٥٥﴾ ۗ وَمَا أَصَابَكُمْ يَوْمَ التَّقِي الْجَمْعِ قِيَادِنِ اللَّهِ وَلِيَعْلَمَ  
 الْمُؤْمِنِينَ ﴿١٥٦﴾ ۗ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۗ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي  
 سَبِيلِ اللَّهِ أَوْ ادْفَعُوا ۗ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا اتَّبَعْنَاكُمْ ۗ هُمْ لِلْكَفْرِ  
 بِيَدٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۗ يَقُولُونَ يَا نَوَافِلِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ



hearts. Allah is fully aware of what is in the hearts.

As for those of you who turned their backs on the day the two hosts met, they failed in their duty because Satan had exploited some of their weaknesses and made their footing insecure. Nevertheless Allah pardoned them, for Allah is indeed Forgiving and Forbearing. 155

O Believers, do not behave like disbelievers: when their brethren are on a journey or take part in a battle, (and ever meet with some accident) they say, “Had they stayed with us they would not have died nor would have been slain.” Allah makes such things<sup>113</sup> a cause of grief and anguish in their hearts: for in fact, it is Allah who ordains both life and death; Allah is watching all that you do. If you are slain or die in the way of Allah, you will get Allah’s forgiveness and mercy which are far better than all the things they amass. Anyhow, you shall be gathered together before Allah whether you die or are slain. 156-158

(O Messenger,) it is a great mercy of Allah that you are very gentle and lenient towards them: for, had you been harsh and hard-hearted, they all would have broken away from you: so pardon them and implore Allah to forgive them, and take counsel with them in the conduct of the affairs; then, when once you make up your mind (to do a thing), trust in Allah (and do it). Allah likes those who trust in Him in whatever they do. If Allah helps you, no power can overcome you, and if He forsakes you, who is there, then, after Him to help you? Therefore, true Believers should trust in Allah alone. 159-160

It is not conceivable that a Prophet should ever commit breach of trust,<sup>114</sup> for whoso breaks His trust shall bring forth with him on the Day of Resurrection that which he had misappropriated. Then everyone shall be recompensed in full for what one earned, and none shall be dealt with unjustly. How can then it be conceivable that the one, who always follows Allah’s will, should behave like the one who incurs Allah’s wrath and is ultimately doomed to Hell, which is the most abominable abode? These two types of people have, in the sight of Allah, ranks of far different grades, for Allah is watching what they are doing. As a matter of fact, 161-164

وَ اللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٤٦﴾ الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا  
 مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٧﴾ وَلَا  
 تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ  
 يُرْزَقُونَ ﴿١٤٨﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَ يَسْتَبْشِرُونَ بِالَّذِينَ  
 لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۗ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٤٩﴾  
 يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ ۗ وَ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٥٠﴾  
 الَّذِينَ اسْتَجَابُوا لِلَّهِ وَ الرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۗ لِلَّذِينَ  
 أَحْسَنُوا مِنْهُمْ وَ اتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٥١﴾ الَّذِينَ قَال لَّهُمُ النَّاسُ إِنَّ النَّاسَ  
 قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ۗ وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ  
 الْوَكِيلُ ﴿١٥٢﴾ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسَّهُمْ سُوؤٌ ۗ وَ  
 اتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٥٣﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ  
 يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَ خَافُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٥٤﴾ وَلَا يَحْزَنكَ  
 الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ۗ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۗ يُرِيدُ اللَّهُ أَلَّا  
 يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ ۗ وَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٥٥﴾ إِنْ الَّذِينَ اسْتَرَوْا  
 الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۗ وَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥٦﴾ وَ لَا  
 يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُضِلُّ لَهُمْ خَيْرٌ لِنَفْسِهِمْ ۗ إِنَّمَا نُضِلُّ لَهُمْ  
 لِيُزَادُوا إِشْيَاءً ۗ وَ لَهُمْ عَذَابٌ مُهِينٌ ﴿١٥٧﴾ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ  
 عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَ مَا كَانَ اللَّهُ  
 لِيُظْلِعَكُمْ عَلَى الْغَيْبِ ۗ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۗ فَأَمِنُوا

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it is the great favour of Allah to the Believers that He has raised up in their midst from among themselves a Messenger who recites to them His Revelations, purifies their lives and teaches them the Book and Wisdom, though before this these very people had been in manifest error.

And how is it that, when a disaster befell you, you exclaimed, "Whence is this?"<sup>115</sup> You yourselves had (in the Battle of Badr) inflicted twice as great a disaster (on your enemy).<sup>116</sup> O Prophet, say to them, "You yourselves have brought about this disaster upon yourselves."<sup>117</sup> Allah has, indeed, power over everything.<sup>118</sup> It was by Allah's leave that you suffered the loss on the day the two armies met so that Allah might test the true Believers and also the hypocrites. When these hypocrites were told to come and fight in the way of Allah or at least in the defence (of their city), they said, "Had we known that the fighting would take place today, we would have certainly gone out with you."<sup>119</sup> At the time they were uttering these words, they were nearer to unbelief than to faith, for they utter with their tongues what is not in their hearts; but Allah knows well what they conceal in their hearts. These are the very people who, while they themselves stayed at home, said of their brethren, who had gone to the Battle and had been slain, "If they had obeyed us, they would not have been slain." Tell them, "If you really believe in what you say, you should turn away your own death, when it comes to you."

165-168

Do not regard as dead those who have been slain in the way of Allah; nay, they are really alive<sup>120</sup> and are well provided for by their Lord. They rejoice in what Allah with His bounty has given them,<sup>121</sup> and they are happy to think that there is nothing to fear or to grieve also for those Believers whom they have left behind and who have not yet joined them. They feel happy to have received the reward and the bounty of Allah and they have come to know that most surely Allah does not let go to waste the reward of the Believers.

169-171

As for those, who responded to the call of Allah and His Messenger even after receiving the injury<sup>122</sup> there will

172-175



be a great reward for such of those who do righteous works and refrain from evil and who,<sup>123</sup> when the people said to them, "Big armies have gathered against you: so fear them," became more firm in their Faith, and answered, "Allah is all sufficient for us, for He is the best Protector." Ultimately they returned home with the blessing and grace of Allah; they did not suffer any harm at all. Besides this, they had the honour of following what pleased Allah, and Allah's bounty is infinite. (Now you must have realized that) it was Satan who was frightening the people with the fear of his friends; therefore in future do not fear men but fear Me, if you are true Believers.<sup>124</sup>

176-178

(O Messenger,) let not the mischievous activities of those, who are striving today in the way of unbelief, grieve you; they can do absolutely no harm to Allah: thus Allah intends that they should not have any share in the Hereafter, and there is a very severe punishment in store for them. Those, who are bartering away faith for unbelief, are surely doing no harm to Allah: a grievous torment awaits them. Let not the disbelievers think that the respite We are giving them is good for themselves; as a matter of fact, We are giving them respite so, that they might gather a heavy burden of sins for themselves; then there shall be disgraceful punishment for them.

*Contd. from p. 63]*

equipment than their enemies."

108. That is, "They will take you back to the state of unbelief from which you had come out." This warning was timely because after the reverse at Uḥd, the hypocrites and the Jews tried to seduce the Muslims from their Faith. Their fallacious reasoning was like this: "Had Muhammad been a Prophet, he would never have suffered a defeat. It is obvious from this that he is an ordinary man who gets victory one day and suffers defeat another day. It is sheer propaganda that Allah had given him any promise of help and success."

108a. This refers to the conduct of the archers. When they were commanded to abstain from taking spoils, they argued with and disobeyed their leader and deserted their positions with the result that the scales of victory were turned against the Muslims.

109. That is, "Your desertion was an act which would have resulted in your total destruction, if Allah had not pardoned you. It was God's grace and succour that saved you from its grave consequences, and the

Quraish, in spite of their victory, retreated of their own accord without any apparent reason.”

110. It was the courage and firmness of the Holy Prophet that saved the situation from utter ruin in the confusion caused by the sudden attack of the enemy who was charging from the front and from the rear. When some of the Muslims were fleeing towards Al-Madīnah and the others were climbing up the Uḥd, the Holy Prophet stood firm and resolute at his post with a dozen or so of his Companions who had stood the test. He was rallying those who were taking to flight, calling out, “O servants of Allah, come to me.”

111. Sorrow was caused by the reverse and by the rumour that the Holy Prophet had been martyred and by the loss of their companions and by the misery of their wounded and by the insecurity of their homes and by the fear that the victorious Quraish army, that out-numbered the total population of Al-Madīnah, would crush the routed army, enter into the town and reduce it to ruins.

112. This was a favour shown to those Muslims who had remained firm in the Battle. They experienced such a strange sense of security that in spite of their sorrow, they began to feel drowsy. Haḍrat Abū Talḥah, who had taken part in the Battle, says that they were so overpowered by drowsiness that even their swords began to fall from their hands.

113. These were their vain regrets which were the result of their wrong thinking. The fact is that the decrees of God are inevitable. Such regrets produce only grief and anguish in the hearts of those who do not trust in Allah but in their own plans and designs. However, when their efforts also end in utter failure, they wring their hands, saying, “Oh ! had it been thus and thus, then the result would have been so and so.”

114. This is the answer to the suspicion of the archers about the honesty of the Holy Prophet in regard to the division of the spoils. When they saw their companions plunder the enemy, the archers feared that the former would get the whole of the spoil and they would be deprived of it at the time of division, just because they had not taken part in the plunder. That is why they spontaneously deserted their posts. When later on they put forward some lame excuses, these were not accepted. Then the Holy Prophet said, “The real thing is that you had no trust in me. You suspected that I would deal dishonestly with you and would not give you your due share.” In this verse Allah has taken them to task for cherishing such wrong ideas about the Holy Prophet, by putting searching questions as if to say, “How is it that you suspected that your interests would not be safe in the hands of the Prophet of Allah? Can you ever expect that the Messenger of Allah would divide unjustly the wealth that is in his trusteeship.”



115. This verse is meant to remove the confusion caused in the minds of the common Muslims by the reverse at Uḥd. Though the intimate Companions close to the Holy Prophet were under no delusion that his mere presence among them was a sure guarantee of success, yet the common Muslims were suffering from this misunderstanding. They thought that the disbelievers could in no way win a victory over them because the Holy Prophet was present among them and the help and succour of Allah was with them. Therefore, when contrary to their expectations, they met with a reverse at Uḥd, they began to ask questions like this : why has this misfortune befallen us, who were fighting for the cause of Allah, and that, too, at the hands of the disbelievers, who had come to destroy Islam? Above all, they could not understand this because Allah had promised to help and succour them and the Holy Prophet was himself present in the battle-field. They have been told that they themselves were responsible for the disaster.

116. In the Battle of Uḥd, 70 Muslims were martyred whereas in the Battle of Badr, 70 disbelievers were killed and 70 taken as prisoners.

117. That is, "It is the result of your own weakness and wrong acts : you did not show patience ; you did things which were against piety ; you disobeyed the order of your leader ; you became victims of greed and you got engaged in disputes among yourselves : still you ask, 'Where has this disaster come from?'"

118. That is, "Allah is able to give victory and is also able to bring about defeat."

119. This was the pretext with which 'Abdullah bin Ubayy returned to Al-Madīnah with his 300 men from his way to the battle-field. When the Muslims perceived that he was about to desert the Muslim army, they tried to persuade him to accompany them but he replied, "We are quite certain that there will be no battle today. That is why we are returning home ; we would have most surely accompanied you, if we had expected any battle today."

120. Please refer to E. N. 155, Al-Baqarah.

121. It has been explained by the Holy Prophet in the Tradition cited in *Musnad-i-Ahmad* : "One, who enters the Next World with good deeds, is blessed by Allah with such a cheerful and joyful life that he never wishes to return to this world, but the case of a martyr is different. He does wish that he should again be sent to this world so that he may again enjoy the pleasure, joy and exultation that he felt at the time of laying down his life in the way of Allah."

122. This verse alludes to those devoted servants of Islam who willingly accompanied the Holy Prophet in his pursuit of the Quraish at that critical juncture.



After the Battle of Uḥd, the Quraish marched back towards Makkah. When they had covered a good deal of distance from Al-Madīnah, they realized that they had not utilised the golden opportunity of crushing the power of Muhammad (Allah's peace be upon him) and they began to regret : what a folly have we committed by losing that excellent chance ! Accordingly, they halted and held a council of war. Though they were in favour of returning to Al-Madīnah and making a sudden attack, yet they could not muster up courage and continued their march towards Makkah. At the same time, the Holy Prophet surmised an attack from the enemy ; so he assembled the Muslims on the next day after the Battle of Uḥd and said, "Let us go in pursuit of the Quraish." Although that was a very critical situation, yet the Believers and the devoted servants of Allah responded to the call and willingly marched with the Holy Prophet to Ḥamra-ul-Asad, a place at a distance of 8 miles from Al-Madīnah.

123. VV. 173-175 were sent down a year after the Battle of Uḥd, but have been included in this discourse because they deal with the events which are connected with the same.

124. This refers to the terrifying rumours which were being spread in Al-Madīnah. On the occasion of his return from Uḥd, Abū Sufyān had challenged the Muslims to a fight the following year at Badr. But when the time approached, he could not find courage on account of the famine that was raging in Makkah. So in order to save face, he tried to shift on to the Muslims the responsibility for the postponement. Accordingly, he sent a special spy to Al-Madīnah to terrify them by spreading rumours that the Quraish were making great preparations for war and collecting such a large army as could defeat any army in Arabia. This device of Abū Sufyān succeeded in producing the desired panic. When the Holy Prophet made an appeal to the Muslims to meet the Quraish in combat at Badr, it failed to produce any encouraging response. So much so that the Messenger of Allah had to declare before the gathered assembly, "I will go to the combat all alone, if none else is willing to go." It was then that 1,500 devotees volunteered to accompany him, and he reached Badr with them. From the other side, Abū Sufyān left Makkah with an army of 2,000 men. But after two days' journey, he told his men that it did not appear to suit them to have a fight that year, and that they would come next year for it. Accordingly, he returned to Makkah with his men. The Holy Prophet, however, waited for him at Badr for eight days. During these days, his Companions did profitable business with a trading party. Then he came to know that the disbelievers had gone back to Makkah, and he returned to Al-Madīnah.

بِاللهِ وَرُسُلِهِ ۗ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٤٩﴾ وَلَا يَحْسَبَنَّ  
 الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ  
 لَهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَمَةِ ۗ وَبِاللهِ مِيرَاثُ السَّمَوَاتِ  
 وَالأَرْضِ ۗ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٥٠﴾ لَقَدْ سَمِعَ اللهُ قَوْلَ الَّذِينَ  
 قَالُوا إِنَّ اللهُ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۗ سَنَكْتُبُ مَا قَالُوا وَنَقُولُ  
 بِمَا قَدَّمَتْ أَيْدِيكُمْ ۗ وَأَنَّ اللهُ لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ ﴿١٥١﴾ الَّذِينَ قَالُوا إِنَّ اللهُ عَهِدَ  
 إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ  
 جَاءَكُمْ رَسُولٌ مِّن قَبْلٍ بِالْبَيِّنَاتِ ۖ وَالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ ۚ إِنَّ  
 كُنْتُمْ صَادِقِينَ ﴿١٥٢﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ ۗ جَاءُوا  
 بِالْبَيِّنَاتِ ۖ وَالزُّبُرِ ۖ وَالْكِتَابِ الْمُنِيرِ ﴿١٥٣﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا  
 تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ  
 فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ ۗ الْغُرُورُ ﴿١٥٤﴾ لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ  
 وَأَنفُسِكُمْ ۖ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ  
 الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۗ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِّن  
 عِزِّ الأُمُورِ ﴿١٥٥﴾ وَإِذْ أَخَذَ اللهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ  
 لِلنَّاسِ وَلَا تَكْفُرُونَهُ ۖ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ سُنًّا  
 قَلِيلًا ۖ فَيَسَّ مَا يَشْتَرُونَ ﴿١٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَ  
 يُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّن

Allah will not leave the Believers in the state in which you happened to be at present;<sup>125</sup> He will surely separate the pure from the impure people but Allah will not do this by disclosing the unseen to you.<sup>126</sup> As for disclosing the unseen, He chooses those of His Messengers He pleases; therefore put your faith in Allah and His Messenger (regarding the unseen) for there shall be a big reward for you, if you follow the way of faith in Allah and fear Him. 179

Let not those whom Allah has blessed with His bounty and are behaving in a niggardly manner think it to be good for themselves; nay, it is very bad for them. Whatever they are hoarding parsimoniously shall be hung round their necks like a collar on the Day of Resurrection; for Allah alone will inherit all that is in the heaven and the earth<sup>127</sup> and He is fully aware of what you are doing. 180

Allah has heard the saying of those who said, "Allah is poor and we are rich."<sup>128</sup> We will record this (in their Conduct Book) along with their previous record of unjust killing of their Prophets. And (on the Day of Judgment), We will say to them, "Now taste the torment of the burning Fire. This is for what you earned with your own hands. Allah is not unjust to His servants." 181-182

There are those who say, "Allah has enjoined us that we should not accept anyone as a Messenger unless he offers, in our presence, a sacrifice which fire from heaven should devour." Say to them, "Many Messengers came to you before me with clear Signs, and they brought also the Sign you speak of : if you are sincere (in your demand), why did you kill those Messengers?"<sup>129</sup> If they now charge you with imposture, O Muhammad, before you they treated as impostors many a Messenger who came with clear Signs, and with Scriptures and light-giving Books. Since every being shall taste death, all of you shall get your full recompense on the Day of Resurrection. Then only that one will be truly successful, who escapes from the Hell-fire and is admitted to the Garden. As regards the life of this world, it is (as it appears), merely a thing that deceives.<sup>130</sup> 183-185

O Muslims, you shall surely be tried in your possessions and in your selves; you shall hear many hurtful things from 186-189



الْعَذَابِ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤٥﴾ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۗ وَ  
 اللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٦﴾ اِنَّ فِي خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَ اٰخْتِلَافِ  
 الْيَوْمِ وَ اللَّيْلِ لآيٰتٍ لِّاُولِي الْاَلْبَابِ ﴿١٤٧﴾ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا  
 وَ قَعُوْدًا ۗ وَ عَلَىٰ جُنُوْبِهِمْ وَ يَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ ۗ رَبَّنَا  
 مَا خَلَقْتَ هٰذَا بَاطِلًا ۗ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٤٨﴾ رَبَّنَا اِنَّكَ مِنْ  
 تَدْخِيْلِ النَّارِ فَقَدْ اٰخَزَيْتَهُ ۗ وَ مَا لِلظَّالِمِيْنَ مِنْ اَنْصَارٍ ﴿١٤٩﴾ رَبَّنَا اِنَّا  
 سَمِعْنَا مُنَادِيًا يُنَادِي لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۗ رَبَّنَا فَاعْفِرْ  
 لَنَا ذُنُوْبَنَا وَ كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَقَّنَا مَعَ الْاَبْرَارِ ﴿١٥٠﴾ رَبَّنَا وَ اِنَّا مَا  
 وَعَدْتْنَا عَلَىٰ رُسُلِكَ ۗ وَ لَا نَحْزَنُا يَوْمَ الْقِيٰمَةِ اِنَّكَ لَا تَخْلِفُ الْاِمْعَادَ ﴿١٥١﴾  
 فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اِنَّىٰ لَا اُضِيْعُ عَمَلًا عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ  
 اُنْثَىٰ ۗ بَعْضُكُمْ مِّنْ بَعْضٍ ۗ فَالَّذِيْنَ هَاجَرُوْا وَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَ  
 اُوْدُوْا فِي سَبِيْلِىْ وَ قَتَلُوْا وَ قَتِلُوْا الْاَكْفِرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَا دُخْلَ لَهُمْ  
 جَنَّتِ تَجْرِىٰ مِنْ تَحْتِهَا الْاَنْهَارُ ۗ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ۗ وَ اللّٰهُ عِنْدَهُ  
 حَسَنُ الثَّوَابِ ﴿١٥٢﴾ لَا يَغْرَبُكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ ﴿١٥٣﴾ مَتَاعٌ قَلِيْلٌ ۗ  
 ثُمَّ مَا لَهُمْ جَهَنَّمُ ۗ وَ يَبْسُ الْيُهَادُ ﴿١٥٤﴾ لٰكِنِ الَّذِيْنَ اٰتَقَوْا رَبَّهُمْ لَهُمْ  
 جَنَّتٌ تَجْرِىٰ مِنْ تَحْتِهَا الْاَنْهَارُ خٰلِدِيْنَ فِيْهَا نَزْلًا مِّنْ عِنْدِ اللّٰهِ ۗ وَ مَا  
 عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ﴿١٥٥﴾ وَ اِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُؤْمِنُ بِاللّٰهِ وَ مَا  
 اُنزِلَ اِلَيْكُمْ ۗ وَ مَا اُنزِلَ اِلَيْهِمْ خَشِيْعِيْنَ لِلّٰهِ ۗ لَا يَشْتَرُوْنَ بِآيٰتِ اللّٰهِ  
 ثَمٰنًا قَلِيْلًا ۗ اُولٰٓئِكَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٥٦﴾

those who were given the Book before you and from those who associate other gods with Allah. But if you show fortitude, and fear Allah under all circumstances,<sup>131</sup> this will be (a proof of) constancy of purpose. Remind the people of the Book that Allah made the Covenant with them and enjoined : “You shall spread the teachings of the Book among the peoples and shall not keep these concealed.”<sup>132</sup> But they flung the Book behind their backs and bartered it away for paltry worldly gains. What a bad business they are carrying on ! Do not think that those, who exult in their misdeeds and who love to be praised even for deeds they have not actually performed,<sup>133</sup> shall escape chastisement; the fact is that a grievous chastisement awaits them; for to Allah belong the earth and the heavens and He has power over each and everything.

In<sup>134</sup> the creation of the heavens and the earth, and in 190-194  
the alternation of night and day, there are many signs for the people of good sense, who standing and sitting and lying down remember Allah and reflect upon the (wonders) of the structure of the earth and the heavens.<sup>135</sup> (Then they cry out spontaneously,) “Our Lord, Thou, hast not created all this in vain, for Thou art free from doing such a thing. So save us from the torment of the Hell-fire;<sup>136</sup> for, O Lord, surely Thou wilt have abased him, whom Thou wilt cast into Hell-fire; then such workers of iniquity shall have no helper. O Lord, we heard a caller, who invited to the Faith, saying, “Believe in your Lord,” and we accepted his invitation;<sup>137</sup> so, our Lord, forgive us our sins and remit our evil deeds and let our end be with the righteous people. Lord, fulfil the promises Thou hast made to us through Thy Messengers and do not put us to shame on the Day of Resurrection, for Thou never goest against Thy promise.”<sup>138</sup>

Their Lord answered their prayer, saying, “I do not 195  
let go to waste the labour of any worker from among you whether male or female, for all of you (human beings) are the offspring of one another.<sup>139</sup> I will, therefore, forgive all the shortcomings of those who left their homes or were expelled from them for My sake or were persecuted, and of those who fought for My cause and were slain, and admit

them to the Gardens underneath which canals flow." This is their reward from Allah and with Allah alone is the richest reward.<sup>140</sup>

96-199

Let not the activities of the disbelievers in the countries deceive you, for this is merely a brief enjoyment of this transitory life; then all of them shall go to Hell which is the worst abode. On the other hand, pious people, who fear Allah, will be given Gardens underneath which canals flow: therein they will live for ever. This is their hospitality from Allah, and that, which is with Allah is the best for the righteous people. And there are some even among the people of the Book, who believe in Allah and in the Book which has been sent down to you and in the Scripture which was sent down to themselves before this; they humble themselves before Allah and do not barter away Allah's Revelation for paltry worldly gains; they will have their reward from their Lord; for Allah is very swift in settling accounts.

125. That is, "Allah does not like to see the Believers remaining mixed up with the hypocrites in one and the same Muslim Community."

126. That is, "Allah does not separate the Believers from the hypocrites by informing the Muslims that, in their heart of hearts, such and such are hypocrites." He distinguishes true Believers from hypocrites by creating such occasions as practically separate the two groups from each other.

127. Everything shall ultimately return to God as His inheritance because it really belongs to God. Whatever is in the possession of any of His creatures is a temporary trust. Everyone in every case shall be dis-possessed of the property and wealth that he calls his own during the short life here and that shall ultimately return to God, the real Owner. Therefore the wise one is he who generously spends Allah's property in Allah's way and the foolish one is he who tries to hoard it.

128. The Jews uttered these words on the occasion of the revelation of verse 245 of Al-Baqarah, "Who is there among you, who will lend to Allah a goodly loan..." They ridiculed this appeal, saying, "Oh, yes! God has been reduced to poverty, and now He is begging His servants for a loan."

129. This was a lie invented and attributed to God by the Jews, for Allah never enjoined such a thing. Though burnt sacrifices have been mentioned in the Bible, these have not been held out as essential signs of true Prophethood. They were merely symbols of the



acceptance of sacrifices by God. (Please refer to Judges, 6 : 20-21, 13 : 19-20, Leviticus, 9 : 24, II Chronicles, 7 : 1-2).

It is obvious that this demand was merely a pretext for rejecting the Prophethood of Muhammad (Allah's peace be upon him). As a further proof of their insincerity, it may be recalled that these enemies of the Truth did not hesitate to slay even some of their own Prophets who showed to them this same Sign of the burnt sacrifice. The case of Elijah may be cited as an instance : 'When Ahab did more to vex the Eternal than all the kings of Israel before him, Elijah went to him and remonstrated that He had ruined Israel by forsaking the Eternal. So Ahab gathered all Israel. Then Elijah told the people to have a couple of bullocks for the test of the burnt sacrifice. Of course, the "Prophets" of Baal failed in the test. Then God's lightning burnt the sacrifice and all Israel witnessed it but even after this they turned against Elijah who had to flee for his life.' (For details please refer to I Kings, 18 and 19).

130. The life of this world (as it appears) is a thing that deceives because it helps create false impressions which deceive one about the ultimate results of deeds and misdeeds. One may thus be misled to take apparent prosperity or adversity as the criterion of Truth or falsehood. If one is apparently prosperous in this life, it is wrong to conclude that the one is on the right side and high in God's favour. On the other hand, if another is suffering from misfortunes and is a victim of adversity, it does not necessarily mean that the one is on the wrong side and incurs the disfavour of God. For often the results in this world are just the opposite of those which are to be met with in the Next World. The latter are, however, real and therefore deserve one's greatest consideration.

131. That is, "You should prove the strength of your high character even in the face of provocations by keeping your temper under control. Endure with patience their taunts, derisions, accusations and improper words and false propaganda. Do not get exasperated even in the most trying circumstances so as to say or do false, unjust, uncivilized and immoral things."

132. That is, "Remind them of the Covenant that God made with them and of the great mission that was entrusted to them because they had forgotten it, though they did remember the sign of the burnt sacrifices given to some of their Prophets."

The Covenant referred to in this verse has been mentioned many times in the Bible, especially it has been repeated over and over again in Deuteronomy. Prophet Moses exhorted them not to 'add unto the word' nor to 'diminish aught from it' and to 'keep the commandments of the Lord.' (4 : 2); and to 'teach them diligently unto thy children', and to talk of them when thou sittest in their house and

[Contd. on p. 80

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠١﴾

200 O Believers, practise fortitude and show valour in fighting against worshippers of falsehood;<sup>141</sup> be ever prepared for the service of Truth, and always fear Allah : it is expected that you will achieve true success.

*Contd. from p. 79]*

when thou walkest by the way, and when thou liest down, and when thou risest up, write them upon the posts of thy house, and on the gates." (6 : 7, 9) In his last will, he urged the elders of Israel to 'set up great stones in mount Ebal after crossing the boundary line of Palestine'. (27 : 2-4).

Here is an instance of their negligence of the Book. Prophet Moses entrusted one copy of the Torah to the Levites and instructed them to recite it word by word every seventh year on the occasion of the Pass-over Festival before a gathering of all Israel-men, women and children. But owing to their gross negligence of their duty, within seven hundred years of the death of Moses, they had even forgotten that there was such a Book as Torah. So much so that even the high priest of the Temple and the Jewish king of Jerusalem were ignorant of its existence. (II Kings, 22 : 8-13)

133. For instance, such people wish to hear people praise them for being very pious, religious, God-fearing servants of the Faith and defenders of the law, when, in fact, they possess none of the characteristics, or they desire that propaganda should be made in their favour that such and such is an embodiment of self-sacrifice, sincerity and honesty and has rendered meritorious services to the community, when in fact, he is quite the opposite of it.

134. From here begins the concluding part of the Sūrah and it has no direct connection with the preceding verses, but with the Sūrah as a whole. Therefore it is worth while to turn to the introduction to this Sūrah to understand this portion.

135. That is, "These Signs can help one understand the Reality, provided that one is not unmindful of God and observes the phenomena of Nature like a thinking person and not like an animal."

136. A close observation of the system of the Universe leads them to the right conclusion that most surely there is a life in the Hereafter with its rewards and punishments. The system itself speaks eloquently of the great wisdom that underlies it, so it follows that the All-Wise Creator must have a definite purpose in the creation of Man. Moreover, the very fact, that He placed everything at man's disposal and has endowed him with a moral sense to discriminate between good and bad, clearly shows that he must be accountable to Him as to whether he had

fulfilled that purpose. Consequently he should be rewarded for the good he does in this world and punished for the evil. This thinking leads one to the conclusion that there must be a life-after-death, where one will be accountable for his deeds. This realization fills man's heart with fear of punishment in the Hereafter, and he spontaneously prays to Him to save him from the Hell-fire.

137. In the same way, this observation also convinces right thinking men that the point of view of the Messengers about the beginning and the end of the Universe and the purpose of its creation is the correct one; hence the way of life preached and prescribed by them is the only right way.

138. It does not mean that they have any doubts about the promises of Allah, but this merely shows that they are anxious to know whether they themselves are entitled to the blessings that have been promised. That is why they pray to God, "Our Lord, forgive us—You do not break your promises," for they fear lest they should be ridiculed in the Hereafter by the disbelievers as they were here in this world by such taunts as these: "Look at these people—even their Faith in the Messengers has not saved them from disgrace."

139. That is, "In My sight all of you are alike as human beings and I have the same standards of justice and judgment for all, and men should not forget that women are of the same human status as they themselves have. I do not discriminate between man and woman, master and slave, the black and the white, the high and the low."

140. There is a Tradition that VV. 190-195 were recited by the Holy Prophet before some non-Muslims who came to him and said, "All the Prophets brought one Sign or the other with them. For instance, Moses had the miraculous staff and his bright hand to show, and Jesus healed the blind and the lepers. Please tell us what sign you have brought us as a proof of your Prophethood." The Holy Prophet recited these verses and said, "I have brought this."

141. The word *ṣābirū* in the original Arabic Text implies two things: (1) "Show more valour in fighting for the right cause than that which the disbelievers are showing for a wrong cause." (2) "Vie with one another in showing valour in your fight with the disbelievers."







## IV

### AN-NISĀ النِّسَاء

#### INTRODUCTION

**Period of Revelation.** This Sūrah comprises several discourses which were revealed on different occasions during the period ranging probably between the end of A.H. 3 and the end of A.H. 4 or the beginning of A.H. 5. Although it is difficult to determine the exact dates of their revelations, yet it is possible to assign to them a fairly correct period with the help of the Commandments and the events mentioned therein and the Traditions concerning them. A few instances are given below by way of illustration :

(a) We know that the instructions about the division of inheritance of the martyrs and for the safeguard of the rights of the orphans were sent down after the Battle of Uhd in which 70 Muslims were killed. Then naturally the question of the division of the inheritance of the martyrs and the safeguard of the rights of their orphans arose in many families at Al-Madīnah. From this we conclude that vv. 1-28 were revealed on that occasion.

(b) We learn from the Traditions that the Commandment about Ṣalāt during war time was given on the occasion of Zāt-ur-Riqā'a, an expedition which took place in A.H. 4. From this we conclude that the discourse containing v. 102 was revealed on that occasion.

(c) The last warning (v. 47) to the Jews was given before the Banī Nadīr were exiled from Al-Madīnah in Rabī'-ul-Awwal, A.H. 4. From this it may safely be concluded that the discourse containing v. 47 must have been revealed some time before that date.

(d) The permission about (تَيَمُّمٌ) *tayammum* (the performance of ablutions with pure dust, in case no water be available) was given during the Banī-al-Muṣṭaliq expedition, which took place in A.H. 5. Therefore the probable

period of the revelation of the discourse containing v. 43 was A.H. 5.

**Topics and Their Background.** Let us now consider the social and historical considerations of the period in order to understand the Sūrah. All the discourses in this Sūrah deal with three main problems which confronted the Holy Prophet at the time. First of all, he was engaged in bringing about an all round development of the Islamic Community that had been formed at the time of his migration to Al-Madīnah. For this purpose he was introducing new moral, cultural, social, economic and political ways in place of the old ones of the pre-Islamic period. The second thing that occupied his attention and efforts was the bitter struggle that was going on with the *mushrik* Arabs, the Jewish clans and the hypocrites who were opposing tooth and nail his mission of reform. Above all, he had to propagate Islam in the face of the bitter opposition of these powers of evil with a view to capturing more and more minds and hearts.

Accordingly, detailed instructions have been given for the consolidation and strengthening of the Islamic Community in continuation of those given in Al-Baqarah. Principles for the smooth running of family life have been laid down and ways of settling family disputes have been taught. Rules have been prescribed for marriage and rights of wife and husband have been apportioned fairly and equitably. The status of women in the society has been determined and the declaration of the rights of orphans has been made ; laws and regulations have been laid down for the division of inheritance, and instructions have been given to reform economic affairs. The foundation of the penal code has been laid down ; drinking has been prohibited, and instructions have been given for cleanliness and purity. The Muslims have been taught the kind of relations good men should have with their Allah and fellow men. Instructions have been given for the maintenance of discipline in the Muslim Community.

The moral and religious condition of the people of the Book has been reviewed to teach lessons to the Muslims



and to forewarn them to refrain from following in their footsteps. The conduct of the hypocrites has been criticized and the distinctive features of hypocrisy and true faith have been clearly marked off to enable the Muslims to distinguish between the two.

In order to cope with the aftermath of the Battle of Uḥd, inspiring discourses were sent down to urge the Muslims to face the enemy bravely, for the defeat in the Battle had so emboldened the *mushrik* Arab clans and the neighbouring Jews and the hypocrites at home that they were threatening the Muslims on all sides. At this critical juncture, Allah filled the Muslims with courage and gave them such instructions as were needed during that period of war clouds. In order to counteract the fearful rumours that were being spread by the hypocrites and the Muslims of weak faith, they were asked to make a thorough enquiry into them and to inform the responsible people about them. Then they were experiencing some difficulties in offering their Ṣalāt during the expeditions to some places where no water was available for performing their ablutions, etc. In such cases they were allowed to cleanse themselves with pure earth and to shorten the Ṣalāt or to offer the "Ṣalāt of Fear", when they were faced with danger. Instructions were also given for the solution of the puzzling problem of those Muslims who were scattered among the unbelieving Arab clans and were often involved in war. They were asked to migrate to Al-Madīnah, the abode of Islam.

This Sūrah also deals with the case of Banī Naḍir, who were showing a hostile and menacing attitude, in spite of the peace treaties they had made with the Muslims. They were openly siding with the enemies of Islam and hatching plots against the Holy Prophet and the Muslim Community even at Al-Madīnah itself. They were taken to task for their inimical behaviour and given a final warning to change their attitude, and were at last exiled from Al-Madīnah on account of their misconduct.

The problem of the hypocrites, who had become very troublesome at that time, was involving the Believers in difficulties. Therefore they were divided into different

categories to enable the Muslims to deal with them appropriately.

Clear instructions were also given regarding the attitude they should adopt towards the non-belligerent clans. The most important thing needed at that time was to prepare the Muslims for the bitter struggle with the opponents of Islam. For this purpose greatest importance was attached to their character building, for it was obvious that the small Muslim Community could only come out successful, nay, survive, if the Muslims possessed high moral character. They were, therefore, enjoined to adopt the highest moral qualities and were severely criticized whenever any moral weakness was detected in them.

Though this Sūrah mainly deals with the moral and social reforms, yet due attention has been paid to propagation of Islam. On the one hand, the superiority of the Islamic morality and culture has been established over that of the Jews, Christians and *mushriks*; on the other hand, their wrong religious conceptions, their wrong morality and their evil acts have been criticized to prepare the ground for inviting them to the way of the Truth.

## SUMMARY

### SUBJECT : CONSOLIDATION OF THE ISLAMIC COMMUNITY

The main object of this Sūrah is to teach the Muslims the ways that unite a people and make them firm and strong. Introductions for the stability of family, which is the nucleus of community have been given. Then they have been urged to prepare themselves for defence. Side by side with these, they have been taught the importance of the propagation of Islam. Above all, the importance of the highest moral character in the scheme of consolidation of the Community has been impressed.

**Topics and Their Interconnection.** Just, fair and equitable laws and regulations for the smooth running of family life have been laid down for the husband and wife. Detailed instructions have been given for the division of inheritance and due regard has been paid to the rights of orphans. 1-35

In order to inculcate the right spirit for the observance of rules and regulations, the Muslims have been enjoined to show generosity to all around them and to be free from meanness, selfishness, stinginess of mind, because this is essential for the consolidation of the Communities and helpful for the propagation of Islam. 36-42

The ways of the purification of mind and body for the offering of Ṣalāt have been taught because it plays the most important part in every scheme of moral and social reform. 43

After moral preparation, instructions for defence have been given. First of all, the Muslims have been warned to be on their guard against the cunning machinations and vile practices of the local Jews who were hostile to the New Movement. This caution was necessary for removing some possible misunderstanding that might have arisen on account of the pre-Islamic alliance between the people of Al-Madīnah and the Jews. 44-57



- 58-72 Then they have been enjoined to place their trusts and offices of trust in the custody of honest and qualified persons, and to do what is just and right, and to obey Allah and His Messenger and those among themselves entrusted with the conduct of their affairs and to turn to Allah and His Messenger for the settlement of their disputes. As such an attitude and behaviour alone can ensure consolidation, they have been strongly warned that any deviation from this path will lead to their disintegration.
- 73-100 After this pre-requisite, they have been exhorted to make preparation for defence and to fight bravely for the cause of Islam, without showing any kind of cowardice or weakness. They have also been warned to be on their guard against hypocrites. A line of demarcation has been drawn to distinguish the intentional shirkers from the helpless devotees.
- 101-103 Here again instructions have been given for the offering of Ṣalāt during military campaigns and actual fighting. This is to impress the importance of Ṣalāt even at the time of fear and danger.
- 104 Before proceeding on to the next topic, the Muslims have been exhorted to persevere in their fight without showing any kind of weakness.
- 105-135 In order to make the Islamic Community firm and strong for defence, the Muslims have been enjoined to observe the highest standard of justice. The Muslims are required to deal out strict justice even in case of the enemy, with whom they might be involved in war. They should also settle disputes between husband and wife with justice. In order to ensure this, they should keep their beliefs and deeds absolutely free from every kind of impurity and should become the standard bearers of justice.
- 136-175 Resuming the theme of defence, the Muslims have been warned to be on their guard against their enemies. They have been admonished to take necessary precautions against the machinations of the hypocrites and the unbelievers and the people of the Book. As belief in Allah, and Revelation and Life-after-death is the only safeguard against every kind of enemy, they should sincerely believe in and follow

His Messenger, Muhammad (Allah's peace be upon him).

Though this verse also deals with the family laws contained in verses 1-35, it has been added as a supplement at the end of this Sūrah because it was revealed long after An-Nisā was being recited as a complete Sūrah. 176



يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا  
 زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ  
 بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۗ وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ  
 وَلَا تَبَدَّلُوا الْخَيْرَ بِالْظَلِيمِ ۗ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۗ إِنَّهُ  
 كَانَ حُوبًا كَبِيرًا ۗ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِسُوا مَا  
 طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنِي وَثَلْثَ وَرُبْعَ ۗ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا  
 فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۗ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ۗ وَآتُوا النِّسَاءَ  
 صَدُقَاتِهِنَّ نِحْلَةً ۗ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا  
 مَرِيئًا ۗ وَلَا تُوْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيمًا وَأَرْزُقُوهُمْ  
 فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۗ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا  
 بَلَغُوا النِّكَاحَ ۗ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۗ وَلَا  
 تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۗ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۗ وَمَنْ  
 كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۗ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا  
 عَلَيْهِمْ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۗ لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدِينَ وَ  
 الْأَقْرَبُونَ ۗ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ مِمَّا قَلَّ  
 مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَفْرُوضًا ۗ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ



## IV

### AN-NISA

Verses: 176

Revealed at Al-Madīnah

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

O mankind, fear your Lord, Who created you of a single soul, and of the same created his mate, and from that pair spread countless men and women over the earth ;<sup>1</sup> fear that Allah in Whose name you demand your rights from one another, and abstain from violating relations between kinsfolk ; note it well that Allah is watching you very closely.

Restore to the orphans their property,<sup>2</sup> and do not exchange your worthless things for their valuable things,<sup>3</sup> and do not devour their property by mixing it up with your own ; for it is a great sin.

And if you be apprehensive that you will not be able to do justice to the orphans, you may marry two or three or four women whom you choose.<sup>4</sup> But if you apprehend that you might not be able to do justice to them, then marry only one wife,<sup>5</sup> or marry those women who have fallen in your possession.<sup>6</sup> This will be the better course to avoid injustice.

And give their dowries willingly to women (as an obligation), but if they, of their own accord, remit a portion of the dowry, you may enjoy it with pleasure.<sup>7</sup>

Do not give to the feeble-minded people that property which Allah has made the means of your maintenance : you should, however, provide them with food and clothing and give them good advice.<sup>8</sup>

And go on observing and testing the orphans until they reach the marriageable age :<sup>9</sup> then if you perceive that they have become capable, deliver to them their property.<sup>10</sup> Be on your guard against devouring their property unjustly and wastefully and hastily lest they should grow up to demand it. If the guardian of an orphan is rich, let him

abstain from the orphan's property and if poor, let him eat of it fairly.<sup>11</sup> When you hand over to them their property, then have some people to witness it, and Allah suffices as Reckoner.

7 There is a share for men in what has been left by parents and near relatives, and there is a share also for women in what has been left by parents and near relatives, whether it be little or much :<sup>12</sup> for this share has been prescribed (by Allah).

1. This introduction beautifully suits the subsequent laws and regulations about human rights, specially about the smooth running of the family life. On the one hand, the people have been urged to fear Allah so as to escape His displeasure ; on the other, they have been reminded that all human beings have sprung from one and the same parents and are thus closely related to one another. "... He created you of a single soul." At first one human being was created and then from him the human race spread over the earth. Therefore they should strictly observe the ties and obligations of kin-ship. We learn from another part of the Qurān that Adam was that "single soul." He was the first Man from whom the whole of mankind sprang up and spread over the earth. "... and of the same created his mate :". We have no definite detailed knowledge of how his mate was created of him. The Commentators generally say that Eve was created from the rib of Adam and the Bible also contains the same story. The Talmud adds to it that she was created from the thirteenth rib of Adam. But the Qurān is silent about it, and the Tradition of the Holy Prophet that is cited in support of this has a different meaning from what has been understood. The best thing, therefore, is to leave it undefined as it has been left in the Qurān, and not to waste time in determining its details.

2. That is, "As long as the orphans are under age, spend their property only in their interest ; and when they are of age, return their rightful property to them."

3. This is a comprehensive sentence. It may mean, "Do not make your income unclean in any unlawful way." It may also mean, "Do not exchange your worthless things for the valuable things of the orphans."

4. The commentators ascribe three meanings to this :

(a) Ḥaḍrat 'Ā'ishah says that this was revealed to remedy an evil that was prevalent in the days of "Ignorance." The guardians of the orphan girls used to marry them for their wealth and beauty with the intention of keeping them under their power because they had no one to defend their cause ; then they treated them unjustly.

without any fear. Therefore when they became Muslims, they had misgivings about marrying orphan girls. Accordingly, the Qurān advised them to marry women of their choice other than orphan girls in their charge, if they feared that they would not be able to do justice to them. V. 127 of this Sūrah also supports this comment.

(b) In commenting on this, Ḥaḍrat Ibn-i-'Abbās and his disciple 'Ikrimah assert that this Commandment was given to eradicate an injustice that was prevalent at that time. In pre-Islamic days, there was no limit to the number of wives and some people would marry even a dozen of them, but when they could not meet the increasing expenses, they were forced to grab the property of their orphan nephews and other helpless relatives. Therefore Allah restricted the maximum number of wives to four, and enjoined that this too, was subject to the condition that one should do justice to all of them.

(c) Sa'īd-bin-Jubair, Qatādah and some other commentators declare that this Command was given to safeguard the interests of wives. They say that even before the advent of Islam, injustice to the orphans was looked upon with disfavour, but in regard to wives, it was different ; they would marry as many as they liked and treat them cruelly and unjustly without any fear of the society or any pangs of conscience. Therefore Allah warned them that they should refrain from doing injustice to their wives as they did in the case of the orphans. Therefore they should not marry more than four wives and that too, only if they would do justice to them.

5. The consensus of opinion of all the scholars of the Muslim law is that this verse limits the number of wives and prohibits the keeping of more than four at one and the same time. Traditions also support this. It is related that at the time when Ghailān, the chief of Ṭā'if, became a Muslim, he had nine wives. The Holy Prophet asked him to keep only four of them and divorce all the others. There is another instance of Naufal-bin-Mu'āviyah, who was ordered by the Holy Prophet to divorce one of his five wives.

It should also be noted that this verse restricts polygamy with the provision of justice to all the wives ; therefore whoso abuses this permission without fulfilling the condition of justice and marries more wives than one tries to deceive Allah. The courts of an Islamic State are, therefore, empowered to enforce justice in order to rectify the wrong done to a wife or wives. At the same time it is absolutely wrong to conclude from the proviso of justice, attached to this Commandment, that this verse was really meant to abolish polygamy. This is not the view of the Qurān, but of those Muslims who have been overawed by the Christians of the West. They say that the



Qurān is also against polygamy but it did not abolish it directly because it did not consider it expedient at the time for the custom had become very common. Instead of this, it allows polygamy provided that justice is done to all the wives. As this condition is most difficult to fulfil, the recommendation is towards monogamy. Obviously, this way of thinking is the result of mental slavery, because polygamy in itself is not an evil for in some cases it becomes a real cultural and moral necessity. There are some people, who, even if they wished, cannot remain content with one wife. Polygamy comes to their rescue and saves them and the society in general from the harms of unlicensed sexual indulgences. That is why the Qurān allows polygamy to such people with the explicit condition of doing justice to all the wives.

As regards those who consider polygamy to be an evil, they are free to oppose the Qurān and condemn polygamy, but they have no right to ascribe their own perverted views to the Qurān, for it makes this lawful in very clear language without employing any words that might be stretched in any way to imply that the Qurān means to abolish it. (For further explanation of this, please consult my book "Sunnat kī Ā'inī Haithiyyat", pp. 307-316).

6. "Those women" refers to slave girls captured in war and distributed among the people by the government. It may imply two things: "If you cannot bear the expenses of a free woman, you may marry a slave girl as permitted in v. 25." Or it may mean, "If you need more wives than one but are afraid that you might not be able to do justice to your wives from among the free people, you may turn to slave girls because in that case you will be burdened with less responsibilities. (For details please refer also to E. N. 44 of this Sūrah).

7. Ḥaḍrat 'Umar and Qazī Shuraiḥ have decreed that if a wife remits the whole of her dowry or a part of it but later on demands it, the husband shall be compelled to pay it because the very fact that she demands it is a clear proof that she did not remit it of her own free will. (For further details consult my book "Ḥuqūq-uz-Zaujain", under the caption Dowry).

8. This verse is very comprehensive in meaning. It teaches the Muslim Community that in no case should wealth, which is so important for the maintenance of life, be entrusted to such people as are feeble minded and incapable of using or managing it properly, for they might, by its wrong use, spoil its cultural and economic system and in the long run its moral system as well. It is true that the rights of private ownership must be honoured, but at the same time they are not to be so unlimited as to allow one to use them in any way one likes and create

**social chaos.** As far as one's necessities of life are concerned, they must be fulfilled but none should be allowed to use these rights to the extent that is harmful to the collective moral, cultural and economic good of the Community. According to this verse, every owner of wealth should consider seriously before entrusting his wealth to anyone whether that person is capable of using it properly. On the larger scale, the Islamic State should take into its own custody the property of those who are found incapable of using it properly, or of those who may be using it in wrong ways but should arrange for the provision of their necessities of life.

9. That is, "When they are about to attain their puberty, keep an eye upon them and go on testing their intelligence in order to see how far they have become capable of looking after their own affairs."

10. Two conditions of puberty and capability have been laid down for the return of their property to the orphans. As to the application of the first condition, all the scholars of law are agreed, but in regard to the second condition there is some difference of opinion. Imām Abū Hanīfah is of the opinion that if the orphan lacks capability when he reaches the age of puberty, his guardian may wait for a maximum period of seven years, and then he must return this property to him whether he shows signs of capability or not. But Imām Abū Yūsuf and Imām Muhammad and Imām Shāfi'ī are of the opinion that capability is a pre-requisite for the return of his property to the orphan. Probably these latter learned people were inclined to the opinion that the case of such a person should be referred to a Muslim judge, who would himself arrange for the management of the property of the one who has not acquired capability of management.

11. That is, "He should charge for his services only that much as may be considered fair by every unbiased person and that he should charge openly and keep an account of it."

12. This verse contains five legal regulations about inheritance. First, both men and women have a share in it. Second, it must be divided among all heirs, however little or insignificant it may be. "So much so that if only one yard of cloth be left by the deceased, it must be cut; say into ten parts, if it is so required. However, an heir may buy the shares of the others by mutual consent. Third, it is implied in the verse that this law applies to all sorts of property transferable or non-transferable, agricultural or industrial, or of any other type. Fourth, it shows that the right of inheritance becomes valid only when the deceased leaves some property behind him. Fifth, it is also clear from this that when the nearest relatives are alive the distant relatives have no right in inheritance.



وَالسَّكِينِ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۗ وَيَخْشَ الَّذِينَ  
 لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا  
 قَوْلًا سَدِيدًا ۗ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي  
 بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ۗ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ  
 مِثْلُ حَظِّ الْأُنثِيَيْنِ ۖ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ  
 وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۖ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ  
 مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ  
 الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ ۖ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا  
 أَوْ دَيْنٍ ۗ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنْ  
 اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۗ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ  
 لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لهنَّ وَلَدٌ فَلِكُمُ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ  
 بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۗ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَّمْ  
 يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ  
 وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً  
 وَوَلَةَ أَخٍ أَوْ أُخْتًا فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ  
 ذَلِكَ فَهُمُ شُرَكَاءُ فِي الثُّلُثِ ۖ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ ۗ لِغَيْرِ  
 الْمُضَآئِرِّ ۗ وَصِيَّةٌ مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ۗ تِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ  
 يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
 فِيهَا ۗ وَذَلِكَ الْفَوْزُ الْعَظِيمُ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ



And if the people of the family, orphans and the poor be present at the division of the inheritance, give them also something out of it and speak to them kind words.<sup>13</sup> 8

Let the people apprehend and be afraid of this: how solicitous they would have been on the eve of their death about the helpless children they would be leaving behind. They should, therefore, fear Allah and say the just and right thing. In fact, those who grab unjustly the property of the orphans, fill their bellies with fire, and most surely they shall be thrown into the burning fire of Hell.<sup>14</sup> 9-10

As regards inheritance, Allah enjoins you concerning your children that: 11

The share of the male shall be twice that of the female.<sup>15</sup>

In case the heirs be more than two females, their total share shall be two-thirds<sup>16</sup> of the whole and if there be only one daughter, her share shall be half of the whole.

If the deceased has children, each of his parents shall get one-sixth of the whole<sup>17</sup> but if he be childless and his parents alone are his heirs, the mother shall have one-third of the whole.<sup>18</sup>

If the deceased has brothers and sisters also, the mother shall be entitled to one-sixth of the whole.<sup>19</sup>

The division of all these shares shall take place only after fulfilling the terms of the will and after the payment of the debt<sup>20</sup> (if any).

As regards your parents and your children, you do not know who is more beneficial to you. Allah has apportioned these shares and most surely Allah is All-Knowing, All-Wise.<sup>21</sup>

And you will get half of what your wives leave behind, if they be childless; but if they leave children, then your share will be one-fourth of what they have left, after the fulfilment of their will and the payment of their debt (if any). As for them, they will be entitled to one-fourth of the inheritance left by you, if you are childless; but in case you leave behind children, their share will be one-eighth<sup>22</sup> of the whole after the fulfilment of your will and payment of your debt (if any). 12

And if the deceased, whether man or woman, (whose property is to be divided as inheritance), leaves no children and no parents behind, but has one brother or one sister alive, each of the two will be entitled to one-sixth of the whole but in case the brothers and the sisters are more than one, then the total share of all of them will be one-third<sup>23</sup> of the whole, after the fulfilment of the will and the payment of the debt (if any), provided that it is not injurious<sup>24</sup> (to the heirs). This is the Commandment of Allah and Allah is All-Knowing and Lenient.<sup>25</sup>

- 13 These are the limits prescribed by Allah : whoso obeys Allah and His Messenger He will admit him into the Gardens underneath which canals flow where he will abide for ever; this is the great success.

13. Here the heirs of the deceased have been enjoined to be generous towards distant and near relatives and the indigent members of the family and orphans who happen to be present on the occasion of the division of the inheritance, though they might have no share in it. They should give them something and speak gently to them and avoid the use of harsh and unkind words as the narrow-minded people do.

14. According to a Tradition, this verse was revealed in response to the request of the widow of Ḥadrat Sa'ad bin Rubai'. She came to the Holy Prophet with her two daughters and said, "O Messenger of Allah, here are the daughters of Sa'ad who has been martyred in the Battle of Uḥd. Their uncle has taken possession of the whole of his property and has not left a single penny for them. Now who is going to marry them after this?"

15. The first guiding principle about the division of inheritance is that the share of a male shall be double that of the female, and this is very sound and just. As the Muslim law lays the major burden of the economic responsibility of the family on the male and keeps the female almost free from it, justice demands that her share of inheritance should be less than that of the male.

16. The same applies to the case of two daughters as well. It means that if the deceased leaves no son but only daughters, whether they are two or more, they shall be entitled to two-thirds of the whole inheritance and the remaining one-third shall be divided among the other heirs. As a corollary of this, if the deceased leaves only one son, there is a consensus of opinion that he shall be entitled to the whole of the inheritance in the absence of the heirs and if there are other heirs too, he shall receive the whole of the remaining inheritance after the allotment of their shares.

17. Each of the parents of the deceased shall be entitled to one-sixth of the inheritance, if he leaves behind a child or children, whether they are only daughters or only sons or both sons and daughters or only one son or only one daughter. As regards the remaining two-thirds, it shall be divided among the other heirs.

18. The remaining two-thirds shall be given to the father, if there be no other heir ; otherwise the father shall share two-thirds with the other heirs.

19. If the deceased has brothers and sisters, the share of the mother has been reduced from one-third to one-sixth. This reduced one-sixth will be added to the father's share, for in that case father's responsibilities are increased. It should be noted that the brothers and sisters of the deceased are not entitled to any share if the parents are alive.

20. The mention of the fulfilment of the will precedes the payment of the debt, for every deceased person may not owe a debt, but he must make his will. As regards the enforcement of the law, the consensus of opinion of the whole Muslim Community is that the payment of debt must have priority over the fulfilment of the will. That is, the debt, if any, must be paid first and then the terms of the will should be enforced and after this the inheritance should be divided. In E. N. 182 of Al-Baqarah, it has been stated that one has the right to bequeath by will one-third of the whole property. This has been permitted to enable a person to leave for a deserving relative or relatives, who are not entitled to inheritance, a part of the property. For instance, if there is an orphan grandson or a grand-daughter, the widow of a son or an indigent brother or sister, etc. etc., he may leave a part of the inheritance for such a one by means of his will. One is even allowed to leave by will a share for any deserving person or for public service. In short, the law regulates the distribution of two-thirds (or a little more) of one's inheritance and gives option for the disposal of the remaining (about one-third) by will to suit the special circumstances of one's own family, (which obviously vary in the case of each individual). At the same time provision has been made to redress any wrong done by a will to the heirs in any way. The members of the family may rectify that wrong by mutual consent or take the case to the Muslim judge for redress.

21. This is the answer to all those foolish people who do not understand the wisdom of the Divine Law of inheritance, and in their folly propose amendments to it in order to make up for "the deficiency" in the Law.

22. In case the deceased leaves behind children, his wife or wives will be entitled to only one-eighth of the inheritance, and if he dies childless she or they will be entitled to one-fourth of the whole and

[Contd. on p. 104



حُدُودَهُ يُدْخِلُهُ نَارًا خَالِدًا فِيهَا وَمَا لَهُ عَذَابٌ مُّهِينٌ ﴿١٣﴾ وَالَّذِي يَأْتِيَنَّ  
 الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا  
 فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّهِنَّ الْمَوْتَ أَوْ يُجْعَلَ اللَّهُ لَهُنَّ  
 سَبِيلًا ﴿١٤﴾ وَالَّذِينَ يَأْتِيْنَهَا مِنْكُمْ فَادْزُؤْهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا  
 عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٥﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ  
 السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَ  
 كَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٦﴾ وَ لَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ  
 إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الشَّنَّ وَلَا الَّذِينَ يَمُوتُونَ وَ  
 هُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ  
 لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِيَتَذَهَبْنَ بِبَعْضِ مَا آتَيْتُمُوهُنَّ  
 إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ  
 فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَ يُجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٨﴾ وَإِنْ أَرَدْتُمْ  
 اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ لَّوْ اتَيْتُمْ أَحَدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا  
 مِنْهُ شَيْئًا تَأْخُذُونَهُ بُهْتَانًا وَإِشْمًا مُّبِينًا ﴿١٩﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ  
 أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَ أَخَذْنَ مِنْكُمْ مِّيثَاقًا غَلِيظًا ﴿٢٠﴾ وَلَا تَنْكِحُوا  
 مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا  
 وَسَاءَ سَبِيلًا ﴿٢١﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ  
 وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَ  
 أَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهُتِ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ

And whoso disobeys Allah and His Messenger and transgresses the limits prescribed by Him, Allah will cast him into the Fire wherein he shall abide for ever, and shall have disgraceful chastisement.<sup>25a</sup> 14

If any of your women be guilty of indecency, call for four witnesses from among yourselves to testify against them. If they give evidence and prove the guilt, then confine them to their houses until death comes to them or Allah opens some other way out for them. And punish the two of you who commit this crime; then if they both repent and reform themselves, leave them alone, for Allah is generous in accepting repentance, and merciful in forgiving sins.<sup>26</sup> 15-16

However, note it well that Allah's acceptance of repentance is for those people only, who commit an evil in ignorance, and then repent of it soon after this. Allah kindly again turns to such people, for Allah is All-Knowing, All-Wise. But there is no repentance for those people who persist in their evil deeds until the dying hour comes to anyone of them; then he says, "Now I repent." Nor is repentance for them who die as unbelievers; for such people, We have prepared a painful torment.<sup>27</sup> 17-18

O Believers, it is not lawful for you to become the heirs of widows by force:<sup>28</sup> nor is it lawful that you should treat your wives harshly in order to deprive them of a part of the dowry you have given them. However (you have the right to treat them harshly), if they are guilty of adultery.<sup>29</sup> You should live with them in an honourable manner, even if you dislike them; it is possible that Allah may bring much good to you through that very thing you dislike.<sup>30</sup> And if you make up your mind to marry another wife in place of the one you already have, do not take back anything out of what you have given her, even though it may have been a heap of wealth. Will you take it back by slander and gross injustice? And how is it proper for you to take it, when both of you have enjoyed conjugal happiness and she received from you a solemn pledge of union?<sup>31</sup> 19-21

And do not marry at all those women whom your father had married—though what has happened in the 22

past is excepted.<sup>32</sup> This is an indecent and abominable thing and an evil practice.<sup>33</sup>

*Contd. from p. 101]*

this one-fourth or one-eighth will be divided equally among all of them.

23. If there be any other heirs, they shall get share out of the remaining  $\frac{5}{6}$  or  $\frac{2}{3}$ , as the case may be ; otherwise the deceased has the right to make his will about the whole of the remaining  $\frac{5}{6}$  or  $\frac{2}{3}$ .

All the commentators are agreed that in this verse brothers and sisters refer to half-brothers and half-sisters from the side of the mother alone. The rule of inheritance about real brothers and real sisters and half-brothers and half-sisters from the side of the father is given at the end of the Sūrah.

24. The will shall be considered as injurious if it affects adversely the rights of the lawful heirs and the debt will be injurious if the testator acknowledges a debt that he has not actually taken or plays some trick to deprive the rightful heirs of their due shares. Such a thing has been declared as one of the most heinous sins according to a Tradition. Another Tradition of the Holy Prophet says, "There may be a person, who, throughout his whole life, does deeds that deserve Paradise, but who on the eve of his death makes an injurious will and thus in the end he does an act that deserves Hell." Though such an injury is a heinous sin in any case, the warning has specially been given about it in connection with a person who has neither children nor parents to inherit his property. This is because such a one is more prone to squander his property in order to deprive comparatively distant relatives.

25. The attribute of Allah, that He is All-Knowing, has been mentioned here for two reasons. First, it is to warn the people that none can escape the consequences of a breach of His Law, for, He has knowledge of everything. Second, it is to convince people that the shares of inheritance appointed by Allah are absolutely right, for Allah knows better than they in what lies their good. The other attribute that He is Lenient has been mentioned to show that the Laws of Allah are not harsh but they are so lenient that they do not put people to hardship.

25a. This stern warning has been given to save people from the eternal torture of Hell, which they will suffer if they change the law of inheritance or break other legal limits prescribed by Allah. It is a pity that the Muslims changed and broke the Law of Allah with the same impudence that was shown by the Jews. The transgressions against this law of inheritance are an open rebellion against Allah. They deprive women of their share of inheritance ; they discard the Law of Allah and adopt the Law of primo-geniture or of joint family



system instead: whenever it suits their whims and interests they make the share of the male and the female equal in order to rectify the Law of Allah. The latest rebellion against the Law is that some Muslim States have followed the West and imposed "Death Duties". This clearly shows that the state is also a heir whom Allah had forgotten to include among the other heirs. As a matter of fact, the state is entitled to an inheritance only if the deceased leaves behind an unclaimed property or himself allots a portion of it to the state by his will.

26. In these two verses (15-16), punishment for fornication was prescribed for the first time in Islam. According to verse 15, the guilty women were to be kept in confinement till further order, and according to v. 16 both the male and the female guilty of fornication were to be punished, that is rebuked, disgraced, beaten, etc. Afterwards this punishment was altered by v. 2 of Sūrah Nūr (XXIV). Now both the male and the female are to be scourged with one hundred stripes each.

This gradual enforcement of the criminal law was based on sound practical wisdom. At that time the Arabs were not accustomed to live under a settled government with a regular system of law and judiciary. Therefore it might have been unwise and too much for them, if the Islamic State had imposed on them its complete system of criminal laws all at once. That is why at first the sort of punishment contained in these two verses was enforced and then gradually stricter punishments were prescribed for fornication, theft, slander, etc., and finally that complete system of law was evolved which was in force during the time of the Holy Prophet and his rightly guided successors.

The seeming difference in these two verses has misled commentator Suddī to the conclusion that v. 15 prescribed the punishment for married women and verse 16 for unmarried men and women. Obviously, this flimsy commentary is not supported by any sound argument. Likewise, the commentary of Abū Muslim Iṣfahānī that verse 15 is about the un-natural crime between two females and verse 16 about the un-natural crime between two males is also wrong. The Qurān is concerned only with the fundamental principles of law and morality; therefore it only discusses those problems which are confronted in normal life and does not concern itself with the ones that are met with under abnormal circumstances. These latter problems are left for the people to decide as they arise. That is why, when after the death of the Holy Prophet, the case of un-natural crime between two males was brought before the Companions, none of them turned to these verses for its decision.

27. The Arabic word توبه (taubah) means 'to turn back' and 'to turn to'. When a person feels sorry for his sin and turns back from

[Contd. on p. 109]

مِنْ نِسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ

وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَبَعْتُمْ بِهِ مِنْهُنَّ فَاتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنَ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۗ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۗ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۗ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۗ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا ۝ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۗ وَخَلَقَ الْإِنْسَانَ ضَعِيفًا ۝ يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۗ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۗ وَكَانَ ذَلِكَ

Forbidden to you are your mothers,<sup>34</sup> daughters,<sup>35</sup> 23-24  
 sisters,<sup>36</sup> paternal aunts, maternal aunts, brother's daughters  
 sister's daughters,<sup>37</sup> your foster mothers who have given a  
 suckle to you, your fosters sisters,<sup>38</sup> who have taken suckle  
 with you, the mothers of your wives,<sup>39</sup> the daughters of your  
 wives whom you have brought up,<sup>40</sup> the daughters of those  
 wives with whom you have had conjugal relations, but not  
 of those wives with whom you have had no conjugal  
 relations, and it is not sinful for you to marry their daughters  
 (after having divorced them);—and also forbidden to you  
 are wives of your sons who are from your loins,<sup>41</sup> and it  
 is unlawful for you to keep two real sisters as wives at one  
 and the same time,<sup>42</sup> though what happened in the past  
 is excepted, for Allah is indeed Forgiving, Merciful.<sup>43</sup>  
 And forbidden to you are the wedded wives of other  
 people except those who have fallen in your hands (as  
 prisoners of war<sup>44</sup>): this is the Law of Allah that has been  
 prescribed for you.

With the exception of the above, it has been made 24-25  
 lawful for you to seek in marriage with your wealth any  
 other women provided that you keep them in wedlock and  
 not in licentiousness. Then you should pay them their  
 dowries as an obligation for the enjoyment of conjugal  
 relations with them. However, there is no harm if a  
 compromise is made in the dower by mutual consent after  
 an agreement about it; Allah is All-Knowing, All-Wise.  
 Whoso cannot afford to marry free Muslim women, should  
 marry one of the Muslim slave girls in your possession;  
 Allah has full knowledge of your Faith. You all belong to  
 one and the same community;<sup>45</sup> therefore you may marry  
 them with the permission of their guardians and give them  
 their fair dowries so that they may live a decent life in  
 wedlock and not in licentiousness nor may have secret  
 illicit relations. Then if they are guilty of indecency, after  
 they have been fortified by wedlock, they shall be given  
 half the punishment prescribed for free women.<sup>46</sup> This  
 concession<sup>47</sup> has been made for those of you who might  
 apprehend a moral lapse without marriage, but it is better  
 for you to practise self-restraint, and Allah is Forgiving



and Merciful.

26-28 Allah desires to make clear to you and guide you to the ways that were followed by the righteous people before you, and to turn to you mercifully; for He is All-Knowing, All-Wise.<sup>48</sup> Yes, Allah desires to turn to you mercifully, but those who follow their lusts, want that you should swerve far away from the right path.<sup>49</sup> Allah wills to make your restrictions light, for Man has been created weak by nature.

29-30 O Believers, do not devour one another's property by unlawful ways; (instead of this) do business with mutual consent.<sup>50</sup> And do not kill yourselves;<sup>51</sup> believe it that Allah is compassionate to you.<sup>52</sup> We shall throw into the Fire the one who commits such acts of aggression and injustice; and this is very easy for Allah.

*Contd. from p. 105]*

it, he may be likened to a runaway slave who comes back to his master. This is his *taubah*. When the master accepts his repentance, he turns to him kindly and forgives him. In Arabic this is his *taubah* to his servant. In this verse Allah has stated these two aspects of *taubah*. He says, "I turn only to those servants of Mine, who, if they commit some un-intentional sin through ignorance, turn to Me for forgiveness as soon as they realise their folly. For such repentance, the door of My forgiveness is ever open. It is, however, not so for those who persist in sin throughout their lives without the least fear of Allah and when death confronts them offer repentance. The Holy Prophet says that Allah accepts the repentance of a person only up to the time, when there appears no sign of death. It is obvious that after the time of test has expired, no chance is left for him to turn back from sin. Likewise, if a person is dying as a disbeliever and seeing with his own eyes the other world, contrary to his expectations, the question of his repentance does not arise at all.

28. This means that the widows of the deceased should not be regarded as a part of their inheritance. After the death of the husband, his widow is quite free to live wherever she likes and to marry whomever she chooses after the expiry of her term.

29. That is, "You may hurt them for immoral conduct but not for grabbing their wealth."

30. If the wife is not beautiful or has some other shortcoming that might not be to the husband's liking, it does not mean that he should make up his mind to get rid of her at once without any further consideration. He should behave coolly and patiently. She may have some other redeeming qualities that may be more conducive to a

happy married life than beautiful looks. It is just possible that the discovery of those qualities might change his repulsion at first sight into attraction. In the same way, sometimes it so happens that in the beginning of married life, the husband takes a dislike to something in the wife and feels a repulsion towards her but if he is patient with her and lets her show her better side fully, he himself realizes that her good qualities more than compensate for her shortcomings. Therefore it is not right for the husband to cut off his relations with his wife without a great deal of thinking. Divorce is the very last thing to which one may resort as a necessary social surgery and that, too, only when it becomes absolutely inevitable. The Holy Prophet says that of all the lawful things, divorce is the most reprehensible thing in the sight of Allah. In another Tradition, he admonishes, "Enter into marriage and divorce not, for Allah does not approve of such men and women as divorce and marry for mere sexual enjoyment."

31. "Solemn pledge" is the marriage bond on the guarantee of which a woman gives herself up to a man. Therefore if the man breaks that pledge of his own accord, he has no right to get back what he gave her as dower at the time of making that pledge. (Please see E. N. 251, Al-Baqarah, also).

32. While making unlawful the wrong ways of 'ignorance', the Holy Qurān usually ends the instructions with such words as these: though what has happened in the past is excepted. It has two meanings in view. First, no action will be taken in regard to those wrong things that one did in ignorance, provided that one mended one's ways and gave up those wrong things in future, after the receipt of a particular Commandment. Second, those words meant to give reassurance that the new instructions had no retrospective effect. For instance, if a person had married his step-mother before it was declared to be unlawful, according to these words, the offspring of all such previous marriages did not automatically become illegitimate by this newly declared prohibition so as to deprive them of their share of inheritance. Likewise if some form of trade had been made un-lawful, it did not mean that all the previous transactions in that form had become null and void, and that one would have to return all the wealth earned in that way or that it had become completely unlawful.

33. According to the Islamic law, it is a criminal offence and is within the jurisdiction of the police. Some Traditions related in Abū-Da'ūd, Nisā'i and Musnad-i-Aḥmad are to the effect that the Holy Prophet confiscated their properties and sentenced to death those who married their step-mothers. According to another Tradition, related by Ibn-i-Mājah from Ibn-i-'Abbās, the Holy Prophet enunciated this fundamental law: Anyone who commits fornication with any of the forbidden relations should be put to death. The experts on Muslim law, however, differ in regard to this matter. While Imām Aḥmad is of the opinion that such a criminal should be put to death and his property



confiscated, Imām Abū Ḥanīfah, Imām Mālik and Imām Shāfi'i are of the opinion that if a person commits fornication with anyone of the prohibited relations, he should be punished for the offence of fornication and if he marries such a one, he should be given an exemplary punishment for this heinous sin.

34. This prohibition applies both to the real mother and to the step-mother and both are unlawful. It also applies to the mother of the father and to the mother of the mother. Experts have differed as to whether the woman with whom one's father has had illicit relations is unlawful or not for the son. Some of those who consider it unlawful are of the opinion that even that woman whom the father touches lustfully with his hand becomes unlawful for the son. There has also been a difference of opinion as to whether that woman with whom the son has had an illicit relation is unlawful for the father and whether that man with whom the daughter has had illicit relation becomes unlawful for her mother and *vice versa* . . . . There have been lengthy controversies concerning the legal niceties of this matter, but a little thinking will show that the existence of such things in any form in a good society cannot bode well for it. Divine Law cannot, therefore, tolerate any kind of hair splitting to make it lawful. This is because these fine distinctions would create jealousy which is bound to disintegrate the family, on which depends the welfare of the whole society. This is supported by the following two Traditions of the Holy Prophet :

(1) "The mother and the daughter of the woman become unlawful for the man who cast a look at her sexual organ."

(2) "God does not like even to look at a man who casts a gaze at the sexual organ of the mother and of her daughter."

35. The prohibition about daughter also applies to the daughter of the son and the daughter of the daughter. There is, however, a difference of opinion in regard to a girl born of an illicit relationship. Imām Abū Ḥanīfah, Imām Mālik and Imām Aḥmad-bin-Ḥanbal are of the opinion that she is unlawful like the lawful daughter but Imām Shāfi'i does not consider an illegitimate daughter unlawful. But the very idea is repugnant that one may marry the girl about whom one has the knowledge that she is of his own seed.

36. This applies to the real sister as well as to the foster sisters from the father's and mother's side.

37. All these relations are prohibited, irrespective of whether they are real or step from the father's side or from the mother's side. The sister of the father or mother, whether real or foster, is unlawful for the son. Similarly the daughters of the brothers and sisters whether they are real or step are unlawful for a person like his own real daughter.

38. The consensus of opinion is that the woman who suckled a boy or a girl should be treated as the real mother and her husband



as the real father with regard to this prohibition. All those relations that have been made unlawful in respect of the real mother and real father are also prohibited in respect of the foster mother who has suckled and in respect of her husband. This is based on a Tradition of the Holy Prophet to this effect: "Suckling makes unlawful what blood makes unlawful." There is, however, a difference of opinion as to the minimum quantity of milk that is suckled. According to Imām Abū Ḥanīfah and Imām Mālik, if the child suckles milk equal to that minimum quantity that breaks fast, the woman shall be treated as its real mother for marriage relations. But Imām Aḥmad is of the opinion that the prohibition shall take place if the child suckles the woman at least three times and according to Imām Shāfi'ī at least five times. There is also a difference of opinion as to the age of the child at the time of suckling that brings prohibition. Below are given the opinions of the experts in law :

(1) Ḥaḍrat Umm-i-Salmah, Ibn-i-'Abbās, Zuhri, Ḥasan Baṣri, Qatādah, 'Ikrimah, and Auzā'ī are of the opinion that if the child is suckled during the period when it has not yet been weaned and it lives on suckling, the prohibition shall be effective ; but if it is suckled after it has been weaned, it will not apply ; for this is like drinking water. There is also a saying of Ḥaḍrat 'Ali to the same effect.

(2) 'Umar, Ibn-i-Mas'ūd, Abū Hurairah and Ibn-i-'Umar (Allah be pleased with them) are of the opinion that the prohibition will be effective if the child suckled at any time up to the age of two. Imām Shāfi'ī, Imām Aḥmad, Imām Abū Yūsuf, Imām Muḥammad and Sufyān Thaurī also agree to this. There is also a saying of Imām Abū Ḥanīfah to the same effect. Imām Mālik also agrees to this, but he says that the prohibition shall apply even if a month or so exceeds the time limit of two years.

(3) According to an authentic saying of Imām Abū Ḥanīfah, the prohibition shall apply if the child is suckled during the suckling period, that is, 'up to the age of two years and a half.'

(4) Ḥaḍrat 'Ā'ishah is of the opinion that the prohibition shall apply, if one is suckled at any time whatsoever, irrespective of age. An authentic saying of Ḥaḍrat 'Ali also supports the same and 'Urwah-bin-Zubair, 'Atā, Laith-bin-Sa'ad and Ibn-i-Ḥazm have adopted the same opinion.

39. There is a difference of opinion as to whether the mere *nikah* (marriage ceremony) with a woman makes her mother unlawful or not. Imām Abū Ḥanīfah, Mālik, Aḥmad and Shāfi'ī are of the opinion that this alone makes her mother unlawful but Ḥaḍrat 'Ali is of the opinion that if one has not had any conjugal relation with her, her mother shall not become unlawful for him.

40. The wife's daughter is unlawful in any case, whether she has been brought up in the house of the husband or not. Allah has used these words to show the great delicacy of the relation. There

is almost a consensus of opinion that the daughter of the wife is unlawful whether one has brought her up or not.

41. The significance of "who are from your loins" is that the widows or the divorced wives of those whom one has adopted as sons are not unlawful. The prohibition applies only to the wives of the sons who are of one's own seed. Likewise the wives of the grandsons are also unlawful.

42. Likewise it is unlawful to keep the aunt and her real niece as wives at one and the same time. The principle is that no two women who would have been unlawful for each other if one of them had been a man should be kept as wives at one and the same time.

43. That is, "No action will be taken for the transgression committed during the days of 'ignorance', by keeping two sisters as wives at one and the same time." (Please see E. N. 38 also). However, one shall have to divorce one of the two sisters thus married during the time of un-belief after one had become a Muslim.

44. That is, "Those women, who become prisoners of war, while their husbands are left behind in the War Zone, are not unlawful because their marriage ties have been broken by the fact that they have come into the Islamic Zone. It is lawful to marry such women and make them wives, and it is also lawful for those, in whose possession they are, to have sexual relations with them. There was, however, a difference of opinion as to whether such a woman is lawful, if her husband has also been taken as a prisoner along with her. Imām Abū Ḥanīfah and those of his way of thinking are of the opinion that the marriage tie of such a pair should remain intact but Imām Mālik and Shāfi'ī are of the opinion that it should be broken."

As there exist many misunderstandings in the minds of the people concerning the slave-girls taken as prisoners of war, the following should be carefully studied :

(1) It is not lawful for a soldier to have conjugal relations with a prisoner of war as soon as she falls into his hands. The Islamic Law requires that all such women should be handed over to the government, which has the right to set them free or to exchange them with the Muslim prisoners in the hands of the enemy or distribute them among the soldiers. It is lawful for a soldier to cohabit only with that woman who has been formally given to him by the government.

(2) Even then, he shall have to wait for one monthly course before he can cohabit with her in order to ensure whether she is pregnant or not; otherwise it shall be unlawful to cohabit with her before delivery.

(3) It does not matter whether the female prisoner of war belongs to the people of the Book or not. Whatever her religion, she becomes lawful for the man to whom she has been given.

(4) None but the one whom the slave girl is given has the right to "touch her." The offspring of such a woman from his seed shall be his lawful children and shall have the same legal rights as are given by the Divine Law to children from one's loins. After the birth of a child she cannot be sold as a slave girl and shall automatically become free after her master's death.

(5) If the master marries his slave girl with another man, he forfeits his conjugal rights over her, but retains other rights such as service from her.

(6) The maximum limit of four has not been prescribed for slave girls as in the case of wives for the simple reason that the number of female prisoners of war is unpredictable. The lack of limit does by no means provide a license for the well-to-do people to buy any number of slave girls for licentious purposes.

(7) The proprietary rights over a slave male or female as given to a person by the government are transferable like all other legal proprietary rights.

(8) The handing over of the proprietary rights over a slave girl to a man formally by the government makes her as much lawful for him as the giving of the hand of a free woman to a man by her parents or guardian by means of *nikah* (marriage ceremony). Therefore there is no reason why a man who does not hold marriage in detestation should hold sexual intercourse with a slave girl in detestation.

(9) When once the government hands over the female prisoner of war to some one, it has no right whatever to take her back from him, just as the parent or guardian has no right after the woman is handed over to a man through *nikah*.

(10) It should also be noted well that if a military commander temporarily distributes female prisoners of war among the soldiers for sexual purposes, or permits them to have sexual relations for the time being, such an act shall be unlawful and there is absolutely no difference between this and fornication, and fornication is a crime according to the Islamic code. (For detailed discussion please refer to my books, *Tafhimāt II* and *Rasā'il-o-Masā'il I*).

45. That is, "The social differences among the people are merely relative; otherwise all the Muslims are equal. As a matter of fact, the thing that distinguishes one Muslim from another is the quality of his Faith, and that is not the monopoly of the higher ranks of the society. It is just possible that a Muslim slave girl may be higher in rank in regard to belief and morality than a free woman of high family.

46. It should be kept in view that in this section (vv. 24-25) the Arabic word "*muḥṣanāt*" has been used in two different senses, that is (1) "wedded wives", enjoying the protection of their husbands and (2) "free Muslim women" enjoying the protection of their families



even though they might not have been married. This is important, because the lack of differentiation between these two meanings has given rise to a superficial complication. The Kharijites and those other people who do not believe in the stoning of an adulterous woman have misused this verse (25) to prove their own point of view. They argue like this: In this verse, the punishment prescribed for an adulterous married slave girl is half of the punishment prescribed for a free "married" Muslim woman. If the punishment for an adulterous free married woman had been stoning her to death, it is clear that there could be no half of this for a guilty slave girl. This verse, therefore, is, according to them, a conclusive proof that the punishment of stoning does not exist in Islam.

The fallacy of the above argument becomes obvious, if one uses common sense in the application of the appropriate meaning of "*muḥṣanāt*." In the case of the guilty slave girl, it has been used in the sense of "married woman", enjoying the protection of the husband, as is plain from the subsequent clause, "after they have been fortified in wedlock". But in the case of the guilty Muslim woman, half of whose punishment is to be given, it means "free Muslim woman", enjoying the protection of her family, and does not mean a "free married Muslim woman", as has been misconceived by the opponents of the punishment of stoning.

As regards the lighter punishment for an adulterous slave girl than for a free Muslim woman, it is based on the fact that the latter enjoys double protection as compared with the former—the protection of the family (even though she be married). In contrast to a free woman, a slave girl does not enjoy any protection at all, if she is unmarried, and even her marriage does not make her position equal to that of an un-married free Muslim woman, for the latter enjoys the protection of her status, her family, her clan, etc. etc. On the other hand, a slave girl still remains, to some extent, under the bondage of slavery and has no protection of the family, clan, etc. etc. Therefore her punishment should be half of an un-married free woman and *not* half of a free married woman.

This also shows that the punishment of one hundred stripes, prescribed for a woman guilty of fornication in XXIV : 2, is for an un-married free Muslim woman, half of which has been prescribed for a slave married girl. It is obvious that an adulterous married free woman deserves capital punishment for this heinous crime because she enjoys the double protection of the family and of the husband, and that punishment is "stoning her to death." Though the Qurān does not explicitly mention the punishment of stoning her to death, it does indicate it in a subtle manner, which the Holy Prophet understood and enforced. And who else can understand the Qurān better?

47. The "concession" is to marry one of the slave girls with the

consent of her master.

48. The "ways" refer to all those instructions that have been given from the beginning of the Sūrah to this point, and to those already given in Al-Baqarah about cultural and social problems. Allah is telling the Believers that it is His bounty that He is taking them out of the ways of "ignorance" and guiding them to moral ways of good people that have always been followed by the Prophets of every age and their pious followers.

49. Those who intended to turn the Believers back from the Right Way to the ways of error were the hypocrites, the ignorant people of the old ways, and the Jews living in the suburbs of Al-Madīnah. The first two groups strongly disliked the changes that were being made to reform their centuries old prejudices, rites and customs. They were opposed to (a) the share of the daughters in inheritance; (b) the freedom of the widows from the restrictions placed on her by her husband's people, (c) the freedom of widows to marry the husbands of their liking after the expiry of the term, (d) the prohibition of the marriage of step-mother, and of two real sisters simultaneously. They were averse to the reform of the institution of adoption which abolished the share of the adopted sons in inheritance and removed the restriction on the marriage of their divorced wives or their widows with their adopted fathers. These and other similar reforms so upset the worshippers of the old traditions and customs that they cried themselves hoarse with protests against them. The mischief-mongers criticized bitterly the Holy Prophet and incited the people against his person and against his invitation. For instance, if there was a person who was born as a result of a marriage which had become unlawful by the application of the reformed laws, they would incite him by saying that he had been declared illegitimate by the Holy Prophet. Thus they were opposing the work of reform which was being carried out under Divine Guidance.

Then there were Jews who were engaged in vicious propaganda against this reformatory work which went against their self-made laws. They demanded that the Qurān should declare these laws to be the Divine laws, even though they had changed their very character and substance, by making fine and unnecessary distinctions, by introducing into it their own superstitious customs as laws, by imposing their own restrictions and hard conditions and making many lawful things unlawful. They, therefore, could not appreciate the simple rules and regulations that were being presented by the Qurān. That is why their rabbis, scribes and common people did not accept the Qurān to be the Book of Allah. They were so upset by its reformatory laws that they made each and every Commandment of the Qurān the target of their criticism and opposed and rejected it.

[Contd. on p. 118



عَلَى اللَّهِ يَسِيرًا ۗ إِنْ تَجْتَبُوا كِبِيرَ مَا تَتَّبِعُونَ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ  
 وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ۗ وَلَا تَتَّبِعُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ  
 عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِمَّا كَتَبْنَا ۗ وَاللِّسَاءِ نَصِيبٌ مِمَّا كَتَبْنَا  
 وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنْ اللَّهُ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۗ وَلِكُلِّ جَعَلْنَا  
 مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۗ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ  
 نَصِيبَهُمْ ۗ إِنْ اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۗ الرِّجَالُ قَوْمُونَ عَلَى  
 النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ ۗ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ  
 فَالصَّالِحَاتُ قُنُوتٌ حَفِظْتُ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ  
 فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۗ فَإِنْ أَطَعْنَكُمْ فَلَا  
 تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنْ اللَّهُ كَانَ عَلِيمًا كَبِيرًا ۗ وَإِنْ خِفْتُمْ شِقَاقَ  
 بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا ۗ إِنْ يُرِيدَا إِصْلَاحًا  
 يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنْ اللَّهُ كَانَ عَلِيمًا خَبِيرًا ۗ وَاعْبُدُوا اللَّهَ وَلَا  
 تُشْرِكُوا بِهِ شَيْئًا ۗ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
 وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ  
 ۗ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنْ اللَّهُ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فُجُورًا ۗ الَّذِينَ  
 يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ  
 ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۗ وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ  
 النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ الشَّيْطَانُ  
 لَهُ قَرِينًا فَسَاءَ قَرِينًا ۗ وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ



If you abstain from the heinous sins from which you are being forbidden, We will remit your trivial offences<sup>53</sup> and admit you to a place of honour. 31

And do not covet what Allah has given some of you more than others : the men shall have their due share according to what they have earned and the women shall have their share according to what they have earned. So pray to Allah for His bounty ; most surely, Allah has perfect knowledge of everything.<sup>54</sup> 32

We have appointed rightful heirs to the inheritance which is left by parents and relatives. As for those with whom you have made a pledge, do give them their share : most surely Allah is watching over everything.<sup>55</sup> 33

Men are the managers<sup>56</sup> of the affairs of women because Allah has made the one superior to the other<sup>57</sup> and because men spend of their wealth on women. Virtuous women are, therefore, obedient; they guard their rights carefully in their absence<sup>58</sup> under the care and watch of Allah. As for those women whose defiance you have cause to fear, admonish them and keep them apart from your beds and beat them.<sup>59</sup> Then, if they submit to you, do not look for excuses to punish them : note it well that there is Allah above you, Who is Supreme and Great. And if you fear a breach between spouses, appoint one arbiter from the relatives of the husband and one from the relatives of the wife. If the two<sup>60</sup> sides sincerely desire to set things right, Allah will create a way of reconciliation between them, for surely Allah knows everything and is aware of everything.<sup>61</sup> 34-35

And all of you should serve God and associate none with Him ; and show kindness and affection to your parents, and be kind to near relatives, and to orphans, and to the needy ; and be considerate to your neighbours—kinsmen and strangers—and to the companions at your side<sup>62</sup> and to the wayfarer and to the slaves in your possession. Believe it that Allah does not like such persons as are self-conceited and are niggardly and bid others to be niggardly, and conceal the bounty of Allah that He has bestowed upon them ;<sup>63</sup> 36-38

We have prepared a disgraceful chastisement for such ungrateful wretches. And Allah does not like those people who expend their wealth to show off to the people, for they do not believe sincerely in Allah and the Last Day. The fact is that whoso has Satan for a comrade has a very evil company.

*Contd. from p. 115 ]*

For instance, the Jews considered the women utterly unclean during the menses period. They would not take the meals cooked by them nor drink water touched by their hands nor even sit on the same carpet with them. In short, they were practically made untouchables in their homes. As the Anṣār had also adopted the same customs when the Holy Prophet migrated to Al-Madīnah, they asked him about the monthly course. In answer to this question, v. 222 of Al-Baqarah was sent down, and the Holy Prophet introduced that during the monthly course cohabitation alone was prohibited and all other relations with the women would remain the same as before. At this, the Jews raised a great hue and cry, saying, "This man is bent upon opposing us in everything and making lawful what is unlawful with us and unlawful what is lawful with us."

50. "Unlawful ways" include all the wrong ways that are against the Islamic law and principles and are false and immoral.

"Business" comprises all those transactions that are carried through for profit, benefit etc., as in trade, commerce, industry etc., by which one satisfies the needs of another who pays for the service rendered.

"Mutual consent" implies that those transactions should be carried out by mutual agreement and not by coercion or fraud. For instance, although apparently there is a mutual agreement in interest and bribery, yet it is obvious that the needy party is compelled by circumstances to agree to such transactions. In gambling, each participant is deluded by the false hope of "winning". Neither would agree to gamble if he knew that he would lose. The same is true of every case of transaction which involves fraud. The defrauded party agrees under the misunderstanding that there is no fraud in it. If he knew that he was being deceived, he would never agree to this.

51. "Do not kill yourselves" may be an ending to the preceding sentence or may, in itself, be an independent sentence. In the first case, it would mean that the one who devours unlawfully the property of others, does in fact lead himself to his own destruction, for such an evil deed ruins the social order to such an extent that ultimately he himself cannot escape its evil consequences, and in the Hereafter most surely he incurs severe punishment.

In the second case, it would mean, "Do not kill each other", or "Do not commit suicide". Allah has used such comprehensive words that in the context they occur, they imply all the three senses.

52. That is, Allah is your well-wisher and wishes you well: it is His compassion that He forbids you from such deeds as cause your ruin.

53. That is, "We are not narrow-minded and prejudiced, and We do not take Our servants to task for each and every trivial offence. But if you commit wicked and heinous sins, then you shall have to render an account of trivial offences as well."

Here it will be worth while to understand the basic differences between the 'heinous sins' and 'trivial offences'. As far as I have understood from a critical study of the Qurān and the *Sunnah* about this (and the correct and the right knowledge is with Allah) I have come to the conclusion that the following three things make a sin heinous :

(1) The violation of the rights of Allah or of parents or of other human beings or one's own rights. The wickedness of the sin increases in proportion to the sanctity of the right that is violated. That is why the Qurān calls a sin *dhulm* (iniquity) and declares *shirk* to be gross iniquity.

(2) A sin becomes heinous, if it is committed to defy the Divine Laws. This is because the offender deliberately, boldly and shamelessly discards the Commandments and Prohibitions of God and intentionally does that which Allah prohibits, merely for the sake of disobedience, and impudently does not do that which he has been commanded to do. The gravity of the sin increases in proportion to the impudence that is shown towards Allah in disobeying and discarding His Law. This is why the Qurān calls sin *fisq* (disobedience) and *ma'asiyat* (arrogance).

(3) The violation of those relations and the cutting off of those connections, on the unification and integrity of which depends the peace of human life, makes a sin heinous whether these relations are between man and Allah or between man and man. The gravity of the sin of violation or the cutting off of a connection increases in proportion to the importance of the relation, and to the security contained in it. For instance, fornication in its different forms is in itself a heinous sin, for it corrupts human society. But in some forms it becomes far more heinous than in others. The sin of adultery committed by a married man is far more heinous than that committed by an unmarried man. Likewise, adultery with a married woman is a far greater sin than fornication with an unmarried woman. In the same way, sexual intercourse with the womenfolk of a neighbour is far more heinous than with others and incest with mother, sister or daughter becomes the most heinous sin conceivable because of the security and sanctity the relation



provides. For the same reason the sin committed in the mosque is far more wicked than elsewhere. In the above instances, the difference in the gravity of the same sin is due to the difference in the nature of the sanctity of the relations and the security contained in them. This is why, sin is also called *fujūr* (violation of relations).

54. In this verse Allah has given a very important moral instruction, which, if observed, would bring peace in the troubled social life of today. Allah has taught people not to be covetous for and be envious of the possessions of others, for He has not, in His wisdom, created all people alike. But for this disparity life would have become dull.

As Allah has perfect knowledge of everything, He has created one beautiful, and another ugly. He has given to one a melodious voice and to another a harsh voice. He has made one of strong physique and another of weak constitution. He has endowed one with some good qualities of mind and body and another with other qualities. He has created one in straitened and another in opulent circumstances. He has provided one with ample resources and another with scanty ones. A little thinking will convince a person that the variety in human culture is due only to those very differences and distinctions which are based on wisdom and perfect knowledge. That is why chaos of one sort or the other results whenever people artificially try either to aggravate these differences and distinctions or to eliminate them totally. The human tendency to envy others because of their superiority in anything generates jealousy, cut-throat competition, enmity, class struggle and the like with the resulting consequences. One who suffers from such a mentality tries to grab unlawfully that which Allah has not given him through His bounty. In this verse Allah has advised the Muslims to avoid such a mentality and keep themselves free from envying others. One should, however, pray to Allah for His bounty, for He will bestow upon him whatever He considers proper for him, because He has perfect knowledge of everything.

As regards, "The men shall have their due share according to what they have earned", I am of the opinion that it means that women should not envy men and men should not envy women because of any superiority the one has over the other because of Allah's bounty. They should make full use of whatever has been given to them and rest assured that each one will get one's due share according to what one earns and of the same quality that one deserves.

55. Verse 33 abolished an old custom of the Arabs. They entered into agreements of friendship and brotherhood with each other and on the score of these were entitled to the inheritance of each other. Likewise a god-son became heir of his god-father. Here this custom of "ignorance" has been abolished, and it has been enjoined that the inheritance should be divided among the heirs according to the law

prescribed by Allah. They are, however, allowed to give to such people, during their lifetime, whatever they like.

56. The Arabic word *qavvām* or *qayyām* stands for a person who is responsible for the right conduct and safeguard and maintenance of the affairs of an individual or an institution or an organisation. Thus man is governor, director, protector and manager of the affairs of women.

57. Men are superior to women in the sense that they have been endowed with certain natural qualities and powers that have not been given to women or have been given in a less degree, and not in the sense that they are above them in honour and excellence. Man has been made *qavvām* (governor) of the family because of those natural qualities which he possesses, and woman has been made his dependent for her own safety and protection because of her natural drawbacks.

58. A tradition of the Holy Prophet is the best commentary on this. He said, "The best wife is the one who pleases you when you see her; who obeys your orders and who guards your property and her own honour when you are not at home."

In this connection, it is necessary to give a warning. Obedience to Allah is of far greater importance than obedience to the husband and has precedence over it. Therefore it is the duty of the wife to refuse to obey her husband, if and when he orders her to do a thing that is against the Commandment of Allah. In that case it shall be a sin to obey him. On the contrary, if the husband orders her not to observe a certain voluntary religious devotion, she must obey him, otherwise her devotion will not be accepted.

59. If the wife is defiant and does not obey her husband or does not guard his rights, three measures have been mentioned, but it does not mean that all the three are to be taken at one and the same time. Though these have been permitted, they are to be administered with a sense of proportion according to the nature and extent of the offence. If a mere light admonition proves effective, there is no need to resort to a severer step. As to a beating, the Holy Prophet allowed it very reluctantly and even then did not like it. But the fact is that there are certain women who do not mend their ways without a beating. In such a case, the Holy Prophet has instructed that she would not be beaten on the face or cruelly, or with anything which might leave a mark on the body.

60. "The two sides" refers both to the arbiters and the spouses. Reconciliation can be effected in every quarrel, if the parties concerned desire it and if the arbiters try to effect it sincerely and justly.

[Contd. on p. 124.]

انْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ۝۱۱۸ اِنَّ اللّٰهَ لَا يَظْلِمُ  
 مِثْقَالَ ذَرَّةٍ ۝۱۱۹ وَاِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ اَجْرًا عَظِيمًا ۝۱۲۰  
 فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلٰى هٰؤُلَاءِ شَهِيدًا ۝۱۲۱  
 يَوْمَئِذٍ يُّوَدُّ الَّذِيْنَ كَفَرُوْا وَعَصَوُا الرَّسُوْلَ لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ وَ  
 لَا يَكْتُمُوْنَ اللّٰهَ حَٰدِثًا ۝۱۲۲ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ  
 سُكْرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنْبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى  
 تَغْتَسِلُوْا ۝۱۲۳ وَاِنْ كُنْتُمْ مَّرْضٰى اَوْ عَلَى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِّنْكُمْ مِّنَ  
 الْغَايِبِ اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوْا مَاءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا  
 فَاْمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ۝۱۲۴ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ۝۱۲۵ اَلَمْ تَرَ  
 اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يَشْتَرُوْنَ الضَّلٰةَ وَيُرِيْدُوْنَ  
 اَنْ تَضِلُّوا السَّبِيْلَ ۝۱۲۶ وَاللّٰهُ اَعْلَمُ بِاَعْدَائِكُمْ ۝۱۲۷ وَكَفٰى بِاللّٰهِ وَلِيًّا ۝۱۲۸  
 وَكَفٰى بِاللّٰهِ نَصِيْرًا ۝۱۲۹ مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَوَاضِعِهَا  
 وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا وَاَسْمَعُ غَيْرَ مُسْمِعٍ وَّرٰحِنَا لِيَّا بِالسِّنِّيْتِهِمْ  
 وَطَعْنَا فِي الدِّيْنِ ۝۱۳۰ وَلَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا وَاَطَعْنَا وَاَسْمَعُ وَاَنْظُرْنَا  
 لَكَانَ خَيْرًا لَّهٖمْ وَاَقْوَمًا ۝۱۳۱ وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا  
 قَلِيْلًا ۝۱۳۲ يٰۤاَيُّهَا الَّذِيْنَ اُوْتُوْا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ  
 قَبْلِ اَنْ تُطِيْسَ وُجُوْهًا فَنُرِدَّهَا عَلٰى اَذْبَارِهَا اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا  
 اَصْحٰبَ السَّبْتِ ۝۱۳۳ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ۝۱۳۴ اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُشْرَكَ  
 بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۝۱۳۵ وَ مَنْ يُشْرِكْ بِاللّٰهِ فَقَدْ افْتَرٰى



Well, what harm would have come upon them, if they had believed in Allah and the Last Day and spent out of what Allah had given them? Had they done so, Allah would surely have had knowledge of their good deeds. Indeed Allah does not wrong anyone even by a jot: if one does a good deed, He doubles it, and then from Himself bestows a rich reward. Just imagine how they will fare, when We shall bring forward a witness from every community and raise you (O Muhammad), as a witness in regard to these people.<sup>64</sup> At that time, all those, who rejected the Messenger and disobeyed him, would wish the earth to split open and swallow them; for there they will not be able to hide anything from Allah. 39-42

O Believers! do not offer Prayer while you are intoxicated,<sup>65</sup> for Prayer should be offered only when you know what you are saying.<sup>66</sup> Likewise, do not offer Prayer, if you are "unclean"<sup>67</sup> until you take your bath, except when passing on the way:<sup>68</sup> and if you are sick or on a journey or if any one of you has relieved himself or you have touched<sup>69</sup> women and can find no water, then cleanse yourselves with pure dust by rubbing it on your face and hands;<sup>70</sup> no doubt Allah is Lenient and Forgiving. 43

Have you ever considered the case of those who have been given a portion of the scriptures?<sup>71</sup> They themselves purchase deviation and wish you, too, to go astray from the Right Way: Allah knows your enemies well and Allah suffices you for protection and for help. Some of those, who have become Jews,<sup>72</sup> pervert<sup>73</sup> words out of their context and twist their tongues in order to malign the true Faith and say "*sami'inā*<sup>74</sup> wa '*aşainā*" and, "*Isma'a ghaira musma'in*"<sup>75</sup> and "*Rā'inā*".<sup>76</sup> But, if they had said instead, "*Sami'inā wa aṭa'anā*," "*Isma'a*" and "*Undhurnā*," it would have been better for themselves and a more upright way. As Allah has cursed them for their disbelief, they are little disposed to believe. 44-46

O you, to whom the Book had been given! Believe in the Book We have sent down now, confirming the Book you already have with you;<sup>77</sup> believe in it before We distort faces and set them backwards, or lay Our curse on them 47-48

as We laid our curse on the Sabbath-breakers:<sup>78</sup> and remember that Allah's Command is surely carried into effect. *Shirk* is the only sin that Allah does not forgive,<sup>79</sup> and He forgives, whom-so-ever He pleases, other sins than this,<sup>80</sup> for who-so-ever associates any other partner with Allah, does indeed forge a big lie and commit the most heinous sin.

*Contd. from p. 121]*

61. In this verse, a plan has been put forward for settling disputes between husband and wife. An effort should be made to effect a reconciliation before resorting to a court of law or making the final breach. The plan is to appoint one arbiter from the family of each spouse for this purpose. The two should probe into the real cause or causes of the dispute and then try to find a way out of it. Of course, the relatives are best qualified for it, knowing as they do the true conditions of the spouses.

Allah has left it unanswered as to who should appoint the arbiters so that each spouse may appoint one arbiter from his or her relatives, if they desire to patch up their differences, or the leaders of the two families may take initiative and entrust the work of reconciliation to two arbiters or if the case goes to the court, it may appoint two arbiters before taking any action.

There is a difference of opinion regarding the powers of the arbiters. According to the Hanafī and the Shāfi'ī schools of thought, the arbiters are not authorised to pass any final decree but may recommend measures for reconciliation, which may be accepted or rejected by the spouses. Of course, if the spouses themselves authorise them to effect divorce or *khula'a* or take any other measure, then they shall be bound to accept their decision. Hasan Baṣrī, Qatādah and some other jurists are of the opinion that the arbiters are authorised to enforce reconciliation but not separation. Ibn-i-'Abbās, Sa'id bin Jubair, Ibrahīm Nakh'i, Sha'abī, Muhammad bin Sīrīn and some other jurists are of the opinion that the arbiters have full authority to enforce their decision about reconciliation or separation whichever they consider to be proper.

Caliph 'Uthmān and Caliph 'Alī used to authorise the arbiters appointed by them with full powers to effect reconciliation or separation as required by the circumstances. For instance, when the case of 'Aqīl, son of Abū Ṭālib, and his wife Fāṭimah, daughter of 'Utbah bin Rabī'ah, was brought in the court of Caliph 'Uthmān, he appointed as arbiter Ibn-i-'Abbās from the family of the husband and Mu'āviyah from the family of the wife and told them that they were authorised to cause separation between them, if required by circumstances. Likewise Caliph 'Alī appointed arbiters in a similar case and



authorised them to effect reconciliation between the spouses or separate them. This shows that the arbiters as such do not possess judicial powers, but if at the time of their appointment, the authority concerned empowers them with judicial powers, their decision shall be binding and enforced like other judicial decisions.

62. "Aṣṣāhib-i-bil-janb" used in the Arabic Text may imply an intimate friend and also a person who accompanies one at any time. For instance, he may happen to accompany one in the street or in the bus or in the railway train, etc. Even such a temporary neighbourhood requires a civilised and noble person to treat, as far as possible, the companion kindly, and scrupulously avoid giving him any sort of trouble.

63. "To conceal the bounty of Allah" is to live in a way as if Allah has not bestowed His bounty upon him. For instance, a rich person conceals Allah's bounty, if he lives below his standard and does neither spend money on his own person nor on the members of his family nor on the needy nor for any other good work. In short, his appearance would show him to be in very straitened circumstances. Obviously that is gross ingratitude to Allah.

A Tradition of the Holy Prophet says, "When Allah bestows His blessing on anyone, He likes that he should show it". That is, he should live the life of a well-to-do person and spend money on food, dress, furniture, etc., according to his means, and also should spend it in the way of Allah in order to show the blessing on him.

64. That is, the Prophet of every age will give evidence in the Court of Allah and say, "Lord, I duly delivered Your Message to my people and taught them the right way of life and the right mode of thought and practice which You taught me". Last of all, Prophet Muhammad (Allah's peace be upon him), will give witness regarding the people of his term. And the limit of the term of his prophethood, according to the Qurān, extends from the time of his appointment as a Messenger to the Last Day. (Please refer to E.N. 69, Āl-i-Imrān.)

65. This is the second Commandment about drinking. The first Commandment (v. 219, Al-Baqarah) was that drinking is an evil thing and Allah does not approve of it. Accordingly some of the Muslims began to refrain from it from that time. The majority of them, however, did not give it up and often offered Prayer in a state of intoxication and made blunders in their recitations. Probably, this second Commandment came in the beginning of 4 A.H. and prohibited the offering of Prayer while one was drunk. As a result of this, they changed the timings of their drinking so as not to clash with the timings of Prayers. Some time after this, the Commandment about total prohibition was sent down (vv. 90-91).

Incidentally, the word (سُكْر) *sukr* (state of intoxication) used in the Arabic Text implies that this Commandment prohibits not only



drinking but every kind of intoxicant. Moreover, though every intoxicating thing is in itself unlawful, the offence of intoxication is doubled and becomes more heinous, when Prayer is offered in such a state.

66. For the same reason, the Holy Prophet has instructed that when one feels sleepy, doses again and again during Prayer, he should give up his Prayer and go to sleep.

Some people argue from this verse that the Prayer of one, who does not know the meaning of its Arabic Text, is no Prayer at all. Apart from the fact that it is unnecessary hardship, the Arabic words of the Qurān do not support this version. The Qurān does not say, 'unless you understand its meaning' or 'unless you understand what you are saying' but it says 'unless you know what you are saying'. That is, one should be in his senses to know what he is uttering with his tongue lest he should recite, say, a poem, instead of the text of the Prayer.

67. The Arabic word (جنابت) *janābat* literally means distance and strangeness and the word (اجنبى) *ajnabi* (stranger) is from the same root. In the Islamic law it refers to that state of uncleanness that is caused by the emission of seed by sexual intercourse or in sleep because this makes a person stranger to cleanliness.

68. A section of the jurists and commentators, such as 'Abdullah bin Mas'ūd, Anas bin Mālik, Ḥasan Baṣrī and Ibrāhīm Nakh'ī, deduce from the words, "when passing on the way," that one should not enter a mosque in a state of "uncleanliness" except when one has to pass through it for some urgent piece of business. Another section of the jurists and commentators such as Ḥaḍrat 'Alī, Ibn-i-'Abbās and Sa'id bin Jubair conclude from this that if one becomes "unclean" when on a journey, one may cleanse oneself by wiping one's face and hands with pure dust, if water is not available. As regards entering a mosque in such a state of "uncleanliness", the latter section is of the opinion that one may sit in the mosque after performing his ablutions (*wuḍū*). But there is almost a consensus of opinion that if one becomes "unclean" on a journey and if water is not available, one may cleanse oneself with pure dust. However, the former section derives this opinion from the Traditions and the latter bases this concession on this part of verse 43.

69. There is a difference of opinion as to the implication of "if you have touched women." Ḥaḍrat 'Alī, Ibn-i-'Abbās, Abū Mūsā Ash'arī, Ubaiyy-ibn-i-Ka'ab, Sa'id bin Jubair, Ḥasan Baṣrī and many other jurists are of the opinion that here "have touched" means "have had" sexual intercourse". Imām Abū Ḥanīfah and those of his way of thinking and Imām Sufyān Thaurī have adopted the same interpretation. On the contrary, Ḥaḍrat 'Abdullah bin Mas'ūd and 'Abdullah bin 'Umar and (according to some traditions) Ḥaḍrat 'Umar were of the opinion that the word "touched" literally meant "touching with hand" and Imām Shāfi'ī adopted this version. Some jurists, such as

Imām Mālik, have adopted a middle course between the two ways mentioned above. They are of the opinion that if the touch between a man and a woman is of sexual nature, they shall have to perform their ablutions but if their bodies touch each other without any feeling of sensuality, there is nothing wrong in this.

70. *Tayammum* : It should be noted that if one has to perform ablutions or take a bath before offering one's Ṣalāt and water is not available, one is allowed to resort to *tayammum* ; or, if one is sick and there is a danger that the disease would increase, if one performs ablutions or takes a bath, one is allowed to resort to *tayammum* even if water is available.

Literally *tayammum* means "to turn to" ; that is, one should turn to pure dust when water is not available, or if its use is harmful. There is a difference of opinion concerning the method of the performance of *tayammum*. The majority of the jurists, such as Imām Abū Ḥanīfah, Imām Shafī'ī and Imām Mālik, prescribe that one should strike one's hands on pure dust and wipe one's face with them. Again one should strike one's hand and wipe one's hand up to the elbows with them. This method has been prescribed by some Companions of the Holy Prophet and their followers such as Ḥaḍrat 'Alī, 'Abdullah bin 'Umar, Ḥasan Baṣrī, Sha'abi and Salim bin 'Abdullah. But some jurists such as 'Atā, Mak-hūl, Auzā'ī and Aḥmad bin Ḥanbal consider it enough to strike one's hands only once on pure dust and wipe the face and the hands up to the wrists and not up to the elbows. The Ahl-i-Ḥadīth, in general, follow this method.

For the performance of *tayammum*, it is not essential to strike one's hands on pure earth : any dusty thing or dry piece of earth suffices for this purpose.

There are some people who object to this method of cleansing, saying, "One fails to understand how one is cleansed by striking one's hands on pure dust and wiping the face and hands up to the elbows with these." They are advised to look upon this method from the psychological point of view. *Tayammum* helps keep alive the feelings of cleansing oneself and of the sanctity of Prayer, even if one is not able to use water for a long time. Thus a Muslim will always keep in view the rules of purity and cleanliness prescribed by the Islamic Code and will scrupulously be mindful of his state of cleanliness and purity for the observance of Prayer.

71. At many places the Qurān says about the scholars of the people of the Book that 'they have been given a part of the knowledge of the Scripture.' These words have been used because they had actually lost a portion of their Scriptures and become strangers to the spirit and the real aim and object of the portion left with them. The only interest they took in these was confined to polemical controversies, minor details of Commandments and philosophical subtleties of creed. That is why they

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إِشْرًا عَظِيمًا ۗ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي مَن  
 يَشَاءُ وَلَا يُظْلِمُونَ فِتِيلًا ۗ أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى  
 بِهِ إِشْرًا مُّبِينًا ۗ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ  
 بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ  
 آمَنُوا سَبِيلًا ۗ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۗ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ  
 لَهُ نَصِيرًا ۗ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۗ  
 أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ  
 إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُم مَّلَكًا عَظِيمًا ۗ فَمِنْهُمْ مَّنْ آمَنَ  
 بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۗ وَكَفَى بِجَهَنَّمَ سَعِيرًا ۗ إِنَّ الَّذِينَ كَفَرُوا  
 بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۗ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا  
 غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ۗ وَالَّذِينَ آمَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ  
 خَالِدِينَ فِيهَا أَبَدًا ۗ لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۗ وَوَدْخِلْنَاهُمْ ظِلًّا  
 ظَلِيلًا ۗ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَوَدُّوا الْأَمْنَتِ إِلَىٰ أَهْلِهَا ۗ وَإِذَا حَكَمْتُمْ  
 بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ  
 كَانَ سَمِيعًا بَصِيرًا ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
 وَأُولِي الْأَمْرِ مِنْكُمْ ۗ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ  
 إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۗ  
 أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ



Have you also marked those who speak very highly of their own purity? However, Allah alone purifies whomever He pleases (and if they are not being purified), no injustice is being done to them in the least. Just behold! they do not hesitate to invent lies about Allah, and this sin alone suffices to show that they are manifest sinners. 49-50

Have you not observed those who have been given a portion of the Book? They believe in *jibt*<sup>81</sup> and *tāghūt*<sup>82</sup> and say of the disbelievers, "Even they are more rightly guided on the way<sup>83</sup> than the Believers." Such are the people whom Allah has cursed and you will find no helper to the one whom Allah curses. Have they any share in the Kingdom? If they had any, they would never have given even a farthing to anyone.<sup>84</sup> Or, are they jealous of others, because Allah has blessed them with His bounty?<sup>85</sup> If so, let them know that We did bestow the Book and Wisdom upon the descendants of Abraham and blessed them with the great kingdom.<sup>86</sup> But some of them believed in it and others turned away from it,<sup>87</sup> and the burning fire of Hell suffices for those who have turned away from it. Surely We will throw into the Fire those who have rejected Our Revelations; as often as their skins shall be consumed, We will replace them by other skins so that they may taste the torment in full, for Allah is All-Powerful and All-Wise to enforce His decrees. As for those, who have believed in Our revelations and done righteous deeds, We will admit them to Gardens underneath which canals flow, where they will abide for ever, where they will have pure spouses, and We will admit them into thick shades. 51-57

O Muslims, Allah enjoins you to give the trusts into the care of those persons who are worthy of trust and judge with justice,<sup>88</sup> when you judge between the people. Excellent is the counsel that Allah gives you, for Allah hears everything and sees everything. 58

O Believers, obey Allah and obey the Messenger and those entrusted with authority from among you. Then if there arises any dispute about anything, refer it to Allah and the Messenger,<sup>89</sup> if you truly believe in Allah and the Last Day. This is the only right way and will be best in regard to the end.<sup>90</sup> 59

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were ignorant of the true nature of religion and were void of its essence, though they were called "Divines" and "Rabbis" and were the acknowledged leaders of their community.

72. The words "who have become Jews" have been used to show that they were originally "Muslims" just as the community of every Prophet is Muslim. Then afterwards they had degenerated and become merely "Jews".

73. They were guilty of perversion in three ways: (1) They effected changes in the words of the Scriptures. (2) They distorted the meanings of the text with false interpretations. (3) They would go to the Holy Prophet and his Companions and afterwards make false reports of what they had heard there in order to create mischief against them by distortion. They would thus spread misunderstandings about Islam and pervert people from joining the Islamic Community.

74. That is, when the Commandments of Allah are recited to them, they say, (سمعنا) 'Sami'inā' (we have heard) and in a low voice (أطعنا) 'Aṣainā' (we have rejected), or they would pronounce (أطعنا) 'ata'anā' (we have obeyed) with such a twist of the tongue that it would sound (عصينا) 'Aṣainā'.

75. During their talk with the Holy Prophet, they would invite his attention, saying, "Isma'a" (please listen to us) and would add (غير مسمع) "Ghaira musma'in" which has several meanings. It may imply "You are such a respectable person that one cannot utter any word before you against your will", but it may also imply, "You are not worthy of this that one should say anything to you." Another meaning of this is, "May Allah make you deaf!"

76. For this please refer to E.N. 105, Al-Baqarah.

77. Please refer to E.N. 2, Āl-i-'Imrān.

78. Please refer to E.N.'s 82 and 83, Al-Baqarah.

79. The people of the Book have been admonished for being guilty of *shirk*, though they professed to believe in the Prophets and the revealed Books.

80. This does not mean that if one refrains from *shirk*, then he may freely indulge in other sins. This is merely to bring home to them the gravity of this heinous sin, which was regarded as a trivial thing. That is why the warning has been given that *shirk* is the most heinous of all sins; so much so that this is the only sin for which forgiveness is not possible.

The Jewish Rabbis were very particular in the observance of minor laws; nay, they spent most of their time in measuring those regulations which were not even explicitly mentioned in their Scriptures but were derived from them. On the other hand, they regarded *shirk* as a very trivial matter: they not only themselves were involved in it but they did not try to save their community from *shirk* and acts

of *shirk*. Accordingly, they did not consider that there was any wrong in entering into alliance with *mushrik* communities and helping them.

81. Literally, the Arabic word (جبت) *jibt* means an unreal, baseless and useless thing. In the Islamic terminology, sorcery, magic, divination, omen-taking and the like superstitious practices are called *jibt*. A Tradition of the Holy Prophet says, "Taking omens from the sounds of the birds and the footmarks of the animals and all other methods of divination are *jibt*." Thus *jibt* is the equivalent of superstition.

82. Please refer to E.N.'s 286 and 288, Al-Baqarah.

83. The Jewish Rabbis had gone so low in their opposition to Islam that they regarded the followers of the Holy Prophet as more mis-guided than even the Arab *mushriks*, and declared that the *mushriks* were more rightly-guided than the Muslims, though it was quite obvious to them that on one side there was the worship of One God without any tinge of *shirk*, and on the other, there was idolatry which had been thoroughly condemned in the Bible.

84. That is, "Do they possess any portion of Divine Authority that they are sitting in judgement on the case to decide who is rightly guided and who is not?" "If they had any part in it, they would never have given a farthing to anyone else" because they are so narrow-minded that they are not even ready to acknowledge the Truth.

It may also imply: Do they possess the kingdom of a country from which others are demanding a share, and they are finding it hard to part with it? What is being demanded of them is merely the acknowledgement of the Truth, and they are refusing even this on account of jealousy.

85. Here they are being rebuked for showing jealousy against the Holy Prophet and his followers because they were blessed with Allah's Bounty (Prophethood) for which they themselves were looking forward in spite of being unworthy of it. Instead of showing regret for their own unworthiness which caused the loss of the Bounty, they were showing resentment against the Holy Prophet who had by His Bounty brought about the greatest spiritual, moral and intellectual revolution in Arabia with its resulting leadership and greatness. It was their jealousy that was urging them to side with the *mushriks*, and to criticise the Muslims.

86. The Arabic word (ملك عظيم) "*mulk-i-'adhīm*", Great Kingdom, refers to the leadership and guidance of the world and to the superiority over other nations that is gained by putting into practice the Knowledge and Wisdom of the Divine Book.

87. It must be kept in mind that this is the answer to the jealous talk of the children of Israel. It is being brought home to them that they were showing jealousy against the Holy Prophet and his followers without any cause. This is the line of argument: "We promised to our Prophet Abraham that We would bestow the leadership of the world upon those of his descendants who would follow the



Book and the Wisdom sent down by Us. At first We sent down the Book and the Wisdom to you, who belong to one line of his descendants, but you proved incapable of this. Then We sent down the same to the children of Ismā'il, the second line of Abraham's descendants. They have accepted it, believed in it and put it into practice. Now answer for yourselves whether you have any ground of jealousy and resentment against the children of Ismā'il."

88. Here the Muslims have been fore-warned that they should avoid those evils in which the children of Israel were involved. Their basic error was that during their degeneration they entrusted the positions of trust to incompetent people. They began to entrust positions of responsibility and religious and political leadership to inefficient, incompetent, narrow-minded, immoral, dishonest and unjust people. As a result of this, the whole community had become corrupt. The Muslims are being cautioned against this evil and enjoined to entrust positions of responsibility to qualified and competent people of good moral character.

Another evil that was prevalent among the Jews was injustice. They had lost the very sense and spirit of justice and become utterly unjust, openly dishonest, and sinfully obdurate and would commit acts of gross injustice without any pangs of conscience. The Muslims were personally having a bitter experience of this. The Jews were siding with the idolatrous Quraish against the Believers in one God though the lives of the two clearly showed who "was more rightly guided." On the one side, they saw the pure life of the Holy Prophet and of his followers; on the other, the immoral lives of their enemies, who buried their daughters alive and married their step mothers and went round the Ka'abah in a naked state. Still these "people of the Book" preferred the idolatrous to the Believers and brazen-facedly declared that the former were more rightly guided than the latter. Allah warns the Believers against this sort of injustice and enjoins them to always say what is just and judge between the people with justice whether they be friends or foes.

89. This verse is the basis of the whole religious, cultural and political system of Islam and is the first and foremost article of the constitution of an Islamic State. The following fundamental principles have been permanently laid down in it :

(1) In the Islamic system, Allah who is the real Authority must be obeyed.

A Muslim is first of all the servant of Allah; all his other capacities come after this. Therefore a Muslim as an individual and the Muslims as a community owe their first loyalty to Allah and they must subordinate all other loyalties to this, for they are called upon to give their first allegiance to Allah. Allegiance and obedience to anyone else shall be acknowledged only if these are not opposed to the allegiance and obedience to Allah but are subordinate to the latter. All other allegiances that are opposed to this basic allegiance shall be broken

asunder. The Holy Prophet has explained the same thing in a Tradition : "There is no obedience to any of His creature in what involves disobedience to the Creator."

(2) The second fundamental principle of the Islamic system is allegiance and obedience to the Holy Prophet. This obedience is not inherent in Prophethood but is the only practical shape of obedience to Allah. A Messenger is to be obeyed because he is the only authentic means through which we can receive Commandments and instructions from Allah. Hence we can obey Allah only by obeying His Messenger, for no other way of obedience is genuine. As a corollary of this, the breach of allegiance to the Messenger shall be a rebellion against the Sovereign, Whom he represents. A Tradition explains the same thing : "Whoso obeys me, he obeys Allah and whoever disobeys me, he disobeys Allah." The same thing has also been explicitly stated in v. 80 of this Sūrah.

(3) After the first and the second allegiance, and subordinate to these, the Muslims owe allegiance to those invested with authority from among themselves. The Arabic word (اولى الامر) "ulilamr" (those invested with authority) is very comprehensive. It comprises all those persons who are in any way at the helm of the affairs of the Muslims—religious scholars, thinkers, political leaders, administrators, judges of law courts, tribal chiefs and the like. In short, all those, who are in any way invested with authority from among the Muslims, are to be obeyed, and it is not right to disturb the peace of the community life of the Muslims by entering into conflict with them, provided that (a) they are from among the Muslims and (b) they are obedient to Allah and His Messenger. These two conditions are a prerequisite for obedience to them, and have been explicitly laid down in the verse and have also been fully explained by the Holy Prophet. In support of this, some Traditions are cited below :

(a) "It is obligatory on a Muslim to listen to and obey orders of those invested with authority, whether he likes it or dislikes it, provided that it is not sinful. However, if he is ordered to do a sinful thing, he should neither listen to the rulers nor obey their orders." (Bukhārī, Muslim).

(b) "Obedience to anyone in a sinful thing is forbidden. Obedience is obligatory only in right things." (Bukhārī, Muslim).

(c) The Holy Prophet said, "There will be rulers over you who will practise right things as well as wrong things. (In such a case) whoso protests against the wrong things, he shall be absolved of the responsibility and whoso dislikes the wrong things, he also shall escape punishment. But whoso approves of and follows them, he shall incur punishment." The Companions asked, "Should we not fight against such rulers?" The Holy Prophet answered, "No, as long as they offer Ṣalāt." (Muslim)

[Contd. on p. 136



قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ  
 وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ۗ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى  
 مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنْفِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۗ  
 فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ ۗ إِنَّمَا قَدَّمَتِ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ۗ  
 يَا اللَّهُ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ۗ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا  
 فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا  
 بَلِيغًا ۗ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنَّهُمْ  
 إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ  
 لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ۗ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ  
 فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ  
 يُسَلِّمُوا تَسْلِيمًا ۗ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا  
 مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ ۗ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ  
 بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ۗ وَإِذَا لَاتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا  
 عَظِيمًا ۗ وَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَ  
 فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَ  
 الشُّهَدَاءِ وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَئِكَ رَفِيقًا ۗ ذَلِكَ الْفَضْلُ مِنَ  
 اللَّهِ ۗ وَكَفَى بِاللَّهِ عِلِيمًا ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا  
 ثِبَاتٍ أَوْ انفِرُوا جَمِيعًا ۗ وَإِنْ مِنْكُمْ لَسُنٌّ لَيَبْطِئَنَّ ۗ فَإِنْ أَصَابَتْكُمْ  
 مُصِيبَةٌ قَالِ قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِدًا ۗ وَلَئِنْ



O Prophet, have you not marked those who profess to believe in the Book that have been sent down to you and in the Books that had been sent down before you, and yet want to turn to *tāghūt* for the judgement of their cases though they have been bidden to reject *tāghūt*?<sup>91</sup>—Satan intends to lead them far astray from the right path. And when it is said to them, “Come to that thing which Allah has sent down and to the Messenger,” you see that the hypocrites show hesitation in coming to you.<sup>92</sup> But how do they behave when a disaster befalls them as a consequence of their own doings? They come to you with oath,<sup>93</sup> saying, “We swear by God that we only meant to promote the good and bring about a reconciliation between the parties.”—Allah knows what really is in their hearts: therefore show forbearance towards them and admonish them and give them a piece of advice that may go deep into their hearts. (Tell them) “Every Messenger whom We have sent must be obeyed because Allah has enjoined this.”<sup>94</sup> When they had wronged themselves, the best thing for them would have been to come to you and implore Allah’s pardon, and if the Messenger had also asked Allah’s forgiveness for them, most surely they would have found Allah Forgiving and Merciful. Nay, O Muhammad, by your Lord, they can never become Believers until they accept you as judge for the decision of the disputes between them, and then surrender to your decision with entire submission without feeling the least resentment in their hearts.<sup>95</sup>

(As for them), only a few of them would have acted upon it, if We had enjoined them, “Kill yourselves,” or “Leave your homes”<sup>96</sup> It would have been better for them and it would have made them firm<sup>97</sup> (in their Faith), if they had done what they were commanded to do, for We would have given them a great reward from Ourselves and shown them the straight path.<sup>98</sup> And who-so-ever obeys Allah and the Messenger, shall be with those whom Allah has blessed—the Prophets, the truthful and the martyrs and the righteous:<sup>99</sup> what excellent companions these are that one may get!<sup>100</sup> This is the real bounty which comes from Allah and Allah’s knowledge suffices to know the Reality.

O Believers, be always prepared for encounter,<sup>101</sup> and

advance in detachments or march in a body, as the occasion may require. Well, there are among you such as shirk fight ;<sup>102</sup> if a disaster befalls you, they say, "Allah has been very gracious to us that we did not accompany these people."

*Contd. from p. 133]*

That is, if they discard Ṣalāt, it will be a clear proof of their disobedience to Allah and His Messenger. Then it will be right to rise against them.

(d) The Holy Prophet said, "Your worst rulers are those whom you hate and who hate you and whom you curse and who curse you." The Companions asked, "O Prophet of God, should we not rise against such rulers?" The Holy Prophet answered, "No, as long as they establish Ṣalāt among you."

In this Tradition, the condition about Ṣalāt laid down in the preceding one, has been made all the more explicit. One might have inferred from (c) that even if they offered Ṣalāt in their individual capacities, no rising should be organised against them. But Tradition (d) explicitly lays down that the condition for obedience to those in authority is the establishment of the system of Ṣalāt by them in the Muslim Community. The rulers should not only themselves offer Ṣalāt regularly, but they should establish Ṣalāt in the system of government run by them. This is the minimum condition that makes a government Islamic in principle. If a government lacks this, it will mean that such a government has discarded Islam, and the Muslims will be justified in overthrowing it. This has also been stated in another tradition. "The Holy Prophet took a covenant from us regarding certain things. One of these was that we would not engage in dispute with those invested with authority unless we see in them clear signs of disbelief, which may provide us with a cogent reason to present before Allah." (Bukhārī. Muslim).

(4) The fourth thing that has been established as an absolute and permanent principle is that the Commandments of Allah and the *Sunnah* of His Messenger are the fundamentals of law and the final authority in the Islamic system. Hence if a dispute arises about any matter between any Muslims or between the rulers and the ruled, they should turn to the Qurān and the *Sunnah* for decision and they should, all of them, submit to it. Thus it is obvious that the essential element in the Islamic system that distinguishes it from un-Islamic systems is to acknowledge the Book of Allah and the *Sunnah* of His Messenger as final authority and to turn to these and to submit to their decisions in all the problems of life. Any system void of this is most surely an un-Islamic system.

Some people doubt the soundness of this principle. They say that it fails in practical life for the simple reason that there are many aspects of life (e.g., Local Self department, Railway department,



Postal department, etc. etc.,) for which there are no regulations at all in the Book of Allah and the *Sunnah* of His Messenger. How then are we to find the solution of the problems we meet with in such aspects of life as concern such departments? This doubt arises because they do not understand the fundamental principle of Islam. *Islam allows freedom of action in all those things about which the Book of Allah and the Sunnah of His Messenger are silent.* What distinguishes a Muslim from a non-Muslim is that the latter claims absolute freedom but the former considers himself to be the servant of Allah and uses only that amount of freedom which Islam allows him. The non-Muslims judge all matters in accordance with the rules and regulations made by themselves and do not believe that they stand in need of Divine Guidance. In contrast to this, Muslims, first of all, turn to Allah and His Messenger for guidance about everything and abide by their decision. But if they do not find any commandment therein about a certain thing, only then they are free to act in a manner they consider to be right. The very fact that the Law is silent about a certain thing, is a proof that it allows freedom of action in that particular matter.

90. In the first part of this verse, the Qurān enunciates the four fundamental principles of the Islamic Constitution, and in the second part teaches the wisdom that underlies them. The Muslims have been enjoined to follow the four fundamental principles if they are true Believers; otherwise their profession of Islam will become doubtful. Then they have been taught to build their system of life on these because therein lies their welfare; for this alone can keep them on the right path in this world and lead them to a happy life in the Hereafter.

It should also be noted that this piece of advice follows the critical review of the moral and religious condition of the Jews and warns the Muslims in a subtle manner to learn a lesson from their deplorable condition. It is this: Whenever a community flings the Book of Allah and the guidance of His Messenger behind its back and follows such leaders as are disobedient to Allah and His Messenger, and blindly obeys its rulers and religious leaders without demanding the authority of the Book and the *Sunnah*, it can never escape those evils in which the children of Israel were involved.

91. In this verse, *ṭāghūt* stands for the authority that makes decisions in accordance with laws other than Divine. It also implies that system of judiciary which acknowledges neither Allah as the Supreme Sovereign nor His Book as the final authority. Hence, this verse clearly shows that it is against the demands of one's Faith to take one's case for decision to a law court which by its nature is that of *ṭāghūt*. Belief in Allah and His Book makes it obligatory on the Believer that he should refuse to acknowledge such a court as lawful. According to the Qurān, belief in Allah demands disbelief in *ṭāghūt*: therefore to acknowledge both at one and the same time is hypocrisy itself.



92. This shows that the hypocrites used to bring only such cases before the Holy Prophet as were likely to be decided in their favour, but would refrain from bringing such cases, which they feared, would be decided against them. The same is true of the hypocrites of today: they are ever ready to submit to the decisions of the Islamic Law if and whenever it goes in their favour; otherwise they resort to any custom, any law and any law court which, they expect, will ensure their interests.

93. Probably it means that when their hypocritical deeds are exposed and they fear that action will be taken against them, they take oaths to assure the Believers of their innocence.

94. It clearly defines the position of the Messenger: The Messenger does not come from Allah merely for this purpose that people should simply acknowledge him as a Prophet and then go on obeying anyone they like. The Messenger is sent with the sole object that the way of life brought by him should be followed, and other ways discarded and that only those Commandments should be obeyed which he brings from Allah and leaves aside all others. If anyone does not acknowledge the Messenger in the above sense, it is meaningless to acknowledge him as a Messenger.

95. The Commandment contained in verse 65 was not meant to be confined to the lifetime of the Holy Prophet but it was to hold good up to the Last Day. The way of life taught by the Holy Prophet under the guidance of God and the rules and regulations practised and taught by him shall remain the final authority for ever. The acknowledgement of this authority alone determines whether one is a true Muslim or not. According to a Tradition, the Holy Prophet said, "None of you can claim to be a Believer unless one subordinates one's lusts to the way I have brought."

96. In verse 65, they have been admonished to submit gracefully and sincerely to the way of life brought by the Holy Prophet and to subordinate their desires and interests to the decisions of the Holy Prophet. In this verse they have been warned that if they cannot sacrifice even their small interests in following the Islamic Law, they can never be expected to make bigger sacrifices. If they are asked to sacrifice their lives and leave their homes in the way of God, they would then discard totally the way of Faith and obedience and follow the ways of disbelief and disobedience instead.

97. That is, "If they had given up doubt, hesitation, indecision and irresolution and obeyed and followed the Holy Prophet without any mental reservation, their position would have become firm and stable and their thoughts, their morals and their affairs would have secured a strong and permanent foundation. In short, they would have enjoyed all those blessings that are obtained by following steadfastly a straight royal road. On the contrary, one who wavers in indecision and irresolution, and sometimes takes one road and then another without faith in either, the whole life of such a one passes away

without any achievement and he becomes an object lesson of failure.”

98. That is, “If they had resolved to obey the Holy Prophet sincerely without cherishing any doubts in their minds, the right way of life would have become very clear to them by the grace of Allah, and they would have started on the straight path leading to the right goal.”

99. *Ṣiddīq* (صَدِيق) is one who is upright and just ; who is always actuated by truth and righteousness ; who is fair and equitable in all his dealings ; who always sides with truth and justice from the core of his heart ; who opposes tooth and nail all that is unfair, without showing the least weakness ; who is so pure and so unselfish that both friends and foes expect nothing but impartiality from him.

The literal meaning of (شَهِيد) *shahīd* is “a witness”. One who bears witness to the truth of his Faith by following it in all the aspects of one’s life is a *shahīd*. A martyr is a *shahīd* because he willingly suffers death by fighting in the cause of Allah. By sacrificing his life for the cause he believes to be true, he gives a practical demonstration of the sincerity of his Faith. Those righteous people who are so trustworthy that their mere evidence for anything to be true is a sufficient proof of its genuineness are also *shahīd*.

*Ṣāliḥ* is one who is upright in his beliefs, intentions, words and actions and adopts the right attitude in every aspect of life.

100. That is, “Undoubtedly the person who enjoys the company of such people in this world and is with them in the Hereafter is really very fortunate.” Unless one’s feelings are totally deadened, one is bound to feel that the company of bad and ill-natured people is a painful torment even in this world and it would be nothing short of a permanent torture to meet in their company with the same doom which they cannot escape in the Hereafter. That is why the good people have always wished to be in the company of the righteous in this life, and have prayed to be with them after their death.

101. It should be noted that this address was revealed at the time when the neighbouring clans had been emboldened by the defeat of the Muslims at Uḥd. They were surrounded by danger on all sides and were hearing persistent rumours about the active hostilities of, and imminent attacks from, different quarters. There were cases of treachery also. The Muslim missionaries were invited cunningly to preach Islam, and then killed. There was no security of life and property beyond the outskirts of Al-Madīnah. These circumstances urgently required that the Muslims should struggle hard to save the Islamic Movement from failure and destruction in the face of such overwhelming threats.

102. The other meanings are that not only he himself shows lack of courage to face danger but he also discourages and dissuades others from *Jihād*.



أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لِيَقُولَنَّ كَانَ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ  
 يَلِيَّتَنِي كُنْتُ مَعَهُمْ فَافُوزَ فَوْزًا عَظِيمًا ﴿٤٣﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ  
 الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ  
 فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٤٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ  
 فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ  
 يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ۗ وَاجْعَلْ لَنَا  
 مِنْ لَدُنْكَ وَلِيًّا ۗ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٤٥﴾ الَّذِينَ آمَنُوا  
 يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ  
 فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۗ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٤٦﴾ أَلَمْ تَرَ إِلَى  
 الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ فَلَمَّا  
 كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشِيَةِ اللَّهِ  
 أَوْ أَشَدَّ خَشِيَةً ۗ وَقَالُوا رَبَّنَا لِمَ كُتِبَتْ عَلَيْنَا الْقِتَالُ ۗ لَوْلَا أَخَّرْتَنَا  
 إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاءُ الدُّنْيَا قَلِيلٌ ۗ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ ۗ  
 وَلَا تُظْلَمُونَ فَتِيلًا ﴿٤٧﴾ أَيْنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي  
 بُرُوجٍ مُّشِيدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۗ وَ  
 إِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ ۗ  
 فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٤٨﴾ مَا أَصَابَكَ مِنْ  
 حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ  
 لِلنَّاسِ رَسُولًا ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٤٩﴾ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ



And if you are blessed with grace from Allah, they say,— 73-74  
 as though there never had been any friendly relations between you and them—“we wish we had also accompanied them and thus would have gained our end.” (Let such people understand that) those alone, who barter this worldly life for that of the Hereafter,<sup>103</sup> should fight in the way of Allah ; then We will bestow a great reward upon him who fights in the way of Allah whether he be slain or be victorious.

Why should you, then, not fight in the way of Allah for the 75-76  
 sake of those helpless men, women and children who, being weak, have been oppressed, and are crying out, “Our Lord, deliver us from this habitation whose inhabitants are unjust oppressors, and raise a protector for us by Thy grace and a helper from Thyself.”<sup>104</sup> Those, who follow the way of Faith, fight in the way of Allah, and those who follow the way of disbelief fight in the way of *ṭāghūt*.<sup>105</sup> So fight against the helpers of Satan with this conviction that Satan’s crafty schemes are in fact very weak.<sup>106</sup>

Have you also marked those to whom it was said, “With- 77-78  
 hold your hands (a while from war) and establish Ṣalāt and pay 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 ;<sup>107</sup> they say, “Our Lord, why hast Thou prescribed fighting for us? Why hast Thou not given us a brief respite?” Say to them, “The pleasures of this worldly life are trifling and the life of the Hereafter is much better for a man who fears Allah, and you shall not be wronged in the least.<sup>108</sup> As to death, it will overtake you wherever you may be, even though you be in fortified towers.”

If they have good fortune, they say, “This is from Allah,” and if they suffer a loss, they say, “This is because of you.”<sup>109</sup> Say, “Everything is from Allah.” What then has gone wrong with these people that they do not understand anything?

اللَّهُ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ وَيَقُولُونَ طَاعَةٌ فَإِذَا  
 بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ ۗ وَاللَّهُ يَكْتُبُ  
 مَا يُبَيِّتُونَ ۗ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۗ  
 أَفَلَا يَتَذَكَّرُونَ ۗ الْقُرْآنُ ۗ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ  
 اخْتِلَافًا كَثِيرًا ۗ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا  
 بِهِ ۗ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ  
 يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ  
 إِلَّا قَلِيلًا ۗ فَقَاتِلْ فِي سَبِيلِ اللَّهِ ۗ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرِّضِ  
 الْمُؤْمِنِينَ ۗ عَسَى اللَّهُ أَنْ يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا ۗ وَاللَّهُ أَشَدُّ بَأْسًا  
 وَأَشَدُّ تَنكِيلًا ۗ مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ۗ وَ  
 مَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ  
 شَيْءٍ مُّقِيتًا ۗ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنِ مِمَّا أُرِدُّوا ۗ  
 إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۗ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى  
 يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۗ فَمَا لَكُمْ  
 فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۗ أَتُرِيدُونَ أَنْ تَهْدُوا  
 مَنْ أَضَلَّ اللَّهُ ۗ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۗ وَذُورًا لَّو  
 تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۗ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ  
 يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۗ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَمْتَلُوهُمْ حَيْثُ  
 وَجَدْتُمُوهُمْ ۗ وَلَا تَتَّخِذُوا مِنْهُمْ وُليَاءَ وَلَا نَصِيرًا ۗ إِلَّا الَّذِينَ يَصِلُونَ

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Whatever good comes to you, O man, it is by Allah's grace, and whatever evil befalls you, it is the result of your own doings.

We have sent you, O Muhammad, as a Messenger to mankind, and Allah's witness suffices for this. Whoso obeys the Messenger in fact obeys Allah and whoso turns away from him (is accountable for his deeds) ; anyhow We have not sent you to be keeper over them.<sup>110</sup> 79-80

In your presence, they say, "We are obedient to you," but when they leave you, some of them meet together secretly at night to plot against what you say ; Allah writes down all their secret talks ; so leave them alone and trust in Allah ; Allah alone suffices for trust. Do they not ponder over the Qurān? Had it been from any other than Allah, surely there would have been many contradictions in it.<sup>111</sup> 81-82

Whenever these people hear any news concerning peace or danger, they make it known to all and sundry ; instead of this, if they should convey it to the Messenger and to the responsible people of the Community, it would come to the knowledge of such people who among them are capable of sifting it and drawing right conclusions from it.<sup>112</sup> (Your weaknesses were such that) had it not been for Allah's grace and mercy towards you, all of you except a few, would have followed Satan. 83

So, O Prophet, fight in the way of Allah : you are accountable for none but your own person ; you should, however, urge on the Believers to fight : it may be that Allah will soon break the strength of the disbelievers, for Allah is the strongest in might and His punishment is most severe. Whoso pleads a good cause, will get a share from it, and whoso pleads an evil cause also shall get a share from it ;<sup>113</sup> for Allah keeps strict watch over everything. 84-85

And when anyone greets you in a respectful manner, greet him with a better salutation than his or at least return the same ;<sup>114</sup> indeed Allah takes count of everything. Allah: there is no deity but He. He will gather you all together on the Day of Resurrection, the coming of which is beyond all doubt: and whose word can be truer than Allah's?<sup>115</sup> 86-87



103. That is, "Let them clearly understand that those people, who hanker after worldly benefits only, are not fit to fight in the way of Allah. On the contrary, only those people are worthy of fighting in the way of Allah who have no other desire or object than to please Him and who have perfect belief in Allah and the Hereafter and are, therefore, ready to sacrifice all interests and all chances of prosperity and enjoyment in this world for the sake of pleasing their Lord. They sincerely believe that their sacrifices will not go in vain in the Hereafter, even if they might not "have been successful" in this life. Thus it is obvious that those who attach importance only to their worldly interests cannot tread the path of Allah."

104. This was the cry of the poor and helpless children, men and women who had accepted Islam at Makkah and at other places but had no means of migrating to Al-Madinah, or defending themselves from persecution. They were being persecuted and oppressed in all sorts of manners and were invoking the help of Allah to deliver them from that horrible state.

105. In the sight of Allah, there are two distinct parties of fighters. One party is that of the Believers who fight for the cause of Allah in order to establish His way on His earth, and every sincere Believer is bound to perform this duty. The other party is that of unbelievers who fight in the way of *lāghūt* so as to establish the rule of the rebels against Allah on His earth and no Believer would side with them in this evil work.

106. The Believers have been assured that they should not be cowed and terrified by the apparent grand preparations and evil designs of Satan and his companions: because ultimately they are bound to fail.

107. This verse has three meanings, and the three are equally correct.

First, it means that those very people who were then showing cowardice were very impatient to fight before permission was given for this. They would repeat the tales of their persecution and oppression and say, "Give us permission to fight, for we have no more patience left to bear these wrongs." At that time when they were advised to be patient for the time being and to purify themselves by means of *Ṣalāt* and *Zakāt*, they would resent such pieces of advice. But when the Command to fight was given, some of those very people began to show cowardice when they confronted the enemy armies and the dangers of war.

The second meaning is that those people were very 'religious' as long as such harmless demands as the offering of *Ṣalāt* and the payment of *Zakāt* were made; but no sooner was the demand to fight in the way of Allah made on them than they were filled with terror and fear for their lives, and they forgot all about their religiosity.

The third meaning is that during the pre-Islamic period, they were ready to fight for the sake of spoils or for the gratification of their whims, and were engaged day and night in war. That is why, after embracing Islam, they were enjoined to desist a while from fighting and to reform their souls by means of Ṣalāt and Zakāt. But when they were enjoined to fight in the way of Allah, the same people who showed reckless bravery in fighting for the sake of false pride, were showing timidity, and those who were dare-devils turned into milk-sops and shirked fight.

The above mentioned three meanings apply to the three different categories of people and the words of the Arabic text are so comprehensive that they fit equally into all the three cases.

108. That is, "You need not worry about your reward from Allah for the service you render to His cause. If you exert your utmost in His way, Allah will not let your work go waste."

109. They have been admonished for their attitude towards the Holy Prophet. When there was success and victory, they would attribute it to Allah's grace and forget that Allah had blessed them with grace through the Holy Prophet. But when they suffered a defeat or had a set-back because of their own errors and weaknesses, they would lay the whole blame on the Holy Prophet, and would absolve themselves from all responsibility.

110. That is, "They themselves are responsible for their deeds and you will not be answerable for them. What you have been entrusted with is to convey to them the Commandments and instructions from God. And you have done that admirably well. Now it is not your obligation to force them to adopt the right way, and if they do not follow the Guidance they are receiving through you, you shall not be held responsible for their disobedience."

111. The main cause of the wrong attitude of the hypocrites and the people of weak faith, who had been warned in the foregoing verses, was that they had doubts that the Qurān was from Allah. They could not believe that it was being sent down by Allah to the Holy Prophet and that the Commandments contained in it were really coming from Him. That is why they were being admonished to consider the Qurān by giving close attention to it, and to verify whether their doubts are genuine and whether it is from Allah or not. The Qurān itself bears witness to the truth that it is from none other than Allah, for none else, however wise and intelligent he might have been, could have gone on delivering addresses under different circumstances about variant topics so as to form a connected, balanced and coherent Book at the end of twenty-three years and that too, without showing any contradiction whatever from the beginning to the end, and without ever revising or making any change in it.

[Contd. on p. 148]



إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ  
 يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ  
 فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ ۖ وَالْقَوَالِ إِلَيْكُمْ السَّلَامُ ۗ فَمَا جَعَلَ اللَّهُ لَكُمْ  
 عَلَيْهِمْ سَبِيلًا ۗ سَتَجِدُونَ الْآخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا  
 قَوْمَهُمْ ۗ كُلَّمَا رُزِّقُوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ۗ فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا  
 إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فخذوهم ۗ واقتلوهم حيث تفتشونهم  
 وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ۗ وَمَا كَانَ لِمُؤْمِنٍ أَنْ  
 يَقْتُلَ مُؤْمِنًا إِلَّا خَطَا ۗ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ  
 وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا ۗ فَإِن كَانَ مِنْ قَوْمٍ عَدُوٍّ  
 لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۗ وَإِن كَانَ مِنْ قَوْمٍ بَيْنَكُمْ  
 وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۗ  
 فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ  
 عَلِيمًا حَكِيمًا ۗ وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خُلْدًا ۗ فِيهَا  
 وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۗ يَا أَيُّهَا الَّذِينَ  
 آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ  
 السَّلَامَ لَسْتَ مُؤْمِنًا ۗ تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا ۗ فَعِندَ اللَّهِ مَغَانِمُ  
 كَثِيرَةٌ ۗ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ ۗ فَمِنَ اللَّهِ عَلَيْكُمْ فِتْيَانٌ إِنْ كَانَ  
 بِمَا تَعْمَلُونَ خَيْرًا ۗ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي  
 الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ فَضَّلَ اللَّهُ



How is it with you that there are two opinions among you concerning the hypocrites,<sup>116</sup> whereas Allah has turned them back (to their former state) because of the evils they have earned?<sup>117</sup> Do you desire to show guidance to him whom Allah has let go astray? You cannot find a path for him whom Allah has turned away from the right path. They really wish that you should also become disbelievers, as they themselves are so that both may become alike. So you should not take friends from among them unless they migrate in the way of Allah; and if they do not migrate then seize them wherever you find them and slay<sup>118</sup> them and do not take any of them as friends and helpers. However, those hypocrites are excepted who join a people who are allied to you by a treaty.<sup>119</sup> Likewise those hypocrites are excepted who come to you and are averse to fighting either against you or against their own people. Had Allah willed, He would have given them power over you and they also would have fought against you; therefore if they leave you alone and desist from fighting against you and make overtures for peace to you, in that case Allah has left you no cause for aggression against them. You will also find an other kind of hypocrites, who wish to be at peace with you and also at peace with their own people but who would plunge into mischief, whenever they get an opportunity for it. If such people do not desist from your enmity nor make overtures for peace nor desist from fighting against you, then seize them and slay them wherever you find them, for We have given you a clear authority to fight against them.

88-91

It does not behove a Believer to slay another Believer except by error<sup>120</sup> and if one slays a Believer by error, he must set free one believing slave as expiation<sup>121</sup> and pay blood money to the heirs<sup>122</sup> (of the slain person) unless they charitably forgo it. But if the murdered Muslim belonged to a people who are at enmity with you, then the expiation shall be the freeing of one believing slave; and if the slain person belonged to a non-Muslim ally of yours, then the blood-money must be paid to his heirs<sup>123</sup> and a believing slave has to be set free. But if one could not afford a

92-93

slave, then he must fast two consecutive months.<sup>124</sup> This is the way enjoined by Allah for repentance;<sup>125</sup> Allah is All-Knowing, All-Wise. As regards the one who kills a Believer wilfully, his recompense is Hell, wherein he shall abide for ever. He has incurred Allah's wrath and His curse is on him, and Allah has prepared a woeful torment for him.

94 O Believers, when you go to *Jihād* in the way of Allah, discern (between friend and foe); and if one greets you with a salutation of peace, do not say to him abruptly, "You are not a Believer."<sup>126</sup> If you seek worldly gain by this, Allah has abundant spoils for you. (Remember that) you yourselves were before this in the same condition; then Allah showed His grace on you;<sup>127</sup> therefore you should discern well, for Allah is fully aware of what you do.

*Contd. from p. 145]*

112. During the period of excitement, rumours were on the air from many quarters. Sometimes baseless and exaggerated reports were received that caused alarm in Al-Madīnah and its outskirts. Then some cunning enemy would send news that all was quiet in the enemy camp, merely to conceal some impending danger and to keep the Muslims off their guard. Only those people who loved excitement, took great interest in such rumours; who did not take the conflict between Islam and un-Islam to be a serious matter; and who did not realize the grave consequences of indulging in baseless rumours. Whenever they heard any rumour, they would spread it from place to place, without considering the great harm their pastime was causing.

In this verse, such people have been warned of the gravity of their offence and strictly admonished to refrain from spreading rumours. They have been told to report any news they heard to the responsible people and then keep silent about it.

113. Different people behave differently and with different results. Some urge on others to exert themselves for the cause of Allah and to exalt His Word and they get its reward. There are others who spread misunderstandings among the people about Allah's cause, discourage the Muslims and try to dissuade them from exalting the Word of Allah and thus incur punishment.

114. The Muslims were specially exhorted to be very civil and polite to the non-Muslims because at that time their relations were strained on account of the conflict between them. In that state of tension, they were forewarned to be on their guard against incivility and impoliteness. They were, therefore, taught to be equally civil and



polite to them when they greeted them respectfully. Nay, they should be even more civil and more polite than their opponents.

Harsh behaviour and harsh words do no good to anyone but they are specially unsuited to the work of those missionaries of Allah's Message, who have dedicated themselves to invite the world to the Truth and exert themselves to reform the ways of the people. Such ill behaviour may satisfy one's vanity, but it does great harm to one's mission.

115. That is, "The misbehaviour of the unbelievers, atheists, polytheists and the like can do no damage to the Godhead of Allah, for they cannot alter the fact that He is the One and the All-Powerful Sovereign, and that, one day He will assemble together all human beings and deal with them in accordance with their deeds and none will be able to escape from His retribution. Therefore Allah does not stand in need of anyone to defend Him against His rebels by showing incivility and impoliteness to them.

That is the bearing of this verse on the preceding verse. But this verse also serves as an appendix to the passage that began from verse 60. In that case the meaning will be this: Let any body follow any way he chooses and work in any way he likes in this world but he should not forget that One Day everyone shall have to go in the presence of Allah Who is the sole Sovereign. Then everyone shall see the result of his actions and deeds.

116. This passage deals with the problem of those hypocrites who had accepted Islam in Makkah and other parts of Arabia but had not emigrated to Al-Madīnah. They lived as before with their people, and more or less took a practical part in all their hostile activities against Islam and the Muslims. They had become a very difficult problem for the Muslims who did not know how to deal with them. Some Muslims were of the opinion that they were after all Muslims because they recited the *kalimah* (the article of the Muslims' Faith), offered Ṣalāt, observed Fast and recited the Qurān. Then how could they be dealt with like the disbelievers? Allah has removed that difference of opinion from among the Muslims and told them how to deal with them.

At this place one should clearly understand why those Muslims who did not emigrate to Al-Madīnah were declared to be hypocrites; otherwise one might not be able to interpret correctly this passage and the like passages of the Qurān. The fact of the matter is that when the Holy Prophet migrated to Al-Madīnah and conditions were created there for the fulfilment of the requirements of Islam, a general order was given that all those Muslims who were oppressed in any place, and could not freely carry out their Islamic obligations, should migrate to Al-Madīnah, "the Abode of Islam." As a result of this, all those who could emigrate but did not do so because they



loved their homes, their relatives and their interests more than Islam, were declared to be hypocrites. Only such of those as were really being prevented by impediments were declared to be helpless in v. 97 of this Sūrah.

It is obvious that the Muslims living in the "abode of unbelief" may be declared as hypocrites only, if a general invitation is extended to them by the people living in "the Abode of Islam", or at least the doors of "the Abode of Islam" are kept open for them, and then if they do not try their best to emigrate to "the Abode of Islam" even though they could. On the other hand, if neither an invitation is extended to them to emigrate nor are the doors of "the Abode of Islam" kept open, then the mere fact that one does not emigrate will not make one a hypocrite. One shall be called a hypocrite only if one does something that is really hypocritical.

117. Allah turned the hypocrites back to their former unbelief because they followed a double-faced policy and were time-servers. As they preferred the life of this world to that of the Hereafter, they had entered the fold of Islam with some mental reservations. They were not prepared to sacrifice those interests of theirs which came into conflict with the requirements of the Faith and they did not have that firm belief in the Hereafter which makes one sacrifice with perfect peace of mind this world for the sake of the Next World. It has thus become obvious that the line of demarcation was so clear-cut that there ought not to have been two opinions about hypocrisy.

118. Here the Muslims have been asked to catch hold of those hypocrites who belonged to the belligerent disbelievers and who were actually engaged in hostile activities against the Islamic State.

119. The exception is only concerning the first part of the Command. The Muslims should not catch hold of and kill those hypocrites who seek asylum within the territory of such unbelievers as had entered into a peace treaty with the Islamic State; but at the same time, they should not make any of them their friends and helpers. The blood of such a hypocrite is lawful but he is not to be pursued and killed, if he has sought asylum in the territory of a non-Muslim State, which is an ally to the Islamic State. This is not because of the sanctity of the blood of the hypocrite but because of the sanctity of the treaty.

120. This does not refer to the category of the above-mentioned hypocrites whose blood has been made lawful, but to the sincere Muslims who lived either in "the Abode of Islam" or in "the war zone" or in "the abode of unbelief", against whom there was no proof that they had taken part in the hostile activities of the enemies of Islam: such a warning was necessary because there were some people who had accepted Islam sincerely but were still forced by circumstances to live among the foes of Islam; and there had been

cases when some of them were accidentally killed by their Muslim brethren during an attack on an enemy clan. Therefore Allah has enjoined what a slayer, who kills a Muslim by mis-chance, must do to expiate such an accidental sin.

121. As the slain person was a Believer, a believing slave is to be set free as expiation for his accidental murder.

122. The Holy Prophet prescribed either one hundred camels or two hundred cows or two thousand goats as blood-money to be paid to the survivors of the slain man. If one desired to pay it in any other form, he would have to calculate it in the terms of the market price of these animals. For instance, the blood-money paid in cash during the time of the Holy Prophet was eight hundred gold *dinārs* or eight thousand silver *dirhams*. During his Caliphate, Ḥaḍrat ‘Umar declared, “Now that the price of a camel has gone up, one thousand *dinārs* or twelve thousand *dirhams* should be paid as blood-money.” It should, however, be noted that the blood-money prescribed here is not for a wilful murder but for an accidental one.

123. In brief, the following are the Commandments contained in v. 92 :

If the slain person is an inhabitant of “the Abode of Islam,” his murderer shall have to pay blood-money as compensation and also to set free a slave to earn his forgiveness from God.

And if he is an inhabitant of a “war zone”, the murderer shall have only to set free a slave and not to pay any blood-money.

And if he belongs to an “abode of unbelief” which is an ally of the Islamic State, the murderer shall have to set free a slave and also have to pay blood-money equal to the amount of the blood-money of a non-Muslim victim as contained in the treaty.

124. These fasts must be consecutive without a single break. Even if there is a single break, except if it be in accordance with the Law, one shall have to begin the prescribed fasting anew for two full months.

125. That is, “The freeing of a slave or the payment of blood-money or the fasting for two consecutive months is not a penalty but is repentance and *kaffārah* (cover) for the offence. The difference between the two is that in the case of penalty, there is no feeling of self-reproach, compunction, contrition and self-reform, but there is a feeling of disgust and aversion instead, and it leaves disgust and bitterness behind it. That is why Allah enjoins *kaffārah* and repentance so that the offender may be able to purify his soul by means of good deeds, devotion and fulfilment of the rights, and turn to Allah through self-reproach and compunction. In this way the sinner will not only atone for his present sin but will also refrain in future from such errors.

[Contd. on p. 154







Those people from among the Muslims who stay at home 95-96 without any genuine excuse are not equal in rank with those who exert their utmost with their lives and wealth for the cause of Allah. For Allah has assigned a higher rank to those who exert their utmost with their lives and wealth than those who stay at home. Though Allah has promised a good reward for all, He has a far richer reward for those who fight for Him than for those who stay at home:<sup>128</sup> they have high ranks, forgiveness and mercy from Allah, for Allah is Forgiving and Merciful.

When the angels seized the souls of those who were 97 doing wrong to their own souls<sup>129</sup> they asked them, "What was there the matter with you?" They answered, "We were oppressed in the land." The angels replied, "Was not Allah's earth spacious for you to emigrate in it?"<sup>130</sup> Hell is the abode of such people and it is a very evil abode indeed.

As regards those men, women and children who are really 98-100 helpless and lack the means of migration and find no way out, Allah may pardon them, for Allah is Forgiving and Forbearing. The one who emigrates in the way of Allah, will find in the land enough room for refuge and abundant resources for livelihood. As regards the one, who leaves his home to migrate towards Allah and His Messenger and death overtakes him on the way, Allah has taken upon Himself to give him his due reward, for Allah is Forgiving and Merciful.<sup>131</sup>

When you go on a journey, there is no harm, if you 101 shorten your Ṣalāt:<sup>132</sup> (especially when you fear that the disbelievers might harass you,<sup>133</sup> for the disbelievers are openly bent upon enmity against you.

And when you, O Prophet, are among the Muslims and 102 are going to lead them in Ṣalāt<sup>134</sup> (in a state of war), let a party of them stand behind you,<sup>135</sup> carrying their weapons with them. When they have made their prostrations, they should fall back and let another party of them, who have not yet offered Ṣalāt, say it with you and they, too, should be on their guard and keep their weapons with them.<sup>136</sup> For the disbelievers are always on the look-out for a chance to find you neglectful of your weapons and your baggage so

that they may swoop down upon you with a surprise attack. If, however, you feel some inconvenience on account of rain or if you are ill, there is no harm if you put aside your weapons, but you should still be on your guard. Rest assured that Allah has prepared a disgraceful torment for the disbelievers.<sup>137</sup>

Contd. from p. 151]

*Koffārah* literally means a cover; a good deed that is performed as *koffārah* for a sin, so to say, covers it just as a white-wash covers a blot on a wall.

126. In the early days of Islam, (السلام عليكم) *Assalām-u-‘alaikum* (peace be upon you) was a symbol of recognition for Muslims. When a Muslim met another Muslim, he greeted him with this salutation as if to say, “I belong to your own community; I am your friend and well-wisher. I have nothing but peace and security for you; so you should not show enmity towards me nor fear enmity and harm from me.” It was like a “pass-word” used in the army while passing through a line of guards at night so as to discern between friends and foes.

The importance of the salutation of peace as a symbol of recognition was specially great at that time because there was no apparent mark of distinction between a Muslim Arab and a non-Muslim Arab, as they wore the same kind of dress and spoke the same language. Still a difficulty arose when the Muslims attacked some clan and a local Muslim also became the target of the attack. Then he would cry out, *Assalām-u-‘alaikum* or *Lā Ilāha illallāh* (there is no god but Allah). But the attacking Muslims would suspect him to be a disbeliever who was using the symbol as a trick merely to save his life. They would, therefore, often kill him and take possession of his belongings as spoil. Although the Holy Prophet would severely admonish the offenders on such occasions, yet there was a recurrence of such incidents. Then Allah solved the difficulty in this verse, which means, “You have no right to judge cursorily that the man, who is declaring himself to be a Muslim, is telling a lie merely to save his life. It is equally possible that he may be speaking the truth, or that he may be telling a lie, and one cannot know the reality without making a thorough investigation. Thus, while there is a chance of letting off a disbeliever by accepting his salutations of peace as genuine, there is also the more horrible chance of killing an innocent Believer. In any case, it is far better for you to let off a disbeliever by mistake than to kill a Believer by error.”

127. That is, “There was a time when you yourselves were scattered as individuals among different clans of disbelievers. You were then hiding your Islam for fear of oppression and persecution and



you could offer no other proof of your Faith except by an oral expression. Now it is the bounty of Allah that you are enjoying community life and are able to raise the banner of Islam against the disbelievers. The right way of showing gratitude to Allah for this bounty is to show kindness and leniency to those Muslims who are still in the same state in which you were before this."

128. In this passage, the relative status of true Muslims has been assigned according as they behave when they are asked to go to *Jihād* on a voluntary basis, when the leader of the Islamic forces does not require the whole Muslim force. Those who offer themselves and their wealth and go to *Jihād* have been assigned a higher rank than those who stay at home, even though the latter might have been engaged in other good works ; moreover, there is, for the former a 'promise of a good reward.' As regards those who stay at home, when they are ordered to go to *Jihād*, by making excuses or even those who shirk *Jihād*, when a general order is given for *Jihād* and *Jihād* becomes an obligatory duty—in these two cases those who are engaged in other works and do not go to *Jihād* are hypocrites and are not entitled to the benefit of the 'promise of a good reward' except that they stay behind for any genuine excuse.

129. "Those who are doing injustice to their own souls" were the people who had accepted Islam but were still living among their own clans, which had not yet embraced Islam without any genuine excuse or compulsion. They were doing injustice to their own selves by living in a state of semi-Islam, although "the Abode of Islam" had come into existence where they could migrate and live the full life of a Muslim. They were quite content to live such a wretched life of semi-unbelief, because they preferred their comforts, their families, their properties and their interests to their Faith. That is why their excuse, "We were weak and helpless in the land", has not been accepted. (Please see E.N. 116 also).

130. That is, "Why did you continue to live in a place which was oppressed by the rebels against Allah and where it was not possible to live in accordance with the Law of Allah? And why did you not migrate to a place where you could follow the Divine Law without any hindrance?"

131. As regards "migration in the way of Allah", it is an obligation with two exceptions: one may remain there to struggle for the establishment of Islam and to change the system of life based on unbelief into the system of Islam, just as the Prophets and their followers did in the initial stages of their mission or one may remain there in a state of great disgust and repugnance as long as one is unable to find any way out of it. With the exception of the above two cases, it will be a life of continuous sin to live in an "abode of unbelief". The excuse that "We could not find any 'Abode of Islam' for migration" shall not be



accepted and will be met with the rebuff: "If there was no 'Abode of Islam', was there no forest or mountain where you could live on the leaves of trees and the milk of goats in order to escape from submission to the laws of unbelief?"

In this connection a misunderstanding about the Tradition, "No migration after the conquest of Makkah", may also be removed. This was not a permanent command concerning migration but only a temporary instruction that suited the changed conditions of Arabia after the conquest of Makkah. As long as the major portion of Arabia was the "abode of unbelief", the Muslims were enjoined to migrate to Al-Madīnah, which was the only "Abode of Islam" at the time. But when almost all the parts of Arabia came under Islam, the Holy Prophet, so to say, merely cancelled the first command under which migration was compulsory, saying, ("There is) no more (compulsory) migration (to Al-Madīnah) after the conquest of Makkah." The Tradition was never meant to be a prohibitory command for all the Muslims of the world for all times to come up to the Last Day.

132. The shortening of the obligatory part of Ṣalāt during a journey in peace time is, 'to reduce four *rak'ats* to two *rak'ats* but there is no prescribed limit to the reduction during the fighting. Ṣalāt must be offered any-how in any form as the circumstances on the occasion permit. If it is possible to offer Ṣalāt in congregation, it should be offered in congregation; otherwise one should say it individually. If it is not possible to turn the face to *qiblah*, it may be offered facing any other direction. If it is not possible to remain stationary for Ṣalāt, it may be offered while riding or walking. If it is not possible to bend down or prostrate, one should do so symbolically. If, during the Ṣalāt, it becomes necessary to move from that place, one may continue the prayer even during the movement. There is no harm in offering Ṣalāt, even if one's clothes become stained with blood. And even if in spite of all these concessions, it is not possible to offer it at all, it may then be reluctantly postponed, as was done during the course of the "Battle of Clans".

There is a difference of opinion as to whether the obligatory parts (*farā'id*) only are to be offered in a journey or those parts (*sunnats*) also that were practised by the Holy Prophet in addition to the former. When the Holy Prophet was on a journey he used to offer without fail two *rak'ats* in addition to the obligatory *rak'ats* of Ṣalāt-ul-Fajr (Morning Prayer) and three *rak'ats* of *witr* with Ṣalāt-ul-'Ishā' (Night Prayer). There is no proof of his offering *sunnats* besides these. He, however, used to offer "additional prayers" (*Nawāfil*), whenever he got time for these even while he was riding. That is why 'Abdullah-bin-'Umar prohibited the people from offering *sunnats* during a journey except with the "Morning Prayer". But the majority of the 'Ulamā' leave it to the individual to offer or not to offer *sunnats* on a journey.

The Ḥanafīs are of the opinion that it is better to leave them during the actual journey but must offer them at a halting place, if one can get the necessary peace of mind.

As regards the nature of the journey in which Ṣalāt may be shortened, some scholars (Ibn-i-‘Umar, Ibn-i-Mas‘ūd and ‘Aṭā) have imposed this condition that it should be in the way of Allah, e.g., for *Jihād*, *Hajj*, *‘Umrah*, or in quest of knowledge, etc. Imām Shāfi‘ī and Imām Aḥmad are of the opinion that the journey should be for some lawful purpose ; otherwise one has no right of enjoying the concession of reduction in Ṣalāt. The Ḥanafīs are of the opinion that Ṣalāt may be shortened during any kind of journey, irrespective of the purpose for which it is undertaken. As regards the nature of the journey, it may merit reward or punishment by itself, but produces no effect on the concession of reduction in Ṣalāt.

The Arabic words of the Original Text (فليس عليكم جناح) have been interpreted in different ways ; some have taken these to mean “Reduction in prayer is not obligatory but merely optional”. One may make use of the permission and shorten his Ṣalāt or may not. Imām Shāfi‘ī also holds the same view, though he considers it better to shorten Ṣalāt. He is of the opinion that one who does not make use of “reduction”, gives up the higher thing and adopts a lower thing. Imām Aḥmad is of the opinion that although “reduction” is not obligatory, yet it is improper not to make use of the concession. Imām Abū Ḥanīfah considers “reduction” obligatory and there is also a tradition from Imām Mālik to the same effect. All the traditions from the Holy Prophet show that in his journeys he always shortened his Ṣalāt and there is no authentic Tradition to show that he ever offered four *rak‘ats* on a journey. Ibn-i-‘Umar says, “During the journeys I accompanied the Holy Prophet, Abū Bakr, ‘Umar or ‘Uṭhmān (may Allah be pleased with them all), I witnessed that they always shortened their Ṣalāt and never offered four *rak‘ats*.” The same view is also supported by authentic traditions from Ibn-i-‘Abbās and several other Companions.

On one occasion, Ḥaḍrat ‘Uṭhmān performed four *rak‘ats* while he was leading the Ṣalāt at Minā and the Companions objected to it. He satisfied them, saying, “I have taken a wife from Makkah and I have heard from the Holy Prophet that whoever marries at a place becomes a citizen of that place. Therefore I have not shortened my prayer.”

There are, however, two traditions against this from Ḥaḍrat ‘Ā’ishah which show that it is equally right to make a “reduction” in the Ṣalāt or to say it in full. But both of these traditions are weak in authenticity and contrary to her own practice, for she herself practised “reduction”.

In this connection it may also be noted that sometimes one may be in such a state that one may alternately be “on a journey” or



“at home” according to the changing conditions. In such a state one may shorten the Ṣalāt or offer it in full according to the circumstances. Most probably Ḥaḍrat ‘Ā’ishah might have referred to such a state, saying, “When on a journey, the Holy Prophet sometimes shortened his Ṣalāt and sometimes offered it in full”.

As regards the use of words, “There is no harm if you shorten your prayer,” it is not correct to conclude from these that the “Command” is optional. The same words have been used in connection with the running between Ṣafā and Marwah on the occasion of Ḥaj, in v. 158, of Al-Baqarah, although this is an essential part of Ḥaj. As a matter of fact, these words have been used in both the places to allay the fear that it was a sin to do so or that the reward was lessened by shortening the prayer or by running between Ṣafā and Marwah.

As regards the length of the journey, the Dhahirites who base their practice on the literal meaning of the Text, are of the opinion that “reduction” may be made in any journey irrespective of the distance. According to Imām Mālik, the minimum distance of the journey should be 48 miles, or its duration should be at least one day and one night. Ḥaḍrat Ibn-i-‘Abbās and Imām Aḥmad are also of the same opinion and a saying of Imām Shāfi‘ī also supports the same. But the minimum distance for “reduction” according to Ḥaḍrat Anas is 15 miles, while Imām Auzā‘ī and Imām Zuhri follow the opinion of Ḥaḍrat ‘Umar that one day’s journey suffices for “reduction”. According to Ḥaḍrat Ḥasan Baṣrī and Imām Abū Yūsuf, the minimum journey of two days entitles one to shorten one’s Ṣalāt. Imām Abū Ḥanīfah is of the opinion that “reduction” may be made in a journey of a minimum distance of 54 miles. The same is the opinion of Ibn-i-‘Umar, Ibn-i-Mas‘ūd and Ḥaḍrat ‘Uthmān (may Allah be pleased with them all).

Opinions differ regarding the “reduction” in a halt during the course of a journey. Imām Aḥmad is of the opinion that if one intends to halt for four days or more at some place, he shall have to offer Ṣalāt in full, whereas according to Imām Mālik and Imām Shāfi‘ī, the minimum halt for full Ṣalāt is five days and according to Imām Auzā‘ī, 13 days and according to Imām Abū Ḥanīfah, 15 days. But there is no explicit command of the Holy Prophet about this. However, there is a consensus of opinion that if one is forced by circumstances to halt at a place but intends to leave it for home at any time, one may go on making “reduction” for an indefinite period of time. There are instances, when some Companions practised “reduction” continuously even for two years for the same reason. Aḥmad bin Ḥanbal allows a prisoner to make “reduction” during the whole term of his imprisonment.

133. The Dhahirites and the Khārijites conclude from this part of the verse that reduction in Ṣalāt may be made only during a state of war and that reduction in journey during peace time is against the Qurān.



But we learn from an authentic Tradition that once Ḥaḍrat ‘Umar presented the same objection before the Holy Prophet and he answered, “The concession of ‘reduction’ is a bounty from Allah. Therefore, enjoy it”. This is also a well known fact that the Holy Prophet availed of the concession in every journey both during war time and during peace time.

Another Tradition from Ibn-i-‘Abbās makes the position clear, saying, “The Holy Prophet went to Makkah from Al-Madinah and there was no fear of anyone except of God but he reduced the four *rak’ats* of Ṣalāt to two *rak’ats*”. That is the reason why the word “especially” has been added in brackets in the translation.

134. From the words, “And when you, O Prophet, are among the Muslims”, Imām Yūsuf and Ḥasan-bin-Ziyād have concluded that the Commandment about the “Ṣalāt of Fear” was meant to be in force only during the lifetime of the Holy Prophet. But there is no reason why this Commandment should be restricted to the period of the Holy Prophet, just because it has been addressed to the person of the Holy Prophet. There are many instances in which a commandment has been addressed to the Holy Prophet and the same holds good for his successors as well. Then there are instances that many of the great Companions offered the “Ṣalāt of Fear” after his death. Moreover, there is not a single saying of any Companion against this practice.

135. This Commandment about the “Ṣalāt of Fear” applies to that state when there is a threat of imminent attack from the enemy but no actual fighting is going on. As regards the state of actual fighting, according to the Ḥanafīs the Ṣalāt will be postponed to a later time, and according to Imām Mālik and Imām Thauri, if it is not possible to bow and to prostrate, it should be performed by symbolic gestures. According to Imām Shāfi’i one may, during the “Ṣalāt of Fear”, even remain engaged a little in the conflict, if need be.

We learn from authentic Traditions that the Holy Prophet postponed four consecutive Ṣalāts during the Battle of Clans, and afterwards when he got respite, he performed these in the respective order although the Commandment about the “Ṣalāt of Fear” had been sent down before this.

136. The form of the “Ṣalāt of Fear” mainly depends upon the conditions of war. As the Holy Prophet led it in various ways, according to the different conditions, the Muslim leader of the time has the option of adopting any of those ways, according as it suits a certain occasion.

One way is that one section of the army should offer the Ṣalāt with the leader and the other should remain engaged in fighting against the enemy. After the performance of one *rak’at* and after bringing it to an end formally that section should fall back to the fighting line

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قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأَنَّنتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ  
 الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٣٦﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ  
 إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا  
 لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٣٧﴾ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ  
 لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَادَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴿١٣٨﴾ وَاسْتَغْفِرِ  
 اللَّهُ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٣٩﴾ وَلَا تَجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ  
 أَنْفُسَهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ﴿١٤٠﴾ يَسْتَخْفُونَ مِنَ  
 النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ  
 مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٤١﴾ هَآأَنْتُمْ هَؤُلَاءِ جَدَلْتُمْ  
 عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا ۗ فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ  
 مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٤٢﴾ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ  
 يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١٤٣﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ  
 عَلَىٰ نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٤٤﴾ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ  
 يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١٤٥﴾ وَلَوْ لَا فَضْلُ اللَّهِ  
 عَلَيْكَ وَرَحْمَتُهُ لَهَيَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ ۗ وَمَا يُضِلُّونَ إِلَّا  
 أَنْفُسَهُمْ ۗ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۗ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ  
 وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١٤٦﴾ لَا خَيْرَ  
 فِي كَثِيرٍ مِّنْ تَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ  
 بَيْنَ النَّاسِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ

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الثلثه

When you have finished your Prayer, you should 103  
remember Allah, whether you are standing or reclining :  
then, as soon as you are secure, say your Ṣalāt in full. Indeed  
Ṣalāt is a prescribed duty that should be performed at  
appointed times by the Believers.

Show no weakness in pursuing these people:<sup>138</sup> if you 1  
are suffering hardship, they, too, are suffering hardship as  
you are suffering. Moreover, you are expecting to receive  
from Allah that which they are not expecting.<sup>139</sup> Allah knows  
everything and is All-Wise.

O Prophet,<sup>140</sup> We have sent this Book to you with the 105-107  
Truth so that you may judge between people in accordance  
with the right way which Allah has shown you. So do not  
plead for dishonest people: implore Allah's forgiveness:  
for Allah is Forgiving and Compassionate. You should not  
plead for those who are dishonest to themselves:<sup>141</sup> Allah  
does not like the one who is persistently dishonest and sinful.

They might hide their evil deeds from the people but 108  
they cannot hide these from Allah: He is with them even  
when they hold at night such secret consultations as do  
not please Him; Allah encompasses all that they are doing.

Well, you have argued on their behalf in this worldly life 109  
but who will argue their case with Allah on the Day of  
Resurrection? Or who will be their defender there?

If one does a sinful thing or wrongs himself in any way and 110-112  
afterwards implores Allah's forgiveness, he will find Allah For-  
giving and Compassionate. But if one earns some evil (and  
does not repent), this earning of his will bring due punishment  
on him, for Allah is All-Knowing, All-Wise. But he who  
commits an error or a sin, and then lays the blame for it on  
an innocent person, surely burdens himself with the guilt of  
calumny and a heinous sin.

O Prophet, had not Allah's grace been with you, and had 113  
not His mercy safeguarded you from their mischief, a party from  
among them had decided to involve you in misunderstanding  
though they were involving no one but themselves in mis-  
understanding and could have done you no harm.<sup>142</sup> Allah  
has sent down the Book and the Wisdom to you and taught  
you what you did not know; great indeed is His bounty to you.



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and the second section should perform one *rak'at* with the *Imām*. Thus the leader will perform two *rak'ats* while the sections will perform one *rak'at* each.

The second way is that each section should perform one *rak'at* with the leader, turn by turn, and then perform by themselves turn by turn the second *rak'at* that had been left undone. In this way each section will perform the first *rak'at* behind the *Imām* and the second individually.

The third way is that one section of the army should perform two *rak'ats* with the leader and after completing these should fall back to the fighting line. The second section should likewise perform two *rak'ats* with the leader in continuation of the first two *rak'ats* of the leader and after the completion resume their positions in the fighting line. Thus the leader will perform four *rak'ats* and the army two *rak'ats*.

The fourth way is that one section of the army should perform one *rak'at* in the leadership of the *Imām* and complete the second *rak'at* by themselves and then join the ranks. As regards the *Imām* he should prolong his second *rak'at* so that another section may join him and perform their first *rak'at* behind him and complete their second *rak'at* by themselves.

The first way has been related by Ibn-i-'Abbās, Jābir-bin-'Abdullāh and Mujāhid, and the second by 'Abdullāh-bin-Mas'ūd and the Ḥanafīs give preference to this. The third way has been related by Ḥasan Baṣrī from Abū-Bakrah and the fourth by Sahl-bin-Abī Hashmah and accepted by Imām Shāfi'ī and Imām Mālik with a little modification.

There are other ways of offering the "Ṣalāt of Fear" details of which may be had from any of the numerous books of the Islamic Law and Regulations.

137. The Muslims have been reassured that Allah Himself will deal severely with the disbelievers who are opposing the Truth with their false machinations and will bring ignominy to them. The precautionary measures that are being enjoined are merely from the practical point of view to teach them that they should, in their turn, exert their utmost and leave the result to Allah, in Whose hands really lies victory or defeat.

138. "These people" were those disbelievers who were opposing the Islamic mission and doing their utmost to prevent the establishment of the Islamic system of life.

139. That is, "It is really strange that the Believers should not bear bravely as many hardships for the sake of Truth as the disbelievers

were bearing for falsehood, though the latter have no other object than this world and its transitory benefits, whereas the Believers have the highest object of pleasing the Lord of the heavens and the earth and expect to get everlasting rewards from Him."

140. In vv. 105-115, very important issues concerning an event that occurred at that time have been discussed.

There was in the Banī Dhafar clan of Anṣār, a man known as Ta'amah or Bashīr bin-Ubairiq. He stole the armour of another Anṣārī and hid it in the house of a Jew. When an investigation started into the theft, the owner of the armour placed the matter before the Holy Prophet and told him that he suspected Ta'amah of the theft. But the accused and his relatives and many other people of the Banī Dhafar clan conspired and laid the guilt at the door of the Jew, who asserted that he was innocent of the thing. But Ta'amah's people went on pleading his case vehemently. They argued: "The statement of the Jew who is an enemy of the Truth and who disbelieves in Allah and His Messenger cannot be trusted; whereas we are Muslims, and, therefore, are trustworthy and should be believed." The Holy Prophet was naturally influenced by the seeming correctness of the argument and was about to acquit Ta'amah and give a warning to the plaintiff for bringing a false charge against a Muslim, and decide the case against the Jew, when this Revelation came and disclosed the reality of the matter.

It is true that even if the Holy Prophet had, as a judge, decided the case in the light of the evidence produced before him, he would not have incurred any blame, for judges have to give their decision according to the evidence that is presented before them and sometimes people do succeed in getting wrong judgements in their favour by misrepresentation. But the matter had another side: if the Holy Prophet had decided the case against the Jew at that time, when a bitter conflict was raging between Islam and *kuf*r, the enemies of Islam would have got a strong moral weapon against him, nay, against the Islamic Community and the Islamic Mission. They would have carried on a bitter propaganda against Islam, saying, "There is no justice among the Muslims; they practise prejudices and partisanship in spite of the fact that they preach against them as has been shown by this decision against the Jew". That is why, Allah directly intervened in the case to save them from this danger.

In this passage (vv. 105-115), on the one hand, those Muslims who tried to shield the guilty one of their own clan, have been strongly rebuked for their partisanship, and, on the other, the Muslims in general have been taught that they should not allow partisanship to stand in the way of justice. It is sheer dishonesty that one should plead the cause of one's own party man, even though he may be in the

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أَجْرًا عَظِيمًا ۖ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَ  
 يَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۗ وَسَاءَتْ  
 مَصِيرًا ۗ إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ  
 يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۗ إِنَّ يَدْعُونَ مِنْ  
 دُونِهِ إِلَّا إِنْسَانًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ۗ لَعَنَهُ اللَّهُ وَقَالَ  
 لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ۗ وَلَا ضَلَمَنَّهُمْ وَلَا مَرَّيْتَهُمْ وَلَا مَرَّيْتَهُمْ  
 فَلْيَبْتَئِكُنَّ آذَانَ الْأَنْعَامِ وَلَا مَرَّتَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ ۗ وَمَنْ يَتَّخِذِ  
 الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ۗ يَعِدُهُمْ وَ  
 يُبَيِّنُهُمْ ۗ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۗ أُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ وَلَا  
 يَجِدُونَ عَنْهَا مَحِيصًا ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ  
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ وَعَدَّ اللَّهُ حَقًّا  
 وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ۗ لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ ۗ  
 مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ۗ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۗ  
 وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ  
 يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۗ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ  
 وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ  
 إِبْرَاهِيمَ خَلِيلًا ۗ وَبِاللَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ  
 بِكُلِّ شَيْءٍ مُحِيطًا ۗ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ۗ  
 وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَّىٰ النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ

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وقف لازم

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There is nothing good in most of the secret counsels of the people: it is, however, a good thing if one secretly enjoins charity or righteousness or says something in order to set aright the affairs of the people; We will give a great reward to him who does so to please Allah. But as regards him who is bent on opposing the Messenger and following a way other than that of the Believers after Guidance has become clear to him, We will turn such a one on the way to which he himself has turned,<sup>143</sup> and cast him into Hell which is the most wretched abode. 114-115

*Shirk*<sup>144</sup> is the only sin that Allah does not forgive. He may forgive whomever He will, other than this sin, for whoso associates partners with Allah does, in fact, go far astray into deviation. The *mushriks* invoke to goddesses instead of Allah: they invoke that rebellious Satan,<sup>145</sup> on whom Allah has laid His curse; (they obey that Satan) who said to Allah, "I will most surely take due share from Thy servants<sup>146</sup> and will mislead them; I will entice them by vain desires; I will command them and they will slit<sup>147</sup> the ears of the cattle by my order, and I will command them and they will make alterations and corrupt Allah's creation."<sup>148</sup> Therefore whoso makes this same Satan his patron, instead of God becomes a manifest loser. 116-119

Though he makes (false) promises with people and entices them by vain hopes,<sup>149</sup> all his promises are nothing more than mere deception. The abode of such people is Hell from where they will find no way of escape. As regards those, who believe and do good deeds, We will admit them into Gardens underneath which canals flow, wherein they will abide for ever. This promise of Allah is true and who can be truer in his word than Allah? 120-122

The final result shall not be in accordance with your wishes nor shall it be in accordance with the wishes of the people of the Book. He who does evil shall be recompensed for it and he shall find no protector and no helper for himself against Allah. And the one who does good deeds, whether man or woman, provided that the one is a Believer, will enter Paradise and they will not be wronged in the least of their rightful reward. 123-124

- 25-126 Who can have a better way of life than the one who surrenders himself to Allah and does what is good and follows whole heartedly the way of Abraham whom Allah chose to be His friend? All that is in the heavens and the earth belongs to Allah,<sup>150</sup> and Allah encircles everything.<sup>151</sup>
- 127 They ask your verdict concerning women.<sup>152</sup> Say, "Allah gives His verdict concerning them, and along with it reminds you of those Commandments which have already been told you in this Book,<sup>153</sup> that is, the Commandments concerning those orphan girls whom you do not give their lawful rights<sup>154</sup> and whom you do not wish to marry (or, whom you yourselves desire to marry for greed).<sup>155</sup> He also reminds you of the Commandments concerning those children who are weak and helpless.<sup>156</sup> Allah enjoins you to deal justly with orphans: Allah has full knowledge of whatever good you do."

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*Contd. from p. 163]*

wrong, and oppose the man of the opposite party, even though he may be right.

141. He who is dishonest to others is in reality dishonest to himself because he forces all his faculties of head and heart, which have been given to him as a trust, to help them in his dishonesty. Moreover he suppresses his conscience, which Allah has given him to safeguard his morality, so as to disable it from functioning rightly and preventing him from being dishonest. Thus a man is dishonest to others only when at first he becomes unjust to himself.

142. That is, "Even if they had succeeded in deceiving you by making a false report in regard to the case, and in getting your decision in their own favour, they would not have done any harm to you but to themselves, for even in that case they themselves would have been guilty in the sight of Allah, and not you". This is obvious because the real offender is the one who deceives the judge and gets a wrong judgment in his own favour, and not the judge who has to decide the case on the basis of the evidence presented before him. Moreover, such a one might delude himself that he has got "the right" on his side by his cunning devices, but in reality the "real right" remains the 'right' in the record of Allah.

143. That is, "The dishonest 'Muslim' turned on the way of anti-Islam: so Allah also turned him on that way". It happened like this: when the facts of the case of theft were revealed by Allah and the innocent Jew was acquitted and Ta'amah was found guilty, this hypocrite left Al-Madīnah in anger and joined the enemies of the Holy Prophet at Makkah and began to oppose him openly.

144. In continuation of the foregoing theme, it has been stated that the hypocrite, who had in his anger gone to the side of the *mushriks*, did not fully realise the consequences of his foolish action. For this purpose, evils of the way he has adopted and the nature of the fellows he has to accompany have been pointed out.

145. Though none worships Satan by performing devotional ceremonies before him, the one who surrenders oneself entirely to him and follows him wherever he misleads, does act like a devotee of Satan. This also makes it plain that one who obeys any other blindly, in fact, worships him.

146. That is, "I will mark off for myself a portion of their time, their labour and their efforts, their energies and their abilities, their wealth and their offspring, and will entice them by deception so that they will devote the major portion of them in my way."

147. This alludes to one of the superstitious customs of the pagan Arabs. After a she-camel had given birth to five or ten young ones, they would slit her ears and dedicate her to their god and consider it unlawful to get any work from her. Likewise, if a camel had been a partner in the birth of ten young ones, his ears were also slit to mark that he had been dedicated to a god.

148. This does not condemn the alterations that man makes in the creation of God for their right and proper use, for in that case the whole of human civilization will stand condemned as a seduction of Satan. It is obvious that the civilization is nothing but the right and proper use of the things created by God. What the Qurān describes as devilish alterations is to make wrong and improper use of things against human nature and against their natural functions. Hence all those forms that are adopted as an escape from the designs of Nature are the results of the enticement of Satan, e.g., sodomy, birth control, asceticism, etc. etc. It is equally devilish that females should be made to give up their proper functions and perform those duties which nature has assigned to males. Instances can be multiplied to show that the disciples of Satan consider the laws of the Creator of the Universe as wrong and, therefore, are trying to "reform" them.

149. The success of Satan depends entirely upon false promises and deceit. In order to mislead individuals and communities, he presents very rosy pictures of his wrong ways to re-assure his victims. He tempts one by holding out the promise of pleasure and success. He allures some by giving the surety of national power and prosperity, while he deludes others by the prospect of the welfare of humanity, and deceives still others by telling them that his is the right way of arriving at the Truth. He also entices some by assuring them that there is no God and the Hereafter and that life ends with death and others by giving them a guarantee that they would escape the consequences in the Hereafter by the intercession of this or that saint.

[Contd. on p. 170]



لَهُنَّ وَ تَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ ۗ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝  
 وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۗ وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ۗ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝  
 وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ ۗ وَلَوْ حَرَصْتُمْ فَلَا تَبِيلُوا ۗ كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۗ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝  
 إِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ۝  
 وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۗ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ۝  
 وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝  
 إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَلِكَ قَدِيرًا ۝  
 كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ۝  
 يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۗ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۗ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۗ وَإِنْ تَلَوَّا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝  
 يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي

When<sup>157</sup> a woman fears ill-treatment or aversion from her husband, there is no harm if the two make peace between themselves (by means of a compromise); after all peace is the best thing.<sup>158</sup> Human souls are prone to narrow-mindedness,<sup>159</sup> but if you show generosity and fear Allah in your dealings, you may rest assured that Allah will be fully aware of all that you do.<sup>160</sup> It is not within your power to be perfectly equitable in your treatment with all your wives, even if you wish to be so; therefore, (in order to satisfy the dictates of Divine Law) do not lean wholly towards one wife so as to leave the other in a state of suspense.<sup>161</sup> If you behave righteously and fear Allah, you will find Allah Forgiving and Compassionate.<sup>162</sup> 128-1 29

But if the spouses do separate, Allah will make each one of them independent of the other by His vast powers, for His resources are limitless and He is All-Wise and All-Knowing. And everything in the heavens and the earth belongs to Him. We enjoined those whom We gave the Book before you and now enjoin you also, to fear Allah in all your dealings. But if you reject this, (you will do so at your own peril, for) Allah is the owner of everything in the heavens and the earth: He does not stand in need of anyone and is worthy of all praise. 130-131

Yes, Allah is the Owner of all that is in the heavens and the earth, and He suffices for help and protection. If He, will, He may put you away, O people, and replace you by others and He is All-Powerful to do this. Whoso desires the reward of this world should know that Allah possesses the rewards of both this world and the Hereafter: He hears everything and sees everything.<sup>163</sup> 132-134

O Believers, be you the standard-bearers of justice and witnesses for the sake of Allah,<sup>164</sup> even<sup>165</sup> though your justice and your evidence might be harmful to yourselves, or to your parents, or to your relatives. It does not matter whether the party concerned is rich or poor: Allah is their greater well-wisher than you; therefore, do not follow your own desire lest you should deviate from doing justice. If you distort your evidence or refrain from the truth, know it well that Allah is fully aware of what you do. 135

*Contd. from p. 167]*

150. Since everything in the heavens and the earth belongs to Allah, the best thing for man is to surrender his independence completely to Him, and to submit to Him unreservedly. He will come nearer to Nature, if he willingly becomes His servant and obeys Him without showing any kind of rebellion against Him.

151. Man should always keep it in mind that even if he adopts a rebellious attitude and does not submit and surrender to Allah, he cannot escape punishment, for He encircles him on all sides and has knowledge of each and everything.

152. It has been stated here what the people were asking concerning women but the answer given to it in v. 128 points out the question.

153. This is not the answer to the question but a sort of introductory reminder of the Commandments that have already been given about orphan girls in particular and orphans in general in order to stress the importance of this matter in any scheme of social reform. Though great emphasis has already been laid on the rights of the orphans in vv. 1-14 of this Sūrah, Allah has reiterated, without being asked, the same thing. It is because of its importance in the solution of social problems that before giving a verdict concerning marriage problems which were raised, Allah has again laid emphasis of the rights of the orphans.

154. The allusion is to v. 3 of this Sūrah: "If you are afraid of doing injustice to the orphans...."

155. The words of the Text (ترغبون ان تنكحوهن) may also mean, "....whom you desire to marry." We learn from a Tradition of Haḍrat 'Ā'ishah that the Text implies both the meanings. She says, "Those people who had the charge of the orphan girls who inherited wealth, employed different methods of doing injustice to them. If an orphan girl was wealthy and also beautiful, they would desire to marry her so that they might exploit her wealth and enjoy her beauty without incurring any financial liability. If she was wealthy but ugly, they would neither themselves marry her nor let anyone else marry her, so that she might not get a protector who might claim for her right from the guardian."

156. The allusion is to the Commandments concerning the rights of orphans, given in vv. 1-14 of the Sūrah.

157. This verdict mentioned in v. 127 has been given in this paragraph (vv. 128-134). In order to understand it, one should grasp the nature of the problems to which this is the answer.

Several questions arose as a result of the restrictions placed on marriage in vv. 3-5 of this Sūrah. In pre-Islamic days, one was free to marry as many wives as one liked without conceding any rights to them. But these verses limited the maximum number of wives to



four and conceded the rights of dower to them and laid down the conditions of justice and equitable treatment for marrying more than one wife. As it appeared impossible to fulfil these conditions in certain cases, e.g., if one's wife was barren or invalid or had lost attraction for him or was not fit for conjugal relationship, some problems arose when one married the second wife : was it a compulsory condition that one should show equal inclination towards both the wives or love them equally or show equality in the conjugal relations with them? Or, if this was not possible, did justice require that one should divorce the first wife before marrying the second? Or, if the first wife did not wish to part with her husband, would it be against the requirement of justice if she gave up some of her own rights to prevent her husband from divorcing her? This para answers such questions.

158. That is, "It is better for a woman to make a settlement with him by yielding some of her rights and live with the husband with whom she had lived a part of her life than to get a divorce and separate from him."

159. Narrow-mindedness on the part of the wife is that even when she knows that she has lost those qualities that make a wife attractive to her husband, she should expect and demand the same kind of treatment that is shown to a beloved wife. On the other hand, the husband shall be narrow-minded if he suppresses too much the rights of the wife who has lost attraction for him but still wants to live with him, and reduces her rights to an unbearable point.

160. Allah has again appealed to the husband to show generosity to the wife because he is the stronger partner. He has urged him to be generous even though she might have lost charm for him because she has been his companion for years. Allah has, therefore, admonished him to fear God in his dealings with her. He should imagine how he would fare if God withheld His favour from him on account of some defects in him.

161. Allah has made it clear that the husband cannot literally keep equality between wives because they themselves cannot be equal in all respects. It is too much to demand from a husband that he should mete out equal treatment to a beautiful wife and to an ugly wife, to a young wife and to an old wife, to a healthy wife and to an invalid wife and to a good natured wife and to an ill-natured wife. These and like things naturally make a husband more inclined towards one wife than towards the other. In such cases, the Islamic Law does not demand equal treatment between them in affection and love. What it does demand is that a wife should not be so neglected as to be practically reduced to the position of the woman who has no husband at all. If the husband does not divorce her for any reason or at her own request, she should at least be treated as a wife. It is true that under such circumstances the husband is naturally more inclined towards a favourite wife:

[Contd. on p. 174

أَنْزَلَ مِنْ قَبْلُ ۗ وَ مَنْ يَكْفُرْ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ الْيَوْمِ  
 الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۗ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ  
 آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ  
 سَبِيلًا ۗ بِشَرِّ الْمُنْفِقِينَ ۗ إِنَّ لَهُمْ عَذَابًا أَلِيمًا ۗ الَّذِينَ يَتَّخِذُونَ  
 الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَيْبَتُّغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ  
 الْعِزَّةَ لِلَّهِ جَمِيعًا ۗ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ  
 اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَتَّعَدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي  
 حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا مَثَلْتُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنْفِقِينَ وَ الْكُفْرِينَ  
 فِي جَهَنَّمَ جَمِيعًا ۗ الَّذِينَ يَتَرَبَّصُونَ بِكُمْ ۗ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ  
 اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۗ وَإِنْ كَانَ لِلْكُفْرِينَ نَصِيبٌ ۗ قَالُوا أَلَمْ  
 نَسْتَحِذْ عَلَيْكُمْ وَ نَمْنَعُكُمْ مِنَ الْمُؤْمِنِينَ ۗ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ  
 الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكُفْرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۗ إِنَّ  
 الْمُنْفِقِينَ يُخَدِعُونَ اللَّهَ وَ هُوَ خَادِعُهُمْ ۗ وَإِذَا قَامُوا إِلَى الصَّلَاةِ  
 قَامُوا كُسَالَىٰ ۗ يُرَاءُونَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۗ  
 مُدْبِدِينَ بَيْنَ ذَلِكَ ۗ لَا إِلَىٰ هَؤُلَاءِ ۗ وَلَا إِلَىٰ هَؤُلَاءِ ۗ وَ مَنْ يُضِلِ  
 اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكُفْرِينَ  
 أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أترِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ  
 سُلْطَانًا مُبِينًا ۗ إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ۗ وَلَنْ  
 تَجِدَ لَهُمْ نَصِيرًا ۗ إِلَّا الَّذِينَ تَابُوا وَ أَصْلَحُوا وَ اعْتَصَمُوا بِاللَّهِ وَ

O you, who profess to have believed, believe sincerely in Allah<sup>166</sup> and His Messenger and the Book which He has sent down to His Messenger and in every Book that He sent down before this: for whoso disbelieves in Allah and His Angels and His Books and His Messenger and the Last Day<sup>167</sup> most surely strays far away into deviation. 136

As for those, who profess belief, then disbelieve, again profess belief and then disbelieve and then grow stubborn in their disbelief,<sup>168</sup> Allah will never forgive them and never show them the right way. And give the good tidings of a painful torture to the hypocrites who make the disbelievers their friends instead of the Believers. Do they go to the disbelievers to seek honour?<sup>169</sup> Whereas in fact, all honour belongs to Allah alone. Allah has already sent down to you in this Book the Commandment: you should not sit in a company wherein you hear things of unbelief concerning the Revelations of Allah, and wherein these are being ridiculed, until those people are engaged in other talk. Now if you remain here you shall be guilty like them.<sup>170</sup> Rest assured that Allah is going to gather the hypocrites and the disbelievers all together in Hell. 137-140

The hypocrites are watching you closely to see how the wind blows. If victory comes to you from Allah, they will say to you, "Were we not with you?" And if the disbelievers gain the upper hand, they will say to them, "Were we not strong enough to fight against you? Yet we defended you from the Muslims."<sup>171</sup> Indeed on the Day of Resurrection, Allah will judge between you and them, and (in this judgement) Allah has left no way for disbelievers to overcome the Believers. 141

The hypocrites seek to deceive Allah, whereas, in fact, Allah has involved them in deception. When they rise up for Ṣalāt, they go reluctantly to it, merely to be seen by people and they remember Allah but little.<sup>172</sup> They are wavering between belief and disbelief: they are neither wholly on this side nor on that side. You cannot guide to the Way the one whom Allah lets go astray.<sup>173</sup> 142-143

O Believers, do not take the disbelievers as your friends instead of Believers: do you want to furnish Allah with clear proof against yourselves? 144



145 Note it well that the hypocrites shall go to the lowest abyss of Hell, and you will not find any helper for them.

*Contd. from p. 171]*

but he should not, so to say, keep the other in such a state of suspense as if she were not his wife.

From this verse some people wrongly conclude that, though the Qurān allows more than one wife, it practically cancels this permission by asserting, "...it is not possible for you to be perfectly equitable in your treatment with all your wives...." They forget that this is only a part of the whole instruction and the Qurān does not stop at this but adds, "....do not lean towards one wife...." As this Commandment takes into consideration the existence of more than one wife allowed by the Qurān, it leaves no loophole of escape for the Westernised people from the fact that Islam does allow polygamy under certain conditions.

162. As Allah is Forgiving and Compassionate, He will forgive any of the shortcomings that are unavoidable because of natural factors, provided that one is not guilty of deliberate injustice, and tries his best to be just as far as it is humanly possible.

163. In order to urge the Muslims to observe strictly the Commandments concerning justice to women and orphans, Allah has, as usual, in the conclusion (vv. 130-134) given a brief, but effective address by way of admonition, and has impressed upon the Believers the following things :

(1) You should never be under the delusion that you can make or mar the fate of any one, and that if you withdraw or withhold your help and support from anyone, that person will become utterly helpless. As a matter of fact, your own fate and the fate of those whom you support, is entirely in the hands of Allah and you alone are not the only means by which He supports His servants or maid servants. The resources of the Owner of the earth and the heavens are vast and limitless and He is All-Wise and has full power to adopt means for helping anyone He wills.

(2) Allah has enjoined you, and enjoined the communities before you, to conduct your affairs with fear of God in your hearts. In this lies your own good and not of God. If you do not carry out these instructions, you can do not harm to Allah but you yourselves will go the way of the former disobedient communities. The Sovereign of the Universe never stands in need of you. If you will not behave properly, He will remove you from leadership and appoint another community in your place. And your removal will not in the least diminish anything from the greatness of His Kingdom.

(3) Allah has in His possession all the benefits and rewards of this world and those of the Next World and those which are temporary.

and transitory or permanent and ever-lasting. It is for you to make your choice from among these according to your own capacity and courage. If you are enamoured of the temporary good things of this world and are even prepared to sacrifice the permanent blessings of the Hereafter, Allah will bestow upon you the same here and now, but in that case, you will have no portion of the Hereafter. You should not forget that owing to your own lack of capability and lack of courage, you have chosen to acquire only a drop out of the ocean of the blessings of God. Therefore it is better for you to adopt that way of obedience and submission which may enable you to acquire the vast benefits of this world and of the Hereafter.

The last words of this piece of admonition, "He hears everything and sees everything", have a very deep significance. As Allah is neither deaf nor blind, He makes fine distinction between the good and the bad in the distribution of His blessings. He is fully aware of what is happening in the universe over which He is ruling and of the capabilities, efforts and intentions of everyone. Therefore, one who is disobedient to Him, should not expect those blessings which He has reserved for those who are obedient to Him.

164. The words, "...be you the standard-bearers of justice", are very significant. These imply, "You have not only to do justice but have also to bear the standard of justice in order to eradicate injustice and establish right and justice in its place. As Believers, you have to gird up your loins to support justice, whenever your support is needed."

165. That is, "The sole aim of your testimony should be to please Allah without any tinge of partiality or self-interest or fear or favour in it."

166. Here all those, who profess to believe, have been told to believe sincerely in the fundamental articles of the Muslim Faith with all their implications. This is because profession of Faith merely brings one into the fold of Islam but does not satisfy the real demands required of a true Muslim. Therefore one who professes to embrace Islam has been asked to believe sincerely and seriously in Islam and mould one's thoughts, tastes, likes, attitudes and conduct in accordance with one's belief and establish friendship and enmity accordingly, and put in all one's efforts in accordance with one's belief.

167. Here "*kufr*" implies two things :

- (1) A person may reject Islam outright ;
- (2) One may pay lipservice to Islam but may not (sincerely) believe in it or may show by one's conduct that one does not, in fact, believe in Islam, in spite of one's profession.

Here "*kufr*" implies both these things, and the verse warns that both kinds of "*kufr*" cannot go side by side with the articles of Islamic Faith.

and mislead the one away from the Truth into the paths of deviation.

168. These are the people, who do not consider the question of Faith as a serious matter but play with it like a toy to gratify their whims and lusts. They adopt Islam, if and when they are swayed to it by some fanciful notion, and become disbelievers, if another notion moves them away to the opposite side. Or they become Muslims when their interests demand it and become disbelievers, without the least hesitation, if their interests lie in disbelief. Obviously, there is neither forgiveness nor guidance from Allah for such people. They do not stop at their own disbelief but go much further in it. They strive to turn other Muslims away from Islam, conspire against it and make open designs to harm it so as to raise the standard of *kufr* high up and to pull down the standards of Islam. As this is an addition to the sin of one's personal disbelief, it deserves more punishment than the offence of the one who disbelieves in Islam but is not antagonistic to it.

169. The Arabic word عزت (*'izzat*) is more comprehensive than the English word honour, "the regard in which one is held by one's followers": *'Izzat* refers to such a high regard and secure position as is inviolable.

170. The "Command" in which the Believers have been ordered to quit the company of the disbelievers, as soon as they get engaged in ridiculing Islam, is contained in v. 68 of Al-An'ām which was revealed earlier than An-Nisā. It is meant to bring home to the Believers that if one sits in the company of disbelievers and coolly listens to the ridicule of the revelations of Allah, one becomes a partner in that blasphemy. In that case, there remains little difference between him and the disbelievers.

171. The hypocrites of every age enjoy and have always enjoyed all the benefits conferred by Islam, by professing it with their tongue, and nominally joining the Muslim Community. At the same times they enjoy all the benefits they can derive from the disbelievers, by mixing with them and assuring them, "We are not bigoted Muslims though we are nominally connected with them. We are akin to you in culture, in thoughts and in the way of life and our interests and loyalties are the same as yours. Therefore, you should rest assured that we will side with you in the conflict between Islam and *kufr*."

172. The offering of Ṣalāt in congregation has been held out as a test of one's being a sincere Believer or a hypocrite because during the lifetime of the Holy Prophet one could not be considered a member of the Islamic Community unless one offered Ṣalāt regularly and punctually. Just as every association or organisation considers the absence of a member without genuine excuse from its meetings as a sign of his lack of interest, and expels him from it for continuous absence, in the same way, if a Muslim absented himself from Ṣalāt in



congregation, it was considered a clear sign of his lack of interest in Islam. And if he continuously absented himself from it, this was taken as a proof of his desertion from Islam. That is why even the confirmed hypocrites of that time had to join Ṣalāt in congregation five-times a day; otherwise they could not be counted as members of the Islamic Community. But what distinguished the true Believers from the hypocrites was that the true Believers went to the mosques with great enthusiasm before time and stayed there even after the prayer which was clear proof of their genuine interest in it. On the other hand, the very call to the prayer sounded like a death knell to a hypocrite. He would, however, rise up reluctantly to join the congregation, but the whole of his demeanour showed clearly that he was offering his Ṣalāt unwillingly. Then he would leave the mosque in haste as if he had been released from prison. All his movements showed that, in utter contrast to a true Believer, he did not take any interest in the remembrance of Allah even during his hypocritical devotion.

173. It declares that no human being has the power to guide to the right way that person who himself does not intend to get guidance from the Book of Allah and the excellent pattern of His Messenger; whom Allah turns to the wrong way to which he himself is inclined and shuts all the doors of guidance against him because of his own quest for deviation. And this happens in accordance with the Divine Law that man gets what he seeks and strives for. For instance, if one seeks to make one's provisions by lawful means and strives for the same, God provides lawful means for him and shuts unlawful doors against him, in proportion to the intensity of the sincerity of his intention. On the contrary, if one has the intention of making one's provisions by unlawful means and strives for the same, Allah provides him with the same through unlawful means and none can induce guidance. Allah alone has the power to guide any individual on any way whatsoever, and no one can take any course, right or wrong, without His permission and without His help, but He allows and helps every one to proceed on the way one chooses for oneself. If one loves Allah and is a seeker after Truth and sincerely strives to follow His way, He allows him and helps him to think and act on the right lines leading to the right way and provides means for him to proceed on the same way. But if one chooses to follow wrong ways and strives to proceed on wrong ways, Allah shuts the way of guidance against him and opens before him evil ways which he chooses for himself. No one has the power to prevent such a one from wrong thoughts and evil deeds and from spending one's energies in evil ways. It is thus obvious that none can guide to the right way the wretched one who deliberately loses it and whom Allah leads astray in consequence of his intentional deviation.

أَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ  
 أَجْرًا عَظِيمًا ۖ مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۗ  
 وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۙ

والجزء ٦

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۗ وَكَانَ اللَّهُ

سَمِيعًا عَلِيمًا ۙ إِنْ تَبَدُّوا خَيْرًا أَوْ تَخَفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ  
 اللَّهَ كَانَ عَفُوًّا قَدِيرًا ۙ إِنْ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ  
 أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ  
 بِبَعْضٍ ۗ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۙ أُولَئِكَ هُمُ  
 الْكَافِرُونَ حَقًّا ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۙ وَالَّذِينَ آمَنُوا  
 بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ  
 أَجْرَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۙ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ  
 عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا  
 أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ۗ ثُمَّ اتَّخَذُوا الْعِجْلَ  
 مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۗ وَآتَيْنَا مُوسَىٰ  
 سُلْطَانًا مُبِينًا ۙ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا  
 الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ  
 مِيثَاقًا غَلِيظًا ۙ فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ وَكُفِّرْتُمْ بِآيَاتِ اللَّهِ وَ  
 قَتَلْتُمْ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۗ بَلْ طَبَعَ اللَّهُ  
 عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۙ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ

As regards those of them, who repent and mend their ways and then hold fast to Allah and dedicate their religion sincerely to Allah,<sup>174</sup> such people are with the Believers, and Allah will most surely bestow a great reward on the Believers. And why should Allah punish you, if you are grateful<sup>175</sup> and behave like true Believers? For Allah fully appreciates worth<sup>176</sup> and knows everything about everyone. 146-147

Allah does not like that a person should utter evil words except when one has been wronged: Allah is All-Hearing, All-Knowing. (Though you are allowed to give expression to evil words, if you have been wronged,) yet if you go on doing good openly and secretly or at least refrain from evil, you should know that Allah is Forgiving, whereas He is All-Powerful to punish.<sup>177</sup> 148-149

Those, who deny Allah and His Messengers and desire to draw a line between Allah and His Messengers, and say, "We will acknowledge some and deny others," they seek a mid-way between belief and disbelief. All those are confirmed disbelievers,<sup>178</sup> and We have prepared an ignominious punishment for such disbelievers. In contrast to them, We will most surely give their due reward<sup>179</sup> to those who believe in Allah and all His Messengers and do not discriminate against any of them; for Allah is very Forgiving and very Compassionate.<sup>180</sup> 150-152

If the people of the Book are today asking you to cause a Book to come down upon them from heaven,<sup>181</sup> they have already made even more monstrous demands from Moses. They said to him, "Make us see Allah with our own eyes." As a result of their wickedness, a thunder-bolt smote them all of a sudden.<sup>182</sup> Then they took the calf as the object of their worship, after they had seen clear signs:<sup>183</sup> but even after this, We forgave them. We bestowed upon Moses clear Commandment and raised Mount Tūr over them and took a covenant from them (to obey it.)<sup>184</sup> We enjoined them to enter the gate bowing down humbly.<sup>185</sup> We said to them, "Do not break the Sabbath," and took a solemn Covenant<sup>186</sup> from them to observe this law strictly. But they broke the covenant, rejected the clear signs of Allah and slew some Prophets of Allah unjustly and declared, "Our hearts are 153-155



quite secure under cover."<sup>187</sup>—Nay,<sup>188</sup> Allah has sealed their hearts because of their worship of falsehood and this is why they believe but little . . . . .

174. That person, who dedicates his Faith to Allah, devotes his whole life earnestly for Him and faithfully and exclusively adheres to Him and reserves all his loyalties, his interests, his affections for Him alone. In short, his attachment to Allah becomes so intense that he is ready to sacrifice anyone or anything for Him.

175. That is, "If you show your sincere gratitude to Allah and do not adopt an attitude of ingratitude and treachery towards Him in regard to the benefits and blessings you have received from Him, there is no reason why He should punish you for nothing."

The right attitude of gratitude is that one should sincerely appreciate the kindness of the benefactor, acknowledge it with his tongue and show his gratitude by his conduct. This also implies three things. First, the grateful person should attribute the kindness to the real benefactor and should not associate anyone else with him in gratitude and acknowledgement. Second, he should be full of the feelings of love and loyalty for his benefactor and should not cherish any such feelings for the opponents of the benefactor. Third, he should be obedient to his benefactor, and should not in any way use or employ the benefits conferred on him against the will of the benefactor.

176. The Arabic word *شاکر* (*shākir*), when applied to Allah, means that He appreciates the worth of the services of His servant; and when applied to the servant, it means that he expresses his gratitude to his Lord for His blessings. Allah appreciates fully the quantity and the quality of the services that are rendered by His servants for His cause and deprives none of them of the due rewards: nay, He rewards their services most generously and gives much more than they deserve. Of course, His treatment of His servants is quite different from their own treatment of their fellow-men. They underestimate the worth of the services rendered by a fellow-man and take him to task severely for any of his omission. Allah in His bounty rewards much more generously than His servant deserves for any service rendered by him in His cause, but is very lenient and forgiving for any omission or neglect of duty by His servants.

177. The moral instructions contained in this verse are of the highest standard. The Muslims have been taught to practise virtue or at least to show forbearance even in the face of provocation. At the time of its revelation, the hypocrites, the Jews and the idolaters were all engaged in opposing Islam by all possible means and were maltreating its followers in every conceivable way. Therefore it was but natural that the Muslims should be filled with feelings of anger and

hatred. When Allah noticed the storm of emotion rising in their hearts, He warned them that He did not like them to give vent to their feelings, though they were wronged and therefore justified, if they had in retaliation, given expression to their bitter feelings. They were taught that they, as Muslims, were expected to go on doing good openly and secretly or at least refrain from doing evil for evil. They were instructed, "You should try to mould your character after that of your Allah, Who is so Forbearing that He does not withhold His provisions even from the most wicked culprits and shows forbearance to the most sinful offenders. You should, therefore, have a big heart and show forbearance even in the most critical and provocative situations."

178. That is, "There is absolutely no doubt that all those people are equally disbelievers, who deny Allah and His Messengers: who acknowledge Allah but deny His Messengers: who accept some of the Messengers and reject others: each and everyone of such people is a confirmed disbeliever."

179. Full assurance has been given to those who acknowledge God as their sole Sovereign and worship Him alone, and submit to and follow all His Messengers, that they deserve to be rewarded according to the quality of their good deeds. In contrast to them, there is ignominious punishment for those who do not acknowledge Allah as the sole Sovereign and Sustainer, or for those who adopted the rebellious way accepting some of His Messengers and rejecting others. Allah does not accept any of the apparently good deeds of such people because it has no legal status in His sight.

180. As Allah is Forgiving and Compassionate, He will be very lenient in judging the deeds of those who believe in Him and His Messengers and will not be hard on them.

181. This was one of the strange demands of the Jews of Al-Madīnah. They said to the Holy Prophet, "We will not accept you as a Prophet unless you cause a written Book to come down to us from heaven before our very eyes or cause a written message to come down to each one of us to this effect: 'Muhammad (God's peace be upon him) is Our Messenger; so believe in him'."

182. A mere mention of this incident has been made in the short list of the crimes of the Israelites to which reference has been made here to show how impertinent they had become. This incident has also been mentioned in v. 55 of Al-Baqarah (For details, please see E.N. 71, Al-Baqarah).

183. The children of Israel had been seeing clear signs since the time of the appointment of Prophet Moses as Messenger of God. They had also witnessed the drowning of Pharaoh and his army and many other signs during their exodus from Egypt. Therefore they knew it well that it was Allah, the Lord of the universe (and not any calf), who had rescued them from the tyranny of a powerful ruler like Pharaoh.

[Contd. on p. 184



مَرِيَمَ بُهْتَانًا عَظِيمًا ﴿١٣١﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ  
 رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ  
 اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا  
 قَتَلُوهُ يَقِينًا ﴿١٣٥﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٣٦﴾  
 وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَ يَوْمَ الْقِيَامَةِ  
 يَكُونُ عَلَيْهِمْ شَهِدًا ﴿١٣٧﴾ فَيُظْلَمُ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ  
 طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٣٨﴾ وَأَخَذْنَاهُمُ  
 الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلَاهُمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا  
 لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٤١﴾ لَكِنَّ الرُّسُخُونَ فِي الْعِلْمِ مِنْهُمْ وَ  
 الْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ  
 الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ  
 سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٤٢﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَ  
 النَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
 وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ  
 وَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٤٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَ  
 رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٤٤﴾ رُسُلًا مُّبَشِّرِينَ  
 وَمُنذِرِينَ لئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ  
 اللَّهُ عَزِيزًا حَكِيمًا ﴿١٤٥﴾ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ  
 وَالْمَلَكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِدًا ﴿١٤٦﴾ إِنَّ الَّذِينَ كَفَرُوا وَ



. . . . Then<sup>189</sup> they went so far in their unbelief that they 156-158  
 uttered a monstrous calumny against Mary:<sup>190</sup> they them-  
 selves bragged, "We have slain Jesus, son of Mary, a Messenger  
 of Allah."<sup>191</sup> Whereas<sup>192</sup> in fact they did not slay him nor  
 did they crucify him but the matter was made dubious for  
 them.<sup>193</sup> And those who have differed about this matter are  
 also in doubt concerning it. They have no knowledge of it  
 but follow mere conjectures,<sup>194</sup> for they were not sure that  
 they had succeeded in killing Jesus. Nay, the fact is that  
 Allah had raised him to Himself,<sup>195</sup> for Allah is All-Powerful,  
 All-Wise.

There shall be none among the people of the Book but 159-162  
 will believe in him before his death,<sup>196</sup> and he will be a wit-  
 ness against them on the Day of Resurrection.<sup>197</sup>—In short,<sup>198</sup>  
 it is because of these unjust things of those who became Jews  
 and because they often stand in the way of Allah,<sup>199</sup> and  
 because they take interest, which had been prohibited,<sup>200</sup> and  
 because they devour unlawfully the property of others—it is  
 because of all these transgressions that We made unlawful  
 many clean and pure things which were formerly lawful for  
 them.<sup>201</sup> We have prepared a painful torment (for those  
 among them who disbelieve ;<sup>202</sup> but most surely We will  
 reward richly all those among them who have profound  
 learning and who are honest and who believe in what has  
 been sent down to you, and what was sent down before you,<sup>203</sup>  
 and who establish Ṣalāt, pay Zakāt dues and believe sincerely  
 in Allah and the Last Day.

O Muhammad, We have sent Revelation to you just as 163-164  
 We sent to Noah and other Prophets after him.<sup>204</sup> We also  
 sent Revelation to Abraham, and Ismā'īl and Isaac and  
 Jacob, and the descendants of Jacob, and Jesus and Job and  
 Jonah and Aaron and Solomon, and We gave the Psalms to  
 David.<sup>205</sup> We also sent Revelation to those Messengers whom  
 We have already mentioned to you and to those Messengers  
 whom We have not mentioned to you; and We spoke directly  
 to Moses as in conversation.<sup>206</sup>

All these Messengers were sent as bearers of good tidings 165-166  
 and warners<sup>207</sup> so that, after their coming, people should have  
 no excuse left to plead before Allah;<sup>208</sup> Allah is, indeed All-

Powerful, All-Wise. (People may or may not believe it) but Allah bears witness that what He has sent down to you, He has sent that down with His knowledge and angels also bear witness to it, though Allah's witness alone suffices.

*Contd. from p. 181]*

Yet they were so much enamoured of false gods that they forsook God and made the calf of gold the object of their worship.

184. By "clear Commandment" is meant the Commandment inscribed on the tablets which were given to Prophet Moses. (Please also see II : 63 and VII : 171).

The Covenant was the pledge that was taken from the chiefs of Israel at the foot of Mount Ṭūr. This has already been mentioned in II : 63 and is also referred to in VII : 171.

185. Please see vv. 58-59 and E.N. 75 of Al-Baqarah.

186. Please see v. 65 and E.N.'s 82 and 83 of Al-Baqarah.

187. Reference has already been made to such a saying of the Jews in II : 88. Just as all the worshippers of falsehood are proud of their obduracy against the truth, the Jews were proud that they were so staunch in their beliefs, prejudices, rituals and customs they had inherited from their forefathers that none could persuade them to give them up. That is why they always turned a deaf ear to the Message of the Prophets of Allah with the answer, "We are determined to reject your invitation, even though you bring strong arguments in support thereof. We will adhere strongly and faithfully to what we believe and practise." (Please also refer to E.N. 94, Al-Baqarah).

188. This is a parenthesis.

189. This is in continuation of the theme under discussion.

190. The calumny against Mary concerning the birth of Jesus Christ has been declared here as "disbelief" because it was not directed against the person of innocent Mary or her son but against Jesus Christ, the Messenger of God. The Jews had absolutely no ground for suspicion about his miraculous birth without father, because God had caused the whole Community to stand as witness to the miracle. When Virgin Mary, who belonged to the noble and well-known religious family of the Israelites, came home with the new-born child, a large crowd gathered there and demanded an explanation from her. But she simply pointed to the child. The crowd could not understand how a child in the cradle could speak but to their utter astonishment, the child began to speak clearly and fluently and addressing the crowd, he declared, "I am Allah's servant; Allah has given me the Book and made me a Prophet." (XIX : 30) Thus Allah cut at the very root of the slander about his birth. That is why none ever accused Mary of fornication or taunted Jesus with

being an illegitimate son until he declared himself to be Prophet of Allah. As he started his mission to invite people to the way of God and rebuke the Jews for their evil deeds and expose the hypocrisies of their scholars and jurists and warn the whole community of the consequences of moral degradation, they turned against him. Instead of accepting his message and making sacrifices for the cause of God, and reforming their evil ways, these impudent and unscrupulous criminals resorted to all sorts of dirty tricks and devilish designs to suppress the voice of Truth. It was then that they made that monstrous calumny which they had never uttered before during the previous thirty years of his life, because they knew it for certain that Mary and her son were absolutely free from this taint.

191. The fact that they bragged of slaying Jesus, knowing him to be a Messenger of God, shows how audacious they had become in their crimes. We have shown in the previous Note that the miracle of his speech in the cradle had let no doubt whatsoever in the minds of the Jews about his prophethood. Then they had witnessed clear signs shown by him (III : 49) which were a conclusive proof that he was really a Prophet of God. Therefore their cruel behaviour towards him was not the result of any misunderstanding about his prophethood, but was an intentional crime against the one who had been appointed by Allah as Messenger.

Though it appears very strange that any community should slay a person whom they know to be and acknowledge a Prophet of Allah, yet it is so, for the ways of wicked communities are strange. They cannot and do not tolerate that person who criticises their evil ways and prohibits unlawful things. Such people, even though they be the Prophets of Allah, have always been persecuted, imprisoned and slain by their own wicked people.

As a proof thereof, the following is quoted from the Talmud: "When the city had been captured, Nebuchadnezzar marched with the princes and officers of the Temple..... On one of the walls he found the mark of an arrow's head as though somebody had been killed or hit nearby, and he asked "Who was killed here?"

"Zachariah, the son of Yehoyadah, the high priest," answered the people. "He rebuked us incessantly on account of our transgressions and we were tired of his words and put him to death."

We learn also from the Bible that, when Prophet Jeremiah rebuked the Jews on account of their transgressions, they sent him to the prison. Likewise John the Baptist was beheaded because he criticised them for their evil ways (Please see also E.N. 79, Al-Baqarah).

It is, therefore, obvious from their record that when they presumed that they had crucified Jesus Christ, they would have most surely bragged, "We have slain a Messenger of Allah."

192. This is another parenthesis.



193. This verse is quite explicit on the point that Prophet Jesus Christ was rescued from crucifixion and that the Christians and the Jews are both wrong in believing that he expired on the cross. A comparative study of the Qurān and the Bible shows that most probably it was Jesus himself who stood his trial in the court of Pilate, but they could not kill or crucify him, for Allah raised him to Himself.

This is what happened. Pilate knew quite well that Christ was innocent and had been brought in his court out of jealousy. So he asked the crowd whether Jesus Christ should be released on the occasion of the Festival or Barabbas, a notorious robber. But the high priests and elders persuaded the crowd to ask for the release of Barabbas and for the crucifixion of Jesus. After this, God, Who can do any and everything He wills, raised Jesus to Himself and rescued him from crucifixion and the one who was crucified afterwards was somehow or other taken for Christ. Nevertheless, his miraculous escape does not lessen the wicked crime of the Jews, because they knew it well that the one, whom they crowned with a crown of thorns, and on whose face they spat and whom they crucified with disgrace was Christ, the son of Mary. As regards how "it was made doubtful for them" that they had crucified Jesus, we have no means of ascertaining this matter. Therefore it is not right to base on mere guess-work and rumours an answer to the question how the Jews were made to believe that they had crucified him, whereas in fact, Jesus the son of Mary had escaped from them.

194. "Those who have differed" are the Christians. They do not agree in their versions of the crucifixion. The very fact that they offer so many different accounts of the matter is in itself a clear proof that they possess no definite knowledge of it and are, therefore, in doubt about it. One version is that the person who was crucified was not Jesus but someone who bore his likeness, when, in fact, at that very time when the Jews and the Roman soldiers had disgracefully hanged him on the cross, Jesus was standing nearby and laughing at their folly. According to another version, the one who was nailed to the cross was Jesus, but he did not die on the cross and was alive when he was taken down from it. Some others believe that he died on the cross but came to life afterwards and met his disciples several times and talked to them. Others say that the Divine Spirit within him was taken away from it. There are still others who say that after his death Jesus came to life with his human body and was raised up with his human body. Thus it is obvious that the Christians have no real knowledge of this matter but base their various versions on mere conjectures.

195. Here Allah has told the fact of the matter. The Qurān explicitly says that the Jews did not succeed in putting Jesus to death and that Allah raised him to Himself, but it is silent about the

nature and the details of the matter and does neither say explicitly whether Allah raised him bodily from the earth to some place in the heaven, nor does it say that he died like other mortals and only his soul was raised to heaven. It has been couched in such a language that nothing can be said definitely about the incident except that it was un-common and extraordinary. The following considerations lead to the conclusion that the incident was extraordinary: First, the Qurān uses the words (رفعه الله اليه) and (رافعك الى) "Allah raised him to Himself" and "I will raise you up to Myself" (III: 55) for the incident and these words are liable to give support to the "Doctrine of Ascension", one of the Christian beliefs which has misled them to attribute Divine qualities to Christ. Had it not factually been an extraordinary incident, the Qurān would never have used such ambiguous words as helped support a doctrine of Godhead of Christ which the Qurān refutes so strongly.

Second, had Allah meant by the words used in the Text (v. 158) that (a) "Allah caused his death" or that (b) "Allah raised him in rank," more explicit words would have been used. In the case of (a), words to this effect would have been used: "No doubt they did not slay him nor did they crucify him but Allah rescued him alive from them and afterwards he died his natural death," and in the case of (b), "They intended to dishonour him by crucifixion but God raised him very high in rank", as in the case of Prophet Idrīs: 'And We had raised him to a high position.' (XIX: 57)

Third, if the incident that has been related here meant merely the natural death of Christ, the use of words, "And Allah is All-Powerful and All-Wise" in connection with it, would have been quite meaningless. These words can appropriately be used only in connection with some extraordinary manifestations of the power and wisdom of Allah. The only thing that can be cited in support of this interpretation of v. 158 that Jesus died a natural death is the use of the word (متوفيك) in v. 55, Āl-i-'Imrān, in connection with this incident, but it has been made clear in E.N. 51 of Āl-i-'Imrān that the word (توفى) does not literally mean "to seize the soul" but merely "to take and to receive" the body or the soul or both together. As there is a scope for both the interpretations in this word, its use cannot refute the above mentioned arguments against the meaning, "Allah caused his death." Those who insist on this interpretation argue that there is no other instance, in which متوفى (mutawaffi) has been used for the seizure of both body and soul together. This is meaningless, because this is the only incident of its kind in the whole of human history. The only thing to be considered is whether this word may lexically be used in this sense or not. If there is a scope in the lexical meaning of the word for such a use, as there is, we have to face the question: Why does the Qurān not use a direct word for death, instead of such a word as this which is liable to support the Doctrine of Ascension,



which in its turn, has given rise to the Doctrine of the Divinity of Jesus? The use of this word is a clear proof of the fact that there was something extraordinary about the incident. Above all, the Doctrine of Ascension is further strengthened by the Traditions according to which Prophet Christ, son of Mary, will come again to the Earth and fight with Dajjāl. (These Traditions have been affixed as Appendix to the Commentary on Sūrah Al-Aḥzāb). These clearly and categorically prove the Second Coming of Christ to the Earth. Therefore it would be more rational to believe that he must be living somewhere in the universe before this Second Coming than that he might be lying dead somewhere.

196. This has been interpreted in two ways and both are likely. (Here by the people of the Book are meant the Jews and may be the Christians also). According to the first interpretation, as adopted in the Translation, it means: "All the people of the Book, alive at the time of the natural death of Christ, will have believed in him, that is, in his Prophethood." The second interpretation of "There is none among the people of the Book but does believe in him before his death" is this: all the people of the Book before their death realize and believe that Christ is really a Messenger of God, though that belief will be of no avail at the time. Both these interpretations have been put forward by several Companions and their followers and renowned commentators, but its real meaning is known only to Allah.

197. That is, "In the court of God, Christ will give testimony against the Jews and the Christians that they rejected, neglected and distorted the Message brought by him." Some details of the testimony are given in vv. 116-117 of Al-Mā'idah.

198. The main theme that was broken by the parenthesis, which ends here, has been resumed.

199. It is an irony that the Jews, who possessed a Book of God and the heritage of His Prophets, should have not only themselves discarded the way of God but also frequently stood in the way of God. It is a fact that they have always been opposing and placing obstacles in the way of those movements that have ever been started for the promulgation of the Truth and have been starting or helping start movements against the way of God. Their latest crime in this connection is Communism which has for the first time in history based a system of life and a system of government on the deliberate and explicit denial of God, in open opposition to His Law; for the eradication of Godworship as its declared aims. The author of another perverted doctrine of the modern age, Freudianism, which has helped mislead the people from the way of Allah, is also a Jew.

200. Here is the Biblical law that clearly prohibits interest: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury."



“If thou at all take thy neighbour’s raiment to pledge, thou shalt deliver it unto him by that time the sun goeth down :

For that is his covering only, it is his raiment for his skin : wherein shall he sleep ? and it shall come to pass, when he crieth unto me, that I will hear : for I am gracious.” (Exodus 22 : 25-27).

Besides this, interest has been prohibited at some other places in the Torah also, but in spite of these prohibitive decrees, the Jews, who profess to believe in the same Torah, are the biggest usurers in the world and have become proverbially notorious for their narrow-mindedness and hard-heartedness.

201. Probably this refers to the same thing that occurs in VI : 146, that is, all animals with claws, and the fat of sheep and oxen were forbidden to the Jews. Besides this, possibly it may refer to the restrictions and hardships which are contained in the law books composed by their own Jurists. Indeed it is a great punishment that the bounds of life should be narrowed for any community. (For details please see E.N. 122, Al-An‘ām).

202. History bears witness to the exemplary punishment that Allah has prepared for those Jews who have discarded the Divine Faith and given up obedience to Allah and adopted the attitude of disbelief and rebellion. For the last two thousand years, they have never possessed a place where they could live with honour. They have been scattered all over the world and every where are treated like foreigners and every now and then are treated disgracefully, cruelly and oppressively in one country or the other, and there is no place in the world, where they are sincerely respected, in spite of their great wealth. Above all, this community has remained a living object lesson for the other nations, for it has been kept in existence in spite of its degradation, whereas other nations are exterminated when they become worthless. Thus Allah is causing them to taste in this world a bit of the torment of Hell where the evil-doers “will neither be in a state of death nor in a state of life.” This is because they have been showing the audacity of rebelling against Allah while they were at the same time carrying the Book of Allah with them. As regards punishment in the Hereafter, it may safely be predicted that it shall be much more painful than this. In order to remove any misunderstanding that might arise regarding the existence of the State of Israel, it will be worth while to refer to v. 112 of Āl-i-‘Imrān, and E.N. 90 attached to it.

203. The reference is to those learned Jews who are fully acquainted with the real nature of the Divine Books, who are just and fair and free from every kind of prejudice, obduracy and self-worship ; who do not blindly follow their fore-fathers but readily accept the Truth that they learn from the revealed Book. Therefore they are able to recognise easily that the teachings of Qurān are the same

[Contd. on p. 192

صَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلًّا بَعِيدًا ۗ إِنَّ الَّذِينَ كَفَرُوا  
 وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ۗ إِلَّا طَرِيقَ  
 جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۗ يَا أَيُّهَا النَّاسُ  
 قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ ۗ فَآمِنُوا خَيْرًا لَكُمْ ۗ وَإِنْ تَكْفُرُوا  
 فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۗ  
 يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ  
 إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى  
 مَرْيَمَ وَرُوحٌ مِنْهُ ۗ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةٌ ۗ انْتَهُوا  
 خَيْرًا لَكُمْ ۗ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۗ سُبْحٰنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۗ لَهُ مَا  
 فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ۗ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ  
 يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۗ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ  
 وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ۗ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَأَمَّا الَّذِينَ  
 اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۗ وَلَا يَجِدُونَ لَهُمْ  
 مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۗ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ  
 مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ۗ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ  
 وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ ۗ وَيَهْدِيَهُمْ  
 إِلَى صِرَاطٍ مُسْتَقِيمًا ۗ يَسْتَفْتُونَكَ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلِمَةِ ۗ إِنْ  
 مَرُّوا بِكَ لَيَسِّرَنَّ لَهُمْ وَلَهُنَّ أُمَّهَاتُكُمْ وَأُمَّهَاتُكُمْ لَهُنَّ ۗ وَالَّذِينَ  
 كَفَرُوا لَيَسِّرَنَّ اللَّهُ لَهُمْ سَبِيلَهُمْ وَلَهُنَّ أُمَّهَاتُهُمْ وَأُمَّهَاتُهُمْ لَهُمْ  
 ۗ وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْحَقُّ بِرَبِّهِمْ ۗ

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 وقت لازم

يَرْتُهَا إِنْ لَمْ يَكُنْ لَهَا وَكْدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثُ مِمَّا  
 تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ  
 يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

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Those, who disbelieve in it and hinder others from the way of Allah, have strayed far away into deviation from the Truth. Allah will never forgive those who have thus adopted the way of disbelief and rebellion and committed gross injustice and iniquity, and He will not show them any other way than that of Hell, wherein they shall abide for ever: this is not difficult for Allah. 167-169

O people, this Messenger has come to you with the Truth from your Lord, so believe in him, for it will be better for yourselves, but if you disbelieve, you should know that all that is in the heavens and the earth belongs to Allah,<sup>209</sup> and Allah is All-Knowing, All-Wise.<sup>210</sup> 170

O people of the Book, do not transgress the bounds in your religion,<sup>211</sup> and attribute nothing but the Truth to Allah. The Messiah, Jesus son of Mary, was no more than a Messenger of Allah and His Command<sup>212</sup> that was sent to Mary and a spirit<sup>213</sup> from Allah (that took the shape of a child in the womb of Mary). So believe in Allah and His Messengers<sup>214</sup> and do not say, "There are 'Three'."<sup>215</sup> Forbear from this: this will be better for you. Allah is only One Deity; He is far above this that He should have a son:<sup>216</sup> all things that are in the heavens and in the earth belong to Him,<sup>217</sup> and He alone suffices for their sustenance and protection.<sup>218</sup> 171

The Messiah never disdained to be a servant of Allah nor do the angels who are nearest to Him disdain it. Whoso disdains the service of Allah and prides himself on it, (should know that) He will muster all of them before him. Then He will give full reward to those who believed and did good deeds and out of His bounty bestow upon them even more than their dues; but He will inflict a painful chastisement on those who have disdained His service and prided themselves on it. And there they will find none of those on whom they rely to be their protectors and helpers besides Allah. 172-173



74-175      ① mankind, a clear proof of the Truth has come to you from your Lord, and We have sent down to you the Light that shows the Way clearly to you. Now those people who will accept Allah's Message and seek His protection, Allah will cover them with His mercy and grace and will show them the Right Way to Himself.

176      People<sup>219</sup> seek your verdict on (the inheritance left by) a childless person.<sup>220</sup> Say, "Allah gives His verdict: if a person dies childless and leaves behind a sister,<sup>221</sup> she shall get half of his inheritance: and if the sister dies childless, her brother<sup>222</sup> shall inherit her property: and if the deceased leaves behind two sisters, they shall inherit two-thirds of the inheritance:<sup>223</sup> and if the number of the brothers and sisters is more than two, the share of each brother shall be double that of each sister." Allah makes His Commandments plain to you lest you go astray; Allah has perfect knowledge of everything.

*Contd. from p. 189]*

as were taught by their own Prophet, and then sincerely believe in both.

204. This is to emphasize the fact that Prophet Muhammad has not come with a new thing and that he does not claim to present something for the first time, and to show that he has, in fact, received Guidance from the same source of knowledge from which all the Prophets before him had received, and that he is presenting the same Truth and Reality that has always been presented by the Prophets, who were raised from every corner of the Earth.

The literal meaning of "وحي" *wahī* (Revelation) is (1) to give hint of, (2) to communicate to the mind, (3) to convey by covert suggestion, and (4) to send a message.

205. Only a part of the Book of Psalms in the existing Bible consists of the Psalms of Prophet David, and they bear his name. The remaining constituent parts are the psalms of other people, and have been attributed to their authors. It should also be noted that the study of the real Zabūr, the Psalms of David, shows that it is a Revelation of God. Likewise additions have been made in the Book of the Proverbs of Solomon and the last two chapters were obviously added afterwards. But in spite of this, the major portion of the Proverbs contains gems of Truth and Wisdom. The same is true of the Book of Job. A study of this reveals that, though it contains gems of wisdom it is wrong to attribute the whole of it to Prophet Job. Whereas the Qurān and the introductory chapters of this very Book bear witness

the great fortitude shown by Prophet Job, its subsequent chapters show that he was an embodiment of grievance against God, and that, in vain, did his companions try their best to convince him that God was not unjust.

Besides these, the major portions of the seventeen Books of the Israelite Prophets in the Old Testament are evidently genuine Revelation, especially the Books of Joshua, Jeremiah, Ezekiel and Amos contain many such passages that show the grandeur of the Divine Revelation and move one to ecstasy. Their high moral teachings, their campaign against idolatry and their sound arguments prove the Oneness of God, and their strong criticism of the degeneration of Israel clearly show that these and the sermons of Jesus Christ in the New Testament and the Qurān come from the same One source.

206. The way in which Revelation was communicated to Prophet Moses was different from that of the other Prophets. They heard either a voice or a Message from an angel, but Prophet Moses had this privilege that Allah Himself had a direct talk with him as in a dialogue, e.g., the dialogue cited in XX : 11-48 in the Qurān. This privilege has also been mentioned in the Bible "———And the Lord spake unto Moses face to face, as a man speaketh unto his friend." (Exodus 33 : 11).

207. That is, "All the Prophets had one and the same mission. They gave good news to those who believed in the Divine Message and mended their ways in accordance with it and warning to those who adopted wrong ways of thought and action that they would meet with serious sequences in the end."

208. All the Prophets were sent with this sole object that they should set forth before mankind the Right Way both theoretically and practically, so that on the Day of Judgement no evil-doer should be in a position to offer the excuse that he was ignorant of the Truth. That is why Allah appointed Messengers in different parts of the world and sent down Books. These Messengers imparted the knowledge of the truth to a large number of people and left behind them Books of which one or the other has always existed for the guidance of mankind. Now if one goes astray in spite of this arrangement, one cannot throw the blame on Allah or His Messengers. He himself is responsible for this because he did not accept the Truth when it came to him, or the responsibility is of those who had knowledge of it but did not impart it to others who had gone astray.

209. This is, "You will harm none but yourselves by your disbelief and disobedience, for you can do no harm to the Master of the heavens and the earth."

210. That is, "Your Allah is fully aware of everything ; therefore you cannot do mischief with impunity in His Kingdom ; He is also Wise and knows how to deal with those who disobey His Commands."



211. Here "The people of the Book" refers to the Christians who went beyond the bounds in their religion and regarded Jesus as God in their exaggerated reverence and love of Christ. This was a contrast to the Jews (the other people of the Book) who had gone to the other extreme in their denial of and enmity against Jesus.

212. Prophet Jesus has specially been called God's Command because he was born without the usual agency of a father. God sent a Command that Mary should become pregnant without the semen of a man and she conceived. Although in the very beginning, the Christians were told that Christ had been born without a father by the Command of God, yet they were so misled by the Alexandrian Philosophy of Philo that they first mistook (كلمة) "Command" for the "Divine Word"; then changed the "Divine Word" into the "Logos"; then they built on it the Logos Doctrine which misguided them to the false belief in the Divine nature of Jesus Christ. That is how they came to believe that God had revealed Himself or His eternal attributes of speech in the person of Jesus. (See John I: 1, 14)

213. Here Jesus has been called "A spirit from God" and in II: 253, it is stated that God supported him (Jesus) with the "Holy Spirit". In both the cases, it simply means that God had bestowed upon Prophet Jesus a Holy Spirit that was imbued with high moral virtues and was a perfection of truth and righteousness without any tinge of evil. Although the Christians were taught this very thing, they went beyond the bounds in this respect also and took a "spirit from God" for the "Spirit of God" and perverted the meaning of the Holy Ghost into "The Spirit of God Himself" which had entered into Jesus Christ. Thus a third god, "The Holy Ghost", was created along with God and Christ. This transgression in their religion gave birth to the false "Doctrine of the Trinity," that is the union of Three, (the Father, the Son and the Holy Ghost) in one God.

The perversion of "a spirit from God" into "The Spirit of God" (Holy Ghost) has been made in spite of the fact that according to the Gospel of Matthew (1: 20) "that which is conceived in her (Mary) is *of the Holy Ghost,*" and not the Holy Ghost.

214. That is, "As Jesus is only a spirit from God and has no part of Godhead in him, do not go beyond the bounds but believe in Allah as the only God and accept all His Messengers including Messiah." This was what Prophet Jesus Christ himself taught and this is the real fact which a true Christian should believe.

215. The Christians have been rebuked for their wrong belief in the doctrine of the Trinity and advised to refrain from transgression. Strange though it may appear, it is a fact that the Christians believe both in the Oneness of God and in the Trinity at one and the same time; for no Christian can deny that according to the clear sayings of Jesus in the Bible, God is One Being and there is no other God than



He. But the introduction of the doctrine of the Logos at an early stage of Christianity misled them into believing in the Godhead of Christ in union with God and the Holy Ghost. Since then it has always remained an enigma for them to reconcile these two contradictory doctrines and for the last eighteen hundred years or so the Christian scholars have been vainly engaged in solving this self-created baffling puzzle. Not only this, many Christian denominations have been founded upon different interpretations of this Doctrine and it has given rise to many religious disputes in which one denomination accuses the other of blasphemy. In short, their scholars and interpreters have been spending all their efforts and energies in solving this enigma which has been neither created by God nor by Christ. It is also obvious that there is no solution to it, because no one can prove that three persons share Godhead and also that God is One being and has no partners in His Godhead. As this enigma is the result of their own transgression beyond the Divine limits, it can only be solved if they refrain from going beyond the limits and give up the belief of the Godhead of the Messiah and of the Holy Ghost, and acknowledge Allah as the sole object of worship, adoration and devotion and believe in the Messiah as a Messenger of God and not as a partner in the Godhead of Allah.

216. This refutes the fourth transgression of the Christians who believed that Christ was the Son of God. In this belief they had gone beyond the limits of their own religion. According to the first three Books of The New Testament (even if the traditions therein are accepted as authentic), Prophet Jesus merely likened the relationship between Man and Allah to the relationship between father and son, and used the words father for God metaphorically, just as it was in vogue among the Israelites. There are many instances of this in the Old Testament. Prophet Jesus also used the word "father" in the sense it was used by his people. He called God not only his father but the father of all human beings. But in spite of this, the Christians went beyond the limits and declared Jesus to be the only Son of God. They based this strange belief on the assumption that Messiah was the manifestation of God and the incarnation of His Word and His Holy Ghost. They also transgressed in believing that God had sent His only Son to this earth so that he might take the burden of the sins of mankind on his own shoulders and go to his crucifixion and atone for the sins of Man with his own blood. Obviously, this belief is the creation of their own imagination, for there is no saying of Christ to support this.

Here, Allah has not refuted the doctrine of "Atonement" because it is not a fundamental article of the Christian religion, but is a mere by-product of (a) the belief that Christ is the Son of God and (b) a philosophical and mystical explanation of the objection that if Christ was the Son of God, why did he die a cursed death of crucifixion? It

is thus obvious that this doctrine is refuted automatically, if it is shown that Christ was not the Son of God and that he did not die on the cross.

217. As all things in the heavens and the earth belong to Allah, none of them has any such relation with Him as of father and son, but only that of Master and slave.

218. Allah suffices for the management of His Kingdom and does not stand in need of the help of a son for this purpose.

219. Verse 176 was sent down long after the revelation of this Sūrah ; so much so that according to some traditions this was the last verse of the Qurān. Anyhow, according to most authentic traditions, it was revealed in 9 A.H., when An-Nisā was being recited as a complete Sūrah. That is why this verse has not been included in the verses about inheritance contained in the first portion of the Sūrah, but has been added at the end as an appendix.

220. There is a difference of opinion regarding the meaning of *كَلَالَة* (*Kalālah*). According to some interpreters, *Kalālah* is that person who dies childless and whose father and grandfather are also dead. But according to others, *Kalālah* is one who dies childless, irrespective of whether his father and grandfather are alive or dead. Caliph 'Umar also could not come to any definite decision about its meaning. The majority of the jurists, however, have accepted the opinion of Caliph Abū Bakr that *Kalālah* is that person who dies childless and whose father and grandfather had died before his death. This opinion is supported by the Qurān which awards half of the inheritance of *Kalālah* to the sister who cannot be entitled to any share at all, if the father is alive.

221. There is the consensus of opinion that this refers to the sisters and brothers who have common parents or common fathers. Once Caliph Abū Bakr gave this explanation and none of the Companions differed from it.

222. The brother will inherit the whole inheritance in case there is no other heir to it. For instance, if the husband of the childless woman is alive her brother will be entitled to the whole of the remaining inheritance after the payment of the share of the husband.

223. The same applies to the case of more than two sisters.

