Qur'anic Explanation

Tafseer Farooqui

Volume: 1

In this commentary, the verses have been organised into lessons consisting of ten verses each. At the beginning of every lesson, the translation of the Qur'anic verses is presented. Following this, a very comprehensive and clearexplanation (Tafseer) of each verse is provided.

This explanation includes not only the background of revelation (Shan-e-Nuzool) and related rulings and issues, but also the virtues of these verses and reasoned responses to the objections of non-Muslims. This collection has been compiled for easy use in daily Quranic lessons in mosques or forreading to family members at home.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Words of Supplication

Eminent Islamic scholar and renowned Islamic thinker, Maulana Syed Abul Hasan Ali Nadwi. (rh)

(Former Rector: Darul Uloom Nadwatul Ulama and Former President of All India Muslim Personal Law Board)

نحمده ونصلی علی رسوله الکریم اما بعد!

Dear Muhammad Sarwar Farooqui Nadwi is worthy of congratulations. He is delivering the message of humanity to people in simple Hindi. For some time, work has been underway to translate the Surahs of the Qur'an and present their themes, meanings, spirit, and message in very simple language. May Allah grant the ability to complete the entire Qur'an. The aim is that the message of humanity reaches all those who know the Hindi language, whether Muslim or Hindu.

The Qur'an was revealed to Muhammad (Sallallahu 'Alaihi Wasallam) for the guidance of all humans. It has been 1,400 years since its revelation. Crores of people achieved peace and tranquillity by following the path it showed. This is because this book belongs to the Creator and Master of humans and the entire universe. It is the book of a Creator whose knowledge is definite and complete. Therefore, there is no doubt or contradiction in the pieces of knowledge contained within the Qur'an. It is uniform and final knowledge, encompassing everything.

The law provided in this book for human life is immortal. It is equally beneficial for humans living in every era and every country. No change can occur in it, because the Qur'an is a complete and comprehensive code and a principled constitution for practice. It needs no political supplement. It distinguishes between truth and falsehood, honesty and lies, faith and disbelief, Islam and ignorance, and monotheism and polytheism. It guides

towards the paths of safety and brings one from darkness into light.

In short, the Qur'an is a mirror in which people of different beliefs, thoughts, morals, and actions can see their own faces. It mentions past nations and individuals who are immortal due to their specific actions and character, sometimes explicitly and sometimes through indications. It also mentions crimes that occur frequently and happen commonly.

In the light of these facts, the Qur'an is an eternal book. It has no division of present, past, ancient, or modern. Its address is for every civilisation and every era. Its call is always fresh and relevant. It is a speaking portrait of humans and a transparent mirror of human nature. The entire human race is the addressee of the Qur'an. However, just as land differs in its capacity and fertility or in how it is utilised, the capacity to accept the Qur'an and benefit from it is not equal for everyone. Only those people can benefit from it who possess the following qualities and characteristics.

The first basic condition for benefiting from the Qur'an is the desire and quest to gain from it. There should be dissatisfaction with the current state, an effort for reform, and a passion to search for the way. The second basic condition is that the person who wants to benefit from the Qur'an should have the fear of Allah. That is, their hearts should be affected by the mention of the name of Allah, because the foundation of the Qur'an is based on the thought and fear of Allah.

The third basic condition is to have complete faith in the facts mentioned by the Qur'an, whether the intellect understands them or not. This means accepting the existence of the attributes of Allah, revelation, angels, the hereafter, heaven, and hell, and trusting the matters told by the prophets in this regard.

The fourth basic condition is to read the Qur'an with thought and reflection. The fifth basic condition is that if one has to endure hardship and struggle in understanding, contemplating, and acting upon the Qur'an, one should bear it. One should try to keep their character pure for this purpose. If the need for sacrifice arises, one should not hesitate and should act upon the instructions of the Qur'an.

The final point is that the complete greatness of this Qur'an should be in the heart. One should read it with respect, eagerness, and love, just as the words of a beloved king are read with passion and affection. If we study the Qur'an with these characteristics, qualities, and conditions, we will benefit. May Allah accept this effort and open the hearts of the readers of the Qur'an to accept the truth. Ameen.



Abul Hasan Ali Nadwi
Rector: Nadwatul Ulama, Lucknow
20 Jumada ul-Akhir 1419 AH

Note: **During the lifetime of the thinker of Islam, Maulana Syed Abul Hasan Ali Hasani Nadwi (rh), the 30th Juz (part) had already been published. On that occasion, Maulana Sahab wrote the above preface and encouraged the work with supplicatory words. For the purpose of benefit, it has been included here. (Commentator)**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Selected Testimonials of Confirmation from Renowned Islamic Scholars

All praise belongs to Allah alone, and blessings and salutations be upon the Greatest Benefactor, Muhammad (Sallallahu ‘Alaihi Wasallam), who taught the Ummah the Noble Qur’an. May the mercies of Allah descend upon all the Sahaba, the preservers of the Qur’an, the exegetes (Mufassireen), and all those who conveyed the Noble Qur’an to us, and those who conveyed the Qur’an to us by spreading its teachings to every village in the world.

By the grace of Allah, the work on the translation and commentary of the Qur’an began in 1996. Since then, this task has continued without interruption. The commentary on Surah Al-Fatihah was published first. Then the Hindi translation of the entire Qur’an, titled "Qur’an Ka Paigham" (Message of the Qur’an), was published. As the work of commentary progressed, each volume was published separately under the title "Tafseer Farooqui". It was eventually completed in seven volumes. Later, an Urdu translation and a brief commentary were also released. Then, a translation with grammatical, morphological, and linguistic explanations was published in three volumes titled "Tarjuma Wa Tashreeh Lughaatul Qur’anil Kareem" (Translation and Explanation of the Vocabulary of the Qur’an).

In relation to all these translations of the Noble Qur’an, beneficial guidance continued to be taken from recognised experts in Qur’anic sciences. Upon humble request, they also continued to offer encouragement through their supplicatory words. For this reason, the messages of teachers and benefactors, which were written on different dates regarding Tafseer Farooqui or the Urdu and Hindi translations and commentaries, have also been included. This will provide guidance to readers and reward all benefactors.

Since, the list of messages is lengthy, a few lines have been selected from the supplicatory statements of these respected scholars and presented here as samples so that the benefit may be gained with the peace of heart. These are as follows.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

(1) Great Islamic personality, the Islamic thinker, Maulana Syed Abul Hasan Ali Hasani Nadwi (rh)

(Former Rector, Darul Uloom Nadwatul Ulama, and former President, All India Muslim Personal Law Board)

نحمده ونصلی علی رسوله الکریم اما بعد

"The respected and esteemed Maulvi Muhammad Sarwar Farooqui Nadwi deserves congratulations for conveying the message of humanity to people in easy-to-understand Hindi. For some time, work has been underway to translate the Surahs of the Noble Qur'an and convey their subjects, meanings, spirit, and message in very simple language. May Allah grant the ability to complete the entire Qur'an."

"The final point is that the complete greatness of this Qur'an should be in the heart. One should read it with respect, eagerness, and love, just as the words of a beloved king are read with passion and affection. If we study the Qur'an with these characteristics, qualities, and conditions, we will benefit. May Allah accept this effort and open the hearts of the readers of the Qur'an to accept the truth. Ameen."

(2) Renowned Islamic personality, the guide of the Ummah, Maulana Syed Md. Rabey Hasani Nadwi (rh)

(Former Rector, Darul Uloom Nadwatul Ulama, and former President, All India Muslim Personal Law Board)

He writes on the Hindi translation and commentary, "Respected Maulvi Muhammad Sarwar Farooqui Nadwi, a learned individual, well-versed in both Arabic and Hindi, has presented to me the Hindi translation and tafseer of the Qur'an, prepared with great effort and competence. It is hoped that all Muslim and non-Muslim brothers and sisters who understand better through Hindi will derive the proper benefit from this translation and tafseer. Muslims will benefit by acting upon it and shaping their lives under its guidance. At the same time, non-Muslims will gain awareness of the actual reality and teachings of Islam and the Qur'an. It is my prayer that this tafseer proves beneficial and successful."

Similarly, regarding the Urdu translation, he writes, "After seeing some samples of the translation, I felt that the best possible interpretations which came to his mind were adopted. In fact, the translations made by other people of great calibre were also consulted, and benefit was derived from them, so that he could walk on the straight path as much as possible. He is successful in this to an extent. We express our appreciation for it and have high expectations regarding the usefulness of this translation. We pray to Allah for its acceptance."

(3) Renowned Islamic scholar Maulana Mufti Abul Qasim Nomani (hz)

(Vice Chancellor, Darul Uloom Deoband)

"Several leading scholars of this country have carefully reviewed the Hindi translation by Mufti Muhammad Sarwar Farooqui Nadwi and expressed their great appreciation. It is hoped that this translation will assist not only Hindi-speaking Muslims but also our fellow citizens who are sincere and fair-minded in understanding the message of the Noble Qur'an. May Allah accept this service and grant him the opportunity for further religious contributions."

Similarly, writing about the Urdu translation, he states, "Maulana Mufti Muhammad Sarwar Farooqui Sahib has previously rendered service by translating the Qur'an into Hindi, which scholars have appreciated. Now, a specimen of their Urdu translation has come to light, in which an attempt has been made to provide a literal translation as far as possible. May Allah Almighty accept this service."

(4) Renowned Islamic scholar Maulana Md. Salim Qasmi (hz)

(Former Rector, Darul Uloom Waqf Deoband, and Former Vice President, All India Muslim Personal Law Board)

"The present tafseer, 'Qur'an Ka Paigham' (Tafseer Farooqui) in Hindi, through which Mufti Muhammad Sarwar Farooqui Nadwi has opened the path of benefiting from Qur'anic sciences for the general public and the scholars alike, demonstrates sound scholarly taste, valuable religious capability and extensive study. It is hoped that this tafseer will prove to be a precious scholarly gift for authors, writers, researchers, speakers and teachers."

Similarly, writing about the Urdu translation, he states, "Maulana Mufti Muhammad Sarwar Farooqui Nadwi has accomplished a remarkable task by providing a fluent Urdu translation of the Qur'an according to literal word order, along with linguistic explanation. This will make it easier for the general public to benefit from the text. May Allah Almighty accept this service."

(5) Renowned Islamic scholar Maulana Syed Arshad Madani (hz)

(Professor of Hadith at Darul Uloom Deoband and President of Jamiat Ulama e Hind, India)

"Now that Hindi is the official language of our country and an extensive section of the community is distant from Urdu, there is an urgent need to present Islamic sciences in the Hindi language. It is commendable that Maulana Mufti Muhammad Sarwar Farooqui Nadwi has recognised this need and, while keeping Thanvi (rh)'s translation before him and benefiting from various translations, has produced a translation and tafseer of the Qur'an in Hindi. Although due to personal engagements it was not possible to examine every single word, keeping the translation of Maulana Thanvi as a reference is sufficient proof of the soundness of this translation and commentary."

Similarly, writing about the Urdu translation, he states, "It is commendable that Maulana Mufti Muhammad Sarwar Farooqui Nadwi, keeping the aforementioned need in view and keeping the translation of Thanvi (rh) before him, has translated the Qur'an into the mother tongue. Now, after the Hindi translation and tafseer, he has produced a fluent translation and brief explanation in Urdu while maintaining literal word order, which will prove very useful for the general public."

(6) Renowned Islamic scholar and litterateur Maulana Saeed ur Rahman Azmi Nadwi (hz)

(Principal, Darul Uloom Nadwatul Ulama, and Chief Editor, Al-Ba'sul Islami, Lucknow)

"In our country, translations of the Qur'an in Hindi have been published by various institutions and individuals and have become popular.

However, until now, there has been no work by such a religious scholar who has complete mastery of the Hindi language and the full capability to understand the spirit of Arabic and convey it in Hindi.

We are most pleased to acknowledge that from our circle of Nadwatul Ulama, the religious scholar Mufti Muhammad Sarwar Farooqui Nadwi, who is an accomplished and distinguished writer, scholar and journalist in Arabic, Urdu and Hindi, is presenting a Hindi translation and tafseer of the Noble Qur'an that is most worthy of appreciation and closest to the spirit of the Arabic language."

Similarly, writing about the Urdu translation and tafseer, he states, "Our learned friend Maulana Mufti Muhammad Sarwar Farooqui Nadwi (President, Jamiat Payam-e-Amn, Lucknow) has produced a translation and brief tafseer of the Qur'an in fluent Urdu according to literal word order. He has adopted a moderate path between idiomatic and literal translation. He has also taken care of grammatical rules, such as possessive constructions, descriptive phrases, prepositional structures, and lexical explanation and composition. I believe that the method Mufti Muhammad Sarwar Farooqui Sahib has adopted is more beneficial in every respect for a person reciting the Qur'an, and the translator has been completely successful in producing the impact and result that should emerge from it."

(7) Renowned Islamic scholar Maulana Muhammad Saeed Mazahiri (rh)

(Administrator and Trustee of Madrasa Mazahirul Uloom Waqf Saharanpur, UP, India)

"I was pleased to learn that Maulana Mufti Muhammad Sarwar Farooqui Nadwi, a scholar from Darul Uloom Nadwatul Ulama, Lucknow, is dedicated and concerned about outreach and invitation among non-Muslims. In this regard, he has compiled and published various books and pamphlets. Similarly, keeping in view the missionary style of the Noble Qur'an, he has initiated a blessed series in the Hindi language titled 'Tafseer Farooqui'. A portion of this work reached me for a formal review. May Allah Almighty grant this effort and hard work by the respected Maulana the status of acceptance and honour."

(8) Jurist of the era, Maulana Khalid Saifullah Rahmani (hz)

(President, All India Muslim Personal Law Board, Administrator of Al-Mahadul ‘Aali Al-Islami Hyderabad, and General Secretary of Islamic Fiqh Academy)

"There was a need to present the Qur'an in an invitational style and a simple manner. In response to this need, Dera Mufti Muhammad Sarwar Farooqui Nadwi, President of Jamiat Payam-e-Amn, Lucknow, has made a successful effort to translate and explain the Qur’an in this very style.

In this commentary, he first presents a summary of every section under the heading 'Introduction to the Surah'. He then provides the translation of the verses, followed by their explanation, reasons for revelation, virtues, essential rulings, and the message of the verses. During the compilation, he has benefited from Ma'arif-ul-Qur'an by Maulana Mufti Muhammad Shafi (rh), along with several classical commentaries of earlier scholars. A distinctive feature of this commentary is that each verse has been numbered separately and explained accordingly, so that people can benefit easily by giving a little time, and students, both male and female, can also study it as separate lessons."

(9) World-renowned writer, Maulana Syed Wazeh Rashid Hasani Nadwi (rh)

(Former Secretary of Education and Vice Administrator, Darul Uloom Nadwatul Ulama, Lucknow)

"Mufti Muhammad Sarwar Farooqui, besides being a religious scholar, is also a formally qualified scholar of Hindi. Maulana Muhammad Sarwar is the author of many Hindi books and has previously translated numerous works. He has now completed this commentary. May Allah Almighty accept this effort, make it a means for understanding the Qur'an, and a source of guidance."

(10) Maulana Abdul Qadir Nadwi Mazahiri Gujarati (hz)

(Deputy Vice Chancellor, Darul Uloom Nadwatul Ulama, Lucknow)

"Our dear Mufti Muhammad Sarwar Farooqui Nadwi, who is a graduate of Nadwa and is also familiar with Hindi, not only knows the language but, due to continuous involvement in such work, is well acquainted with the Hindi commonly understood by the general public in India. He took this responsibility upon himself and has completed it to a

significant extent. He is now going to publish the commentary of the entire Qur'an, for which he deserves congratulations."

(11) Qur'an commentator, Maulana Mufti Fazlur Rahman Hilali Usmani (rh)

(Former Founding Member of All India Muslim Personal Law Board and President of Darus Salam Islamic Centre, Malerkotla, Punjab, India)

"I offer my heartfelt congratulations to the respected Mufti Muhammad Sarwar Farooqui Nadwi on this magnificent service. I hope that the Hindi-speaking population will benefit as much as possible from this work. I pray to Allah that this service by the Maulana gains the honour of acceptance."

(12) Caring mentor and guide, Maulana Syed Abdullah Hasani Nadwi (rh)

(Former Editor of Al Raid and Professor of Hadith, Darul Uloom Nadwatul Ulama, Lucknow)

"There was a great shortage of translations in Hindi. Even when some translations were produced, most translators did not fully observe the protocols required for translating the Qur'an. There was a need for a competent scholar of Hindi who was also familiar with Arabic to undertake this task.

It is a matter of great joy that Mufti Muhammad Sarwar Farooqui Nadwi, a graduate of Darul Uloom Nadwatul Ulama, has attempted this Hindi translation while keeping the translation of Maulana Fateh Muhammad Khan Jalandhari (rh) in view. May Allah Almighty accept this translation and commentary and make it a means of guidance for all those who are seeking the truth."

(13) Maulana Mufti Muhibbullah Qasmi (hz)

(Muballigh, Madrasa Rahmaniya, Darbhanga, Bihar)

"We are happy to acknowledge that Mufti Muhammad Sarwar Farooqui Nadwi, a graduate of the global institution Darul Uloom Nadwatul Ulama, is proficient in the Hindi language. He consistently works to guide all human beings towards Paradise and away from Hell, for which he has prepared a large amount of Islamic literature. He is the President of

Jamiat Payam-e-Amn. Maulana Mufti Muhammad Sarwar Farooqui Nadwi deserves special thanks from the Hindi-speaking people of this country for preparing such a great gift for human guidance."

(14) Maulana Zakariyya Nadwi (hz)

(Professor of Hadith and Dean, Faculty of Shari'ah, Darul Uloom Nadwatul Ulama, Lucknow)

"Allah has made Mufti Muhammad Sarwar Farooqui's familiarity with Hindi so beneficial that it is difficult to fully appreciate its value without reading his books, his Hindi translation of the Noble Qur'an, and his Hindi Tafseer Farooqui. The work of translating and explaining the Qur'an, especially in Hindi, is extremely challenging.

Carrying out this task while keeping in view the religious sensitivities, temperament, and intellectual outlook of Hindi readers is as necessary as it is difficult. However, it is a matter of divine grace that Allah has taken such a monumental service from the Maulana, and very positive results have been reported. May Allah Almighty grant Mufti Sahib blessings in his life and work, and make his efforts and hard work even more fruitful."

(15) Maulana Mufti Ateeq Ahmad Qasmi (hz)

(Professor of Jurisprudence, Darul Uloom Nadwatul Ulama, Lucknow, and Nazim, Ma'ahad al Shari'ah, Lucknow)

"Among those working on Islamic studies in the Hindi language, Maulana Muhammad Sarwar Farooqui Nadwi is a respected and well-recognised name. He is a talented graduate of Darul Uloom Nadwatul Ulama and the author of many books in Hindi. He is humble, warm in manner, and deeply committed to his work. He has produced a Hindi translation of the Qur'an, of which multiple editions have already been published.

I pray to Allah Most High that all the religious services of this respected scholar are accepted in the court of Allah, and that the servants of Allah derive the greatest possible benefit from them."

(16) Maulana Muhammad Khalid Nadwi Ghazipuri (hz)

(Dean of the Faculty of Da'wah and Professor of Hadith at Darul Uloom Nadwatul Ulama, Lucknow, and President of Jamiat e Ma'arif, Lucknow)

"It is among the countless favours and blessings of Allah that, to fulfil

this important need, our distinguished Mufti Muhammad Sarwar Farooqui Nadwi has prepared a complete commentary in the Hindi language with great effort and dedication. Keeping in view the Indian environment and the method of the righteous predecessors, he has presented a rare and valuable Qur'anic gift to the people of India."

(17) Maulana Mufti Niyaz Ahmad Nadwi (hz)

(Professor of Hadith and Jurisprudence, and Dean of the Faculty of Shari'ah/Chief Mufti of Darul Uloom Nadwatul Ulama, Lucknow)

"Maulana Mufti Muhammad Sarwar Farooqui Nadwi is a specialist in the religious sciences and a capable graduate of Nadwa, with a strong insight into the Qur'anic sciences. He is also familiar with Hindu religious literature and is actively engaged in the work of da'wah among Hindu brethren, especially through the medium of the Hindi language. Earlier, several editions of his Hindi translation titled 'Qur'an ka Paigham' have already been published, which itself is evidence of its wide acceptance.

I have observed him engaged in the work of da'wah for nearly fifteen to twenty years. He possesses sound thinking. Allah Most High has taken many forms of service from him due to this very sincerity and commitment. These include madrasas, maktabs, and the training of young people. It is hoped that for Hindi-speaking readers, this translation and commentary will serve as a reliable reference. May Allah Almighty grant the Ummah the ability to benefit from it."

Note: All the above appreciative remarks were made regarding the Urdu version of this tafseer, which serves as the basis for this translation. They are added to bring authenticity to this monumental task. (English Translator)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Translator's Note

الحمد لله رب العالمين والصلوة والسلام على اشرف المرسلين وعلى آله وصحبه ومن تبعهم إلى يوم الدين۔

The Noble Qur'an is the speech of Allah the Most High. All previous divine scriptures underwent alterations, but today humanity possesses no book other than the Noble Qur'an that can be affirmed with complete certainty to be divinely revealed. For this reason, capturing the full extent of its miracles and perfection is as difficult as describing the beauty and perfection of the Almighty.

From the time of its revelation until today, translations of the Qur'an have appeared in many languages of the world. Alongside these, commentaries, dictionaries, and works devoted to its words and meanings have continued to be published. This uninterrupted scholarly effort is clear evidence that, in every age, human beings have striven to understand and explain the Divine Word.

Yet the reality remains that just as a servant feels humility and helplessness before their Lord, so too does a person feel their weakness and limitation before the speech of Allah.

The words and verses of the Qur'an are so comprehensive and vast in meaning that it is impossible to do them full justice in any translation. One major reason for this is that people are not equal in mental capacity or intellectual ability. Each individual requires explanations and clarifications tailored to their level of understanding, and this process often becomes challenging. For this reason, Allah granted His Prophet (Sallallahu 'Alaihi Wasallam) the responsibility to deliver, recite, teach, and explain His Word to the people. In truth, the Noble Qur'an contains treasures of knowledge from both ancient and modern times.

The sciences of the Qur'an are beyond the full grasp of human capacity. Even so, scholars differ over what should be counted as the Qur'an's foundational sciences. For instance, Qazi Abu Bakr ibnul Arabi (rh) considered there to be 3 basic sciences. In contrast, Ali ibn Isa ar-Rummani (rh) identified 30. Allama Jalaluddin Suyuti (rh) detailed these

perspectives in his famous work, Al Itqan fi Uloomul Qur'an.

In any case, this reality is firmly established that, in order to reach the intended meaning of Allah after reflection and deep contemplation upon the Noble Qur'an, a great number of sciences are required. Among these, the first and most essential stage is the study of the Qur'anic vocabulary. It is impossible to reach the deeper essence of the text without determining the correct meanings of words, especially as a single term can convey multiple meanings. For example, the word تقویٰ (Taqwa) is used in several contexts:

❖ **The word Taqwa is used in the sense of faith (Iman) in the following verse:** وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى **"And (Allah) kept them firm upon the word of Taqwa, (that is, faith)."** ***(Surah Al-Fath: 26)***

❖ **In another usage, the word Taqwa is employed in the sense of repentance, as in the verse:** وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا **"And if the people of the towns had believed and adopted Taqwa (i.e., repented)."** ***(Surah Al-A'raf: 96)***

❖ **In yet another usage, the word Taqwa is used in the sense of fear, as in the verse:** أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاتَّقُونِ **"Warn that there is no deity except Me, so fear Me (and remain obedient to Me)."** ***(Surah An-Nahl: 2)***

❖ **Another meaning of Taqwa is used for the abandonment of sin, such as:** وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ **"And enter houses through their doors and maintain Taqwa of Allah" (meaning, keep avoiding sins).** ***(Surah Al-Baqarah: 189)***

❖ **Similarly, the word أُمَّةً (Ummah) means a group or a nation, such as:** وَوَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ **"There they found a group of people watering their flocks."** ***(Surah Al-Qasas: 23)*****. Another meaning of Ummah is a leader, as in:** إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً **"Indeed, Ibrahim was himself an Ummah (a leader and perfect guide)."** ***(Surah An-Nahl: 120)***

❖ **Likewise, one meaning of the word الصَّلَوٰةَ (As-Salah) is the ritual prayer (Namaz), as in:** أَقِيمُوا الصَّلَاةَ **"Establish the prayer."** ***(Surah Al-Baqarah: 43)*** **Another meaning of As-Salah is supplication (Dua), such as:** خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً... وَصَلِّ عَلَيْهِمْ **"Take charity from their wealth and pray for them."** ***(Surah At-Taubah: 103)***

❖ **Likewise, the word روح (Rooh) also has various meanings. One is the soul or life force, as in:** فَنَفَخْنَا فِيهِ مِن رُّوحِنَا **"Then We breathed into it from Our Rooh."**

(Surah At-Tahrim: 12) **Another meaning refers to Jibreel (Gabriel) (AS), as in:** نَزَلَ بِهِ الرُّوحُ الْأَمِينُ *(Surah Ash-Shu'ara: 193)* **"The Trustworthy Spirit (Rooh-ul-Ameen) descended with it." It is also used to mean revelation (Wahy), such as:** وَكَذٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا *(Surah Ash-Shura: 52)* **"And thus We have revealed to you a Rooh (revelation) by Our command."**

❖ **Similarly, one meaning of the word** نور **(Noor) is physical light, such as:** جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا **"Allah made the sun a radiant light and the moon a reflected light."** *(Surah Yunus: 5)* **Another meaning of Noor is guidance or faith (Iman), as in:** قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ **"There has come to you from Allah a light and a clear book."** *(Surah Al-Ma'idah: 15)*

❖ **Similarly, the word** ولی **(Wali) also carries different meanings. One is a friend or helper, as in:** وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ **"And Allah is the friend of the believers."** *(Surah Ali-Imran: 68)* **Another meaning is a ruler or one with authority, as in:** النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ **"The Prophet has more authority over the believers than they have over themselves."** *(Surah Al-Ahzab: 6)*

❖ **Likewise, one meaning of the word** كتاب **(Kitab) is a written object/book (divine scripture), as in:** ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ **"This is the Book about which there is no doubt."** *(Surah Al-Baqarah: 2)* **Another meaning of Kitab is a command or decree, as in:** كُتِبَ عَلَيْكُمُ الصِّيَامُ **"Fasting has been prescribed (written) for you."** *(Surah Al-Baqarah: 183)*

It is a reality that simply searching through dictionaries is not enough to determine the intended meaning of Qur'anic vocabulary. To achieve a correct understanding, it is essential to return to the prophetic era and keep in mind the meanings explained by the Prophet (Sallallahu 'Alaihi Wasallam) and his Sahaba.

In truth, the Qur'an Al-Hakeem is a miracle in every aspect, including its words, structures, phrases, and subject matter. This is why the right to truly interpret the Qur'an does not belong to everyone. It belongs only to those who directly heard the pearls of wisdom from the tongue of the Messenger (Sallallahu 'Alaihi Wasallam), or those who have cherished the interpretation of the Qur'an in the light of the golden sayings of the Companions (Sahaba).

This chain has continued without interruption from the best of

generations to the present day and will continue until the Day of Judgement, in sha Allah. The correct explanation of the Noble Qur'an and the divine intent has always emerged through the Ahadith of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) and in the light of those who carry prophetic knowledge. These scholars have left behind a precious academic treasure for the community.

However, the wonders and mysteries of the Qur'an are limitless, which scholars continue to present to the Ummah in new ways in every era. A link in this golden chain is the current effort where, for the convenience of the reader, the meanings of words found on each page are provided on the same page to make the study easier and the meaning clearer.

Difficulties of Translation

It is not within human capacity to transfer the sentences of one language into another exactly as they are. Even the most successful translator can only convey the closest possible meaning. This is the case with ordinary texts; how then could a complete translation of the Noble Qur'an, which is a miracle in its entirety, be possible? For this reason, some scholars have called it the Translation of the Meanings of the Qur'an. The truth is that one who relies solely on translation cannot experience the same taste, spiritual blessings, and sweetness that one who understands the Arabic text directly receives.

Generally, an essential question in translation is whether it should be literal or idiomatic. A literal translation often becomes difficult and tangled because the grammatical structures of Arabic and other languages differ. On the other hand, an idiomatic translation can at times move quite far from the original wording. The better approach is to adopt a balanced approach between the two, keeping the translation meaningful and understandable while also preserving, as far as possible, the literal meanings and the Qur'anic order.

According to Arabic grammar, some letters are called مبانی (functional particles). These seemingly brief characters change meaning depending on context, such as ب، ف، علیٰ، الیٰ (Ba, Fa, 'Ala, and Ila). For example, the particle ف 'Fa' can be translated at various times as so, then, therefore, or hence. Similarly, ل 'Laam' sometimes means 'for the sake of' and at other times 'because' or 'since'. It is essential to respect all these nuances in translation

so that the original intent remains clear.

As mentioned previously, certain words possess multiple meanings. For instance, Taqwa can mean to fear, to keep fearing, or to avoid and refrain. Similarly, in Arabic, فعل مضارع (the imperfect verb) is used for both the present and future tenses. Sometimes, when describing events of the hereafter, past tense forms are used even though the future is intended. The definite article الف لام (Alif Lam) also sometimes denotes استغراق (totality, comprehensiveness), sometimes a جنس (genus), and sometimes a specific reference. It is necessary to keep all these points in view during translation.

Tanween (تنوير) (the double vowels) also changes the meaning. Sometimes it is used for magnification or exaltation, where a word like ظلم (Zulm) becomes a great injustice. Sometimes, for belittlement or diminishment, the word like شيئ (Shaiy) becomes a 'trivial thing' or a 'small matter'. Such additions are not outside the words of the Qur'an; rather, they are embedded within them.

In certain instances, اسمِ فاعل (active participle) is translated as a future verb, or derived nouns are expressed as verbs. For example, غفور (Ghafoor) is translated as One who forgives much and عليم ('Aleem) as One who knows well.

The distinctions defined by scholars of morphology regarding different verbal patterns and actions also assist in translation. For example, the pattern of تفعل (Tafa'l) contains connotations of effort, and the past tense often carries an aspect of proof and permanence.

Certain words in the Noble Qur'an take on different meanings in different contexts. For example, آيات (Aayaat) is used sometimes for signs, sometimes for Qur'anic verses, and sometimes for rulings. As noted above, Taqwa sometimes means fearing and sometimes avoiding. In such cases, differences indeed arise among translators, but these are not fundamental differences; they are merely differences in expression. The final judgement rests upon the flow of the discourse and the context of the text.

Use of Plural Forms in Verbs and Pronouns

Many Urdu translators have used the singular form when translating verbs and pronouns referring to Allah. This style was likely

adopted to reflect the fundamental attribute of Allah's Oneness. However, since Allah uses the first-person plural for Himself in the Noble Qur'an, adopting this style in translation is entirely correct and carries no fault.

The plural form is actually used to express greatness and respect. In Arabic, the singular form is not considered disrespectful, but in many other languages, singular pronouns are often considered impolite.

For this reason, this translation employs plural forms for verbs and pronouns attributed to Allah. For addressing Him, formal terms are used instead of informal singular ones.

Present Situation

By the grace and guidance of Allah, and keeping in view the specific needs of the public, I first published a translation of the Noble Qur'an titled 'Qur'an Ka Paigham' (The Message of the Qur'an- An Easy Hindi Translation). Following this, the seven-volume Tafseer Farooqui was published in Hindi. I then intended to present a literal translation in Urdu that would not only be idiomatic and fluent but also foster a desire in the reader to learn the language of the Qur'an. By the grace of Allah, I was blessed with the opportunity to publish this service under the title Fluent Literal Translation and Brief Commentary. Subsequently, I was also granted the opportunity to publish an independent book in 3 volumes titled 'Lughaat-ul-Qur'an' (Vocabulary of the Qur'an).

Alhamdulillah! This commentary has already been published in 7 volumes under the title Tafseer Farooqui. Now, its Urdu translation is being presented for the Urdu-speaking community.

In truth, both tongue and pen are unable to express sufficient gratitude to Allah for granting this sinner the opportunity to serve His book. It is my prayer that Allah grants this effort acceptance in His presence.

Features and Sources

❶ The arrangement of this commentary is designed in the form of daily lessons. Each lesson contains approximately 10 verses, followed by their translation, and then an explanation of each verse. In the explanation, the circumstances of revelation (Shan-e-Nuzool) are mentioned first, followed

by relevant Ahadith, the sayings of reliable scholars, legal rulings, modern scientific research, and reasoned answers to objections raised by non-Muslims. Finally, the virtues and benefits related to each verse are also mentioned.

❷ A prominent feature of this commentary is that the explanation of terms is based on following the predecessors (Salaf), which is the true spirit of this work.

❸ Regarding sources for the clarification and explanation of words, Arabic commentaries such as Tafseer Baizawi, Tafseer Jalalain, Tafseer Mazhari, and Tafseer Qurtubi, along with reliable Urdu commentaries, have been consulted. For linguistic analysis and syntax, assistance was taken from I'rab al-Qur'an (Sheikh Muhyuddin Darwesh), Kalimaat ul-Qur'an (Mufti Sheikh Hasnain Muhammad Makhluf), 'Qur'an Majeed ka Arabi Urdu Lughat', 'Mukammal Lughaat-ul-Qur'an', 'Aasaan Lughaat-ul-Qur'an', 'Mutaradifat-ul-Qur'an', 'Misbah-ul-Lughaat' and others.

❹ In several places, words that were previously briefly explained are revisited and described in greater detail.

Finally, I express my heartfelt gratitude to all those who contributed wholeheartedly to the completion of this great work. I especially acknowledge the prayers of my mother and the patronage and guidance of my kind mentor, Maulana Syed Muhammad Rabey Hasani Nadwi (rh). I am also thankful for the encouragement of Maulana Saeed-ur-Rahman Azmi Nadwi (hz), who once remarked: Just as Allah made iron subservient (مسخر) to Dawood (AS), He has made the pen subservient to you. On another occasion, when I requested a correction, he said: Whatever Allah inspired in your heart, you have recorded in the commentary; I cannot amend it, as this is a great blessing from Allah for you. Similarly, Maulana Syed Wazeh Rashid Nadwi (rh) would often ask: How do you find the time to write so much?

I am thankful to Fauzan Mohtisham sahab and Maktoom Jan sahab, who suggested that I get this tafseer translated into English. I am also grateful to Haji Shafee sahab for his continuous encouragement. I am appreciative of Mr Arif Alana, who introduced the Hindi Tafseer, from which many people have benefited. I pray that Allah grants them all an excellent reward according to His status.

Furthermore, I am thankful to Mr Ataullah Siddiqui, who assisted with the composing and printing stages with great interest. Similarly, Tasneem Ahmad, Maulana Abdul Azim Nadwi, and my family members (Sadiqa, Afreen, Muhsina, Amina, Aisha, Umm Hani, Zikra, Muhammad Arqam, Abdullah, Saad, Huzaifa, Hanzala, and Hamza) worked continuously on the vowelisation of the Qur'anic text and proofreading. May Allah, by His grace and mercy, grant them all the best reward.

A few testimonials from the elders who encouraged this commentary have been included at the beginning, while their full remarks are provided in the final volume so that readers may benefit from them. I pray to Allah that He makes this effort, purely through His grace, a means of a good end and salvation in the hereafter for this sinner, and a source of guidance for all humanity.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

(Our Lord, accept from us; indeed, You are the All-Hearing, the All-Knowing.)



Seeker of supplications,
Muhammad Sarwar Farooqui Nadwi
Darul Uloom Nadwatul Ulama, Lucknow
16 Jan 2021 CE (3 Jumada-ul-Akhir 1442 AH)

Note: **The author wrote it for the Urdu translation of Tafseer Farooqui. Still, it fits perfectly for the English translation as well. (English Translator)**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

English Translator's Note

This English translation is based on the first volume of Tafseer Farooqui, originally written in Urdu by Mufti Muhammad Sarwar Farooqui Nadwi. This work is the result of over thirty years of dedicated study, focusing on the language and deep meaning of the Qur'an.

Mufti Sahab's insights come from a lifetime of teaching. For decades, he has been delivering a regular Dars-e-Quran at a nearby mosque, sharing these explanations directly with the community. His written work is highly respected by scholars for its clarity and accuracy.

The primary objective of this translation is to convey the meaning, spirit, and guidance of the Qur'anic text and its tafseer in clear, natural, and readable English, without replicating Urdu sentence patterns or stylistic density. Every effort has been made to preserve the author's intent while reshaping the language to suit Standard Indian English, ensuring clarity for readers who may not be familiar with South Asian idioms or classical Urdu expressions.

This translation remains faithful to the methodological approach of the original work. Explanatory passages, scholarly references, and devotional elements have been retained in substance. At the same time, excessive repetition and culturally bound phrasing have been carefully adjusted for smoother comprehension. Where technical or religious terminology is essential, it has been preserved with consistency to maintain conceptual accuracy.

Arabic Qur'anic text has been kept intact wherever it appears, alongside its English rendering, in order to preserve textual authenticity. Names, religious expressions, and established conventions have been handled uniformly to ensure respect, precision, and continuity throughout the work.

I admit that no translation can match the eloquence of the original language. Arabic, in particular, possesses a unique linguistic structure that is exceptionally difficult to translate into other languages. This challenge is

magnified when translating the Qur'an, as no human effort can fully mirror the Word of Allah.

It should also be noted that many Arabic terms used in the Qur'an and its explanation lack exact equivalents in English, such as Zulm (ظلم), Rabb (رب), Fasaad (فساد), etc. In such cases, the closest possible English expression has been used to convey the intended meaning, while the full depth and range of the original term may extend beyond a single English word.

This effort is therefore presented as a bridge for understanding, intended to assist readers in accessing the message, guidance, and reflective depth of the Qur'an as presented by the author. Any benefit derived from this work is by the grace of Allah alone, and any shortcomings remain the responsibility of the translator. In the event of any ambiguity or uncertainty arising from any sentence in this translation, the original Urdu text should be consulted for clarification.

May Allah make it a means of guidance for all humanity and a source of Allah's blessing and salvation for all those who have contributed to it at any stage, from writing to printing, and finally reaching the reader's hand.

Seeker of Supplications
Bilal Ahmad
Lucknow
22 Shaban, 1447 AH
10 Feb, 2026 CE

Tafseer Farooqui

Volume: 1

Surah Al-Fatihah
and
Surah Al-Baqarah

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Al-Isti'aza (اَلۡاِسۡتِعَاذَۃ)

اَعُوۡذُ بِاللّٰہِ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ

Translation: I seek refuge in Allah from Satan, the rejected.

Commentary of Al-Isti'aza

The Noble Qur'an is the magnificent book revealed to the Messenger of Allah (Sallallahu 'Alaihi Wasallam) in both its words and meanings. Allah has taught His servants the proper etiquette for reciting, touching, and listening to it.

As it is stated:

فَاِذَا قَرَاۡتَ الۡقُرۡاٰنَ فَاسۡتَعِذۡ بِاللّٰہِ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ

Translation: When you begin to recite the Qur'an, seek refuge in Allah from the evil of Satan, the rejected. ***(Surah An-Nahl: 98)***

وَاِمَّا یَنۡزَغَنَّکَ مِنَ الشَّیۡطٰنِ نَزۡغٌ فَاسۡتَعِذۡ بِاللّٰہِ اِنَّہٗ سَمِیۡعٌ عَلِیۡمٌ

Translation: And if a whisper (an evil thought) from Satan should provoke you, then seek refuge in Allah. Indeed, He is All-Hearing, All-Knowing. ***(Surah Al-A'raf: 200)***

Similarly, in Surah Al-Mu'minoon, it is stated:

وَ قُلۡ رَّبِّ اَعُوۡذُ بِکَ مِنۡ ہَمَزٰتِ الشَّیٰطِیۡنِ ﴿۹۷﴾ وَ اَعُوۡذُ بِکَ رَبِّ اَنۡ یَّحۡضُرُوۡنِ ﴿۹۸﴾

Translation: And say, My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayateen (devils). And I seek refuge with You, my Lord, that they even come near me." ***(Surah Al-Mu'minoon: 97, 98)***

Likewise, in Surah Fussilat, it is stated:

وَ اِمَّا یَنۡزَغَنَّکَ مِنَ الشَّیۡطٰنِ نَزۡغٌ فَاسۡتَعِذۡ بِاللّٰہِ ؕ اِنَّہٗ ہُوَ السَّمِیۡعُ الۡعَلِیۡمُ ﴿۳۶﴾

Translation: And if a whisper from Satan should provoke you, then seek refuge in Allah. Indeed, He is the All-Hearing, the All-Knowing. ***(Surah Fussilat: 36)***

◆ **Abdullah bin Masood (RA) reported that the Allah's Messenger (Sallallahu 'Alaihi Wasallam) used to say:**

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُ بِکَ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ ، وَ هَمۡزِہٖ ، وَ نَفۡخِہٖ ، وَ نَفۡثِہٖ

<u>Translation</u>: O Allah, I seek refuge in You from the accursed Satan, from his madness, his pride, and his poetry. ***(Ibn Majah: H# 808)***

◆ **Mu'az bin Jabal (RA) reported: Two men reviled each other in the presence of the Prophet (Sallallahu 'Alaihi Wasallam), and one of them became excessively angry so much so that I thought that his nose would break up on account of excess of anger. The Prophet (Sallallahu 'Alaihi Wasallam) said: I know a phrase which, if he repeated, he could get rid of this angry feeling. They asked: What is it, Messenger of Allah? He replied: He should say:** اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُ بِکَ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ **(O Allah, I seek refuge in You from Satan, the rejected).** ***(Abu Dawood: H# 4780)***

Isti'aza (إستعاذہ) or Ta'wwuz (تعوذ)

Linguistically, Isti'aza means seeking refuge or coming under someone's protection. In Qur'anic terminology, Isti'aza refers to the recitation of the words: اَعُوۡذُ بِاللّٰهِ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ. This is also called Ta'wwuz.

Benefit of Reciting Isti'aza or Ta'wwuz

Allah has commanded reciting Isti'aza before reciting the Noble Qur'an, a practice that contains countless hidden pearls of wisdom. One major wisdom is that Satan always strives to distance humans from goodness and inclines them towards sin and evil.

Reciting the Qur'an is the source of all virtues and the greatest act of worship that brings a servant close to Allah. Therefore, when a servant says "I seek refuge in Allah" before starting their recitation, they are essentially petitioning their Lord: O Sustainer, I do not possess the strength to confront Satan or overcome his evil by my own power. Your help is my only support, and Your protection is my only shield. If Your Grace and Mercy are not with me, I cannot perform this great act of worship.

Similarly, this reality becomes clear that reciting Isti'aza to ward off the whispers of Satan is highly beneficial not only before reciting the Qur'an but also at the start of every good deed. For this reason, the

Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was repeatedly exhorted to seek refuge.

وَ قُلْ رَّبِّ اَعُوْذُ بِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ﴿۹۷﴾ وَ اَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ﴿۹۸﴾

Translation: And say, My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayateen (devils). And I seek refuge with You, my Lord, that they even come near me.” ***(Surah Al-Mu'minoon: 97, 98)***

Furthermore, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was commanded to seek refuge. In the Surah Falaq and Surah Naas, both the devils of the Jinn and humankind are mentioned, as evidenced by this verse:

وَ كَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَ الْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ؕ

Translation: "And We have appointed for every prophet enemies—devils from among mankind and jinn—inspiring one another with flowery speech in order to deceive." ***(Surah Al-An'am: 112)***

Iblees’ Throne

Jabir bin Abdullah (RA) reported that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "The throne of Iblees is upon the sea. He sends out his troops every day to afflict people with trials. The one who spreads the most mischief among them attains the highest rank near Iblees." ***(Sahih Muslim: H# 7105)***

Satan refers to this very Iblees. However, in Arabic, the word شیطان (Shaitan) also means falsehood, deviation, and destruction. Therefore, every evil being, whether from the Jinn, humans, or animals, is called a Shaitan.

The Jinn

Allah created another species called the Jinn. Mention of them is found frequently in the Qur’an. They are also bound by the Divine Law (Shari'ah); they experience life and death, and among them are found the righteous and the wicked, as well as believers and disbelievers.

Iblees' Refusal

When Allah created Adam (AS) from clay and breathed the soul into

him, He commanded the angels to prostrate before him. They all prostrated except Iblees, who was included among the angels due to his worship and knowledge but refused out of arrogance. Consequently, Allah declared him rejected and exiled him. He requested a delay, asking to be granted life until the Day of Resurrection. When his request was granted, he declared that he would mislead the children of Adam (AS) and block them from the straight path. Allah stated that those who follow you will be thrown into Hell along with him.

For this reason, one should pray before reciting the Qur'an: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ (I seek refuge in Allah from Satan, the rejected) because redemption from his evil is possible only through the support of Allah.

Legal Rulings

Seeking refuge (Ta'wwuz) is specific to the recitation of the Qur'an. At the start of other tasks, reciting Bismillah alone is sufficient; Ta'wwuz is not a Sunnah in those cases. ***(Fatawa Alamgiri)***

- **According to Imam Abu Hanifa (rh) and Imam Shafi'ee (rh), reciting اَعُوْذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ is sufficient.**
- **According to Imam Auza'i (rh) and Sufyan Sauri (rh), it is better to recite: اَعُوْذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ اِنَّ اللهَ هُوَ السَّمِيْعُ الْعَلِيْمُ**
- **According to some scholars, it is also better to recite Isti'aza after finishing the recitation.**
- **According to the majority of scholars, reciting both Ta'wwuz and Bismillah during the prayer is a Sunnah.**
- **When starting a recitation, it is Sunnah to first recite Ta'wwuz, then Bismillah. It is also a Sunnah to recite Bismillah at the beginning of every Surah, except for Surah Al-Bara'ah (At-Taubah).**



بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

A Brief Introduction to the Basmalah (بَسْمَلَه)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Translation: In the name of Allah, the Most Compassionate, the Most Merciful.

The recitation of *Bismillah Hir Rahman Nir Raheem* is called Basmalah. During the era of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), the polytheists began their tasks in the name of idols or other false deities. The Qur’an revealed this verse first to eradicate this false belief and to highlight the consciousness of Oneness (of Allah).

This verse is part of Surah an-Naml. It is also recorded at the beginning of every Surah except Surah at- Taubah. For this reason, a difference of opinion exists among commentators regarding whether it is a component of every Surah or an independent verse. According to Imam Abu Hanifa (rh), it is an independent verse placed to distinguish between different Surahs.

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) started every task with Basmalah. Nothing provides more peace and tranquillity than a servant declaring that they begin in the name of Allah, who is infinitely Compassionate and Merciful.

Which Surah does Basmalah belong to?

In the Mushaf (codex) prepared during the time of Usman (RA), the Basmalah was written at the beginning of every Surah except Surah Bara’ah. In that Mushaf, nothing non-Qur’anic was included. Even the names of Surahs, verse numbers, and the word آمين (Aameen) were not written, so that nothing outside the Qur’an might be mistaken as part of it.

Despite these precautions, Basmalah was included at the start of 113 Surahs. This serves as evidence that it is both a verse of Surah an-Naml and an independent verse. It was revealed to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) at the beginning of every Surah.

Ibn Abbas (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) did not distinguish between the two Surahs until بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ' was revealed. ***(Abu Dawood: H# 788)***

This makes it clear that Bismillah Hir Rahman Nir Raheem is a verse of the Noble Qur’an. According to some scholars, apart from Surah Bara’ah (At-Taubah), it is a verse of every Surah. However, the view of Imam Malik (rh) and Imam Abu Hanifa (rh) is that it is neither a verse of Surah al-Fatihah nor of any other Surah.

Based on this difference, scholars have also differed regarding whether the Basmalah should be recited aloud before Surah al-Fatihah in audible prayers, where recitation is done aloud. Those who do not regard it as part of the verses of Surah al-Fatihah do not consider reciting it aloud to be appropriate. Those who regard it as an independent verse hold that, in audible prayers, it is better to recite the Basmalah quietly. Imam Shafi’ee (rh), however, is of the view that it should be recited aloud before Surah al-Fatihah and before every Surah in audible prayers. In contrast, the Rightly Guided Caliphs, Imam Ahmad ibn Hanbal (rh), Sufyan Sauri (rh), and others held the view that the Basmalah should not be recited aloud in prayer.

These scholars cite as evidence a narration recorded by Imam Muslim (rh), in which Aisha (RA) stated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) would begin recitation in prayer with اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. **Similarly, in a narration recorded by Bukhari and Muslim, Anas (RA) reported that the Prophet (Sallallahu ‘Alaihi Wasallam), Abu Bakr (RA) and Umar (RA) used to start the prayer with** اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. ***(Bukhari: H# 743)***

1) Since بِسْمِ اللهِ is a verse of Surah an-Naml and was revealed as a separate verse to distinguish between Surahs, it is not permissible to touch it without ablution (Wuzu), nor to recite it in a state of ritual impurity (Janabah), just like the other verses of the Qur’an.

2) In the first rak'ah of prayer, reciting the Basmalah after the Ta’wwuz, (اَعُوْذُ بِاللهِ**), is a Sunnah. However, there is disagreement over whether it should be recited aloud or quietly. According to Imam Abu Hanifa (rh), reciting it quietly is preferable. There is agreement that the Basmalah should be recited in the subsequent rak'ahs. Some narrations even state that reciting the Basmalah at the beginning of every rak'ah is obligatory.**

As for reciting the Basmalah at the beginning of another Surah after Surah al-Fatihah, this practice is not established from the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), nor from the Rightly Guided Caliphs. This was also the position of Shaikhain (Abu Bakr (RA) and Umar (RA)). However, Imam Muhammad (rh) considered it preferable to recite the Basmalah at the beginning of a Surah in silent prayers, where recitation is done quietly. Some narrations also attribute this view to Imam Abu Hanifa (rh), stating that it is preferable. Nevertheless, there is consensus that reciting it is not regarded as disliked (Makrooh) by any scholar.

Virtues of the Basmalah (بَسْمَلَه)

This reality is made clear by numerous verses of the Noble Qur’an and authentic ahadith, which state that بِسْمِ اللهِ (In the name of Allah) holds immense importance in the life of a Muslim. Before beginning any action, saying بِسْمِ اللهِ becomes a means of goodness and blessing, Allah’s help, and protection.

● **A narration recorded in Musnad Ahmad and Abu Dawood states that when بِسْمِ اللهِ is said, Shaitan becomes humiliated and disgraced, to the point that he is reduced to something as insignificant as a fly.** ***(Abu Dawood: H# 4982)***

● **For this reason, reciting بِسْمِ اللهِ before eating, drinking, performing wuzu (ablution), slaughtering an animal, and before all other actions has been regarded as recommended. The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said that any food over which بِسْمِ اللهِ is not recited has a share for Shaitan.** ***(Muslim: H# 2017)***

● **Ali bin Abi Talib (RA) narrated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: The screen between the eyes of the jinns and the nakedness of the children of Adam (AS) when one of you enters the area of relieving oneself is saying: 'Bismillah.'** ***(Tirmizi H# 606)***

● **A Sahabi was eating in a gathering. He did not mention Allah's name until there remained the last morsel. When he raised it to his mouth, he said: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ (In the name of Allah) at the beginning and at the end of it. The Prophet (Sallallahu ‘Alaihi Wasallam) laughed and said: The devil kept eating along with him, but when he mentioned Allah's name, he vomited what was in his belly.** ***(Abu Dawood: H# 3768)***

● **Ibn Abbas (RA) reported that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said that If anyone of you, when intending to have a sexual intercourse with his wife, says: بِسْمِ اللهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَ جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَ and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child.** ***(Bukhari: H# 6388)***

● **Likewise, it is reported in Abu Dawood that once a man was riding on a mount behind the Prophet (Sallallahu ‘Alaihi Wasallam). It stumbled. Thereupon, that man said: May the devil perish! The Prophet said: do not say, may the devil perish! For you say that, he will swell so much so that he will be like a house, and say: by my power. But say: بِسْمِ الله (in the name of Allah); for when you say that, he will diminish so much so that he will be like a fly.** ***(Abu Dawood: H# 4982)***

Imam Fakhruddin Razi (rh) stated that the Noble Qur’an is the essence of all previous divine scriptures, and that the entire Qur’an is summarised in Surah al-Fatiha. The essence of Surah al-Fatihah, in turn, is contained within بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ.

Beyond this, there is an even deeper reality. The essence of بِسْمِ اللهِ is concealed within its first letter, the letter *ba*, which carries the meaning of joining or bringing close. When viewed in this way, the purpose of the entire Qur’an is to bring human beings closer to Allah and to reconnect hearts that have gone astray back to Him.

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Commentary on بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ or Basmalah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Most Compassionate, the Most Merciful.)

بِسْمِ اللّٰهِ **consists of three elements:**

1) the letter *ba* (ب),
2) *ism* (اسم),
3) Allah (الله)

The letter *ba* carries several meanings, but three aspects appear most appropriate in this context.

① Companionship, signifying being with the name of Allah.

② Assistance, meaning seeking help through the name of Allah.

③ Seeking blessing, as the name of Allah is the greatest name and encompasses all divine attributes.

Some have attempted to translate the word Allah into various names in Hindi, English, and other languages. Still, the reality is that no accurate translation of Allah is possible.

It is preferable to view the letter *ba* as connected to an implicit verb (مقدر فعل), implying that every action should begin with the name of Allah. In this way, the word Allah remains at the beginning of the sentence. According to the rules of writing, the letter *ba* (ب) should have been joined with the *alif* (الف), forming بِاسْمِ الله. **However, in the Mushaf of Usman (RA), a stylistic consideration was observed. The letter 'hamza' was omitted, and 'ba' (ب) was joined directly to the letter 'seen' (س), so that the beginning would come closer to the phrase *ism Allah* (**اسم الله).

In contrast, in the verse of Surah al-'Alaq, اِقْرَأْ بِاسْمِ رَبِّكَ, **letter *ba* is not joined to the letter *seen* (س), but is written with the *alif*. Ibn Kathir (rh) writes that when a person commences any task, their intention should be to start that specific work in the name of Allah.**

Likewise, in بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ, **three *notable* names of Allah the Most High are mentioned: (1) Allah, (2) Ar-Rahman (**الرَّحْمٰنِ**), (3) Ar-Raheem (**الرَّحِيْمِ)

These three names are presented in a deliberate order and with deep meaning.

Explanation of the word 'Allah'

The word Allah is a proper noun, the exclusive name of the Lord who created and governs the universe. All other names, such as Ar-Rahman, Ar-Raheem, Al-Kareem, and Al-Sattar, are in reality attributes and therefore function as descriptive names.

The word Allah is derived from *ilah* (اله), which literally means one who is worshipped. This word is composed of the letters *alif* (الف), *laam* (ل), and *ha* (ه). The Chaldaic (or Aramaic) and Syriac term *Alaha* (ܐܠܗܐ), the Hebrew term *Eloah* (אלוה), and the Arabic *Allah* (الله) all originate from the same Semitic root. When 'alif' and 'laam' were added to 'ilah' to specify the general into the particular, it became Allah. Through its usage, this name became exclusively reserved for the Being who is the Creator of all worlds.

Although there is scholarly discussion regarding its linguistic derivation, the conclusion is clear. Allah is the One and Only true deity whose perfections and attributes are beyond comparison. This name has no dual, plural or feminine form. It is not compounded from another word, nor can it be translated into any other language. The name Allah, therefore, carries countless meanings within itself.

He alone grants peace and refuge. He is the possessor of all perfect attributes, all-powerful, existing without beginning and remaining without end. He alone is the Creator and Owner of the universe, and none besides Him is worthy of worship. No matter how deeply a person reflects, they can never fully comprehend the reality of Allah. The more one immerses oneself in recognising Him, the more the intellect itself expands.

Explanation of the word Ar-Rahman (الرَّحْمٰنِ)

In the same way, the word Ar-Rahman cannot be fully conveyed by a simple translation. It is, like Allah, a special name used only for Him, and it expresses the boundless vastness of His mercy and love.

In Arabic, the patterns *fa'laan* (فَعْلَان) and *fa'eel* (فَعِيْل) both convey intensity. Therefore, both Ar-Rahman and Ar-Raheem describe the

attribute of mercy with the highest degree of strength and emphasis. The difference is that Ar-Rahman denotes universal mercy, extending to all creation in this world and the Hereafter. In contrast, Ar-Raheem is more specifically associated with the believers.

For this reason, the Qur'an states: وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ***(Surah al-Ahzab: 43)***

In this way, Ar-Rahman expresses the universality and vast scope of mercy, while Ar-Raheem points to the perfection of mercy and its specific manifestations.

According to some scholars of tafseer, Ar-Rahman conveys the meaning of general beneficence. In other words, the mercy of Allah encompasses all creation equally, whether believer or disbeliever. However, they do not restrict Ar-Raheem exclusively to believers alone. In their view, Ar-Rahman refers to the One whose blessings are widespread and all-embracing. However, this bounty may also be temporary. This is because, in Arabic, attributes formed on this pattern often indicate the occurrence of an action at a particular time. By contrast, Ar-Raheem denotes a constant, enduring mercy.

Accordingly, when a person well-versed in Arabic hears the attribute Ar-Rahman, they understand that Allah's blessings are general for everyone, but this does not necessarily imply permanence. However, when they hear Ar-Raheem, they become certain that the mercy of Allah is eternal and everlasting, and shall never be separated from them.

For this reason, Ar-Rahman is an attribute that is exclusive to Allah, and it is not permissible to use it for anyone other than Him, as stated in the Qur'an: قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ***(Surah Bani Israel: 110)***

By contrast, Raheem is an attribute that may also be used for others. Accordingly, Allah the Most High said regarding His Messenger (Sallallahu 'Alaihi Wasallam): بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ **Meaning that he is gentle and merciful towards the believers.** ***(Surah at-Taubah: 128)***

Among human beings, this quality appears when a person shows compassion to someone in distress and fulfils their need purely out of mercy, without any expectation of return. For example, if someone is hungry and another person provides food solely out of sympathy, this is an expression of mercy.

Thus, it may be said that the attribute Ar-Rahman is general in its scope; whether believer or disbeliever, all are showered with its mercy. The manifestation of Ar-Raheem, however, is especially for those who believe, and its true reality will become more apparent in the Hereafter.

In the Noble Qur'an, Ar-Rahman is also used as a proper name, and it appears in several places with this status.

1) الرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ***(Surah Ta-Ha: 5)***

2) وَعِبَادُ الرَّحْمٰنِ ***(Surah al-Furqan: 63)***

3) الرَّحْمٰنُ عَلَّمَ الْقُرْآنَ ***(Surah Ar-Rahman: 1, 2)***

4) قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ***(Surah Bani Israel: 110)***

In these verses, Ar-Rahman is not used merely as an attribute, but as a proper name.

Explanation of the word Ar-Raheem (الرَّحِيْم)

The word Ar-Raheem follows the Arabic pattern *fa'eel* (فَعِيْل). According to Arabic grammar, this form is used for attributes that are constant and enduring. From this perspective, Ar-Raheem means the One who has always been merciful from eternity without beginning (ازل) to eternity without end (ابد), and whose mercy is never cut off.

In view of this reality, it was the Sunnah of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) to begin every task with بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. In doing so, he began every action while relying upon Allah's help, His everlasting mercy, and His power. For this reason, he also taught the Ummah to start the recitation of every Surah of the Qur'an with this noble name.

Belief in the names of Allah

The scholars of truth hold a unanimous position that all the names and attributes of Allah that have come in the Qur'an and ahadith must be affirmed exactly as they are reported. Their modality (کیفیت) is neither explained nor reinterpreted. Accordingly, when Imam Malik (rh) was asked about the statement اِسْتَوٰى عَلَى الْعَرْشِ, he replied: "Istawa is known; the how-ness is not comprehensible; asking about it is an innovation; and believing in it is compulsory."

Beginning Every Action in the Name of Allah

No section (Rukoo) of the Qur'an is devoid of the remembrance of Allah, and this itself is one of the greatest proofs of its divine origin. For this reason, instruction has been given to begin every important action by saying بِسْمِ اللهِ. When a task is completed, one should say اَلْحَمْدُ لِلّٰهِ. At something astonishing, سُبْحَانَ اللهِ. For future intentions, اِنْ شَاءَ اللهِ. Upon error, اَسْتَغْفِرُ اللهِ. When faced with whisperings, لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ. In times of calamity, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ.

Through this brief yet comprehensive guidance, a person connects all aspects of life directly to their Lord and remains constantly close to Him. For this very reason, the Messenger of Allah (Sallallahu 'Alaihi Wasallam) also began all his letters of invitation, which he sent to various kings and rulers, with بِسْمِ اللهِ.

Since Islam is a religion of peace and tranquillity, it begins with praise. It teaches that every action should start with the name of Allah. The purpose is that a person constantly remembers that their existence and every action they perform are impossible without Allah's will and His help. In this way, a person's entire life becomes an embodiment of worship.

Consider something as simple as eating. A disbeliever eats, and a believer eats as well. The difference is that the believer says بِسْمِ اللهِ before lifting a morsel, and acknowledges that this provision is not merely the result of personal effort. From growing in the earth to becoming ready to eat, this morsel depended upon the movement of the sun and moon, the rain, the forces of the heavens and the earth, and the labour of countless people. The One who set all these causes in motion is Allah alone. This awareness elevates eating from a basic need to an act of remembrance and worship, and every action that flows from this body becomes connected to the remembrance of Allah.

Rulings

In the first rak'ah, reciting بِسْمِ اللهِ after اَعُوْذُ بِاللهِ is regarded as obligatory by all the imams. The only difference of opinion concerns whether it should be recited aloud or quietly. Imam Abu Hanifa (rh) considered reciting it quietly to be stronger.

Response to Non-Muslims' Objections to Bismillah

Non-Muslim brothers have raised various objections against the Qur'an and Islam. Some specific objections about *Bismillah Hir Rahman Nir Raheem*, along with their responses, are presented below.

Objection: 1

Since Bismillah is an Arabic phrase, does it not mean that it is only meant for Arabs? If Islam is a universal religion, how can this be valid for everyone?

Response: 1

If the universality of a religion is rejected on linguistic grounds, then the Vedas exist only in Sanskrit. Why should non-Hindus accept them? The Bible was revealed in Hebrew and Greek. Why is it believed in across the world? Therefore, a religion having a specific language does not contradict its universal nature.

No word of any language remains confined to a single nation or region. For example, English is the most widely used language in the world today, even though it originated in England. Similarly, Sanskrit words such as Parmatma, Atma, Karma, and Yoga are no longer limited to India. They are recognised in many other countries. In the same way, Arabic is the language of revelation, and a phrase like 'Bismillah' is known worldwide.

History bears witness that whenever Allah sent a Prophet or Messenger for the guidance of a people, that messenger spoke in the language of those people. وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ **Translation: We did not send any messenger except in the language of their people, so that the message could be made clear to them.** ***(Surah Ibrahim: 4)***

This shows that Allah always revealed His Book in the language of the immediate audience. Similarly, reformers also delivered guidance in the language of the people they addressed. The Taurat (Torah) was revealed in Hebrew, the Injeel (Gospel) in Hebrew and Greek, the Vedas in Sanskrit, the Avesta in ancient Persian, and the Qur'an in Arabic.

Allah selected Arabic for the Qur'an because it is a comprehensive, eloquent, and expansive language. This choice belongs to Allah Himself, as stated in the Qur'an. إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ Translation: We revealed it as an Arabic Qur'an so that you may understand. ***(Surah Yusuf: 2)***

Therefore, Bismillah, being in Arabic, is not evidence of it being limited. Instead, it is a sign of its eloquence and comprehensiveness.

It is the established way of Allah that revelation first comes in the language of those who are directly addressed so that they can understand it clearly. Later, its message is conveyed in other languages and reaches the whole world.

After the Qur'an was revealed, Arabic did not remain limited to the Arabs. After the seventh century, Arabic spread across Asia, Africa, and Europe. For centuries, it remained the international language of science, philosophy, medicine, mathematics, and civilisation. Educational institutions in Spain, Baghdad, Cordoba, and Samarkand used Arabic as the language of knowledge and research. Even today, it is the national language of more than two dozen countries and one of the six official languages of the United Nations. In this context, the Arabic form of Bismillah is part of its global background and historical spread.

Ease of Translation

Bismillah means: "I begin with the name of Allah, the Most Compassionate, the Most Merciful." It is translated into every language in the world, and people can read and understand it in their own tongue. Preserving the original Arabic wording is necessary to ensure the meaning and original message are not altered, as happened with other revealed books.

Concept of Allah in Ancient Religions

The word Allah was not unfamiliar even before the time of the Messenger of Allah (Sallallahu 'Alaihi Wasallam). Arab polytheists before his time also accepted Allah as the Supreme God, even though they worshipped idols alongside Him. Christian Arabs used to say Allah instead of God before the time of the Messenger of Allah (Sallallahu 'Alaihi Wasallam), and they still do so today. Similarly, words like 'Elohim' and

'Eloah' have been used for God in the Hebrew Bible and are phonetically similar to the word 'Allah'.

Similarly, the Hindu scripture Rigveda also reflects the concept of one supreme God. Its summary states:

Translation: "Truth is one, but the wise call it by many names." ***(Rigveda: 1:164:46)***

Note: This makes it clear that the concept of Bismillah was already familiar to ancient nations.

Preservation of the Original Text and its Translation

The original texts of other religious scriptures were not preserved from alteration and language change. The Sanskrit text of the Vedas can now be understood only by expert scholars. The Injeel and the Taurat were translated into multiple languages and have since moved from their original forms. Islam adopted a different path. The original text (Bismillah in Arabic and the entire Qur'an) was preserved, and complete arrangements were made for its memorisation. Along with this, it was translated into most languages of the world so that people across the globe could understand.

Note: In this way, the system of preserving the original text of the Qur'an and understanding it through translation has existed among Muslims continuously from the beginning until today.

Objection: 2

Some non-Muslim brothers object that Allah is a new name, and that the original name of God is Om.

Response: 2

Allah is not an invention of Islam. Rather, it is an ancient Semitic theological term. In Semitic languages such as Hebrew, Syriac, and Aramaic, the words used for God are very close to Allah.

In Hebrew, the word is Eloah, and its plural form is Elohim. In Aramaic and Syriac, the word is Elah or Alaha. In Arabic, the word is Allah.

All these words originate from the same ancient Semitic root, L H. This clearly shows that Allah is not a new or unfamiliar name. Instead, it represents a shared concept across all Semitic religions.

The Hebrew text of the Bible states: B'reshit bara Elohim. Meaning, in the beginning, Elohim created the heavens and the earth. ***(Genesis 1:1)***

Here, the word Elohim comes from the same root that is closely related to the Arabic word Allah.

In the Old Testament, in the Book of Daniel, the Aramaic text states: He prayed to the God of heaven, Elah. ***(Daniel 2:18)***

The word *Elah* is phonetically similar to the Arabic words *Ilah* and Allah.

Use of the Word 'Allah' before Muhammad ﷺ

Even before the Messenger of Allah (Sallallahu 'Alaihi Wasallam), the Arab polytheists called their greatest Creator Allah ***(Tafseer Ibn Kathir, Surah Yunus: 31)*****. Arab Christians and Jews used the word Allah before Islam and still do so today. In today's Arabic Bible, God is translated as 'Allah' everywhere.**

Meaning and Scope of 'Om'

Om (ओम्**), also written as Aum (**ओऽम्**), is regarded in Hinduism as a sacred mantra. In Sanskrit, it is also called *Pranava*, which means the sound from which all sounds originate. It is not a personal name of God. Rather, it is a symbolic sound.**

In the Rigveda and the Sama Veda, Om is mentioned as a mantra. In Rigveda 1:164:46, it is stated that *reality is one, and the wise refer to it by different names.*

In later Vedantic interpretations, despite disagreements among scholars, many of whom do not consider these interpretations fully reliable, Om was described as a symbolic sound representing the origin of the universe.

a) The *Mundaka Upanishad*, which is the shortest Upanishad but holds

great philosophical significance, begins with the description of Om. Mundaka Upanishad (1:1:1) translates as: "This Om is everything. The past, present, and future are all included in Om. Whatever is beyond the three periods of time is also Om." It is clear here that Om is called the universal sound of the cosmos, but it has not been used as a personal name for God.

b) The *Chandogya Upanishad* (1:1:1) describes Om as a specific worship mantra rather than a personal name of God.

Limitation of 'Om'

Om is primarily a concept rooted in Hinduism and Vedantic philosophy. In Buddhism and Jainism, it is also used in the form of specific mantras. Even there, it functions as a sound or a meditation tool, not as the personal name of God. Likewise, in other world religions such as Judaism, Christianity, Islam, and Zoroastrianism, it has no presence at all.

Comparative overview

❖ Om is a symbolic and phonetic term, regarded in Vedantic philosophy as a representation of the origin of the universe. On the other hand. Allah is a personal and real name, shared across Semitic religions such as Judaism, Christianity, and Islam, and consistently used for the Creator of the universe.

❖ Om is a sacred sound within Vedic and Upanishadic philosophy, symbolising the origin of the universe and divinity. However, it remains limited to Hinduism and has never been adopted globally as the personal name of God. In contrast, Allah is not a new term. It is an ancient Semitic theological name that has been continuously used for the Creator of the universe across different religions.

Summary

Om is a specific religious term recognised only within Hindu philosophy. In contrast, Allah represents an ancient and universal concept that has existed uniformly within Semitic religions such as Judaism, Christianity, and Islam. This is why the word Allah is preserved in every translation, while Om remains bound to its original Sanskrit form.

Therefore, the objection that Allah is a new name is incorrect. Historical and linguistic evidence clearly shows that Allah has always existed within Semitic traditions, appearing as Eloah in Hebrew, Elah in Aramaic, and Alaha in Syriac. While Allah is the Arabic form, Om is a Vedic term limited to Indian religious philosophy. Thus, the concept of Allah is universal, global, and all-encompassing, while Om remains a specific religious expression.

Objection: 3

Some non-Muslims raise the question of repetition in the words Ar-Rahman and Ar-Raheem.

Answer: 3

This objection arises from a lack of understanding of the Arabic language. Both Ar-Rahman and Ar-Raheem come from the same root letters *r h m* (ر-ح-م), but their grammatical forms and meanings are different.

Ar-Rahman follows the pattern fa'laan (فَعْلَان), which conveys intensity and vastness. This means that Allah's mercy is expansive and all-encompassing. It reaches everyone, whether they are believers or disbelievers. Ar-Raheem follows the pattern fa'eel (فَعِيْل), which conveys continuity and permanence. This means that Allah's mercy is especially reserved for the believers and remains with them forever, extending into the Hereafter.

الرَّحْمَنُ هُوَ ذُو الرَّحْمَةِ الْعَامَّةِ، وَالرَّحِيمُ هُوَ ذُو الرَّحْمَةِ الْخَاصَّةِ بِالْمُؤْمِنِينَ

<u>Translation</u>: Ar-Rahman is the One whose mercy is universal, and Ar-Raheem is the One whose mercy is specific to the believers. ***(Al-Mufradaat fi Gharibil Qur'an, root: rahm رحم)***

The word Ar-Rahman is used for <u>general mercy</u>, as in the verse: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى *(Ta Ha: 5)*. This indicates that His Lordship and mercy extend over all creation. The word Ar-Raheem is used for <u>special mercy</u>, as in the verse: وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا *(Al-Ahzab: 43)*. This shows that Allah is especially Merciful to the believers. This distinction makes it clear that the usage is not repetition but completion.

الرَّحْمَنُ يَدُلُّ عَلَىٰ عُمُومِ الرَّحْمَةِ فِي الدُّنْيَا لِلْمُؤْمِنِ وَالْكَافِرِ، وَالرَّحِيمُ يَدُلُّ عَلَىٰ خُصُوصِهَا بِالْمُؤْمِنِينَ فِي الْآخِرَةِ

Translation: Ar-Rahman points to universal mercy in this world for both the believer and the disbeliever, while Ar-Raheem points to exclusive mercy for the believers in the Hereafter. ***(Mafateehul Ghaib, Surah al-Fatihah)***

الرَّحْمٰنُ أَعَمُّ وَالرَّحِيْمُ أَخَصُّ

Translation: Ar-Rahman is general, and Ar-Raheem is specific. ***(Tafseer Qurtubi, al-Fatihah)***

الرَّحْمٰنُ مُبَالَغَةٌ مِنَ الرَّحْمَةِ، وَهُوَ خَاصٌّ بِاللّٰهِ، وَالرَّحِيْمُ يُوصَفُ بِهِ اللّٰهُ وَغَيْرُهُ

Translation: Ar-Rahman expresses an intensified form of mercy and is exclusive to Allah, whereas Ar-Raheem can be used for Allah as well as for others. ***(Lisan-ul-Arab, root: rahm)***

According to theologians, Ar-Rahman is an essential attribute of Allah, meaning it is inseparable from His essence. Ar-Raheem is an active attribute, meaning it manifests in His actions toward His servants, such as granting forgiveness. In this way, each word highlights a different dimension, one related to Allah's essence and the other related to His actions.

Historical evidence: Historical evidence also supports this distinction. The word Ar-Rahman was used before the time of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) in South Arabian inscriptions from Yemen, such as those of Himyari kings from the fourth and fifth centuries CE, where the phrase appears: باسمك اللهم وبرحمن. **This means, In Your name, O Allah, and O Rahman. This shows that the Arabs used Rahman exclusively for Allah and not for anyone else.**

The word Ar-Raheem, however, was also used as a general descriptive quality. The Qur'an brought both together to present Allah's attributes in a comprehensive manner.

From the perspective of eloquence, the Qur'an often brings divine attributes together so that they complete one another. The pairing of Ar-Rahman and Ar-Raheem is not synonymy but complementarity. This style is also found in Arabic poetry, where two closely related words appear together to broaden and deepen the meaning.

In summary, there is no repetition in Ar-Rahman and Ar-Raheem. Instead, they clarify two distinct aspects. Ar-Rahman refers to Allah's universal mercy that encompasses everyone in this world. Ar-Raheem refers to Allah's special and enduring mercy that awaits the believers in the Hereafter. This is why the Qur'an mentions both together, so that both the universality and the specificity of divine mercy become clear.

Objection: 4

Some people ask why the Qur'an begins with Bismillah. Why was direct instruction not given, as is claimed in the case of the Vedas?

Answer: 4

The Qur'an is not merely a book of philosophical ideas. It is a guide for practical human life. For this reason, Allah taught the principle that every action should begin in His name. This teaches a person to attribute their actions to Allah, not to feel pride in personal ability, but to seek help from Allah. In this way, every act of life becomes connected with worship and remembrance of Allah. As stated in the verse: اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ **Translation: Read in the name of your Lord who created *(Al-'Alaq: 1)*. This shows that the very first instruction of revelation was to begin every action in the name of Allah. *(Imam Razi, Mafateeh ul Ghaib, Tafseer Surah al-Fatihah)***

Comparison

According to the Arya Samaj, the beginning of the Vedas with Om is considered sacred, as mentioned in the Rigveda (1:164:46).

Translation: Reality is one; the wise call it by different names.

When the beginning with Om is regarded as sacred in Hindu belief, then objecting to the Qur'an beginning with Bismillah is without basis. The purpose in both cases is to begin every action by attributing it to God.

Style of the Heavenly Books

Different heavenly books follow different styles. For example, the Taurat begins with the words: God created the heavens and the earth *(*Genesis 1:1). The Gospel of John begins with the words: In the beginning

was the Word. The Qur'an begins with Bismillah to convey a foundational message that every action should be done in the name of Allah. In this way, the opening of the Qur'an highlights its educational and reformative character.

Historical aspect

Even before the Messenger of Allah (Sallallahu 'Alaihi Wasallam), the Arabs used to begin their important letters and documents with the words باسمک اللھم (Bismik Allahumma), meaning, In Your name, O Allah. Through revelation, the Prophet (Sallallahu 'Alaihi Wasallam) corrected and perfected this practice in a complete form as Bismillah Hir Rahman Nir Raheem. It is reported in Sahih Bukhari that the Prophet (Sallallahu 'Alaihi Wasallam) began every letter with Bismillah Hir Rahman Nir Raheem. ***(Bukhari: H# 7, Tafseer Ibn Kathir, Surah An-Naml: 30)***

Summary

The Qur'an begins with Bismillah to teach the principle that every action should be started in the name of Allah and with His help. This is not just a repetitive phrase but a message for spiritual training. The objection from the Arya Samaj is groundless, as the Vedas and Upanishads also consider the start with Om to be sacred. While other heavenly books have their own specific styles, the beginning of the Qur'an with Bismillah is its unique feature and manifestation of wisdom rather than a flaw.

In their tradition, the Vedas begin with Om, a sacred sound. Meanwhile, the Taurat (Torah) begins with the description of the creation of the universe, and the Injeel (Gospel) begins with the philosophical doctrine of the Word. However, the Qur'an begins with Bismillah, which is a practical message that every action should start with the name and help of Allah. Thus, every book has its own style, and the Qur'an provides practical training and the Oneness of the Lord, reminding humans of their True Master at all times.

Objection: 5

It is claimed that combining attributes such as Ar-Rahman and Ar-Raheem limits Tauheed (Monotheism).

Answer: 5

Monotheism *does not merely* mean being 'one in number'. It means being absolutely unique and singular, one in essence and without any partner.

The attributes are perfections of Allah's very essence. They do not become independent beings or separate objects of worship. For this reason, the combination of the names and attributes Allah, Ar-Rahman, and Ar-Raheem creates completeness of meaning, not a division of divinity.

Allah is one and unique, as stated: قُلْ هُوَ اللّٰهُ اَحَدٌ ... وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ (Surah al-Ikhlas). This means Allah is one and has no equal.

- **Similarly, it is stated elsewhere: اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ *(Al-Baqarah: 255 and others)*, meaning there is no deity besides Him.**

- **Likewise, it is said: قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى Translation: Call upon Allah or call upon Ar-Rahman, whichever you call, all beautiful names belong to Him *(Surah Bani Israel: 110)*.**

This verse establishes a clear principle. The names may be many, but the One being worshipped is only one.

Divine teaching also states: وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا Translation: Allah has beautiful names, so call upon Him by them. *(Surah al-A'raf: 180)*. The use of names and attributes is part of the teaching of Tauheed, not something that goes against it.

Why are Ar-Rahman and Ar-Raheem mentioned together? In the Qur'anic style, Ar-Rahman represents the universality of mercy, while Ar-Raheem represents specific mercy. Together they form a complementary pair, not repetition, as seen in Surah al-Fatihah, Surah an-Naml, and elsewhere.

Evidence from Hadith and Sunnah also supports this. Regarding the Beautiful Names, the Prophet (Sallallahu 'Alaihi Wasallam) said: اِنَّ لِلّٰهِ تِسْعَةً وَّتِسْعِيْنَ اسْمًا *(Bukhari: H# 2736, Muslim: H# 6777)*.

The Sunnah establishes the multiplicity of names, yet all of them point to the same single essence.

Likewise, in supplications, multiple attributes are gathered while calling upon the same one Allah, such as: اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَا اِلٰهَ اِلَّا اَنْتَ الْمَنَّانُ بَدِیْعُ السَّمٰوَاتِ وَالْاَرْضِ *(Abu Dawood: H# 1495)*. **Here, several attributes are combined while addressing the same one Allah.**

- **The grammatical distinction between Ar-Rahman and Ar-Raheem further clarifies this. Ar-Rahman follows the pattern fa'laan (فَعْلَان), which conveys universality and intensity, encompassing all. Ar-Raheem follows the pattern fa'eel (فَعِیْل), which conveys continuity and permanence, and is specific to the believers.**

الرَّحْمٰنُ ذُو الرَّحْمَةِ الْعَامَّةِ ... وَالرَّحِيْمُ خَاصٌّ بِالْمُؤْمِنِيْنَ *(Raghib Isfahani, al-Mufradaat, root: r h m)*

الرَّحْمٰنُ مُبَالَغَةٌ خَاصٌّ بِاللهِ ... وَالرَّحِيْمُ يُوْصَفُ بِهِ اللهُ وَغَيْرُهُ *(Ibn Manzoor, Lisan ul-Arab, root: r h m)*

- **From an academic perspective, Ar-Rahman and Ar-Raheem represent two distinct proofs and dimensions. Still, they do not represent two separate gods. They are perfections of the Divine essence. They are neither separate from that essence nor created or temporary. Affirming attributes safeguards Tauheed rather than negating it.**

- **From a historical and literary perspective, before the Messenger of Allah (Sallallahu 'Alaihi Wasallam), Ar-Rahman was already in use as a divine name among the Arabs. The question of the Quraish,** مَا الرَّحْمٰنُ؟ **in Surah al-Furqan: 60 appears in this context. In South Arabian Himyarite inscriptions and letters, the name Rahmanaan (رحمنان) is also found, always referring to the same true deity.**

  - **The Qur'anic style gathers the Beautiful Names to achieve two purposes at once, negation of polytheism and affirmation of divine perfection, as mentioned in Surah al-A'raf: 180 and Surah Bani Israel: 110.**

  - **In Judaism, the testimony of one God is affirmed, such as in Deuteronomy 6:4. Yet the same one God is known by multiple titles, such as YHWH, El Shaddai, El Elyon, Elohim, and El. All of these refer to the same one Allah.**

  - **In Christianity as well, titles such as Father, Almighty, Lord, and God are used, while the intended being remains one.**

  - **In the Vedic tradition, according to the Arya Samaj interpretation,**

Rigveda 46.164.1 states that reality is one and the wise call it by different names. Within their own framework, Om is treated as a comprehensive name of God. At the same time, Vishnu, Shiva, Agni, Mitra, Indra, and others are redirected as attributes or qualities to establish oneness. If multiple names are treated as attributes in the Vedas, then there remains no room to object to the use of Allah, Ar-Rahman, and Ar-Raheem in Islam. The principle is the same: multiple names for one single entity.

- **From a rational perspective, if having multiple names or attributes implied multiple beings, then a single person described as a teacher, researcher, and parent would be multiple persons. Names only point to meanings and perfections. They do not create independent entities. Islam attributes these perfections to the one Allah while keeping Him completely free from polytheism.**

Summary: **Tauheed means the absolute oneness of Allah's essence, without any partner. The attributes are the perfections of that same single Essence. They are neither separate deities nor a limitation on Monotheism.**

The Qur'an and Sunnah have exemplified the perfections of the One through the abundance of names. ***(See Surah al-A'raf: 180; Surah Bani Israel: 110; the Hadith of the beautiful names in Bukhari and Muslim)*****. Both Arabic linguistics and theology clarify this distinction. In the light of comparative religions, the principle of multiple names for one reality is also accepted. Therefore, the objection regarding Allah, Ar-Rahman and Ar-Raheem holds no scholarly basis.**

Orientalists' Objections about the Noble Qur'an and the Revelation of Wahy

Some orientalists have raised objections about the reality of the Noble Qur'an. They claim that the Qur'an is actually a reflection of human psychological experiences and the historical and social environment of its time, and that it is not divine revelation. According to them, the teachings of the Qur'an are merely the product of human thought and awareness, shaped by the customs of Arab society and the conditions of that era.

They have presented many other objections of different kinds as well. At times, they describe the Qur'an as borrowed from earlier religions.

At other times, they try to prove that its style is human speech. Sometimes, they question its historical transmission. It is not possible to cover all these objections in this brief discussion. Those who wish to study this topic in detail may refer to the author's Urdu book, *Ghair Muslim Bhaiyon Ke Aitrazaat Ke Jawabat* (Answers to the Objections of Non-Muslims), where these objections are discussed at length with evidence and reasoning.

Here, only a few objections are mentioned as examples. The first objection among them is answered in a reasoned and research-based manner, so that the reader may understand that the objections raised against the Qur'an do not truly hold scholarly value, but are generally the result of bias or incomplete study.

A list of some objections

1. **The Qur'an is not a divine revelation, but a composition of Muhammad (Sallallahu 'Alaihi Wasallam), who learnt it from Jews, Christians, or other People of the Book.**
2. **The Qur'an contains stories derived from Jewish and Christian traditions.**
3. **Some narratives, such as the Companions of the Cave (Ashabul Kahf) and Zul Qarnain, are taken from ancient legends of earlier nations.**
4. **Some words in the Qur'an are non-Arabic, so it is not purely Arabic.**
5. **The style of the Qur'an is disorganised and lacks structure, as topics change abruptly.**
6. **There is excessive repetition, such as themes of taqwa, Paradise and Hell, and the stories of the prophets appearing repeatedly.**
7. **Some verses of the Qur'an go against scientific facts, such as calling the sky a roof, describing the sun as setting, or calling the earth a spread-out surface.**
8. **The concepts of jinn, angels, and miracles go against reason and science.**
9. **The verses of jihad command violence and the killing of non-Muslims.**
10. **Verses related to the rights of women are considered unequal, such as those concerning inheritance and polygyny.**

11. **Certain restrictions were imposed on non-Muslims, which are claimed to be unjust.**
12. **The present version of the Qur'an is different from the original.**
13. **Usman (RA) burnt the original Qur'an and compiled a new manuscript.**
14. **The existence of different Qira'at (recitations) proves that the Qur'an lacks uniformity.**
15. **Despite affirming Monotheism, the attributes of God appear frequently in the Qur'an, giving a polytheistic glimpse.**
16. **Descriptions of the Hereafter, Paradise, and Hell are said to be illogical or mythical.**
17. **There is a contradiction between Predestination (Taqdeer) and free will.**
18. **Contradictions are found in the Qur'an, as they claim that one passage says something and another says something else.**
19. **The Qur'an prioritises Arab culture and environment, so it is not a universal book.**
20. **The Qur'an contains historical and geographical errors, according to their claims.**
21. **The Reality of the Objection to the Noble Qur'an and the Revelation of Wahy**

Objection 1: **Regarding Wahy and the revelation of the Qur'an, orientalists claim that the Noble Qur'an is the composition of Muhammad (Sallallahu 'Alaihi Wasallam) and not revelation. They claim that the Prophet (Sallallahu 'Alaihi Wasallam) learnt from Jewish and Christian scholars and then produced the Qur'an.**

Answer 1:

1) Let's see the testimony of the Qur'an itself

- **The Prophet (Sallallahu 'Alaihi Wasallam) was unlettered and had received no formal education before the revelation.**

وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ۝

Translation: (O Prophet) You did not recite any book before this, nor did you write it with your hand. Otherwise, those who follow falsehood would surely have doubted. ***(Surah al-'Ankabut: 48)***

- **It is stated elsewhere: Translation: Those who follow the Messenger, the 'unlettered' Prophet, whom they find mentioned with them in the Taurat (Torah) and the Injeel (Gospel).** ***(Surah al-A'raf: 157, 158)***

2) Explicit Claim of Revelation

- **Translation: He does not speak from personal desire. It is nothing but a revelation that is sent to him.** ***(Surah an-Najm: 3, 4)***

- **Translation: Indeed, this Qur'an has been sent down by the Lord of all worlds. The trustworthy spirit brought it down upon your heart, so that you may be among the warners, in clear Arabic language.** ***(Surah ash-Shu'ara: 192 to 195)***

- **Translation: We surely know that they say, "It is only a human being who teaches him." But the language they refer to is foreign, whereas this is the eloquent Arabic language.** ***(Surah an-Nahl: 103)***

- **Translation: And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon." Say, "It has been sent down by the One Who knows the secrets of the heavens and earth. Truly, He is All-Forgiving, Most Merciful."** ***(Surah al-Furqan: 4, 6)***

3) Rejection of the Claims of Poetry and Soothsaying

- **Translation: We did not teach him poetry, nor does it suit him. This is only a reminder and a clear Qur'an.** ***(Surah Ya Seen: 69)***

- **Translation: So remind them. By the grace of your Lord, you are neither a soothsayer nor possessed.** ***(Surah at-Toor: 29)***

- **Translation: By the grace of your Lord, you are not mad.** ***(Surah al-Qalam: 2)***

4) Miraculous Nature and Challenge

- **Translation: If you are in doubt concerning that which We have sent**

down upon Our servant (i.e., Muhammad (Sallallahu 'Alaihi Wasallam)), then produce a Surah like it and call upon your helpers other than Allah, if you are truthful. But if you did not do it, and you can never do it, then beware of the Fire whose fuel will be people and stones, which is prepared for the disbelievers. ***(Surah al-Baqarah: 23, 24)***

● **Translation: Say, if all humans and jinn were to gather together to produce the like of this Qur'an, they would not be able to produce its like, even if they supported one another.** ***(Surah Bani Israel: 88)***

● **Translation: Do they say that he has fabricated it? Say, then bring ten fabricated Surahs like it, and call upon anyone you wish besides Allah, if you are truthful.** ***(Surah Hud: 13)***

● **Translation: Do they say that he has fabricated it? Say, then bring one Surah like it, and call upon anyone you wish besides Allah, if you are truthful.** ***(Surah Yunus: 38)***

● **Translation: Do they say that he has made it up? Rather, they do not believe. So if you are truthful, bring something like it.** ***(Surah at- Toor: 33, 34)***

5) Internal Consistency and Lack of Contradiction

As stated: "Do they not reflect upon the Qur'an? If it were from anyone other than Allah, they would surely have found in it many contradictions." ***(Surah an-Nisa: 82)***

6) Prophecies

● **Translation: The Romans have been defeated in a nearby land. But after their defeat, within a few years, they will be victorious.** ***(Surah ar-Rum: 2 to 4)***

These verses were revealed around 615 CE, when the Roman-Byzantine Empire had suffered a severe defeat at the hands of Persia, the Sassanian Empire. At that time, the people of Makkah celebrated, because they considered the fire-worshipping Persians closer to their own polytheism, while the people of faith felt closer to the Christian Romans as People of the Book. In such circumstances, the Qur'an announced that within a few years, the Romans would regain dominance after their defeat. History confirmed this prophecy. In 622 CE, Heraclius reorganised the Roman Empire. In 624 CE, during the second year after Hijrah and

around the time of the Battle of Badr, the Romans began to achieve decisive successes against Persia. Finally, in 627 to 628 CE, at the Battle of Nineveh, the Sassanian Empire suffered a crushing defeat, and the Roman Empire achieved a magnificent victory.

- **Translation: Indeed, Allah has fulfilled the vision of His Messenger in truth that you will surely enter the Sacred Mosque (Masjid al-Haram) if Allah wills, in peace and safety, and you will have your heads shaved or shortened, without any fear.** ***(Surah al-Fath: 27)***

- **Translation: May the hands of Abu Lahab perish, and may he perish! Neither his wealth nor his worldly gains will benefit him. He will burn in a Flaming Fire.** ***(Surah al-Lahab: 1 to 3)***

Conclusion: The textual testimonies of the Qur'an, the record of the life of the Prophet (Sallallahu 'Alaihi Wasallam) and history, the stylistic miracle, rational and linguistic proofs, and the fulfilled prophecies all point in one direction: the Qur'an is not a composition of Muhammad (Sallallahu 'Alaihi Wasallam), but is divine revelation. The hypothesis of a "human teacher" fails on Qur'anic, historical, and rational scales. For any person who wishes to examine it with sincerity, the open challenge of the Qur'an still stands today: "Then bring a Surah like it." ***(Surah Yunus: 38)***

7) Promise of Preservation of Text

Translation: Indeed, We have sent down this reminder, and indeed We are its protector. ***(Surah al-Hijr: 9)***

8) Moral and Self-accountability Content

The divine warnings and corrections regarding events in the personal life of the Prophet (Sallallahu 'Alaihi Wasallam) within the Qur'an serve as a strong internal proof against it being human-authored speech. An author is not usually accustomed to recording such criticism of themselves. For example:

Translation: He frowned and turned away because a blind man came to him. And how can you know that he might become pure (from sins)? Or he might receive admonition, and the admonition might benefit him?. As for him who thinks himself self-sufficient, you give him your full attention, although you are not to be blamed if he does not purify himself. But as for

the one who came to you striving [for purification], and he fears Allah, to him you pay no heed! ***(Surah 'Abasa: 1- 10)***

9) Testimony of Waraqa bin Naufal

In Sahih Bukhari, Hadith number 3, the details of the first revelation are mentioned. The coming of Jibreel (AS), the event of Iqra, and the statement of Waraqah bin Naufal, a Christian scholar, who said: "This is the same bearer of revelation who used to descend upon Musa (AS)." This testimony recognises revelation and stands in opposition to the claim of human teaching.

10) Dialogue of Heraclius of Rome

Sahih Bukhari, Hadith: 7, mentions the dialogue between Abu Sufyan (RA) and Heraclius. Heraclius asked about the signs of prophethood and concluded by saying that if what you are saying is true, he (Muhammad (Sallallahu 'Alaihi Wasallam)) will certainly prevail (representing the testimony of a contemporary non-Muslim).

11) Scribes of Revelation and Preservation of Text

The Prophet (Sallallahu 'Alaihi Wasallam) had multiple scribes of revelation. In particular, Sahaba such as Zaid bin Sabit (RA) and Ubayy bin Ka'b (RA) would write down the verses as soon as they were revealed, and the placement of the verses was determined by the Messenger of Allah (Sallallahu 'Alaihi Wasallam) himself. After the Battle of Yamama, during the caliphate of Abu Bakr (RA), the first compiled Mushaf (manuscript) was prepared under the leadership of Zaid (RA), with written material supported by the testimony of those who had memorised the Qur'an. Later, during the caliphate of Usman (RA), standard Mushafs were issued based on the mutawatir (continuous) recitation. ***(Bukhari: H# 4986, 4987)***

All of this constitutes strong historical evidence against the claim that the Qur'an is a spontaneous human composition.

12) Illiterate Society and Limited External Contacts

Literacy in Makkah was extremely low. The external journeys of the Prophet (Sallallahu 'Alaihi Wasallam) before Hijrah were limited and purely commercial in nature. There was no formal school, nor any record

of systematic discipleship under a rabbi or priest. Waraqah passed away in the very early days, so taking any organised system of instruction from him was not possible at all.

13) Impact in the Court of the Delegation to Abyssinia

When Surah Maryam was recited in the court of Najashi (Negus), the monks present began to weep. (Sirat Ibn Hisham). The Qur'an itself states the general principle of this event: "When they hear what has been revealed to the Messenger, you see their eyes overflowing with tears." ***(Surah al-Ma'idah: 83)*****. This impact is not the effect of literature or imitation, but evidence of the power of revelation.**

14) Rational Critique of the Claims of Benefiting from Jews or Christians

- ✓ **Linguistic Reality: The so-called teacher to whom the claim is attributed was described as non-Arabic. The Qur'an refutes this by stating that the revelation is in clear Arabic language.** ***(Surah an-Nahl: 103)*****. Its grammatical and rhetorical structure rendered the Arab masters of eloquence helpless. This itself is part of the Qur'anic challenge.**

- ✓ **Theological Contradiction: If the objective were imitation, why would the Qur'an clash with central Christian and Jewish narratives such as the Trinity, the divinity of Christ, and the crucifixion?** ***(Surah an-Nisa: 157, Surah al-Ma'idah: 72, 73, and Surah Ikhlas)*****.**

- ✓ **Negation of Psychological or Political Interest: A human author generally does not adopt self-criticism and severe personal sacrifices. However, the Prophet (Sallallahu 'Alaihi Wasallam), after 40 years of a reputation as the Truthful (As-Sadiq) and Trustworthy (Al-Ameen), presented only the revelation of Allah and rejected offers of wealth and power in exchange.**

- ✓ **Historical Continuity: Circumstances and events kept changing over 23 years. Yet, the internal order of the message and theological consistency remained established** ***(Surah an-Nisa: 82)*****. A human classical composition generally does not maintain this level of structural unity over such a long, gradual period.**

- ✓ **Written and Oral Preservation: Along with the revelation, the writing of the revelation (Wahy) and the chain of thousands of memorisers (Huffaaz) preserved the text. Later, the dissemination of the Usmani Mushafs to different regions made textual mixing or personal alteration practically impossible.**

15) Literary Distinctions

The Qur'an is not organised like ordinary books with chapters or topic-based divisions. Rather, its mode is discursive and thematic, and it is entirely different from human-authored works. Its structure is also entirely different from the long chronological narratives of the biblical books or the prose style of the Injeel (Gospel).

16) Language and Eloquence

It is neither poetry nor soothsaying, yet its eloquence was such that the Arab poets and orators were left powerless.

17) Confirmation and Authority

وَمُهَيْمِنًا عَلَيْهِ **(A guardian over it.)** ***(Surah al-Ma'idah: 48)*****. The Qur'an confirms previous divine revelations and also acts as an authority over them. This mode of interaction is not a sign of copying material but is a sign of a confirming and guarding revelation.**

18) Rational and Logical Arguments

Human speech changes over time. Human knowledge and thinking evolve. If the Qur'an were a human composition, its style and ideas would have changed over the course of 23 years. However, the Qur'an is consistent in belief and principles throughout the era. The Qur'an itself says: "If it had been from any other than Allah, they would have found in it much contradiction." ***(Surah an-Nisa: 82)***

19) Critical Aspect

A human does not express anger at their own mistakes in their own book. However, the Qur'an warns the Prophet (Sallallahu 'Alaihi Wasallam), for example, with the phrase "He frowned and turned away"

(Surah ‘Abasa: 1-2). **Similarly: "Allah has forgiven you; grant them permission?"** *(Surah at-Taubah: 43)*. **This is a rational proof that it is not the personal composition of the Prophet (Sallallahu ‘Alaihi Wasallam).**

20) Absence of Personal Interest

An author usually seeks fame, wealth, or power. The Qur’an repeatedly instructs the Prophet (Sallallahu ‘Alaihi Wasallam) to say: “I do not ask you for any reward.” *(Surah Yunus: 72, Surah al-Furqan: 57)*. **Likewise, the Prophet (Sallallahu ‘Alaihi Wasallam) rejected offers of wealth and authority. A human author does not act in this manner.**

21) Contradiction with Religious Sources

If the Qur’an were the result of Jewish or Christian teaching, it would not refute their central doctrines, such as the Trinity, the cross, and Israelite supremacy. This contradiction shows that the Qur’an is not an imitation but a correction and a balance. *(Surah al-Ma’idah: 48)*

Summary

The Noble Prophet (Sallallahu ‘Alaihi Wasallam) was unlettered. Before the descent of revelation, he neither read nor wrote. This reality serves as a Qur’anic proof that cuts the root of doubt. The Qur’an declares its own source as being sent down from the Lord of the worlds in clear Arabic, which is an explicit refutation of the claim of a human teacher. Opponents at that time also alleged that it was learned from a human. Hence, the Qur’an immediately replied that the one to whom they attribute it is a foreigner, while this book is pure Arabic.

The challenge of the Qur’an, its style, thematic unity, and internal consistency despite the gradual revelation over 23 years are all strong testimonies of its non-human source. Along with this, the nearby prophecies, such as the victory of Rome and the negative prophecy of Surah Lahab, were fulfilled within the very lives of the opponents.

Biography and history also bear witness to this: the testimony of Waraqa bin Naufal at the beginning of revelation, the impact of the Qur’an on Najashi and Christian scholars, the scribes of revelation among the companions, and the oral and written preservation during the Prophetic era and the Rightly Guided Caliphate all combine to collapse the narrative

of learning from humans. Furthermore, if copying from Jews and Christians was intended, why would the Qur'an so strictly refute their fundamental theological deviations, such as the Trinity and the crucifixion?

Note: Among the objections of orientalists listed at the beginning, an answer to only one question has been recorded. It is not possible to record the answers to all questions here. Therefore, my other book can be studied, in which reasoned answers are written in the same manner.



Introduction to Surah Al-Fatihah (الفاتحة)

This Surah was revealed in Makkah after the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was granted prophethood. However, some commentators, such as Mujahid, regarded it as a Madani Surah. In contrast, others held the view that it was revealed in both Makkah and Madinah. Despite being revealed twice, it was not counted as two separate Surahs. Rather, this occurred to highlight its great status and loftiness. It should be remembered that a Surah revealed before the migration (hijrah) is called a Makki Surah, and one revealed after the migration is called a Madani Surah.

This Surah consists of seven verses (ayah). All scholars agree on this point, although there is a difference of opinion regarding the identification of the seventh verse. According to Imam Shafi'ee (rh), if BISMILLAH is considered part of Surah Al-Fatihah, then the seventh verse begins from صِرَاطَ الَّذِيْنَ and continues until the end. According to Imam Abu Hanifa (rh), the seventh verse begins at غَيْرِ الْمَغْضُوْبِ.

In reality, this Surah serves as the preface and introduction to the entire Qur’an. Just as a book or discourse begins with a foreword or introduction, the Qur’an starts with this Surah. The words *Fatihah* and *Iftitaah* both mean 'beginning' or 'opening'.

Names of Surah Al-Fatihah

This Surah contains extremely great verses. Since the Qur’an begins with it, it is known as Surah Al-Fatiha. Fatihah means the one that opens. Because the Qur’an begins with this Surah, it is called Al-Fatiha.

In addition to this well-known name, commentators have mentioned several other names for it. Allama Jalaluddin Suyuti (rh) listed 25 names for it in the famous book Al-Itqan, while Imam Qurtubi (rh) mentioned 12 names. All these names reflect the greatness and importance of this Surah.

(1) Al Hamd (اَلْحَمْدُ), (2) Fatihatul Kitaab (فَاتِحَةُ الْكِتَابِ), (3) Ummul Qur’an (اُمُّ الْقُرْآنِ), (4) As Salaah (اَلصَّلٰوةُ) (5) Al Kaafiyah (اَلْكَافِيَةُ), (6) Ummul Kitaab (اُمُّ الْكِتَابِ), (7) As Sab’ul Masaani (اَلسَّبْعُ الْمَثَانِيْ), (8) Al-Qur’anul Azeem (اَلْقُرْآنُ الْعَظِيْمُ),

(9) Ash Shifaa (اَلشِّفَاءُ), (10) Ar Ruqyah (اَلرُّقْيَةُ), (11) Al-Asaas (اَلْاَسَاسُ), (12) Al Waafiyah (اَلْوَافِيَةُ)

Virtue of Surah Al-Fatihah

● **Abu Hurairah (RA) reported that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said to Ubayy (RA), “Would you like for me to teach you a Surah the likes of which has neither been revealed in the Taurat (Torah), nor the Injeel (Gospel), nor the Zabur (Psalms), nor in the entire Qur'an?' He said: Yes, O Messenger of Allah!' The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: 'What do you recite in your Salat?' He said: 'I recite Ummul-Qur'an.' So the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: 'By the One in Whose Hand is my soul! The like of it has neither been revealed in the Taurat, nor the Injeel, nor the Zabur, nor in the Furqan. It is the seven oft-repeated, and the Magnificent Qur'an which I was given.”** ***(Tirmizi: H# 2875)***

● **Similarly, it is reported from Abu Saeed (RA), the freed slave of Amir bin Kuraiz (RA), that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said to Ubayy bin Ka’b (RA), “I hope that you will not leave the mosque until you know a Surah whose like Allah has not sent down in the Taurat nor in the Injeel nor in the Qur'an." The Prophet (Sallallahu ‘Alaihi Wasallam) said, 'What do you recite when you begin the prayer?' Ubayy recited the Surah Al-Fatihah until the end of it, and the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, 'It is this Surah.”** ***(Muwatta Malik: H# 186)***

● **Abdullah bin Jabir (RA) reported that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, “The best Surah of the Noble Qur’an is Surah Al-Fatihah.”** ***(Musnad Ahmad)***

● **Likewise, Abu Saeed bin Mu'alla (RA) stated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, “Shall I not teach you the most superior Surah in the Qur'an? He said, '(It is), ' اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ' (i.e., Surah Al-Fatiha) which consists of seven repeatedly recited Verses and the Magnificent Qur'an which was given to me.”** ***(Bukhari: H# 5006)***

Healing through Surah Al-Fatihah (Ruqyah)

Abu Saeed Khudri (RA) narrated that during a journey, a group

stopped at a place when a young woman from a tribe came and said, "Our chief has been bitten by a snake, and the people of the tribe are away. Is there anyone among you who can perform ruqyah?" One of the Companions (Sahaba) stood up, even though it was not known that this person practised ruqyah. The companion recited Surah Al-Fatihah and performed ruqyah, and the poison immediately subsided. The chief, pleased by this, gave thirty goats as a reward and also offered milk.

When the companion returned, the others asked, "Did you know how to perform ruqyah?" The reply was, "I only recited Surah Al-Fatiha." They said, "We will ask the Messenger of Allah (Sallallahu 'Alaihi Wasallam) about the goats." When they returned to Madinah and informed the Messenger of Allah (Sallallahu 'Alaihi Wasallam) of the incident, he (Sallallahu 'Alaihi Wasallam) said, "How did they know that Surah Al-Fatihah is used for ruqyah? Distribute the goats among yourselves and keep a share for me as well." ***(Bukhari: H# 2275)***

Imam Muslim (rh) and Imam Abu Dawood (rh) have also reported this narration. It proves that performing ruqyah through Surah Al-Fatihah, by the command of Allah, removes the poison of a snake bite.

Virtue of Surah Al-Fatihah and the Final Verses of Surah Al-Baqarah

- **Ibn Abbas (RA) reported that while Jibreel (AS) was sitting with the Prophet (Sallallahu 'Alaihi Wasallam), he heard a creaking sound above him. He lifted his head and said, "This is a gate opened in heaven today that had never been opened before." Then, when an angel descended through it, he said: This is an angel who came down to the earth who had never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: Fatihatul Kitab (Surah Al-Fatihah) and the concluding verses of Surah al-Baqarah. You will never recite a letter from them for which you will not be given (a reward).** ***(Muslim: H# 1877)***

- **It is narrated from Abu Saeed Mu'alla (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said that before leaving the mosque, the greatest Surah of the Noble Qur'an would be taught. Then Surah Al-Fatihah was taught.** ***(Bukhari: H# 5006)***

Authentic narrations state that the Noble Prophet (Sallallahu ‘Alaihi Wasallam) described Surah Al-Fatihah as the greatest Surah in the Qur’an, meaning it is the most exalted Surah of the Qur’an. ***(Bukhari: H# 5006)***

● **In Sunan Tirmizi, the statement of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) is reported in which it is said that by the One in whose hand is my life, no Surah like Surah Al-Fatihah was revealed in the Taurat, nor in the Injeel, nor in the Zabur, and no equal to it exists in the Qur’an.** ***(Tirmizi: H# 2875)***

● **Imam Hakim (rh) has narrated in Mustadrak that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) described Surah al-Fatihah as "Afzal-ul-Qur’an", meaning the most superior Surah of the Qur’an. (*Durr-e-Mansoor)***

● **Some narrations also state that Surah Al-Fatihah is equal to two-thirds of the Qur’an.** ***(Durr-e-Mansoor, Vol. 1)***

● **The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) states that Allah the Exalted had said: I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks. When the servant says: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ, (Praise be to Allah, the Lord of the universe), Allah the Most High says: My servant has praised Me. And when he (the servant) says: اَلرَّحْمٰنِ الرَّحِيْمِ (Most Compassionate, Most Merciful), Allah the Most High says: My servant has praised Me. And when he (the servant) says: مٰلِكِ يَوْمِ الدِّيْنِ (Master of the Day of Judgment), He remarks: My servant has glorified Me, and sometimes He would say: My servant entrusted (his affairs) to Me. And when he (the worshipper) says: اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ (You alone we worship, and You alone we ask for help), He (Allah) says: This is between My servant and Me, and My servant will receive what he asks for. Then, when he (the worshipper) says: اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ (Guide Us to the straight path, the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray), He (Allah) says: This is for My servant, and My servant will receive what he asks for.** ***(Muslim: H# 878)***

● **Abdul Malik bin Umair (RA) reported that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said that Fatihatul Kitab, meaning Surah Al-Fatihah, is a cure for every illness.**

Similarly, it is narrated from Anas that the Noble Prophet (Sallallahu ‘Alaihi Wasallam) said that if a person recites Fatihatul Kitab

(i.e., Surah Al-Fatiha) and *Qul Huwa Allahu Ahad*, then safety is granted from everything except death. ***(Durr-e-Mansoor)***

Note: Surah Al-Fatihah is actually a petition and prayer of the servant, presented in the court of Allah (as explained further later).

It should also be kept in mind that the order of revelation of the Noble Qur'an and the order of its recitation are different. The Noble Qur'an was revealed over a period of 23 years, according to circumstances, time, and manifestations of wisdom. However, the order of recitation and reading is the one taught to the Ummah by the Messenger of Allah (Sallallahu 'Alaihi Wasallam).

Although this Surah is brief, it contains within it the summary of the entire Qur'an. For this reason, it is called 'Umm-ul Qur'an' (Mother of the Qur'an). It presents Tauheed (Monotheism), Risalah (Prophethood), and Akhirah (Hereafter) comprehensively, in the form of a supplication.

Through this Surah, Allah has taught the servants how to supplicate using these very words. In this way, the servant submits to the Creator: "O Creator! Guide me to the straight and easy path." In response to this request, Allah the Almighty granted His servants the complete Qur'an.



Surah Al-Fatihah

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡنَ ۙ﴿۱﴾ الرَّحۡمٰنِ الرَّحِيۡمِ ۙ﴿۲﴾ مٰلِكِ يَوۡمِ الدِّيۡنِ ؕ﴿۳﴾ اِيَّاكَ نَعۡبُدُ وَ اِيَّاكَ نَسۡتَعِيۡنُ ؕ﴿۴﴾ اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ ۙ﴿۵﴾ صِرَاطَ الَّذِيۡنَ اَنۡعَمۡتَ عَلَيۡهِمۡ ۙ غَيۡرِ الۡمَغۡضُوۡبِ عَلَيۡهِمۡ وَ لَا الضَّآلِّيۡنَ ﴿۶﴾

Translation: (1) All praise be to Allah, the Lord of the worlds, (2) the Most Compassionate, the Most Merciful, (3) Master of the Day of Recompense (i.e., Day of Judgment). (4) You alone we worship, and You alone we ask for help. (5) Guide us to the straight path, (6) The path of those upon whom You have bestowed Your Grace; (7) not of those who incurred Your Wrath, or of those who went astray.

Explanation of Verses 1-7

Verse (1) اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعَالَمِيۡنَ

Translation: All praise be to Allah, the Lord of the worlds.

Explanation

In the phrase 'Al-Hamdulillah' (اَلۡحَمۡد), the meaning of 'Hamd' is not limited to praise or gratitude alone. Instead, it rises far above both. It includes every form of praise and the highest degree of greatness, whether it was ever expressed in this world or continues to be expressed until the Day of Judgement. All of it, in reality, belongs only to Allah. This means that even if praise appears to be directed towards someone else, in truth it is solely praise of Allah.

الالف واللام فی الحمد لاستغراق جمیع اجناس الحمد لله تعالی

"The prefix *Al* in *Al-Hamd* is used to encompass all categories of praise for Allah the Almighty." ***(Ibn Kathir)***

In reality, Surah Al-Fatihah is a supplication. The etiquette of supplication is that the One from whom something is being sought is first acknowledged through recognition of greatness, attributes, and favours. Status and rank are affirmed before presenting the need, so that humility settles in the heart and the request gains depth and effect. This is the true manner of praise and acknowledgement of blessing.

Since Allah alone is the true giver of every blessing, all praise from beginning to end belongs to Him alone. Any beauty, virtue, or perfection seen in any creation is not personal to it but is given by Allah. This is why the first word of the Qur'an cuts the root of creature worship and firmly establishes the Oneness of Allah in the mind and heart.

The Hadith mentions that when Allah the Almighty grants a blessing to a servant, and they say "Al-Hamdulillah", they have performed an action even greater than the blessing given to them. Another narration states that if all the blessings of the world were given to a person and they simply said "Al-Hamdulillah", this phrase would be superior to all those blessings. ***(Qurtubi)***

Imam Ibn Jarir writes that Allah the Almighty described His own praise and taught the servants to also praise Him. According to Imam Ibn Qayyim, all the high attributes, good names, and excellent praises possible are for Allah alone. The number of perfections a human describes for Allah, or the many names they call Him by, are all actually the praise of Allah.

"Al-Hamdulillah" means that the countless blessings a human has received, from eating and drinking to sleeping and waking, and all the organs of the body, are all given by Allah. Therefore, thanks should also be offered only to Him.

● Imam Ibn Jarir Tabari (rh) states: 'Al-Hamdulillah' means sincere thanks are for Allah alone. ***(Tafseer Tabari, Vol 1)***

● According to Imam Razi (rh), 'Hamd' is performed upon receiving blessings. ***(Tafseer Kabir, Vol 1)***

● Syed Qutub (rh) writes that 'Al-Hamdulillah' creates gratitude for the blessings of Allah in the heart, and this feeling prepares a human for His worship. ***(Fi Zilalil Qur'an)***

Therefore, praising Allah the Almighty from the beginning to the end is one of the great fundamental principles of Islamic thought.

وَهُوَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الۡحَمۡدُ فِى الۡاُوۡلٰى وَالۡاٰخِرَةِ ۟ وَلَهُ الۡحُكۡمُ وَاِلَيۡهِ تُرۡجَعُوۡنَ ۝

And He is Allah: none has the right to be worshipped except Him. All praise belongs to Him in this life and the Hereafter. His is the

Judgment, and to Him you will all be returned. ***(Surah Al-Qasas: 70)***

Ibn Umar (RA) narrates that the Messenger of Allah ((Sallallahu ‘Alaihi Wasallam)) told them: One of the slaves of Allah said: 'O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might.' The angels were uncertain and did not know how to write this down, so they ascended to heaven and said: 'O our Lord, Your slave has said a word that we do not know how to write down.' Allah said - and He knows best what His slave said - 'What did My slave say?' They said: 'O Lord, he said, 'O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might.' Allah said to them: 'Write it down as My slave said it, until he meets Me and I shall reward him for it.' ***(Ibn Majah: H# 3801)***

There are countless things in the world that constantly attract human attention. A person might praise a beautiful scene, a lovely picture, or the good quality of someone, but in reality, that praise belongs to its Creator. If a king or ruler is just, it means Allah placed the quality of justice in their heart. Similarly, if a person is beautiful or possesses extraordinary manifestations of wisdom, it is all a gift from Allah. Therefore, whoever is praised, it ultimately becomes the praise of Allah the Almighty. This is why all forms of praise and glory are specific only to His Being.

لِلّٰهِ Lillaah: The Explanation of Allah

Allah is a specific proper noun that is never used for anyone else. It has countless qualitative names, which are mentioned in the Noble Qur’an with remarkable eloquence and respect. The word 'Ilah' in the Arabic language is such in its depth of meaning that its translation cannot be fully expressed in any other language. Some translators have rendered it as 'the one worshipped,' but this is only one aspect of its true meaning. When this Ilah was specified with the Arabic letters 'Alif' and 'Laam', it became Allah, which is the unique and specific name of that one Being.

The translation of the word Allah is not entirely possible in any other language. In Urdu, *Khuda*, and in English, *God* are generally used to refer to the Creator of the universe. Still, both these words are insufficient in their meanings. A plural for Khuda can be made, whereas God is also applied to various deities (i.e., gods) in English. Its feminine form, goddess, is also common. On this basis, the planet Venus is called Goddess Venus.

In the Christian belief of the trinity, Isa (AS) has been given the title of the Son, God *(The Oxford English Dictionary,. 6/ 268-271).* In this way, it is clear that the word Allah is not similar to any word of another language in its reality and meaning. It is the unique and matchless name of the Creator of the universe.

The word 'Ishwar'

In Marathi and Hindi, the words Ishwar and Parmeshwar are apparently used to mean the Supreme Being. Still, they are also commonly used for deities like Shiva and Vishnu. The word Ishwar is actually a compound of 'Ish' and 'Var'. *Ish* means owner and ruler, while *Var* means superior and high. Thus, the meaning of Ishwar is the Superior God. However, its feminine form, Ishvari, is also spoken, which is specific to a goddess. *(Molesworth's Marathi-English Dictionary, p. 84)*

Similarly, Parmeshwar is a compound of 'Param' and 'Ishwar'. Param means the most high and superior, so Parmeshwar means the Great Deity. But on reflection, it is clear that while both words are used for the Creator of the universe, their scope is not specific to Him alone. Instead, these words are also common for various deities. For example, the title Parmeshwar is also used for Vishnu.

The word 'Bhagwan'

Similarly, the word Bhagwan is not specific to the Creator of the universe. It is derived from 'Bhag' (भग**) or Bhagwan (**भगवन**), which has several meanings, but it is generally used for deities. Because of this, titles like Bhagwan Shiva and Bhagwan Vishnu are commonly used.**

Therefore, none of these words can serve as a substitute for the Qur'anic word Allah, because Allah is specific to the Creator of the universe. Allah is a singular, unique name with no plural. The word Allah appears many times in the Noble Qur'an, through which His Oneness and Uniqueness are fully highlighted.

This means He is the Only Being who alone is worthy of worship and service. He has no partner, and He is the Creator and Master of this universe. His name is Allah. Our eyes cannot see Him, nor can our five senses reach His reality, because He is hidden from our sight. However, a

sound intellect understands very well from the system and harmony of the universe that all this is the creation of a single Being who has no partner.

He has been from eternity and will remain forever. He alone is the Creator and Sustainer of all the worlds, whether it is the world of angels, the earth and heavens, the moon and sun, or the stars shimmering in the galaxies. He is the sole Creator and Controller of all.

رَبِّ الْعٰلَمِيْنَ Rabbil 'Alameen: The Lord of all the world

The word 'Rabb' in the Arabic language means to nurture, to look after, to sustain, and to develop a creation from one stage to another until it reaches its point of perfection. In Arabic, the word Rabb is used in three basic meanings: 1) Owner and Master. 2) Sustainer and Provider. 3) Controller and Organiser. This means that He alone is the true Lord of this universe, its Owner, Sustainer, and Controller who manages its entire system.

عٰلَمِيْنَ 'Aalameen: All the worlds (Universe)

'Aalameen is actually the plural of *'Aalam* (عالم). In its broader context, it includes the heavens, moon, sun, stars, winds, angels, and jinns, as well as all those worlds that are currently within our manifestation of knowledge or that may be discovered and researched in the future. It is as if all new worlds discovered will come under the umbrella of this one comprehensive word, 'Aalameen.

This fact is also worth considering: not only our solar system, but thousands, or rather lakhs, of other such systems exist in the vastness of the universe. For example, the light of the moon reaches the Earth in just a few moments, but there are planetary bodies that are lakhs times larger than the moon. Their light reached the Earth for the first time in 1950 after travelling through the immense vastness of space. From this, one can estimate how shoreless and limitless the expanse of the worlds is.

Different Worlds

Abu Saeed Khudri (RA) narrates that the land from the east to the west is called the world of the Earth, and besides this, forty thousand other worlds exist. The commentator Maqaatil (rh) states that these are the very

worlds which have been hinted at. Imam Razi (rh) writes in Tafseer Kabeer that the existence of an endless space beyond this world is proven by intellectual arguments. Therefore, it is not far-fetched that Allah the Almighty created thousands and lakhs of other worlds just like our world. It is not necessary that the structure and nature of the inhabitants of those worlds be like ours; rather, their characteristics will be according to the environment in which they reside.

Modern science also supports this reality. When the American astronaut John Glenn returned from his space journey, he confessed in his paper that it cannot be said with absolute certainty how far the expanse of space extends and where it ends.

Indeed, Allah the Almighty is the Sustainer of all these worlds. However, in some places in the Noble Qur'an, the word 'Aalameen has also been used in the meaning of humans or the people of the world. As Allah the Almighty stated:

وَمَآ اَرۡسَلۡنٰكَ اِلَّا رَحۡمَةً لِّلۡعٰلَمِيۡنَ

Translation: And we have not sent you except as a mercy for all the worlds. ***(Surah Al-Anbiya: 107)***

اِنۡ هُوَ اِلَّا ذِكۡرٌ لِّلۡعٰلَمِيۡنَ

Translation: Similarly, this (Qur'an) is but a reminder for all the worlds. ***(Surah At-Takweer: 27)***

وَاَنِّىۡ فَضَّلۡتُكُمۡ عَلَى الۡعٰلَمِيۡنَ

Translation: I gave you excellence over the worlds. ***(Surah Al-Baqarah: 47)***

Narrated 'Adi bin Hatim (RA): I came to the Prophet ((Sallallahu 'Alaihi Wasallam)) while I had a cross of gold around my neck. He said: 'O 'Adi! Remove this idol from yourself!' And I heard him reciting from Surah Bara'ah: They took their rabbis and monks as lords besides Allah ***(Qur'an, 9:31)*****. He said: 'As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.'** ***(Tirmizi: H# 3095)***

The truth is that the Lord is only Allah. No one can be accepted in comparison to His command. He is not the Sustainer of any specific race,

nation, or tribe but is the sole Creator and Controller of every particle of the universe. For this reason, all types of praise are suited only for that Being who is the Provider of all the worlds and every creation.

This verse also cuts the root of the stray concept that views Allah as a king surrounded by a court of ministers and advisors, and that, unless they are happy, the king is not pleased. Such people think that the Great God, or Ishwar, will not be happy unless the deities are pleased. However, the declaration of 'Rabbil Aalameen' rejects all these false beliefs. Those whom humans worship as deities are themselves servants of someone, not God. Giving life or death is not in their authority. They are themselves needy and helpless; what can they grant to others! Thus, this verse clarifies that there is only one Allah, the Lord and Provider of all the worlds.

Verse (2) اَلرَّحۡمٰنِ الرَّحِيۡمِ

Translation: Most Compassionate, Most Merciful.

Explanation

In the word Ar-Rahman, the mercy of Allah is manifested in a form that encompasses everyone without distinction. Whether a person is a believer or a disbeliever, all live under the shade of this mercy. However, in the word Ar-Raheem, His special kindness and forgiveness are explicitly reserved for the people of faith.

The One who is addressed as 'Rabbil ‘Alameen' is the same One who bears responsibility for the nurturing and upbringing of all the worlds. This responsibility does not arise from any need, pressure, or compulsion. Rather, it flows from His boundless attribute of mercy. He is the One who grants sustenance and comfort to every creature in this world. For this reason, He is truly Most Compassionate and Most Merciful. In the Hereafter, He rewards the believers according to their deeds and honours them with recompense and grace. Further detail may be seen in the explanation of *Bismillah Hir Rahman Nir Raheem*.

Verse (3) مٰلِكِ يَوۡمِ الدِّيۡنِ

Translation: Master of the Day of Recompense.

Explanation

The word *Maalik* (مالک) is derived from the root word Milk (ملک), which signifies complete ownership and absolute authority over something, with full power of control. Worldly kings, prime ministers, or judges may possess authority, but their powers are always limited. They are compelled to punish criminals within the bounds of law and cannot act entirely at will. In reality, it is the law that governs them.

A Maalik, however, is the One who possesses absolute authority. Such a being may punish or forgive as He wills, and no one has the right to question Him.

Meaning of Deen

The literal meaning of Deen is to give recompense or to repay. The Day of Judgement is called *Yaum-id-Deen* because it is the day of complete reckoning and full recompense for every deed. ***(Kashshaf)***

Who is the real Master/Owner?

A question arises: is Allah not the Master today, and why is He called the Master of the Day of Judgement (Yaum-id-Deen)? The reality is that Allah is the Owner of everything even today, but a veil covers human perception. In this world, a person outwardly claims that a shop or a house belongs to them, but in truth, nothing truly belongs to them. Allah has granted His servants a temporary right of use as a test, to see how they use it.

When a person dies, their possessions pass on to others, sometimes to children and sometimes to a buyer. This clearly shows that the true and permanent Owner is Allah alone, who has always existed and will always remain. Even if this reality is not fully understood in the world, it becomes evident to everyone on the Day of Judgement. On that day, no king retains his kingdom, and no ruler retains his authority. The power of reward and punishment belongs only to Allah, and all stand helpless and humbled before Him.

The Day of Judgment

The present system of this universe comes to an end at an appointed time. Then, the same Absolute Powerful Being, who brought this world into

existence from nothing, creates a new world. He will bring back to life all humans from the beginning of creation until the Day of Judgement and will take a complete account of their lives from them. Those who spend their lives according to His commands will be granted Paradise with eternal blessings, which will be even more vast and endless than this world. On that day, humans will be brought back to life regardless of the condition in which they died or whatever treatment was meted out to their bodies.

This very day is called *Yaum-ul-'Adl*, meaning the Day of Justice, when no deed will remain without being accounted for.

The Qur'an's Answer

Many people raise questions in amazement and denial, asking how human beings can be brought back to life when they turn to dust and bones decay and scatter in the soil. In response, the Qur'an adopts a clear and robust approach that the One who created from nothing the first time is fully capable of giving life again. The One who created a human being from an insignificant drop of fluid has no difficulty in gathering scattered particles of dust and restoring them into a complete human form.

اَوَلَمۡ یَرَ الۡاِنۡسَانُ اَنَّا خَلَقۡنٰهُ مِنۡ نُّطۡفَةٍ فَاِذَا هُوَ خَصِیۡمٌ مُّبِیۡنٌ ﴿۷۷﴾ وَ ضَرَبَ لَنَا مَثَلًا وَّ نَسِیَ خَلۡقَهٗ ؕ قَالَ مَنۡ یُّحۡیِ الۡعِظَامَ وَ هِیَ رَمِیۡمٌ ﴿۷۸﴾
قُلۡ یُحۡیِیۡهَا الَّذِیۡۤ اَنۡشَاَهَاۤ اَوَّلَ مَرَّةٍ ؕ وَ هُوَ بِکُلِّ خَلۡقٍ عَلِیۡمُ ﴿۷۹﴾

Translation: Does man not see that We have created him from a sperm drop, then he becomes a clear adversary, producing arguments against Us while forgetting his own creation. He says, "Who can give life to the bones after they have crumbled to dust?" Say, "The One Who created them in the first place will give life to them, for He has full knowledge of every created being." ***(Surah Ya Seen: 77- 79)***

On another occasion, He stated:

اَیَحۡسَبُ الۡاِنۡسَانُ اَلَّنۡ نَّجۡمَعَ عِظَامَهٗ ﴿۳﴾ بَلٰی قٰدِرِیۡنَ عَلٰۤی اَنۡ نُّسَوِّیَ بَنَانَهٗ ﴿۴﴾

Translation: Does man think that We cannot reassemble his bones? In fact, We are able to restore even his very fingertips. ***(Surah Al-Qiyamah: 3-4)***

Decaying and Turning into Dust

When a human body decays and mixes with soil, it breaks down into particles. Scientists have also clarified the fact that humans are created

from these very particles. Therefore, when Allah joined lifeless particles together the first time and gave them the form of a human being, it becomes easy to understand that returning an already created form to its original state is even easier. For Allah, bringing a human being back to life is not difficult at all.

Outcome of Deeds

This principle is also found in the world: giving something existence for the first time is difficult, but giving it existence again is much easier. Similarly, it is not difficult for Allah to raise a human again and take account of their deeds. Some people presume that a human comes into the world merely to suffer the punishment for their previous deeds. But this idea is far removed from reality, because if it were true, a human should not face any trouble after receiving the human form again.

Then the question also arises regarding those children who pass away in their childhood. The recompense for their deeds had not even begun, so why did death come to them, and what 'Yoni', meaning rebirth, will they receive?

Similarly, if it is accepted that someone has been given pain because of their sin, then helping them or feeding the hungry would be like going against the decision of God. Yet every religion in the world teaches compassion, generosity, and service to humanity.

Thus, this belief is so baseless and irrational that if even a person of ordinary understanding reflects, the reality will become manifest to them. The One who created for the first time will raise again and take the account from His servant. This return is not a return to this world, but a resurrection in the Hereafter. This is what is meant by *Maaliki Yaum-id-Deen* (Master of the Day of Recompense).

Verse (4) اِيَّاکَ نَعۡبُدُ وَاِيَّاکَ نَسۡتَعِيۡنُ

Translation: You alone we worship, and You alone we ask for help.

Explanation

Two great phrases appear in this blessed verse. The first phrase is: اِيَّاکَ نَعۡبُدُ (Iyyaka Na'budoo), in which service and worship have been

specifically reserved for Allah alone. It is as if the servants of Allah submit in His presence: O Sustainer! We worship only You, and we neither bow before anyone else nor accept anyone else as a deity.

Meaning of Worship

Worship is actually the name of a human becoming the embodiment of obedience in the presence of someone, with heart and soul and complete humility, while accepting their greatness and superiority. The reality of worship is to spend life according to the Shari'ah of the Prophet sent by Allah in every age and to follow them. If an action is against the command of the Shari'ah, even if it apparently takes the form of worship, it will not be counted as worship but as a sin.

For example, prayer (Salah) is the highest form of worship, but performing it at a disliked (Makrooh) time or on usurped land is not worship but a sin. Similarly, fasting is undoubtedly a great form of worship, but if a person fasts on the day of Eid-ul-Fitr or Eid-ul-Azha, this is not worship but rather disobedience to the Shari'ah. In this way, the actual reality of worship is not merely outward actions but the obedience of Allah and His Messenger (Sallallahu 'Alaihi Wasallam).

Types of Worship

Imam Ghazali (rh) recorded ten major forms of worship in his famous book Al-Arbaeen:

(1) Prayer (Salah) (2) Zakat (3) Fasting (4) Hajj (5) Recitation of the Qur'an (6) Remembrance of Allah in every condition (7) Labour and struggle for a lawful living (8) Fulfilment of the rights of neighbours and companions, whether they are Muslim or non-Muslim (9) Enjoining good and forbidding evil (10) Following the Sunnah of the Noble Prophet (Sallallahu 'Alaihi Wasallam).

Not accepting anyone as a partner with Allah in worship means that love is for Him alone, fear is for Him alone, hopes are attached to Him, and trust is placed in Him. No task should be considered more important than the worship of Allah. Neither should vows or offerings be made for anyone except Him, nor should oaths be taken in the name of anyone else, nor should one bow in prostration before any other.

Reflect for a moment! Can a dignified father tolerate that he showers his children with immense affection and fulfils all their needs, yet those children stretch out their hands and bow their heads before others, even though those others themselves are under the authority and control of the same father? Would this behaviour not amount to clear disobedience to the father?

Similarly, how can a king tolerate it from his subjects that they accept a person as a ruler who is, in reality, himself a subject, attach their hopes to him, follow his command, and refuse to listen despite the advice of the original ruler? Would such subjects not be on the path of rebellion?

Hafiz Ibn Qayyim (rh) states that servants have been commanded to say these words in every prayer: اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِين because Satan always calls a human towards Shirk (polytheism), and the soul also has a tendency to bow before things other than Allah. Therefore, the servant is always in need of keeping their belief in oneness pure from the pollution of Shirk.

وَإِيَّاكَ نَسْتَعِينُ 'You alone we ask for help'

Here, the hint is also only towards the Being of Allah. It means we seek help only from You and do not desire help from anyone else. The servant submits: I am a helpless and grieving slave whose everything is for his Master, whose head remains bowed before his Master in obedience and submission at all times. Therefore, whatever worship our body, soul, and wealth can perform is all for You. We prostrate only to You, we carry out only Your commands, and we perform all this only with Your help and guidance.

Calling for Help

Seeking help from anyone other than Allah the Almighty is not permissible in any form. However, at the level of worldly means, seeking and giving help to one another is not Shirk because this is a system created by Allah the Almighty in which all tasks are performed through outward means. Even the prophets used to obtain the help of humans.

As Isa (AS) said: مَنْ أَنْصَارِی اِلَی الله (Who are my helpers for the religion of Allah?) ***(Surah As-Saff: 52)***

Similarly, Allah said to the believers: وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى (And help one another in acts of righteousness and piety) ***(Surah Al-Ma'idah: 2)***

Reality of Help and Shirk

Such help that remains within the circle of outward means is neither forbidden nor Shirk. However, Shirk is when a human seeks help from someone who is not capable of helping anyone, in terms of means. Examples include calling upon a deceased person, considering them a remover of difficulties (*Mushkil Kusha*) or a fulfiller of needs (*Hajat Rawa*), and believing that they can provide benefit and loss, or can hear a plea from far and near. Seeking help in this manner, apart from the means, is equivalent to associating someone with the attributes of Allah, and this is Shirk.

Three Basic Types of Tauheed (Monotheism)

(1) Tauheed Ar-Ruboobiyyah

This is the belief that the Creator, Master, Provider, and Controller of the universe is only Allah the Almighty. Almost everyone accepts this reality except for atheists. Even the polytheists of Makkah used to admit this. Their confession is recorded in the Noble Qur'an in this way: "(O Prophet) Say, 'Who provides for you from the heaven and earth? Or who owns (your) hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?" They will say, "Allah." ***(Surah Yunus: 31)*****.**

In another place, He said: "If you ask them who is the Creator of the heavens and the earth? They will certainly say: Allah." ***(Az-Zumar: 38)*****.**

At another place, it is stated: "Say, "To whom belong the earth and all those who are on it, if you really know?" They will say, "To Allah." Say, "Will you not then take heed?" Say, "Who is the Lord of the seven heavens and the Lord of the Mighty Throne?" They will say, "Allah." Say, "Will you not then fear Him?" Say, "In Whose Hand is the sovereignty of all things – and He gives protection while none can protect against Him – if you really know?" They will say, "Allah." ***(Surah Al-Mu'minoon: 84-89)*****.**

(2) Tauheed Al-Uloohiyyah

This means that every type of worship is the right of Allah the

Almighty alone. Worship is not limited only to Salah, fasting, Hajj, and Zakat; instead, every action performed to please a being or out of fear of avoiding their wrath is called worship. Therefore, supplication and plea, presenting vows and offerings, bowing with humility, performing circumambulation, and maintaining the connection of hope and fear are all forms of worship. Thus, Tauheed Al-Uloohiyyah requires that all these actions should be performed purely for Allah. But unfortunately, those who perform grave worship commit Shirk in this monotheism and perform several forms of worship with elders buried in graves, which must be avoided.

(3) Tauheed of Sifaat (Attributes)

This concept means that all those attributes of Allah the Almighty described in the Qur'an and ahadith should be accepted without any alteration or interpretation, and those attributes should not be accepted within anyone else.

For example, one attribute of Allah is being the Knower of the Unseen. Similarly, He is the All-Hearing and All-Seeing, meaning He is capable of hearing and seeing the supplications and pleas of everyone near and far. He is the Absolutely Powerful; only He possesses the authority for every type of disposal in the universe.

Therefore, accepting any such attribute for any prophet, saint, or elder, and considering anyone other than Allah as possessing these qualities, is actually Shirk.

When Imam Malik (rh) was asked about Allah being established upon the Throne, he gave a wise and comprehensive answer. He said: "Istawa is known; the how-ness is not comprehensible; asking about it is an innovation; and believing in it is compulsory."

Verse (5) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

Translation: Guide us to the Straight path.

Explanation

Guide us to the straight path. That is, O Lord, through Your mercy and love, grant us the path that guarantees success in both this world and

the Hereafter. Create such circumstances that following the Qur'an and Sunnah becomes easy for us, and we remain steadfast on the path of Your pleasure.

Benefit: This supplication began with اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ **(All praise belongs to Allah, the Lord of the worlds). The purpose of that entire introduction is actually this request expressed in** اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ**. We are saying, O Allah, guide us to the straight path. Guidance means to lead someone, with care and goodwill, all the way to their intended destination.**

Meaning of Guidance

Guidance refers to direction and Divine Guidance. The straight path signifies a clear, bright way with no crookedness or deviation. It leads directly to Allah and His paradise. This is the path of the Qur'an and Sunnah. Mujahid (rh) stated that it refers to the path of truth. Therefore, whoever followed the Prophet (Sallallahu 'Alaihi Wasallam) and later walked in the footsteps of the Companions (Sahaba) followed the truth. Whoever follows the truth follows Islam. Whoever follows Islam actually follows the Qur'an. Whoever walks on the path of the Qur'an holds onto the firm rope of Allah, and that is the straight path.

Narrated Nawwas bin Sam'aan Al-Kilabi (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: Indeed Allah has made a parable of the straight path: At the sides of the path there are walls with open doors, each door having a curtain. There is a caller at the head of the path, and another above it. And Allah invites to the abode of peace and guides whomever He wills to the straight path. The doors which are on the sides of the path are the Hudood (legal limitations) of Allah; no one breaches the Hudood of Allah except that curtain is lifted, and the one calling from above it is his Lord. ***(Tirmizi: H# 2859)***

As Allah stated:

قَالَ رَبُّنَا الَّذِيْٓ اَعْطٰى كُلَّ شَيْءٍ خَلْقَهٗ ثُمَّ هَدٰى ۝٥٠

Translation: (Musa (AS)) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." ***(Surah Ta-Ha: 50)***

It is stated elsewhere:

وَجَعَلْنَا مِنْهُمْ اَىِٕمَّةً يَّهْدُوْنَ بِاَمْرِنَا لَمَّا صَبَرُوْا ۭ وَكَانُوْا بِاٰيٰتِنَا يُوْقِنُوْنَ ۝٢٤

Translation: And We made some of them leaders, giving guidance under Our command, because they observed patience and firmly believed in Our signs. ***(Surah As-Sajdah: 24)***

Allah stated:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ؕ وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ﴿۶۹﴾

Translation: As for those who strive in Our cause, We will surely guide them to Our ways, for Allah is certainly with those who do good. ***(Surah Al-'Ankabut: 69)***

Allah stated:

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۫ وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَاۤ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ؕ وَنُوْدُوْۤا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۴۳﴾

Translation: And We will remove all ill feelings from their hearts and rivers will flow beneath them. They will say, "All praise be to Allah Who has guided us to this, for We would not have been guided to this if Allah had not guided us. The messengers of our Lord came with the truth." They will be called, "This is Paradise that you are made to inherit for what you used to do." ***(Surah Al-A'raf: 43)***

Allah stated:

وَاِنَّكَ لَتَهْدِيْۤ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۙ

Translation: And indeed, you are guiding to a straight path. ***(Surah Ash-Shura: 52)***

اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۵۶﴾

Translation: You cannot guide whom you like, but Allah guides whom He wills, and He knows best those who are guided. ***(Surah Al-Qasas: 56)***

First Type of Guidance

This is general or natural guidance. It refers to the inspired direction that Allah grants to every creature. Based on this guidance, every creature becomes capable of fulfilling its life requirements. This is why a newborn baby recognises and begins to drink mother's milk. Birds learn to build their nests. Trees take nourishment from the earth to grow and bear fruit. The Qur'an describes this guidance through the words of Musa (AS), stating that our Lord is He who created everything and then provided it with guidance suited to it. ***(Surah Ta-Ha: 50)***

Second Type of Guidance

This guidance is associated explicitly with humans and jinns because they have been granted intellect and awareness. The sources of this guidance are the teachings of the prophets, the heavenly scriptures, and the guidance of scholars and righteous people. Through this, a person distinguishes between truth and falsehood. Therefore, whoever accepts this is considered a believer and a monotheist. At the same time, whoever rejects it chooses the path of disbelief and polytheism.

Third Type of Guidance

This guidance is specific only to the people of faith and the righteous, and it is known as Divine Enablement. It means that Allah creates such circumstances and means for His servants that make it easy to walk on the path of virtue. Noble thoughts and pious intentions are placed in the heart, and steadfastness in good deeds is granted. This guidance is beyond measure and its levels are limitless. This is the true field of spiritual progress. Every righteous person, from the prophets and messengers to the saints and the pious, continues to pray for this throughout their life because there is no limit to closeness to Allah. Whatever station a servant reaches, the desire and prayer for a higher rank continue to take root in their heart.

As-Siraat الصِّرَاطَ (The Path)

Siraat (صراط) refers to a path. Still, scholars define Siraat as a path that possesses four characteristics: (1) it is great and wide, (2) it is straight, (3) it is the closest route, and (4) there is no other way to reach the destination except this one.

Al-Mustaqeem الْمُسْتَقِيْمَ (The Straight)

Mustaqeem means moderation and balance. When the term Sirat al-Mustaqeem is used in the Qur'an, it refers to the Religion of Islam and the Religion of Truth, which contains the following characteristics:

1. **Islam is the vast and great highway of truth; if the entirety of humanity walked upon it, no one would face any constraint.**
2. **Every command of Islam is based on moderation; there is neither**

excessive severity nor undue leniency. This is the truly straight path.

3. **The path of Islam is the closest and easiest way to reach the intended destination.**

4. **The true purpose of human life is the pleasure of Allah, and the Religion of Islam is the path that leads directly to this objective.**

5. **The path leading to the pleasure of Allah and success in the hereafter is only Islam; no other way leads to the destination.**

This is why اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ (Guide us to the straight path) is the comprehensive prayer taught to every servant so they may seek the straight way from Allah at every moment. The Qur'an says that Allah guides whom He wills to the straight path and leaves to stray whom He wills.

This does not mean that Allah guides or misleads someone without reason. Allah is just and cannot do that. For this very purpose, He sent prophets, revealed heavenly books, and finally sent Muhammad (Sallallahu 'Alaihi Wasallam) as the last messenger and revealed the Qur'an to him.

In reality, the meaning of the straight and crooked paths is like the law of health: one who follows it remains healthy, and one who goes against it falls ill. Similarly, for the person who intends to walk on the straight path, Allah makes that path easy. One who wants to wander falls into misguidance themselves. Allah has established the law of good and bad outcomes.

Allah has given humans intellect, awareness, and intent. He gave them the choice to do good or evil. Having received the power of speech, one can use it for noble talk or for bad words. Likewise, one may choose to employ the eyes, ears, hands, feet, and other limbs in goodness or in evil.

This means that the straight and the crooked paths are part of the principles established by Allah. Allah does not mislead anyone without cause; whichever path a human chooses, Allah deals with them according to His eternal law. This is why this supplication is taught in this verse, O Allah, guide us to the straight path and keep us firm upon it.

Verse (6) صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

Translation: The path of those upon whom You have bestowed Your Grace.

Explanation

This verse mentions اَنۡعَمۡتَ عَلَيۡهِمۡ (those You have bestowed Your Grace), and refers to divine blessings. In truth, countless blessings of Allah overshadow every human. Whether one is a believer or a disbeliever, obedient or disobedient, Allah does not deprive anyone of His bounties.

These blessings are diverse: some are worldly, some are for the hereafter; some are spiritual, and some are external or internal. Therefore, the words 'those You have bestowed Your Grace' highlight the fact that the greatest blessings are those whose fruit will appear after death, such as faith, good deeds, divine success, His help, and righteousness. The Qur'an Al-Hakeem itself clarified in Surah An-Nisa that these are the people who received the true blessings of Allah.

اُولٰٓئِكَ مَعَ الَّذِيۡنَ اَنۡعَمَ اللّٰهُ عَلَيۡهِمۡ مِّنَ النَّبِيّٖنَ وَ الصِّدِّيۡقِيۡنَ وَ الشُّهَدَآءِ وَ الصّٰلِحِيۡنَ

Translation: And those who obey Allah and the Messenger will be with those whom Allah has blessed: the prophets, the people of truth, the martyrs, and the righteous. ***(Surah An-Nisa: 69)***

<u>Benefit</u>: This verse makes it clear that Allah has declared four groups as truly deserving of His favour. In other words, these are the four highest ranks among the accepted servants of Allah.

- **The highest rank belongs to the Prophets, whom Allah chose to convey His message and blessed with the honour of guiding humanity through His revelation. Their teachings are the most superior and exalted.**
- **Following the Prophets, the second rank is that of the Truthful (صديقين), who are the sincere and upright people serving as the highest examples of justice and honesty within the community of their Prophet.**
- **The next station belongs to the Martyrs (شهداء), who sacrificed their lives for the love of faith and religion, becoming immortalised forever.**
- **After them, the rank is granted to the Righteous (صالحين), who are the noble servants consistently acting upon the commands of Allah and following the instructions of their Prophet with complete devotion.**

Thus, walking in the footsteps of these four groups is, in fact, walking upon the straight path (صِرَاطَ الۡمُسۡتَقِيۡمَ).

Verse (7) غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ

Translation: Not (the path) of those who incurred Your Wrath, or of those who went astray.

Explanation

Along with the clarification of the straight path, it was also necessary to describe the way of those who turned away from guidance and joined the ranks of rebellion and opposition. This ensures that a servant, while supplicating, does not merely seek the path of the favoured ones but also requests, O Allah! Keep us safe from those ways upon which Your anger descended and from those who wandered into the darkness of misguidance. This lesson is provided in the words غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ 'Not (the path) of those who incurred Your Wrath'.

This refers to the people upon whom the wrath and punishment of Allah fell because they disobeyed His commands, rejected His Prophets, and attempted to erase the truth until they became victims of divine anger due to their evil deeds.

وَلَا الضَّآلِّيْنَ 'Nor of those who went astray.'

It refers to people who, due to ignorance and stubbornness, left the straight path of religion to follow the wrong paths. They lost their natural truthfulness and exceeded the proper limits. For example, the Christians displayed such exaggeration in the veneration of their Prophet that they raised him to the status of divinity. Commentators have clarified that غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ (those who incurred Your Wrath) refers to the <u>Jews</u> and وَلَا الضَّآلِّيْنَ (those who went astray) refers to the <u>Christians</u>.

Some scholars have written that 'the object of anger' refers to those who, despite knowing and understanding the religion, act against it for the sake of mischief, personal desires, and worldliness, or fall short in practising the commands of Allah. This was the state of most Jews who sacrificed religion for worldly gain and did not refrain even from insulting the Prophets.

Similarly, a servant prays before their Lord, O Allah! Protect us from those paths that lead towards Your disobedience, rebellion, and

distance from religion. Do not put us on the paths of those characterised by ignorance, misguidance, and the alteration of religion.

Meaning of Aameen (آمین)

It is Sunnah to say 'Aameen' at the conclusion of Surah Al-Fatiha. It means, O Allah! Make it so, or O Allah! Accept our prayer. Abu Hurairah (RA) narrated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: When the Imam says Aameen, you should also say Aameen, for if the Aameen of a person coincides with the Aameen of the angels, their previous sins are forgiven. ***(Bukhari: H# 780)***

It is accepted by all commentators that 'Aameen' is neither a part of the Qur’an nor a portion of Surah Al-Fatiha. It is an independent supplication. Just as it is Sunnah to say Aameen after other supplications, it is also Sunnah after Surah Al-Fatiha. However, there is a difference of opinion on whether Aameen should be said loudly or quietly. According to Imam Abu Hanifa (rh), saying it quietly is more virtuous, whereas Imam Shafi'ee (rh) advocates reciting it loudly. His evidence is the narration of Wail bin Hujr (RA), which mentions the loud recitation. However, Imam Abu Hanifa (rh), based on the narrations of Bin Mufazzal and Anas (RA), favours the silent Aameen. The Qur’anic verse 'Call upon your Lord in humility and in secret' also points to this.

There is also the narration of Abu Hurairah (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: When the Imam says Aameen, you should also say it, because whoever's Aameen coincides with the Aameen of the angels, their sins will be forgiven. ***(Bukhari: H# 780, Muslim: H# 410)***

For this reason, according to the Hanafis, if a loud Aameen were required, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) would have stated, 'When the Imam says Aameen loudly, then you say Aameen'. The practice of the Rightly Guided Caliphs also proves that they used to recite 'Subhanaka Allahumma', 'Auzu Billah', 'Bismillah', and 'Aameen' all quietly. Therefore, this difference is not about what is permissible or impermissible, but rather about what is more virtuous.

The subject matter of Surah Al-Fatihah is exceptionally comprehensive. At the beginning, the praise of Allah is described, followed by the declaration of worshipping Him alone and seeking help only from Him. After this, a great invocation is taught which encompasses all human needs. Several fundamental teachings emerge from this Surah:

(1) The method of Supplication is first to state the praise of Allah, then declare His oneness and worship, and then present one's needs. The Supplication should be comprehensive and concise so all objectives are included.

(2) All praise belongs only to Allah; a human is not permitted to praise themselves.

(3) It is also necessary to be grateful to those who are the means of blessings in this world.

(4) The word 'Rabb' (رب) should be used only for Allah, and no prostration of respect is permissible for anyone other than Allah.

(5) Giving anyone other than Allah the right to declare something permissible or forbidden is Shirk (polytheism). Likewise, making vows or offerings in the name of anyone else, or calling upon anyone besides Allah as a provider of needs or a remover of difficulties, is also polytheism. Similarly, performing acts that are polytheistic while considering them beneficial, such as keeping a specific tuft of hair, applying a tilak, or wearing a sacred thread, are all forbidden.

(6) Seeking help from anyone other than Allah is also prohibited. If help is sought from someone while considering them as having absolute power equal to Allah, it is open polytheism. If the belief is held that Allah has given a portion of His authority to someone else, this is also Shirk.

However, polytheists often fall into deception upon seeing miracles and wonders, assuming that these occur through the choice of a Prophet, saint, or angel. The reality is that all disposal of affairs belongs to Allah alone. The miracles and wonders that appear at the hands of Prophets and saints occur through the power of Allah; they have no personal authority over them. Therefore, the belief must be that everything happens only through the will and power of Allah.

بسم الله الرحمن الرحيم

Brief Introduction to Surah Al-Baqarah (البقرہ)

The name of this Surah is Surah Al-Baqarah. Baqarah means cow. The reason for this name is that the eighth Rukoo of this Surah contains a detailed mention of an incident involving Bani Israel (Children of Israel), where Allah commanded them to sacrifice a cow. This Surah was named Al-Baqarah because of that reference. The names of all the Surahs were fixed by the Messenger of Allah (Sallallahu 'Alaihi Wasallam) by the command of Allah.

According to the order in the Qur'an, this is the second Surah, but according to the order of revelation, its number is 91. This means that 90 Surahs had already been revealed in Makkah before it, and 23 Surahs were revealed in Madinah afterwards.

Reasons of Revelation

Most of this Surah was revealed in Madinah Munawwarah after the migration of the Messenger of Allah (Sallallahu 'Alaihi Wasallam). A few verses were revealed during the Hajj, but commentators also consider these verses Madani. This is the longest Surah of the Noble Qur'an and contains the most legal rulings.

Aisha (RA) stated: Surah Al-Baqarah and Surah An-Nisa were revealed when I had already entered the marriage of the Messenger of Allah (Sallallahu 'Alaihi Wasallam). ***(Bukhari: H# 4993)***

This means that this Surah began to be revealed in the 2nd Hijri and continued to be revealed gradually over time. The verses related to interest (Riba) within it were revealed during the final period of the life of the Messenger of Allah (Sallallahu 'Alaihi Wasallam), after the conquest of Makkah. This Surah also contains the verse that is regarded as the very last verse of the entire Qur'an. It was revealed on 10 Zul Hijjah in 10 Hijri at Mina while the Messenger of Allah (Sallallahu 'Alaihi Wasallam) was performing the rituals of the Farewell Pilgrimage (Hajjatul Wada). ***(Qurtubi)***

Approximately 80 or 90 days after this verse, the Prophet (Sallallahu

‘Alaihi Wasallam) passed away, and the sequence of revelation ended forever.

Conditions in Madinah

When the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) reached Madinah after migrating from Makkah, the Jews held significant influence there. The Jews were not only wealthy but also included great scholars and intellectuals. After his arrival, they became open enemies of Islam and the Muslims. Two major groups of enemies of Islam existed in Madinah and its surroundings:

1) Those who openly remained in disbelief (kufr) and denied the prophethood of Muhammad (Sallallahu ‘Alaihi Wasallam).

2) Those hypocrites who were outwardly Muslim but were open enemies of Islam in their hearts.

These hypocrites would try to create doubts in the hearts of Muslims and remain secretly aligned with the Jews. Allah began to reveal this Surah to remove their false whispers and doubts. A prominent Jewish leader, Maalik bin Saif, had the habit of creating flaws in the faith of Muslims by saying: This is not the book about which news was given in the previous heavenly books.

Therefore, Allah answered his whispers at the start of the Surah. Then, in four verses, the qualities and greatness of the believers were described. After that, two verses were revealed regarding the disbelievers, and then thirteen verses explained the conditions and internal state of the hypocrites.

Brief Summary of the Surah

The central themes of Surah Al-Baqarah: The actual subject of this Surah is the call to Tauheed (monotheism). Its important topics are as follows: (1) Tauheed, (2) Risalah (Prophethood), (3) Jihad in the way of Allah, (4) Spending in the way of Allah, (5) and rulings related to specific matters.

In this, it is first explained that the Qur’an is the Book of Allah in which there is not even the slightest room for doubt. This book is a book of

guidance only for those whose hearts are filled with the fear of Allah and taqwa (piety). Then the reality is explained that people's reaction to the revelation of the Qur'an will be of three types: one, those who will believe in it and become true believers; second, those disbelievers who will persist in obstinacy and denial; and third, those hypocrites who will claim faith with their tongues but will be deniers and opponents in their hearts.

Similarly, in this Surah, the call to Tauheed is given to all of humanity. Everyone is called towards worship and servitude, and the truth of the Noble Qur'an is proven with evidence.

It contains the mention of the creation of Adam (AS), the disobedience of Iblees, the incident of Adam (AS) and Hawwa (AS) being misled and removed from paradise, and the acceptance of their repentance. Then the history of Bani Israel and the countless blessings of Allah upon them are described. Still, their ingratitude and rebellion are also made clear. These include the violation of the Sabbath, ingratitude after receiving the Taurat (Torah), stubbornness in the incident of the cow, the conspiracy to kill the Prophets, the attempt to create corruption through magic, the insulting of the Prophets, and false beliefs.

In this same sequence, the life of Ismail (AS), the arrival of the Last Prophet (Sallallahu 'Alaihi Wasallam) from his lineage, the construction of the Ka'bah by Ibrahim (AS) and Ismail (AS), and then the change of the direction of prayer (from Bait-ul-Maqdis towards the Ka'bah) for the people of Islam are mentioned. Furthermore, this Surah teaches seeking help from Allah through prayer and patience. Those who are martyred in the way of Allah are given the good news of eternal life in paradise. The mention of Hajj and Umrah, the signs of the power of Allah, the evidence of His status as Creator, the refutation of the false beliefs of polytheists, and instructions to avoid polytheism are also present in this Surah.

Then follows the mention of pure and impure, and permissible and forbidden things. Up to the twenty-fifth Rukoo, the teachings of faith (Iman), charity, almsgiving, prayer, fasting, spiritual retreat (e'tikaaf), Hajj, spending in the way of Allah, and adopting good manners in social life are provided. After this, the commands of Jihad, the prohibition of alcohol and gambling, the maintenance of orphans and the poor, marriage and divorce, the waiting period ('iddah), oaths of abstinence, second

marriage, the upbringing of children, and matters of the dower are explained.

In the thirty-second and thirty-third Rukoo, the reviving of the dead through the prayer of a Prophet of Bani Israel, the war of Talut and Jalut, the kingdom of Bani Israel, and the era of Dawood (AS) are mentioned. In the thirty-fourth Rukoo, the world-famous Ayat al-Kursi and the command that there is no compulsion in accepting Islam are stated. Then the miracle of Ibrahim (AS) reviving four birds, the incident of Uzair (AS), charity and almsgiving, the prohibition of interest, and principles of life transactions such as debt, witnessing, and transactions are clarified. Finally, the Surah is completed with a summary of faith and Islam and a great supplication.

Virtues of Surah Al-Baqarah

- **Abu Hurairah narrated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Indeed, Ash-Shaitan does not enter the house in which Surat Al-Baqarah is recited.** ***(Tirmizi: H# 2877)***

- **Abu Umamah (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Recite the two bright ones, al-Baqarah and Surah Ale 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them.** ***(Muslim: H# 804)***

- **Abdullah bin Mas'ud (RA) narrated: Allah has not created in the heavens nor on earth what is more magnificent than Ayat al-Kursi.**
  (Tirmizi: H# 2884)

- **Similarly, Abdullah bin Mas’ud (RA) says: There are ten verses of Surah Al-Baqarah such that if a person recites them at night, Satan and jinn will not enter his house that night, nor will any calamity or illness reach him or his family. If these verses are recited over a person possessed, they will recover. Those ten verses are: the first four verses, Ayat al-Kursi, the two verses following it, and the last three verses.** ***(Sunan Darimi: H# 3226)***

- **Abu Umama (RA) said he heard Allah's Messenger (Sallallahu ‘Alaihi Wasallam) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, al-Baqarah and Surah Ale 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in**

ranks, pleading for those who recite them. Recite Surah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. ***(Muslim: H# 1874)***

- **It is narrated from Abdullah bin Mas'ud (RA) as both Marfoo (from the Prophet (Sallallahu 'Alaihi Wasallam)) and *Mauqoof* (his own statement) reports: Satan runs away from the house in which Surah Al-Baqarah is recited.** ***(Mustadrak Hakim: H# 2026)***



Translation and Explanation: Surah Al-Baqarah

Verses: 1-10

This is a Madani Surah. It contains 40 Rukoo' and 286 verses.

الٓمّٓ ۝١ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۝٢ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ
يُنْفِقُوْنَ ۝٣ وَ الَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَ مَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝٤ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ
رَّبِّهِمْ ۗ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٥ اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝٦ خَتَمَ اللّٰهُ
عَلٰى قُلُوْبِهِمْ وَ عَلٰى سَمْعِهِمْ ؕ وَ عَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ۫ وَّ لَهُمْ عَذَابٌ عَظِيْمٌ ۝٧ وَ مِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَ
بِالْيَوْمِ الْاٰخِرِ وَ مَا هُمْ بِمُؤْمِنِيْنَ ۝٨ يُخٰدِعُوْنَ اللّٰهَ وَ الَّذِيْنَ اٰمَنُوْا ۚ وَ مَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَ مَا يَشْعُرُوْنَ ۝٩ فِيْ
قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝١٠

Translation:

(1) Alif, Lam, Meem. (2) This Book, whereof there is no doubt, is a guidance to those who fear Allah. (3) They believe in the unseen. They establish prayer. They spend from what We have provided them. (4) They believe in what has been sent down to you. They believe in what was sent down before you. They are certain of the Hereafter. (5) Such people are on true guidance from their Lord. They are the successful ones. (6) As for those who disbelieve, it is the same for them whether you warn them or not. They will not believe. (7) Allah has sealed their hearts and hearing. A covering is on their sight. They will face a mighty torment. (8) Some people say they believe in Allah and the Last Day. Yet they do not truly believe. (9) They try to deceive Allah and the believers. But they deceive only themselves, unaware of it. (10) Disease fills their hearts. Allah increases their disease. A painful punishment awaits them for their lies.

Explanation: Verses 1-10

Verse Number (1) الٓمّٓ ۝١

This Surah begins with the word Alif Laam Meem. Such letters appear at the beginning of several Surahs of the Noble Qur'an, and they are called 'Huroof-e-Muqatta'at' (Disjointed Letters).

Explanation

Huroof-e-Muqatta'at

The beginning of the 29 Surahs of the Noble Qur'an consists of Huroof-e-Muqatta'at. They are called 'Muqatta'at' because these letters are read separately, for example: *Alif Laam Meem, Alif Laam Meem Saad, Alif Laam Meem Ra.*

There are differences among scholars of commentary regarding their meanings. According to some commentators, their exact meaning is known only to Allah, and no one else has access to their secret. Imam Qurtubi (rh) has narrated this view from Abu Bakr (RA), Umar (RA), Usman (RA), Ali (RA), and Ibn Mas'ud (RA).

Meanings of Huroof-e-Muqatta'at

(1) Names of the Surahs

Some commentators opine that these are actually the names of the Surahs. Abdur Rahman bin Zaid bin Aslam (rh) stated: These are the names of the Surahs. The famous commentator Allama Abul-Qasim Mahmud bin Umar Zamakhshari (rh) also wrote in his commentary that most commentators agree that these are the names of the Surahs.

(2) Names of Allah

According to some commentators, these words are names of Allah. Sho'abi (rh), Salim bin Abdullah (rh), and Ismail bin Abdur Rahman (rh) have also given this opinion. It is narrated from Ibn Abbas (RA) that these are among the great names of Allah. According to another narration, Alif Laam Meem, Alif Laam Meem Saad, and Alif Laam Meem Ra are grand names of Allah. This same opinion is also narrated from Ali (RA) and Ibn Abbas (RA).

(3) Oath of Allah

According to some people of knowledge, this is an oath of Allah. Ikrima (rh) stated that these words have come as an oath. Similarly, it is narrated from Ibn Abbas (RA), Ibn Mas'ud (RA), and other Sahaba that these are actually the initial letters of the names of Allah.

(4) Duration and Time of Nations

Abu 'Aliyah (rh) stated that these letters, such as *Alif, Laam, Meem,* are letters used in all languages. Every letter among them is the start of one of the names of Allah. Through them, an indication has been given regarding the duration of nations and their time. For example, *Alif* refers to 'Allah', *Laam* to 'Lateef' (The Subtle), and *Meem* to 'Majeed' (The Glorious).

Abbreviation (Meaning ‘Alif for Allah’)

- **Some scholars say that, just as 'shorthand' is used today to write words or sentences briefly with symbolic letters to make fast writing possible, a few words were also used in a symbolic style among the Arabs. In this context, it is narrated from Ibn Abbas (RA) that *Alif* refers to the blessings (انعاماتِ) of Allah, *Laam* to the Gentleness of Allah (لطفِ باری تعالیٰ), and *Meem* to the kingdom (ملک). This implies that all the bounties and the kingdom of Allah are established through His grace and kindness.**

- **According to another narration, *Alif* refers to Allah, *Laam* to Jibreel (AS), and *Meem* to Muhammad (Sallallahu ‘Alaihi Wasallam). This means that the word of Allah was revealed to Muhammad (Sallallahu ‘Alaihi Wasallam) through Jibreel (AS).**

- **Abul 'Aliyah (rh) believes that the history of nations and the stories of their rise and fall are hidden in these letters.**

- **It is mentioned in a narration that once some Jews came to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). He recited 'Alif Laam Meem' before them. They said: How can we enter a religion whose total duration is only 71 years? Hearing this, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) smiled and then recited 'Alif Lam Meem Saad' and 'Alif Lam Meem Ra'. The Jews said: Their count reaches 121, which is more than the first count. On this, the matter became a point of contention and they could not reach any final conclusion.**

Code Words

In every language, certain brief and symbolic words are used to convey a specific message or meaning. Their meanings are not apparent to

the general public, but are understood only by people of knowledge or those concerned. In English, these are called 'Code Words'. The actual meaning and reality of Huroof-e-Muqatta'at that have come in the Noble Qur'an are known only to Allah and His Messenger (Sallallahu 'Alaihi Wasallam).

Special Secrets of Allah

Amir, Sho'abi, Sufyan Sauri, and other scholars of Hadith say that in every heavenly book, certain special secrets of Allah remain hidden. These Huroof-e-Muqatta'at of the Qur'an are also actually those secrets of Allah. Our task is to believe in them and gain reward from their recitation, not to delve into the search for their meanings.

Challenge

According to commentators, one great wisdom is that the purpose of bringing these letters at the beginning of Surahs was to challenge the Arabs. They were made to understand that this book is made from those very letters that are used daily in your language and your idioms. If you are so proud of your intellect and knowledge, then create a book like it using these same letters and show us.

But when even the greatest experts of language and literature failed in this challenge, how is it possible that an unlettered (meaning uneducated) being (Sallallahu 'Alaihi Wasallam) who had not read anything from anyone, could create such speech on his own? The truth is that if this book had been from anyone other than Allah, you would undoubtedly have brought speech like it.

It is narrated from Abdullah bin Mas'ud (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said, "(Whoever recites a letter) from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter." ***(Tirmizi: H# 2910)***

Summary

In short, whether these are names of Surahs, or an indication towards the names and attributes of Allah, or unique words appearing at

the beginning of Surahs, wisdom is hidden in all of them. It is possible that each letter points to some name or attribute of Allah.

The unanimous position of all Sahaba, Tabi'een (successors to Sahaba), and scholars is that the proper knowledge of these letters is only with Allah. It is not far-fetched that this secret was specifically granted to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), but since there was a lack of clarity about it, it did not create any deficiency in religion or practical obstacle, so its details were not explained to the Ummah. However, some commentators have certainly tried to estimate their possible meanings according to their understanding and insight.

Verse Number (2)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۝٢

Translation: "This Book (Qur'an) whereof there is no doubt, is Guidance to the God fearing."

Explanation

ذٰلِكَ الْكِتٰبُ

Ibn Abbas (RA) says that here, the word 'ذٰلِکَ' means 'هٰذا'. Similarly, Mujahid (rh), Saeed bin Jubair (rh), Suddi (rh), Maqaatil bin Hayyan (rh), Zaid bin Aslam (rh), and others have also said this. ***(Ibn Kathir)***

The same narration is also transmitted from Imam Bukhari that the word 'ذٰلِکَ' is actually used for ‘that’, but sometimes it also comes for ‘this’ in the meaning of nearness. At this place, its meaning is just this: "This book is such that there is no room for any doubt in it."

الْكِتٰبُ (The Book)

Al-Kitab means the Qur’an, meaning that great book which is a book in the true sense. Such treasures of knowledge and clear realities have been stated in it which were not present in previous books.

During the time of Muhammad (Sallallahu ‘Alaihi Wasallam), the Jews settled in and around Madinah after seeing in their books the prophecy of Muhammad (Sallallahu ‘Alaihi Wasallam) arrival so that they could wait

for the final prophet. The Noble Qur'an confirms their expectation that this is the same book mentioned in the previous heavenly books.

Among the Jews of Madinah, Maalik bin Saif used to create doubt in the hearts of Muslims that this Qur'an is not the book whose news was given in earlier books. The Qur'an removed this doubt and made it clear that this is the very book whose news was given in previous heavenly books. Even today, whoever studies the Qur'an with sincerity will admit that this is the book of Allah.

هُدًی (Guidance)

The word هُدًی has two meanings:

1. **To give guidance and make the path of truth clear: The Qur'an is guidance for misguided people so that they may return to the truth, whether they benefit from it or not.**
2. **To create the ability in the heart to accept guidance: The Qur'an is also guidance for those whom Allah, through His grace, has granted the ability to walk on the path of truth. Allah says, "These are the people whom Allah has guided."**

متقی Muttaqi

Ibn Abbas (RA) says that "Muttaqi" is the person who fears the punishment of Allah if they do not walk on guidance, and hopes for the mercy of Allah if they testify to the religion of Islam and act upon it.

Umar (RA) asked Ubayy ibn Ka'b (RA); 'What is taqwa (تقوىٰ)?' Ubayy (RA) said to Umar (RA), "Have you ever walked on a thorny path?" Umar (RA) replied, "Yes." Ubayy (RA) said, "What did you do?" Umar (RA) replied, "I gathered my clothes and was careful where I stepped." Ubayy (RA) then said, "That is taqwa."

Misconception

Some people consider the Qur'an to be the creation of Muhammad (Sallallahu 'Alaihi Wasallam); this is a very significant misconception. The reality is that he (Sallallahu 'Alaihi Wasallam) was unlettered. Jibreel (AS),

the angel of Allah, used to come to him with the Qur'an, and he would memorise it or have it written down later. Furthermore, the Qur'an itself claims that humans and jinns together cannot produce a book like it.

Verse Number (3)

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ

Translation: Who believe in the Unseen, and establish (regular) prayer, and of what We have provided them spend.

Explanation

In the twenty-third Rukoo of Surah Al-Baqarah, the Qur'an is described as a book of guidance for all humans, specifically for the righteous. Both statements are correct in their own places. The message of the Qur'an is general for all humanity; it has been explained repeatedly, and evidence has been presented. Even a person with a little intellect can obtain guidance through these proofs.

However, only those people can take real advantage of the Qur'an who use their intellect and understanding to accept the truth. They decide they must adopt the straight path and avoid evil, meaning staying away from polytheism and disbelief, avoiding minor and major sins, and living life according to the command of their Creator.

This makes it clear that the teachings of the Qur'an affect three levels: 1. For the disbelievers: showing the path of monotheism. 2. For the transgressive and sinful people: giving guidance to avoid minor and major sins. 3. For the noble and righteous people: reaching the ranks of the friends of Allah (Wali), the truthful ones, and the highest degrees.

Qualities of the Pious (متقی)

Definition of Iman (Faith)

Literally, 'Iman' means to accept something as a certainty based on someone's trustworthiness. Technically, Iman means accepting the words of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) with heart and soul, i.e., acknowledging all his teachings and commands based on trust in him.

Meaning of ‘Ghaib’ (Unseen)

In literal meaning, 'Ghaib' (غیب) refers to such things that are neither known externally nor internally. This refers to things that cannot be seen by the eye, heard by the ear, smelled by the nose, tasted by the tongue, or perceived through the sense of touch. Ghaib refers to all those realities about which Muhammad (Sallallahu ‘Alaihi Wasallam) has given information and whose knowledge is not possible externally or internally, such as: the essence and attributes of Allah, destiny, the states of Paradise and Hell, the Day of Judgement and the matters that will occur in it, angels, all revealed scriptures, and the accounts of previous prophets. This clarifies that merely acquiring knowledge is not Iman, because Iblees, Satan, and many disbelievers also knew that Muhammad (Sallallahu ‘Alaihi Wasallam) was truthful, yet they did not believe; therefore, they could not become believers.

Difference Between Iman and Islam

In true meaning, 'Iman' (Faith) is to confirm a reality from the heart, whereas 'Islam' means obedience and submission. Iman without Islam is not acceptable, meaning merely confirming from the heart is not enough, but verbal acknowledgement and obedience through action are also necessary. Similarly, Islam without Iman is also not acceptable, meaning the expression of obedience from the tongue is only acceptable when there is Iman in the heart.

Establishing Prayer

Establishing prayer does not mean just praying, but rather performing all the Faraaiz (Obligatory), Wajibaat (Mandatory), and Sunnah acts of prayer correctly, with humility and concentration. Ibn Abbas (RA) states: Establishing prayer means that the Rukoo' and Sajdah (prostration) are complete, the recitation is correct, humility is present, and the attention of the heart is also there during the prayer. Qatadah (rh) states: Punctuality of time, correctly performing ablution, and performing Rukoo and prostration properly are included in the objectives of establishing prayer. The purpose of establishing prayer is that the prayer should be performed entirely with the Faraaiz, Wajibaat, Sunnah, and Mustahabb (commendable) acts. Hypocrites can also pray, but their prayer is not accepted.

Spending in the way of Allah

- **According to this verse, spending in the way of Allah includes all types of charity and almsgiving, whether it is the obligatory Zakat or voluntary charity.**
- **In the Qur'an, the word 'Infaaq' (انفاق) is used for voluntary charity, while 'Zakat' is used for the obligatory Zakat.**
- **According to Ibn Abbas (RA), Ibn Mas'ud (RA), and other companions, this also refers to providing food and drink to children, as this verse was revealed before zakah was formally made obligatory.**
- **Zahhak (rh) stated: Before the seven verses of Zakat were revealed in Surah At-Taubah, people continued to give whatever they could according to their capacity.**

Verse Numbers (4-5)

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝ اُولٰۤىِٕكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝

Translation: And who believe in what has been sent down to you, and what has been sent down before you and are certain of the Hereafter; Such people are on true guidance from their Lord, and they are surely the successful.

Explanation

Two Types of Believers

In this verse, the qualities of the pious are described. Abdullah bin Mas'ud (RA) and Abdullah bin Abbas (RA) state that during the time of Muhammad (Sallallahu 'Alaihi Wasallam), there were two types of believers: 1. Those who had accepted Islam from among the former polytheists. 2. Those who were previously People of the Book, namely Jews or Christians, and later became Muslims.

The previous verse mentioned the first type, and this verse speaks of the second type. For this reason, along with believing in the Qur'an, believing in the previous heavenly books has also been emphasised here, so

that a double reward is obtained: on one hand, the reward for faith and action during the era of previous books, and on the other hand, the reward for faith and action during the era of the Qur'an. This means believing in the previous heavenly books is still obligatory for every Muslim today, but action will only be according to the teachings of the Qur'an.

The Final Revelation

This verse also clarifies that the revelation to Muhammad (Sallallahu 'Alaihi Wasallam) is the final revelation, because if any other book were to be revealed after the Qur'an, the mention of believing in a book or a future revelation would undoubtedly have been made here. This shows that the Qur'an is the book that will remain until the Day of Resurrection, and salvation is not possible without acting upon it.

In the world, no heavenly book exists in its original and preserved form except the Qur'an. Many communities claim their books to be divine, but they fail to prove when the book was revealed, to whom it was revealed, and whether it exists today exactly as it was revealed, without any change.

The Noble Qur'an was revealed to an unlettered Prophet (Sallallahu 'Alaihi Wasallam), who never read or wrote any book. Yet, he explained the teachings of previous heavenly books, the stories of previous Prophets, and the details of the beliefs and character of religions and sects. Even today, not a single letter of the Qur'an has changed. The Qur'an revealed then and the Qur'an present today are exactly the same, because in every era there have been thousands, even lakhs, who memorised it. Therefore, anyone who wishes to live according to the will of the Creator and Master must live according to the Qur'an.

Fundamental Beliefs of Islam

It is stated in the blessed Hadith: Islam is based on (the following) five (principles): 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. 2. To offer the (compulsory congregational) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory charity). 4. To perform Hajj. 5. To fast in Ramadan. ***(Bukhari: H# 8)***

Faith in the Hereafter

A vital attribute of believers is also that they believe in the Hereafter.

There are three basic parts of Iman: (1) *Tauheed* (Monotheism) (2) *Risalah* (Prophethood) (3) *Akhirah* (Hereafter)

This belief transforms worldly life, as all prophets taught before. Because of this belief, a person avoids wrongdoing, knowing that there is One who sees, that every action is being recorded, and that accountability takes place on the Day of Judgement. This awareness restrains a person from evil and encourages reflection upon actions. Different religions and nations hold various beliefs about life after death. These beliefs are briefly outlined below.

Life after Death

The concept of life after death has remained a central subject throughout human history. Every religion and civilisation has addressed it in its own way. Some described it as a means to salvation and eternal peace. Others viewed it as a domain of accountability and recompense. Some described it as an infinite journey of the soul, while others explained it in terms of rebirth. Different cultures and religions viewed this reality through the lens of their own beliefs and philosophies and shaped specific teachings for their followers.

In this way, belief in life after death has always remained at the centre of human conviction, hope, and fear. It has been a continuous part of humanity's intellectual and spiritual journey. A few specific religious views regarding the Hereafter are as follows.

Concept of the Hereafter in Judaism

The belief in the Hereafter exists in the Jewish religion. Still, it is not found in a single clear and uniform form like in Islam. The concepts of different periods and Jewish sects (Pharisees, Sadducees, Kabbalah, etc.) differ somewhat. Fundamentally, faith in Judaism is based on the fact that there will be an account after death, righteous people will receive a reward, evildoers will receive punishment, and the dead will be resurrected on the Day of Judgment, such as:

1) Sheol: The earliest mention of the concept is in the Hebrew Bible (Torah and other books) by the name 'Sheol'. This is an underground place where all the dead (both righteous and wicked) go. There is no consciousness of

life there, just an existence like a silent shadow, as mentioned in the Book of Job 7:9: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave (Sheol) shall come up no more."

2) Gehinnom or Gehenna: The concept of Hell appears in later Jewish literature, such as the Talmud and rabbinic commentaries, under the name Gehinnom. It is a place of punishment for evil people. Most scholars state that this punishment is not eternal. After a period of up to twelve months, the souls are purified and released, except for those who are extremely wicked. As mentioned in the Talmud (Rosh Hashanah 17a), "The sinners of Israel stay in Gehinnom for 12 months, then their souls are purified."

3) Gan Eden: The concept of Paradise, meaning for righteous souls, is 'Gan Eden' (the Garden of Eden). Here, souls find peace, happiness, and spiritual pleasure near God. As mentioned in the Old Testament, Isaiah 51:3: "For the Lord shall comfort Zion..... and he will make her wilderness like Eden, and her desert like the garden of the Lord."

4) Resurrection of the Dead: There is a Jewish belief that the dead will be resurrected on the Day of Judgment. Righteous people will receive eternal life and evildoers will receive punishment. As mentioned in Daniel 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

5) The World to Come (Olam Ha-Ba): In Jewish belief, there is also 'The World to Come' or 'Olam Ha-Ba'. This is the eternal world of the hereafter for righteous people, in which spiritual pleasures will be obtained by staying near God. It is mentioned in the Mishnah *(Pirkei Avot 4:16)* as follows: "This world is but a corridor, the real home is the World to Come (Olam Ha-Ba)."

Summary

In the initial period, there was the concept of Sheol where all the dead go. Later, with the distinction between good and bad, the concepts of Gan Eden (like Paradise) and Gehinnom (like Hell) arrived. In the Jewish religion, the concept of Hell is mostly temporary (a maximum of 12 months), and everyone will be resurrected on the Day of Judgment. Then the righteous will remain in eternal life, and the evildoers will remain in disgrace and punishment. For righteous souls, the final station is a place like Olam Ha-Ba (The World to Come).

Concept of the Hereafter in Christianity

According to Christian belief, the human soul does not perish after death but will be resurrected on the Day of Judgment. Then there will be an account before God. As a result of this accounting, the righteous will be sent to Heaven and the sinners to Hell.

1) Resurrection: The Christian belief is that the Day of Judgment will occur at the end of the world. The dead will be resurrected and presented before God. As mentioned in the Gospel of John 5:28-29: "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

2) Judgment and Reward and Punishment: On the Day of Judgment, there will be an account of human deeds. Those performing good deeds will enter Heaven, and the wicked and sinners will enter Hell, as mentioned in Romans 14:10-12: "we shall all stand before the judgment seat of Christ... every one of us shall give account of himself to God."

3) Paradise: Paradise is a place of eternal peace, joy, and residing with God. There will be no sorrow, death, hunger, or thirst there, as mentioned in *Revelation* 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

4) Hell: Hell is described as a place of eternal fire, torment, and distance from God. The wicked and sinners will remain in Hell forever, as mentioned in *Matthew* 25:46: "And these shall go away into everlasting punishment: but the righteous into life eternal." Similarly, in another place, *Matthew* 13:50 states: "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

5) Eternal Life: Those who believe (specifically those who believe in Jesus Christ) will receive eternal life. This is the most fundamental belief of the Christian religion, as mentioned in the *Gospel of John* 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

6) Purgatory: According to Catholic Christians, some souls do not go

directly to Heaven or Hell after death but are purified in an intermediate place called Purgatory. After the purification of sins here, the soul enters Heaven.

However, Protestant Christians generally do not accept this belief. As mentioned in *1 Corinthians* 3:15: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (Catholic scholars present this verse as proof of Purgatory).

Summary

In Christianity, a human does not perish after death but will be resurrected on the Day of Judgment. An account will be held before God on the Day of Judgment. The righteous and faithful will be in Heaven (eternity and peace with God), and the wicked and disbelievers will be in Hell (eternity and the punishment of fire). However, according to Catholic belief, some souls will first be purified in Purgatory.

Concept of the Hereafter in Hinduism

In Hinduism, the concept of the hereafter is based on the principle of continuous birth and death, namely, reincarnation (Punarjanm), and deeds or Karma. A person's next life is determined according to their deeds. The reward for good deeds is received in the form of a good birth (good family, health, prosperity) or a place in Swarga (Paradise), and the punishment for evil deeds is received in the form of a bad birth (lower class, diseases, sorrow) or temporary torment in Naraka (Hell), such as:

1) Reincarnation: After death, the soul (Atma) does not perish but enters a new body. This cycle continues until the soul attains Moksha (salvation). As mentioned in the *Bhagavad Gita (Chapter 2, Verse 22*): "Just as a person discards old clothes and puts on new ones, the soul similarly leaves the old body and adopts a new body."

2) Principle of Karma: Every action (good or evil) affects a person's present and future life. The reward for good Karma is received in the next life in the form of a prize called Swarga. The reward for bad Karma is received in the next life in the form of sorrow or Narak. As mentioned in *Brihadaranyaka Upanishad* 4.4.5: "As a man acts, so he becomes. A doer of good becomes good, and a doer of evil becomes evil."

3) Concept of Swarga and Naraka: The souls of righteous people go to Swarga. There, joy, peace, and pleasures are found with the deities. However, this is not eternal; one has to take birth again after the effect of Karma. Similarly, in Narak, sinful souls are punished by Yamraj (the deity of death). Various types of punishments are found there, but these are also temporary. As mentioned in the *Garuda Purana,* Chapter 5: "Sinful souls are taken to Yamraj where they receive punishment in Naraka according to their deeds."

4) Moksha: The greatest reward in the Hereafter is Moksha, in which salvation from the cycle of reincarnation is attained forever. After receiving Moksha, the soul merges into Brahma (the soul of the universe) and eternal freedom is obtained. As mentioned in the *Chandogya Upanishad* (8.15.1): "He who knows Brahma becomes free from the cycle of birth and death."

Summary

In Hinduism, the concept of the Hereafter is not eternal Swarga or eternal Naraka, but reincarnation (the cycle of birth and death) for the soul after death. Based on actions (Karma), those who do good deeds receive rewards, and those who commit wrongdoings receive punishment. Swarga and Naraka are temporary, not eternal. The highest rank is Moksha (salvation), which grants the soul eternal peace after union with Brahma.

Concept of the Hereafter in Buddhism

In Buddhism, the theory of the hereafter is based on reincarnation (पुनर्जन्म) and Karma. After death, no eternal soul remains; the power of a person's actions, or Karma, takes the form of a new birth or reincarnation. This cycle continues until a person attains Nirvana (निर्वाण), such as:

1) No Soul Doctrine (अनत्ता): According to this, there is no eternal soul in Buddhism. Instead, existence is composed of five elements: (1) body, (2) feeling, (3) perception, (4) mental formations, and (5) consciousness. After death, these parts scatter, but a new birth occurs due to the effect of Karma. According to the Dhammapada (धम्मपद, 279): All conditioned things are soulless. When one sees this with wisdom, one becomes free from sorrow.

2) Reincarnation (पुनर्जन्म): **After death, a human is born again, and this birth occurs in one of six realms: 1. The realm of deities (**देवलोक**), where there is joy and peace. 2. The realm of demi-gods (**असुरलोक**), where there is jealousy and fighting. 3. The realm of humans (**मनुष्यलोक**), where there is an opportunity for religion and salvation. 4. The realm of animals (**तिर्यकलोक**), where ignorance and suffering are greater. 5. The realm of hungry ghosts (**प्रेतलोक**), where the agony of greed, thirst, and hunger remains. 6. The realm of Hell (**नरकलोक**), where punishment for sins and torment is received. As mentioned in Majjhima Nikaya (**मज्झिम निकाय, **135): Some people are born in Hell due to their Karma, some among animals, some among ghosts, and some in the realm of humans or deities.**

3) Karma: Every good or bad action affects the next birth. Performing good Karma leads to Swarg or a better human birth. In contrast, bad Karma leads to becoming an animal, a hungry ghost, or entering Naraka. As mentioned in Anguttara Nikaya (अंगुत्तर निकाय, **6.39): Those who perform bad Karma are reborn in lower places (**दुर्गति**) (animals or ghosts). Those who perform noble Karma are reborn in higher places (**सुगति**) (humans or deities).**

4) Naraka: In Buddhism, Naraka is not permanent but a temporary torment. There are different types of Hell according to the account of bad deeds, such as: eight hot Hells (where there are torments of constant fire) and eight cold Hells (where there are torments of ice and extreme cold). After the punishment is completed, rebirth occurs. As mentioned in the Digha Nikaya (दीघ निकाय): **Doers of evil Karma are born in Naraka after death, where they suffer severe torment.**

5) Nirvana (निर्वाण): **The final salvation. According to Buddhism, the greatest success in the hereafter is Nirvana. Nirvana means complete freedom from reincarnation and sorrow. One who attains Nirvana is not born again. As mentioned in Samyutta Nikaya (**संयुक्त निकाय, **56.11): This is the end of sorrow, the path to the end of reincarnation and Nirvana.**

Summary

There is no belief in an eternal soul in Buddhism. After death, a

person's actions become the foundation for a new birth. Birth is possible in six realms, such as: (1) the Swarg realm, (2) the Asura realm, (3) the Human realm, (4) the Animal realm, (5) the Hungry Ghost realm, and (6) the Naraka realm. In this way, Swarg is not permanent in Buddhism but temporary. The highest objective is Nirvana, which is eternal salvation from sorrow and reincarnation.

Concept of the Hereafter in Jainism

In Jainism, as in Hinduism, the theory of the hereafter is based on the principles of reincarnation (पुनर्जन्म**) and actions (**कर्म**). However, the specific point in this is that the soul (**आत्मा / जीव**) always exists; it does not perish. The soul takes different births according to its actions. Its final station is Moksha (**मोक्ष**, salvation), meaning freedom from the cycle of birth and death, the details of which are as follows:**

1) Jain philosophy says that the universe is established on two realities: 1. Jiva (जीव**, soul), the living essence or spiritual existence. 2. Ajiva (**अजीव**, non-spiritual matter), time, space, matter, motion, etc. After death, the soul (Jiva) does not perish but adopts a new body due to the effect of Karma. As mentioned in Tattvartha Sutra (**तत्त्वार्थ सूत्र**, 2:10): The Jiva has existed forever and will always exist. It remains bound in reincarnation due to Karma, and when Karma is finished, it attains Moksha.**

2) Reincarnation (पुनर्जन्म**): According to Jainism, the soul adopts a new birth immediately after death. This birth can occur in any of four realms (**गति**): 1. Realm of gods (**देवगति**). 2. Human realm (**मनुष्यगति**). 3. Animal realm (**तिर्यंचगति**), which includes animals, birds, insects, and trees, etc. 4. Hell realm (**नरकगति**). As mentioned in Tattvartha Sutra (**तत्त्वार्थ सूत्र, 4:1): The soul takes birth in four realms (deity, human, animal, hell) according to Karma.**

3) Principle of Actions or Karma: In Jainism, Karma is not merely a philosophical principle but is considered like matter particles that stick to the soul. Noble actions lead to good births and prosperity, while bad actions lead to a bad birth, sorrow, and Naraka. In this regard, it is mentioned in Uttaradhyayana Sutra (उत्तराध्ययन सूत्र, 3**): The one who performed noble**

Karma finds joy, and the one who performed bad Karma finds sorrow.

4) Concept of Swarga and Naraka (Paradise and Hell): A concept in which noble souls live with joy and glory in the realm of deities, but this is not permanent. Once the effect of deeds ends, they return to reincarnation. Naraka is where sinful souls suffer in the realm of Hell. There are various types of torments there (extreme heat, cold, darkness, etc.), but these too are temporary. As mentioned in Tattvartha Sutra (तत्त्वार्थ सूत्र, *6:3)*: The one who performs bad Karma takes birth in the realm of Narak and suffers severe pain there.

5) Moksha (मोक्ष, Salvation): In Jainism, the greatest reward of the hereafter is Moksha. Moksha occurs when the soul becomes pure from all Karma. After this, the soul goes to Siddhashila (सिद्धशिला, a place above the universe) and remains free and peaceful forever, as mentioned in Tattvartha Sutra (तत्त्वार्थ सूत्र, 2:10): When the soul finishes all Karma, it attains Moksha by going to Siddhashila.

Summary

In Jainism, the soul (Jiva) lives forever; it does not perish. It takes a new birth immediately after death (in one of the four realms), caused by the effects of Karma, where good and bad deeds are the reason. Both Swarga and Naraka are temporary here, not eternal. The greatest reward is Moksha, which brings freedom from Karma and eternal peace.

Concept of the Hereafter in Sikhism

In Sikhism, the theory of the hereafter resembles that of Hinduism. According to Sikhism, the state after death depends on a person's deeds (Karma) and the grace of God (नदर). According to their belief, the soul takes birth again (आवागवन) until it unites with God (Waheguru). The final objective is Moksha or Mukti, meaning Salvation from the cycle of birth and death and eternal peace in God, the details of which are as follows:

1) Cycle of Birth and Death: A person takes birth repeatedly due to their deeds and desires. Those with noble deeds take a better birth, and those with bad deeds take a bad birth. As mentioned in Guru Granth Sahib (गुरु

ग्रंथ साहिब, **GG 176): Birth is obtained according to the account of Karma, but Mukti is attained through the mercy of God.**

2) Actions or Karma and the Grace of God: Karma is important in Sikhism, but Salvation is not obtained through Karma alone; instead, the grace of God and the guidance of the Guru are necessary for Salvation. As mentioned in Guru Granth Sahib (GG 2): Mukti is not obtained from the bond of Karma; Mukti is obtained only through His grace.

3) Swarga and Naraka: In Sikhism, Swarga and Naraka are mostly described as spiritual states rather than specific locations. Noble people call the state of closeness to God and peace within this world 'Swarga'. Sinful people remain involved in desires and sorrow within this world, and this is 'Naraka' for them. As mentioned in Guru Granth Sahib (GG 24): The heart in which God dwells is Swarga. The heart in which greed exists is Naraka.

4) Swarga and Naraka (Temporary Realms): In some places in Guru Granth Sahib, Naraka and Swarga are mentioned, but these are not eternal. They, too, are part of reincarnation (आवागवन), and the soul can enter them according to deeds. As mentioned in Guru Granth Sahib (GG 300): Those who forget God go to Naraka, and those who remember God live in Swarga.

5) Mukti (Liberation): In Sikhism, the highest objective of the hereafter is Mukti. Mukti means freedom from the cycle of birth and death and the merging of the soul into God (Waheguru). To attain Mukti, truth, noble deeds, divine connection (नाम सिमरन), and the teaching of the Guru are necessary. As mentioned in Guru Granth Sahib (GG 614): Those who meditate on His name attain Mukti and become free from the cycle of birth and death.

Summary

In Sikhism, the soul does not perish after death but takes birth again according to Karma or deeds. Paradise and Hell are mostly spiritual states, not physical locations. Good deeds are peace and closeness to God, and bad deeds are being a slave to sorrow and desires. The highest reward is Mukti, meaning merging into Waheguru to find peace forever.

Summary of the Discussion

The concept of life after death is such an eternal question of human thought that almost every religion has answered in its own way. In Judaism, the concepts *of Sheol, Gehinnom, Gan Eden,* and *Olam Ha-Ba* are found, where the belief in reward, punishment, and the Day of Judgment is prominent.

In Christianity, there is the belief in resurrection on the Day of Judgment, the accounting of deeds, Paradise and Hell, and, in some sects, the theory of Purgatory (an intermediate, temporary place between Paradise and Hell, a stage of cleansing/purification where the soul is made pure).

In Hinduism and Buddhism, the theory of the hereafter is based on Karma and reincarnation. The only difference is that in Hinduism, the soul is eternal and Salvation is called Moksha, while in Buddhism, the soul is denied and Salvation is named Nirvana.

In Jainism, the cycle of reincarnation continues with the eternity of the soul and the grip of Karma, ending in Moksha. In Sikhism, both Karma and divine grace are considered the foundation, with Swarga and Naraka understood primarily as spiritual conditions, and Mukti declared the highest objective. A common aspect in all of these is the acknowledgement of reward for goodness and punishment for evil. However, differences exist regarding whether Paradise and Hell are eternal or temporary.

Islamic Concept of the Hereafter

The Islamic concept of the hereafter is the clearest, most comprehensive, and most heart-touching, teaching humans that this world is merely a temporary lodging. The real and eternal life is that of the hereafter, where ultimately everything will be unveiled.

The Noble Qur'an repeatedly reminds us that the world is transitory and a deceptive glitter. In contrast, the life of the hereafter is real and lasting. There, neither the awe of wealth nor the superiority of lineage will prevail; instead, only faith and righteous deeds will be of use.

The virtuous and those who have faith in God will reside forever in the gardens of Paradise, where there will be neither grief nor pain, but

rather complete peace, tranquillity, and the ecstasy of closeness to the Lord. Conversely, the rebellious and the wicked will be cast into the terrifying valleys of Hell, where the punishment of fire, regret, remorse, and deprivation of God's mercy will become their fate.

Islam does not let humans wander in the darkness of despair but grants them the certainty that, through faith, righteous deeds, piety, and the mercy of Allah, the doors of success in the hereafter are open to every person who leaves the temporary pleasures of the world to prepare for their true destination. This is that revolutionary and hopeful concept which grants purpose to human life and, taking them out of the deceptions of the perishing world, sets them upon the highway of eternal salvation.

Verse Number (6)

إِنَّ الَّذِينَ كَفَرُوا سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝٦

Translation: Verily, those who have disbelieved, it is the same to them whether you have warned them or have not warned them; they will not believe.

Explanation

Ibn Jarir (rh) has narrated through Ibn Ishaq (rh), Suddi (rh), and Ibn Abbas (RA) that these two verses regarding the statement "Verily, those who have disbelieved" were revealed concerning the Jews of Madinah. Furthermore, Ibn Jarir (rh) has cited through Rabi bin Anas (RA) that these verses up to وَلَهُمْ عَذَابٌ عَظِيمٌ (verse 7) were revealed regarding the Battle of Ahzab.

These verses mention people whose qualities were described earlier. These traits included believing in the unseen, establishing prayer, and spending from the wealth Allah provided. They also involved believing in the Book revealed to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and the books revealed before him, having faith in the hereafter, and avoiding evils and forbidden acts.

Such people are the rightly guided ones who walk the straight path. They are the ones who attain success in this world and the hereafter. They will enter Paradise after gaining the pleasure of Allah in the afterlife.

While the previous verses mentioned the state and end of the righteous, the subsequent verses describe the condition of the disbelievers. It is stated that it makes no difference whether you warn them or not, as they will not believe.

Misguidance of the Disbelievers (Kafir)

The root meaning of the word 'Kafir' is "one who conceals, covers or denies", meaning a person who does not acknowledge the truth or reality and rejects it. For this reason, anyone who does not accept Allah and Muhammad (Sallallahu ‘Alaihi Wasallam) as the final Prophet, and refuses to accept the religion sent through them (even if born into a Muslim household), will be called a 'Kafir'.

Types of Kufr (Disbelief)

The literal meaning of Kufr is ‘to deny’, and it is the complete opposite of Iman (faith). The fundamental essence of faith is to accept Muhammad (Sallallahu ‘Alaihi Wasallam) as the Messenger and to affirm with the heart whatever was revealed to him from Allah. If a person does not consider even one teaching of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) as true or does not affirm it, then that person will be counted as a disbeliever. Scholars have outlined five main types of disbelief in light of Qur’anic verses:

1. **Disbelief of denial (كفر تكذيب): rejecting the Prophets and Messengers.**
2. **Disbelief of arrogance (كفر استكبار): refusing to obey and denying the commands of Allah and His Messenger due to pride and arrogance.**
3. **Disbelief of aversion (كفر اعراض): neither affirming nor denying Allah's Messengers, but simply turning away from them.**
4. **Disbelief of doubt (كفر تردد): being in doubt about whether Muhammad (Sallallahu ‘Alaihi Wasallam) is truthful or false, having no certainty.**
5. **Disbelief of hypocrisy (كفر نفاق): acknowledging with the tongue but denying with the heart.**

Specific Clarification Regarding Disbelievers

It is important to understand that these Qur'anic verses do not mention every disbeliever, but rather speak of a specific type. Such disbelievers who will not believe in the call of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) until the Day of Judgement, and whose hearts have become blackened due to obstinacy and enmity (no amount of advice or warning affects them). According to these verses, warning or advising such disbelievers makes no difference, because their intentions were already set that they would not accept what Muhammad (Sallallahu 'Alaihi Wasallam) said.

Response to an Objection

A question may arise here: what was the need to explain to such disbelievers when it was already determined that they would not believe? The answer is that the purpose of warning or not warning is to console the Noble Prophet (Sallallahu 'Alaihi Wasallam), so that, despite these obstinate people, you do not think that your efforts in conveying the message and preaching are fruitless. Your responsibility is only to convey the message and preach, and the reward for this will come from Allah. This also teaches us that we should not abandon calling people to faith because of someone's persistence in disbelief, but should continue inviting them persistently.

Allah and Human Responsibility

Another question may arise: when Allah Himself has stated that they will not believe, then why should they be blamed for not believing? This is exactly like a doctor who, seeing a cancerous illness, predicts the patient's death. Will that doctor be blamed for the patient's death because he mentioned the disease? No, rather the reality is that the patient's condition was such that death was inevitable.

Similarly, the reason these people did not believe was not that the truth was not made clear to them, but rather that they chose to reject the truth. As a result, they fell into the grip of the law of nature and lost the ability to hear, understand and recognise the truth.

Paths through Which Truth Enters

Truth can enter a person's heart only when they keep their heart, ears and eyes open. There are three fundamental means of acquiring knowledge: the heart, the ears and the eyes. If all three of these means are closed, what hope can there be for guidance? The Qur'an describes this condition as having their hearts and ears sealed and their eyes covered, meaning all paths to accepting the truth have been closed.

Verse Number (7)

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

Translation: Allah has sealed their hearts, and their hearing, and on their sight is a covering, and for them there shall be a mighty torment.

Explanation

Another question may arise here: if Allah has sealed their hearts and ears and placed a veil over their eyes, then why will they be punished? The commentators answer that Allah is not unjust and does not punish anyone without fault. Those mentioned here are rebellious and obstinate disbelievers, and their condition is the result of their own actions. Allah gave human beings hearts, minds, eyes and ears so that they could distinguish between truth and falsehood. Allah's Messengers (Sallallahu 'Alaihi Wasallam) came to them and made the truth clear, but they used neither their eyes, nor their ears, nor their intellect. As a result, denial settled into their every fibre, and the darkness of misguidance descended upon them. This very condition is called a seal in the Qur'an.

Black Spot on the Heart

Abu Hurairah (RA) narrated that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said, "Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. ***(Tirmizi: H# 3334)***

This hadith explains that sealing or darkness is the result of a person's own stubbornness and continuous denial. It is not because Allah forced anyone into disbelief.

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said this is the rust which Allah mentioned in Surah Mutaffifeen, verse number 14:

كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ

Translation: No indeed! Their hearts have been stained by what they used to commit! ***(Surah Mutaffifeen: 14)***

The Qur’an has called this the setting of a seal (ختم).

Verse Number (8)

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۘ﴿۸﴾

Translation: Of the people, there are some who say: "We believe in Allah and the Last Day". But they do not (really) believe;

Explanation

In the first Rukoo' of the Surah, two groups were mentioned. First, those who believed with heart and soul and were sincere both outwardly and inwardly. Second, those who accepted neither the call of Islam nor the truth with their hearts nor with their tongues, but remained openly opposed to it. The third group consists of those who accepted Islam outwardly only for show, but remained disbelievers inside. This group is called the ‘hypocrites’.

A hypocrite is someone who professes faith with the tongue, offers prayer, and performs other Islamic actions, but is a disbeliever in the heart and holds beliefs against Islam. This group emerged in Madinah after the arrival of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam).

Types of Hypocrisy

1. **Hypocrisy can be of several kinds, of which three doctrinal types are most important:**
2. **Outward affirmation, inward denial: the hypocrite claims Islam and faith with the tongue, but denies it in the heart.**
3. **Lack of conviction or doubt: there is neither certainty nor denial in the heart, just a state of doubt.**
4. **Incomplete conviction and worldly desire: there is some affirmation in**

the heart, but worldly pleasures and interests dominate over faith.

Such people do not hesitate to oppose those who accept Islam for worldly gain and insult the religion.

These three types of doctrinal hypocrisy are in the category of severe disbelief in the sight of Allah, and they will remain in the lowest level of Hell: اِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ Translation: "Indeed, the hypocrites will be in the lowest depths of the Fire." *(Surah An-Nisa: 145)*

Reality of the Hypocrites

These verses explain the reality of the hypocrites' faith. As Allama Ibn Kathir (rh) wrote: "When Muhammad (Sallallahu ‘Alaihi Wasallam) migrated to Madinah, most of the people of the Aus and Khazraj tribes became Ansar and came to support the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), but the Jews remained deprived of this blessing from Allah."

Treaty with the Jews of Madinah and the Hypocrites

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) had made a treaty with the Jews of Madinah and certain Arab groups. When the Battle of Badr took place, and Allah granted victory to the Muslims, the strength of disbelief was broken. After this, the group of hypocrites emerged to the forefront. The leader of this group was Abdullah bin Ubayy.

Before the arrival of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) in Madinah, the Aus and Khazraj tribes had planned to make Abdullah bin Ubayy their king and crown him. However, the people of Madinah turned their attention towards the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), which put his leadership at risk. Due to the growing power of the Muslims, it was no longer easy to openly raise a voice against the Messenger of Allah (Sallallahu ‘Alaihi Wasallam).

Consequently, Abdullah bin Ubayy and his companions outwardly accepted Islam and included themselves amongst the Muslims. But inwardly they remained occupied in enmity and conspiracy, and at the first opportunity they intended to abandon Islam and rebel against the

Messenger of Allah (Sallallahu ‘Alaihi Wasallam).

These people were Muslims outwardly, but disbelievers at heart. In this way, a group of hypocrites began to appear in Madinah and its surroundings. This group did not include emigrants from Makkah but consisted mostly of Jews of Madinah and some members of Aus and Khazraj.

These people would say to the Muslims that they were believers, but inwardly, the fire of enmity towards Islam was blazing in their hearts. They would deceive Allah and the believers, and in private gatherings with the disbelievers would say, "We are with you." In prayer, too, these people would join in, but would not pray from their hearts. They showed laziness and negligence in attending congregational prayers. In jihad, too, they would sometimes turn back from the path or remain alongside but still deceive.

These hypocrites would swear false oaths, saying they were Muslims. Still, they would scheme against Islam and cause distress to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam).

Reality of the Hypocrites in the Qur’an

The conditions of these people are described in detail in the second Rukoo of Surah Baqarah, the twenty-first Rukoo of Surah Nisa, Surah Munafiqoon and Surah Hashr. In Surah Taubah, their complete inner state has been clarified. In the book Al-Bidayah wan-Nihayah, the names of Jewish scholars and priests who openly opposed Islam and the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), and the hypocrites of Madinah, are mentioned.

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) treated them with gentleness, hoping that perhaps these people might become true Muslims. The wisdom in this gentleness was also that if harshness had been shown, other people who had recently come close to Islam might also have distanced themselves. Satan could have made them understand that "Muhammad (Sallallahu ‘Alaihi Wasallam) adopts harsh behaviour towards his followers." But a time came when these people were expelled from the Prophet's Mosque with humiliation.

Iman and the Hypocrites

It is stated in the Qur'an that those who claim to have believed in Allah and the Last Day are lying in reality. A mere verbal claim does not make anyone a believer, unless there is confirmation from the heart of those matters which the prophets conveyed and upon which one has been commanded to believe.

From this verse, the reality of Iman (faith) and Islam becomes clear. The hypocrites not only recited the declaration of faith, but also prayed with the congregation and performed other Islamic acts. Yet Allah stated, "وَمَا هُمْ بِمُؤْمِنِيْنَ", meaning these people are not believers. In the subsequent verse, mention is made of their double-dealing and inner reality.

Verse Number (9)

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْاۚ وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝٩

Translation: They seek to deceive Allah and the believers, but they only deceive themselves, though they do not realise it."

Explanation

The commentators write that deception and fraud can only be practised upon a person who lacks knowledge and is unaware of reality. But Allah is the Knower of the Unseen, aware of everything hidden and manifest. Therefore, no one can deceive Allah. Obviously, it is not possible to deceive Allah, but the hypocrites attempted to deceive the Messenger of Allah (Sallallahu 'Alaihi Wasallam) and the Muslims, which is described in the Qur'an as a form of scheming and deception with Allah.

These hypocrites plot against Allah and also attempt to deceive the Messenger of Allah (Sallallahu 'Alaihi Wasallam) and the believers to gain worldly benefits. By outwardly accepting Islam, they would be included amongst the Muslims, their life and property would remain protected, and they would also be equal sharers in the spoils of war. However, Allah had given knowledge of the hypocrites' double-dealing and scheming. These people remained with Islam and the Muslims outwardly, while inwardly maintaining disbelief and enmity. They tried to benefit from both sides so they could keep both the Muslims and the disbelievers pleased.

The reality is that the hypocrites are neither deceiving the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) nor harming the believers. Rather, they are deceiving their own selves. Through these actions, they are causing harm to both religion and worldly life. Still, they do not have the consciousness that all of this is becoming the cause of their own destruction and ruin. Therefore, their scheming and deception are not harmful to the believers, but to themselves.

Verse Number (10)

فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝١٠

Translation: In their hearts is a disease, and Allah has increased their disease. And for them, there is a painful punishment because they used to lie;

Explanation

Disease of Hearts

In their hearts is a disease, and Allah has increased their disease. And for them, there is a painful punishment because they used to lie;

Here, the false beliefs of the hypocrites, their hypocrisy, doubt, lies, denial, enmity towards the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and the believers, envy and so forth are described as a sickness or disease. The word disease indicates the psychological and spiritual weaknesses hidden within them.

The verse explains that this disease was already present in their hearts, but it continued to grow with time. As Islam and the Muslims achieved victory after victory, the fire of jealousy and envy blazed in their hearts. This disease was the result of their evil deeds and misdeeds.

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Verses: 11-20

وَ اِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِي الْاَرْضِ ۙ قَالُوْۤا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ﴿۱۱﴾ اَلَاۤ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَ لٰكِنْ لَّا يَشْعُرُوْنَ ﴿۱۲﴾ وَ
اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَاۤ اٰمَنَ النَّاسُ قَالُوْۤا اَنُؤْمِنُ كَمَاۤ اٰمَنَ السُّفَهَآءُ ؕ اَلَاۤ اِنَّهُمْ هُمُ السُّفَهَآءُ وَ لٰكِنْ لَّا يَعْلَمُوْنَ ﴿۱۳﴾ وَ اِذَا
لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْۤا اٰمَنَّا ۚ وَ اِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْۤا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ﴿۱۴﴾ اَللّٰهُ يَسْتَهْزِئُ
بِهِمْ وَ يَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۵﴾ اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۪ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَ مَا كَانُوْا
مُهْتَدِيْنَ ﴿۱۶﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّاۤ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَ تَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا
يُبْصِرُوْنَ ﴿۱۷﴾ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُوْنَ ﴿۱۸﴾ اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّ رَعْدٌ وَّ بَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ
فِيْۤ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ؕ وَ اللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ﴿۱۹﴾ يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ؕ كُلَّمَاۤ اَضَآءَ لَهُمْ
مَّشَوْا فِيْهِ ۙ وَ اِذَاۤ اَظْلَمَ عَلَيْهِمْ قَامُوْا ؕ وَ لَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَ اَبْصَارِهِمْ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۲۰﴾

Translation:

(11) And when it is said to them, "Do not spread mischief in the land," they say, "We are only reformers." (12) Beware, it is they who spread mischief, but they do not realise. (13) And when it is said to them, "Believe as the people have believed," they say, "Shall we believe as the fools have believed?" Beware, it is they who are the fools, but they do not know. (14) And when they meet those who believe, they say, "We believe," but when they are alone with their devils, their leaders, they say, "We are surely with you; indeed, we were only mocking." (15) Allah mocks them and lets them continue in their transgression, wandering blindly. (16) These are the ones who have purchased error in exchange for guidance, so their transaction has brought no profit, nor have they been rightly guided. (17) Their example is like that of one who kindled a fire; when it illuminated all around him, Allah took away their light and left them in darkness, so they could not see. (18) Deaf, dumb, and blind, so they will not return. (19) Or it is like a heavy rain from the sky, accompanied by darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps, in fear of death. And Allah encompasses the disbelievers. (20) The lightning almost snatches away their sight. Whenever it gives them light, they walk in it, and when darkness comes over them, they stand still. And if Allah willed, He could take away their hearing and their sight. Surely, Allah has power over all things.

Explanation: Verses 11-20

Verse Numbers 11-12:

وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِى الْاَرْضِ ۙ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ۝١١ اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ۝١٢

Translation: And when it is said to them, "Do not spread corruption in the land," they say, "We are only reformers." Beware, it is they who spread corruption, but they do not realise.

Explanation

Fasaad[1] of the Hypocrites

The above verses describe the conditions of the hypocrites. When they were told, "Do not spread corruption/ disorder, etc. in the land," they would reply, "How are we corrupters? Our work is to bring about reform." But the reality was that they would reveal the secrets of the Muslims and convey them to the disbelievers. Sometimes they would incite the disbelievers against the Muslims and would present the objections of the disbelievers before the Muslims. In reality, hypocrisy itself was such a Fasaad that there was no greater corruption than it.

The commentator Ibn Kathir states that these hypocrites claimed they were a means of reconciliation between the Muslims and the disbelievers. They gave their hypocrisy the name of reform and improvement. This claim of theirs was utterly false because each of the two groups considered them separate from the opposing group. Thus, they neither understood the corruption that spread through their actions, nor did they have any idea of the punishment for it in the hereafter.

Verse Numbers 13-15:

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ۭ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ۝١٣ وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْٓا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ۝١٤ اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ۝١٥

Translation: And when it is said to them, "Believe as the people have believed," they say, "Shall we believe as the fools have believed?" Beware, it

[1] 'Fasaad' has no equivalent in English. It contains the meaning of corruption, mischief, disorder, etc.

is they who are the fools, but they do not know. And when they meet those who believe, they say, “We believe,” but when they are alone with their devils, their leaders, they say, “We are surely with you; indeed, we were only mocking.” Allah mocks them and lets them continue in their transgression, wandering blindly.

Explanation

Faith of the Hypocrites

When the hypocrites were told to 'believe', meaning accept Islam with sincerity of heart, they would reply, "Those who have already believed are foolish. We will never commit such foolishness." They particularly declared the Companions, especially both tribes of the Ansar, Aus and Khazraj, as foolish. Whereas in reality these hypocrites themselves were foolish, but they were not conscious of their own foolishness. By abandoning faith and adopting disbelief, they not only harmed Islam but also ruined their hereafter and gathered the blame of both believers and disbelievers in this world.

The hypocrites would say to the believers, "We too have believed." Still, when they would reach their devils alone, meaning the leaders of the disbelievers, they would confess, "We are with you. Whatever we say to the Muslims is merely to mock them."

Allah states, "They mock the believers, but in the hereafter the recompense for their mockery will be given to them in the form of humiliation and disgrace." Allah is giving them respite and they imagine they are benefiting, while they are gradually moving towards Hell.

These hypocrites remain drowned in the intoxication of their wealth and property in this world and consider it success. But in reality, this is their great mistake and self-deception.

Response to the Objection About This Verse

Some non-Muslims raise the objection that اَللّٰهُ يَسْتَهْزِئُ بِهِمْ ***(Surah Baqarah: 15)*** **means "Allah mocks, He is a jester." Now the response to this objection is Islamic, rational, scientific and psychological.**

1) Qur'anic Style of Expression: Similar words are often used in the Qur'an so that the matter may be understood by human beings. Allah addresses creation in their language and manner so they may easily understand reality. Therefore, here the meaning of استهزاء (istihza) is a reaction according to the law of recompense and punishment, not mockery on a human level.

Amongst the commentators, Imam Ghazali (rh), Imam Razi (rh) and other commentators have clarified that here the meaning of 'istihza' is that Allah will humiliate and disgrace these hypocrites and will expose their faults so that the world may laugh at them. This is the reverse consequence of their own mockery, meaning the recompense of an action is similar to the action itself (as you sow, so you reap).

2) From the Perspective of Divine Justice: Meaning the hypocrites mocked the people of faith, so Allah gave them such an end in return that the world laughed at them, and they were humiliated in the hereafter. This is not humour but justice.

3) From a Rational Perspective: Allah does not need 'laughter and mockery' like human beings. He is absolute perfection. His attributes are not like human weaknesses. Here, reason holds that if a person constantly mocks others and eventually becomes the object of others' laughter, this is natural justice, not 'laughter or mockery.' For example, a student mocks others for 'failing,' but in the end fails themselves, so everyone will laugh at them. This is 'natural justice,' not any jesting or mockery.

4) From a Scientific Perspective: Newton's Third Law of Motion, meaning the principle in physics, is that every action has an equal and opposite reaction. The hypocrites made the people of faith targets of mockery; so naturally, they themselves became victims of mockery in response. Similarly, a nation that adopts the habit of humiliating others eventually appears socially humiliated itself. This is Allah's law of nature.

5) From a Psychological Perspective: The hypocrites suffered from inner contradiction. They were one thing outwardly and another inwardly. Such people experience psychological imbalance, similar to a split personality. When such people are exposed, society uncovers their hypocrisy and laughs at them. This is the psychological 'boomerang effect,' meaning what they did to others came back upon themselves. Here, the psychological wisdom

of the Qur'an is that Allah used the word 'istihza' to show the hypocrites a mirror, that the same end will befall them as they laugh at others. This has a very deep psychological impact.

Summary

Thus, the meaning of the verse اَللّٰهُ يَسْتَهْزِئُ بِهِمْ is not that Allah mocks. Rather, it refers to divine justice, recompense according to one's deeds. It is a natural law of reaction and a psychological reversal of effect. It is therefore a prediction of the outcome of hypocrisy, which became fully realised in this world and the Hereafter. This verse of the Qur'an states a moral and psychological principle that sociology and science also acknowledge today: that the one who digs a pit for others eventually falls into it.

Verse Numbers (16-19)

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۪ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَ مَا كَانُوْا مُهْتَدِيْنَ ﴿۱۶﴾ مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا ۚ
فَلَمَّآ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَ تَرَكَهُمْ فِىْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ﴿۱۷﴾ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُوْنَ ﴿۱۸﴾ اَوْ كَصَيِّبٍ
مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّ رَعْدٌ وَّ بَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِىْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ؕ وَ اللّٰهُ مُحِيْطٌۢ
بِالْكٰفِرِيْنَ ﴿۱۹﴾ يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ؕ كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَ اِذَآ اَظْلَمَ عَلَيْهِمْ قَامُوْا ؕ وَ لَوْ شَآءَ اللّٰهُ لَذَهَبَ
بِسَمْعِهِمْ وَ اَبْصَارِهِمْ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿۲۰﴾

Translation: These are the ones who have purchased error in exchange for guidance, so their transaction has brought no profit, nor have they been rightly guided. Their example is like that of one who kindled a fire; when it illuminated all around him, Allah took away their light and left them in darkness, so they could not see. Deaf, dumb, and blind, so they will not return. Or it is like a heavy rain from the sky, accompanied by darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps, in fear of death. And Allah encompasses the disbelievers.

Explanation

Misguidance in Exchange for Guidance

In this verse, the end of the hypocrites is clarified through the example of a trade. It is stated that these hypocrites do not even know the

method of trade. They abandoned guidance, which was a precious asset, and purchased misguidance, which was worthless and destructive. Since many hypocrites were engaged in trade, this example was given to make them understand that instead of making a profitable deal, they entered into a loss making transaction. They abandoned the valuable wealth of Iman and adopted Kufr and misguidance. The following verses clarify this reality further through two examples.

Two Types of Hypocrites

In the time of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), there were two types of hypocrites.

1. **Those who denied Islam in their hearts but claimed faith with their tongues so they could benefit by remaining amongst the Muslims.**
2. **Those who were weak-hearted and kept doubting whether Islam was true. Sometimes they would be impressed upon seeing the virtues of Islam, but when personal desire or worldly interest appeared, they would immediately change.**

In these Qur’anic verses, examples of both groups are given. The example of the first type of hypocrite is given of a person who lights a fire on a dark night. The light of the fire illuminates the things around him, and he begins to benefit. But suddenly his eyesight is taken away. Now, despite the light being present, he cannot see anything like a blind person. Exactly in the same way were these hypocrites, who saw the light of truth spreading but did not benefit from it and eventually wandered astray in the darkness of error.

Their condition became such that they became as if deaf, dumb and blind. Their ears were no longer capable of hearing truth, their tongue was no longer worthy of speaking truth, and their eyes were deprived of the ability to see truth. In such a condition, what hope can there be of their returning to truth?

Verse Number (20)

يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ؕ كُلَّمَاۤ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَ اِذَاۤ اَظْلَمَ عَلَيْهِمْ قَامُوْا ؕ وَ لَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَ اَبْصَارِهِمْ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ۝٢٠

Translation: The lightning almost snatches away their sight. Whenever it gives them light, they walk in it, and when darkness comes over them, they stand still. And if Allah willed, He could take away their hearing and their sight. Surely, Allah has power over all things.

Explanation

Ibn Jarir (rh), Suddi Kabir (rh), Abu Malik (rh), Abu Salih (rh), Ibn Abbas (RA), Ibn Mas'ud (RA), and a group of the Sahaba have related that two individuals from among the hypocrites of Madinah set out from the presence of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) towards the polytheists. On the way, they encountered that very rain which is mentioned in the Qur'an. With this rain, there was intense darkness, powerful thunder and bright flashes of lightning.

When the thunder roared loudly, both of them would thrust their fingers into their ears out of fear lest their ears burst from the sound of thunder. When the lightning flashed and the light spread, they would take steps forward into it. But as soon as the flash of lightning dimmed and darkness descended, they would lose their way and remain standing there. In their hearts, they would think and regret that if only morning would come, they would go back and present themselves in the service of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) and accept Islam. Consequently, when morning came, both of them presented themselves in the court of the Prophet (Sallallahu 'Alaihi Wasallam) and brought faith.

Allah described the state of these two hypocrites, but this state was in reality the condition of other hypocrites too. Their practice was that when they sat in the gathering of the Messenger of Allah (Sallallahu 'Alaihi Wasallam), they would thrust their fingers in their ears, out of fear that some verse of the Qur'an might be revealed about them or their matter might be exposed, resulting in the sword of execution being used against them.

Similarly, whenever wealth, riches and spoils came to them, they would begin supporting the religion and would claim that the religion of Muhammad (Sallallahu 'Alaihi Wasallam) is indeed true. But when they were caught in calamities and trials and saw loss of wealth and children, they would immediately say that all of this is because of the religion of Muhammad (Sallallahu 'Alaihi Wasallam). Exactly like in the rainstorm,

when they would take steps forward upon seeing light and would remain standing in darkness.

Another Example

The Qur'an presents the same reality through another example. There is heavy rain, darkness all around, loud thunder, flashes of lightning, and fear of death. People place their fingers in their ears because of the thunderclaps, and the lightning nearly blinds their eyes. Sometimes the lightning flashes, and they walk a few steps in its light, and when darkness spreads, they remain standing in confusion and uncertainty.

This is precisely the condition of the hypocrites. When they see Islam progressing, they incline towards it. When love of the world dominates, and personal interest appears, they stop and refrain from moving towards faith.

But Allah encompasses everyone with His power and knowledge. If He wills, He can take away their ability to hear and see. Indeed, He has power over everything.

It is narrated from the Mother of the Believers, Aisha (RA), that when the Messenger of Allah (Sallallahu 'Alaihi Wasallam) saw rain, he would supplicate, saying, "O Allah! Let it be a strong, fruitful rain." ***(Bukhari: H# 1032)***



Verses: 21-29

يٰۤاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَ الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۲۱﴾ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّ
السَّمَآءَ بِنَآءً ۖ وَّ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّ اَنْتُمْ تَعْلَمُوْنَ ﴿۲۲﴾ وَ
اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۪ وَ ادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۲۳﴾
فَاِنْ لَّمْ تَفْعَلُوْا وَ لَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَ قُوْدُهَا النَّاسُ وَ الْحِجَارَةُ ۖ اُعِدَّتْ لِلْكٰفِرِيْنَ ﴿۲۴﴾ وَ بَشِّرِ الَّذِيْنَ اٰمَنُوْا وَ
عَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ
قَبْلُ ۙ وَ اُتُوْا بِهٖ مُتَشَابِهًا ؕ وَ لَهُمْ فِيْهَاۤ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۵﴾ اِنَّ اللّٰهَ لَا يَسْتَحْيٖۤ اَنْ يَّضْرِبَ مَثَلًا مَّا
بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَ اَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَا ذَاۤ اَرَادَ اللّٰهُ
بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّ يَهْدِيْ بِهٖ كَثِيْرًا ؕ وَ مَا يُضِلُّ بِهٖۤ اِلَّا الْفٰسِقِيْنَ ﴿۲۶﴾ الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ
مِيْثَاقِهٖ ۪ وَ يَقْطَعُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَ يُفْسِدُوْنَ فِي الْاَرْضِ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۲۷﴾ كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَ
كُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿۲۸﴾ هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ جَمِيْعًا ۤ
ثُمَّ اسْتَوٰۤى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ؕ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۲۹﴾

Translation:

(21) O mankind, worship your Lord, who has created you and those before you, so that you may become God-fearing. (22) Who has made the earth a bed (spread out) for you, and the sky a canopy, and sent down water from the sky, and thereby brought forth fruits for your sustenance. Therefore, do not set up rivals to Allah while you know the truth. (23) And if you are in doubt concerning what We have revealed to Our servant Muhammad, then produce a single Surah like it, and call your helpers besides Allah, if you are truthful. (24) But if you do not, and you will never be able to, then fear the Fire whose fuel is men and stones, prepared for the disbelievers. (25) And give glad tidings to those who believe and do righteous deeds, that for them are gardens beneath which rivers flow. Whenever they are provided with fruit therefrom, they will say, "This is what we were provided with before," and they will be given fruits resembling one another. And for them therein are purified spouses, and therein they shall abide forever. (26) Surely Allah does not disdain to set forth a parable, whether it be of a gnat or of something even smaller. Those who believe know that it is the truth from their Lord. But those who disbelieve say, "What did Allah intend by this parable?" He causes many to

go astray by it, and guides many by it, and He does not cause any to go astray except the defiantly disobedient. (27) Those who break the covenant of Allah after ratifying it, and sever what Allah has commanded to be joined, and cause corruption in the land, they are the losers. (28) How can you disbelieve in Allah when you were lifeless and He gave you life, then He will cause you to die, then He will give you life again, and then to Him you will be returned. (29) It is He who created for you all that is on the earth. Then He turned to heaven and fashioned it into seven heavens, and He has full knowledge of all things.

Explanation: Verses 21-29

Verse Numbers (21-22)

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ﴿۲۱﴾ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّالسَّمَآءَ بِنَآءً ۖ وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ ﴿۲۲﴾

Translation: O mankind! Worship your Lord Who has created you and those before you, so that you may become God-fearing; Who has made the earth as a bed (spread out) for you and made the sky as a canopy; and sent down water from the sky, and thereby brought forth fruits for your sustenance, therefore, set not up rivals unto Allah, while you know the (truth).

Explanation

Tauheed (Monotheism) and Da'wah (Invitation)

From the beginning of Surah Al-Baqarah until now, three groups have been mentioned: (1) Muttaqi (God-fearing), (2) Kafir (disbelievers), and (3) Munafiq (hypocrites).

After clarifying their characteristics, consequences, and rewards, the fundamental matters needed to bring humanity onto the path of righteousness are now presented.

Worship

The concept of worship is that a person submits completely to Allah in every aspect of life and bows before His commands. Not only salah,

fasting, Hajj, and zakah, but also correct beliefs, honesty in dealings, justice and fairness in governance, and conducting all social affairs according to Allah's command constitute true worship.

Allah did not say 'worship Me' but said 'worship your Lord'. This means to worship the Being who provides for your upbringing and sustenance at every moment. As Allah has stated in the Qur'an:

1) الَّذِیْ خَلَقَكُمْ (Who created you)

The first rational proof is that it is Allah who gave you existence and granted you countless blessings. Therefore, He alone deserves true worship.

2) وَالَّذِیْنَ مِنْ قَبْلِكُمْ (And those before you)

Your forefathers and all previous generations were also created by Him. When He is the Creator of every era, then worship should be for Him alone.

3) الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا (Who made the earth as a couch for you)

He made the earth a cradle for you, neither so soft that you cannot settle nor so hard that you cannot live on it. You walk on it, establish settlements, and grow crops and fields. All these are manifestations of His power.

4) وَالسَّمَآءَ بِنَآءً (And the sky a canopy)

He made the sky a strong roof for you. The universe is like a house: the sky is its roof, the earth its floor, and the sun, moon, and stars are its lamps.

5) وَاَنْزَلَ مِنَ السَّمَآءِ مَآءً (And sent down water from the sky)

He is the One who sends rain and brings the dead earth to life, producing grain, fruits, vegetables, and greens for your sustenance. Every human need is connected to this rain and the greenery of the earth. All this is a manifestation of His mercy and power.

Allama Ibn Kathir (rh) narrated a statement from Imam Malik (rh) that when Haroon Rasheed asked him for proof of Allah's existence, he

said: "The difference in languages and the variation in vocal patterns is itself proof that a Being exists whose name is Allah". In this Surah, humans are first commanded to worship only Allah and not associate anyone with Him, because this is the most fundamental and primary teaching of Islam.

Abdullah ibn Mas'ud (RA) narrates that he asked the Messenger of Allah (Sallallahu 'Alaihi Wasallam): "What is the greatest sin in the Sight of Allah? He said, "That you set up a rival unto Allah though He Alone created you." I said, That is indeed a great sin. Then asked, What is next? He said, "To kill your son lest he should share your food with you." I asked, What is next? He said, "To commit illegal sexual intercourse with the wife of your neighbour". *(Bukhari: H# 4477)*

Verse Number (23)

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

Translation: And if you are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce (just) a Surah of the like thereof, and call your helpers beside Allah if you are truthful.

Explanation

Proof of Muhammad's ﷺ Prophethood

In these verses, the prophethood of Muhammad (Sallallahu 'Alaihi Wasallam) is clearly proven. The greatest proof of prophethood is miracles, which is why every prophet was granted miracles according to the circumstances of their time so that their truthfulness would become evident.

The Messenger (Sallallahu 'Alaihi Wasallam) was also granted countless miracles, but among all of them, the greatest and most enduring miracle is the Qur'an, which is the strongest proof of his prophethood.

The disbelievers and polytheists alleged that "Muhammad (Sallallahu 'Alaihi Wasallam) has written these things himself and then recites them to people, calling them the Word of Allah". In response, Allah said: "This is the Book in which there is no doubt, We have revealed it to Our servant".

Then a challenge was issued: if you have even the slightest doubt

about it, then you too bring a short Surah like it. You are people of language, Arabic is your mother tongue, and you are considered unmatched in poetry and eloquence. In contrast, Muhammad (Sallallahu ‘Alaihi Wasallam) is unlettered and does not even know how to read or write. So come forward and present a short Surah like it.

The same challenge has been repeated in four other places in the Qur’an *(Yunus: 13, Hud: 13, Bani Israel: 88, At-Toor: 34)*. This is such a declaration that could not be answered at that time, nor has anyone been able to answer it until today, nor will anyone be able to answer it until the Day of Judgement. Three truths became absolutely clear from this: (1) The existence of the Being of Allah. (2) The revelation of the Qur’an from Allah. (3) The truthfulness and Messengerhood of the Prophet (Sallallahu ‘Alaihi Wasallam). This open and certain challenge was given several times during the Makkan period, as mentioned in Surah Bani Israel, Surah Hud, and Surah Yunus.

Unable to Bring Speech Like the Qur’an

History bears witness that the entire Arab world acknowledged this speech as unparalleled in its eloquence and rhetoric. More than fourteen hundred years have passed, yet no human has been able to produce speech comparable to the Qur’an. Even today, in regions like Syria, Egypt, Palestine, and Damascus, millions of Jews and Arabic speakers reside who possess mastery over language and expression. They publish newspapers and journals, but they have not been able to present anything equal to even a single Surah of the Qur’an.

In this very verse, the news was also given that no person will ever be able to produce a discourse like the Qur’an until the Day of Resurrection. Thus, when it has been proven that the Qur’an is the Word of Allah and Muhammad (Sallallahu ‘Alaihi Wasallam) is His true Prophet, then O you who deny it! If you still persist in stubbornness, your abode is Hell. It is that Fire whose fuel will be disbelieving humans and stones, and which has been prepared specifically for deniers like you.

Verse Number (24)

فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۚ اُعِدَّتْ لِلْكٰفِرِيْنَ ۝٢٤

Translation: But if you do not, and you will never be able to, then

fear the Fire whose fuel is men and stones, prepared for the disbelievers.

Explanation

Here, stones may refer to ordinary stones, or they may refer to stones of sulphur, which intensify the Fire and its flames. According to some commentators, this also refers to those very idols that the disbelievers used to worship, so that when they see their false deities helpless and trapped in torment in Hell, they will be plunged into further regret and remorse over their shirk.

It was then stated that this Fire has actually been prepared for the disbelievers. This clarifies the reality that Hell is originally the abode of the disbelievers. However, if any among the believers is tossed there due to their sins, it will not be forever. Instead, they will find salvation through the Mercy of Allah after completing the duration of punishment.

Verse Number (25)

وَ بَشِّرِ الَّذِیۡنَ اٰمَنُوۡا وَ عَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمۡ جَنّٰتٍ تَجۡرِیۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ ؕ کُلَّمَا رُزِقُوۡا مِنۡهَا مِنۡ ثَمَرَةٍ رِّزۡقًا ۙ قَالُوۡا
هٰذَا الَّذِیۡ رُزِقۡنَا مِنۡ قَبۡلُ ۙ وَ اُتُوۡا بِهٖ مُتَشَابِهًا ؕ وَ لَهُمۡ فِیۡهَاۤ اَزۡوَاجٌ مُّطَهَّرَةٌ ۙ وَّ هُمۡ فِیۡهَا خٰلِدُوۡنَ ﴿۲۵﴾

Translation: And give glad tidings to those who believe and do righteous deeds, that for them are gardens beneath which rivers flow. Whenever they are provided with fruit therefrom, they will say, "This is what we were provided with before," and they will be given fruits resembling one another. And for them therein are purified spouses, and therein they shall abide forever.

Explanation

Good News of Paradise for the Believers

In these verses, glad tidings are being conveyed to the believers. Those people who believe in this Qur'an, accept it as the Word of Allah, acknowledge Muhammad (Sallallahu 'Alaihi Wasallam) as the true Messenger of Allah, believe in the Hereafter, live their worldly life according to the Qur'an, performing righteous deeds, for them in the Hereafter there will be gardens of Paradise where various blessings will be present to welcome them.

Paradise

Linguistically, Jannah (Paradise) means 'garden', but in Islamic terminology, it is that eternal abode which will be granted to the believers in the Hereafter. In Paradise, when the inhabitants of Paradise are given fruits once, and then given them a second time, they will look exactly like the first ones. The inhabitants of Paradise will say, "These are the same fruits that we have received before", but when they eat them, they will find the taste different every time. This means the fruits of Paradise will resemble each other in appearance, but every fruit will have a distinct taste. Some commentators have also written that the fruits of Paradise will resemble the fruits of the world in form. When the inhabitants of Paradise see them, they will remember the fruits of the world, but the taste will be far greater and unique compared to the world.

The people of Paradise will not only receive excellent dwellings, delicious fruits, and various kinds of pleasures, but for their comfort and ease, there will also be purified maidens (houris). They will be free from all kinds of external and internal impurities. External impurities such as dirt, excrement, urine, menstruation and postnatal bleeding, etc., and internal evils such as ill will and bad habits, will all be absent there. The most significant characteristic of all these blessings is that they will be eternal and will never end.

Abu Hurairah (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Allah said, I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." ***(Bukhari: H# 3244)***

State of the People of Paradise

It is narrated from Abu Hurairah (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit, blow their noses, or relieve themselves. Their utensils will be of gold, and their combs of gold and silver; in their centres, the aloe wood will be used, and their sweat will smell like musk. Every one of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither

have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the evening. ***(Bukhari: H# 3245)***

Verse Number (26)

اِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَ اَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَا ذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّ يَهْدِيْ بِهٖ كَثِيْرًا ؕ وَ مَا يُضِلُّ بِهٖٓ اِلَّا الْفٰسِقِيْنَ ۝

Translation: Surely Allah does not disdain to set forth a parable, whether it be of a gnat or of something even smaller. Those who believe know that it is the truth from their Lord. But those who disbelieve say, "What did Allah intend by this parable?" He causes many to go astray by it, and guides many by it, and He does not cause any to go astray except the defiantly disobedient.

Explanation

When Allah provided examples of the hypocrites, such as "the likeness of one who kindled a fire" and "like a rainstorm from the sky", the hypocrites said that it is not befitting for a Being as exalted as Allah to present such examples. In response, Allah revealed these verses stating that Allah indeed has no hesitation in giving an example of a mosquito or something even more insignificant, because the purpose of an example is to clarify the actual point.

Ibn Abbas (RA) relates that when the Qur'an mentioned a fly, stating that if it were to snatch something from their deities, they could not recover it, or when the example of a spider's web was given, the disbelievers said: "Look, in the Speech revealed to Muhammad (Sallallahu 'Alaihi Wasallam), insignificant creatures like flies and spiders are mentioned! How can the mention of such small things be worthy of Allah's Word?" In response to this, Allah revealed these verses, answering their ignorance.

Objection of the Disbelievers

The objection of the disbelievers was: why are examples of spiders, mosquitoes, and such inferior creatures given in the Qur'an? If this were the Word of Allah, these insignificant things would not be mentioned. However, the reality is that the purpose of an example is to explain a matter clearly. When the aim is to highlight the weakness of a false religion

and the helplessness of idolatry, there can be no better example than that of an inferior and lowly creature. Therefore, such examples are actually most suitable for highlighting the weakness of the faith of the disbelievers.

Thus, this objection of the disbelievers is merely proof of their lack of understanding and low intelligence. Such doubts do not arise in the hearts of believers. They maintain complete conviction that Allah alone is the true deity, Muhammad (Sallallahu 'Alaihi Wasallam) is the true Messenger of Allah, and the Qur'an is the Word of Allah. Only those people make objections whose hearts have died due to disbelief and in whom the spirit of seeking truth no longer remains. They remain engaged only in trying to find some fault or other in the word of Allah.

Allah states that these examples become a cause of misguidance for some people, but for many, they become a means of guidance. And the reality is that Allah does not lead anyone astray without reason. These examples become a cause of misguidance only for those people who remain immersed in Fisq (sin, transgression, etc.) and disobedience. The further attributes and reality of these disobedient people are clarified next, describing those who break the covenant made with Allah.

Verse Number (27)

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۠ وَ يَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَ يُفْسِدُوْنَ فِي الْاَرْضِ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ۝۲۷

Translation: Those who break the covenant of Allah after ratifying it, and sever what Allah has commanded to be joined, and cause corruption in the land, they are the losers.

Explanation

Covenant Made with Allah

Commentators have mentioned that in this verse, acknowledging Allah means that the servant accepts Allah as Lord and acknowledges obedience to Him. As stated in Surah Al-A'raf, verse 172, when in the world of souls Allah created all humans from the back of Adam (AS) and granted them the power of intellect, understanding, and speech, He took a covenant from them: "Am I not your Lord?" All replied with one voice: "Yes indeed!"

It is narrated from Ibn Abbas (RA) and Ubayy ibn Ka'b (RA) that in this verse, the "covenant of Allah" refers to this very covenant of Alast (عہدِ الست), which was established between every human and their Lord. Therefore, it was necessary that humans not refuse to acknowledge their Lord and adopt obedience to Him. But the disbelievers and polytheists broke this agreement and set up others as deities alongside Allah.

Deeds of the Transgressors (Fasiq)

Another sign of the transgressors mentioned is that they break those bonds and relationships which Allah has commanded to be maintained. This includes the relationship between the servant and Allah, as well as the mutual rights between servants. Fulfilling these rights is true Islam, and breaking them is transgression (فسق) and wickedness (فجور).

The third characteristic of the transgressors mentioned is that they spread corruption on the earth. Whether it be in the form of open oppression and violation of rights, or in the form of internal corruption, such as disbelieving or bearing envy towards the Prophet (Sallallahu ‘Alaihi Wasallam). Commentators have clarified that any word, action, or movement that goes against Allah's pleasure and His command is the real mischief (فتنہ) and corruption (فساد). These are the people who are, in reality, in loss and ruin.

Identification of a Hypocrite

Abu Hurairah narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "The signs of a hypocrite are three: 1) Whenever he speaks, he tells a lie. 2) Whenever he promises, he always breaks it (his promise). 3) If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)" ***(Bukhari: H# 33)***

The Prophet (Sallallahu ‘Alaihi Wasallam) said: "The person who severs the bond of kinship will not enter Paradise." ***(Bukhari: H# 5984)***

Verse Number (28)

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿٢٨﴾

Translation: How can you disbelieve in Allah when you were lifeless and He gave you life, then He will cause you to die, then He will give you life again, and then to Him you will be returned.

Explanation

First Creation of Humanity

This Ayah states how a human being can deny the Creator and Master who brought them into existence. It is He who granted existence from nothingness. A human being was lifeless in the form of a drop, then Allah Almighty granted life, formed the body, and breathed the soul into it. This was not a single act of grace limited to giving life after lifelessness. The reality is that when the appointed term is completed, He gives death, then gives life again, and brings the human being before Him. At that time, deeds alone determine the outcome.

Allah created four basic elements in the world: (1) Fire, (2) Air, (3) Water, and (4) Earth. Human sustenance is prepared from these. When a human consumes these things, blood is formed in the body. From this blood, the reproductive fluid comes into existence. Then this fluid stays in the womb of the mother and, passing through various stages from a lifeless drop, takes the form of a clot of blood. Then, it becomes a lump of flesh, then bones are formed within it, then the bones are clothed with flesh, and finally, life is breathed into it. In this way, that lifeless drop is moulded into a living being and enters this world from the womb of the mother.

This is the first creation of the human being. Allah Almighty brought life from a lifeless drop and fixed an appointed lifespan. When that lifespan ends, death is given. Then, on the Day of Resurrection, after a fixed time, all are brought back to life again.

Verse Number (29)

هُوَ الَّذِیۡ خَلَقَ لَـکُمۡ مَّا فِی الۡاَرۡضِ جَمِیۡعًا ۬ۚ ثُمَّ اسۡتَوٰۤی اِلَی السَّمَآءِ فَسَوّٰىهُنَّ سَبۡعَ سَمٰوٰتٍ ؕ وَ هُوَ بِکُلِّ شَیۡءٍ عَلِیۡمٌ ﴿۲۹﴾

Translation: It is He who created for you all that is on the earth. Then He turned to heaven and fashioned it into seven heavens, and He has full knowledge of all things.

Explanation

Creation of the Earth and Heavens

Allah states that He granted existence to the heavens and the earth

and created everything that is in the earth for you, so that you may benefit from them according to the Shari'ah. The earth itself is a great blessing for humanity, and humanity benefits from the countless things found within it, impossible to count.

It is clear from the preceding verses that the earth was made first, then the mountains were set firmly upon it. After this, the seven heavens were created, which were previously in the form of smoke. Then the earth was spread out in its current state.

The Noble Qur'an explains in Surah Ha Meem As-Sajdah that the heavens were brought out from a state of smoke and given the form of seven heavens. They were fashioned in an excellent manner, containing neither a crack nor any deficiency. All seven heavens are established layer upon layer within a perfect system, without even a hint of defect or disruption.

Only Allah possesses the knowledge of this vast heaven, this great and boundless earth, and everything present in them, whatever was in the past or whatever is to come. He alone will give reward or punishment to every servant according to their belief and action.



Verses: 30-39

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ؕ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ ۚ وَنَحْنُ نُسَبِّحُ
بِحَمْدِكَ وَنُقَدِّسُ لَكَ ؕ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝٣٠ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِيْ
بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝٣١ قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ۝٣٢ قَالَ يٰٓاٰدَمُ
اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّيْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَ
مَا كُنْتُمْ تَكْتُمُوْنَ ۝٣٣ وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِيْنَ ۝٣٤ وَقُلْنَا
يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ۝٣٥ فَاَزَلَّهُمَا
الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۪ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ۝٣٦
فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ۝٣٧ قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝٣٨ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا
خٰلِدُوْنَ ۝٣٩

Translation:

(30) And when your Lord said to the angels, "Surely I am going to place a vicegerent on the earth." They said, "Will You place in it one who will spread disorder and shed blood, while we glorify You with praise and proclaim Your holiness?" He said, "Surely I know what you do not know." (31) And He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if you are truthful." (32) They said, "Glory be to You. We have no knowledge except what You have taught us. Surely You are the All Knowing, the All Wise." (33) He said, "O Adam, inform them of their names." When he informed them of their names, He said, "Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?" (34) And when We said to the angels, "Prostrate before Adam," they all prostrated except Iblees. He refused, acted arrogantly, and became one of the disbelievers. (35) And We said, "O Adam, dwell you and your spouse in Paradise, and eat freely from wherever you wish, but do not approach this tree, lest you become among the wrongdoers." (36) Then Satan caused them to slip from it and expelled them from what they had been in. And We said, "Descend, all of you, as enemies to one another, and for you on the earth will be a dwelling place and provision for a time." (37) Then Adam received words from his Lord, so He accepted his repentance. Surely He is

the Oft Relenting, the Most Merciful. (38) We said, "Descend from it, all of you. Then when guidance comes to you from Me, whoever follows My guidance, there shall be no fear upon them, nor shall they grieve." (39) And those who disbelieve and deny Our signs, they are the inhabitants of the Fire. Therein they shall abide forever.

Explanation: Verses 30-39

Verse Number (30)

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ؕ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ؕ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝٣٠

Translation: And when your Lord said to the angels, "Surely I am going to place a vicegerent on the earth." They said, "Will You place in it one who will spread disorder and shed blood, while we glorify You with praise and proclaim Your holiness?" He said, "Surely I know what you do not know."

Explanation

Adam (AS)'s Creation

In the Qur'an, the mention of Adam (AS) occurs approximately 25 times. Among the accounts of the prophets, the first name mentioned is that of Adam (AS). His mention appears in the following Surahs, such as Surah Al-Baqarah, Surah Aal Imran, Surah Al-Ma'idah, Surah Al-A'raf, Surah Bani Israel, Surah Al-Kahf, Surah Maryam, Surah Ta Ha, Surah Al-Hijr, Surah Sad, Surah Yaseen.

The summary of the verses mentioned above regarding Adam (AS) is that when Allah Almighty intended to create Adam (AS), He informed the angels that He was appointing a vicegerent on the earth. Upon hearing this, the angels submitted that if the purpose of creating the human being was only glorification and sanctification, they were already engaged in that service. Then what was the wisdom in creating a being who would be righteous but would also commit evil and shed blood?

Allah replied that the angels were unaware of the true reality and wisdom behind Adam's (AS) creation and his vicegerency on earth. Complete knowledge of this rested with Him alone.

Then a second response was given. When Adam (AS) was taught the names of all things, and he presented them before the angels, it became clear that Allah had granted Adam (AS) special knowledge. In this way, the greatness of Adam (AS) and the limitation of the angels also became evident.

Verse Numbers (31-33)

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾ قَالُوْا سُبْحٰنَكَ لَا
عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿٣٢﴾ قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ
اَقُلْ لَّكُمْ اِنِّيْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿٣٣﴾

Translation: And He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if you are truthful." They said, "Glory be to You. We have no knowledge except what You have taught us. Surely You are the All Knowing, the All Wise." He said, "O Adam, inform them of their names." When he informed them of their names, He said, "Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?"

Explanation

Account of Adam (AS)

Allah Almighty created Adam (AS) and granted him extensive knowledge. He was given knowledge of various things of the earth and their qualities. Then He presented those things before the angels and asked, "Tell Me, what are their names?" The angels were unable to answer. They acknowledged their incapacity and submitted that they knew only what Allah had taught them. Allah then commanded Adam (AS) to tell the angels the names of those things. Adam (AS) recited all the names. In this way, the excellence of Adam (AS) was established. He attained the rank of teacher, while the angels took the position of students.

This incident made it clear that even angels do not possess knowledge of the unseen. It also demonstrated that the status of a knowledgeable person is higher than that of a mere worshipper. When Allah wished to reveal Adam's (AS) superiority, He granted him greater knowledge. Before this knowledge, the angels had to admit their own deficiency.

In the ahadith literature, the names and responsibilities of some of the chief angels are described as follows:

1. **Jibreel (جبرائیلؑ, AS), the one who brings revelation to the prophets.**
2. **Mikaeel (میکائیلؑ, AS), the one responsible for delivering provisions to the creation.**
3. **Izraeel (عزرائیلؑ, AS), the one who takes souls.**
4. **Israfeel (اسرافیلؑ, AS), the one who blows the trumpet on the Day of Resurrection.**

Once the merit of Adam (AS) and his possession of the knowledge necessary for vicegerency became evident, Allah commanded the angels to perform a 'prostration of respect' before Adam (AS). This was clear proof that Adam (AS) held superiority over the angels. This matter is discussed in the following verses.

Verse Number (34)

وَاِذۡ قُلۡنَا لِلۡمَلٰٓئِكَةِ اسۡجُدُوۡا لِاٰدَمَ فَسَجَدُوۡۤا اِلَّاۤ اِبۡلِيۡسَ ؕ اَبٰى وَاسۡتَكۡبَرَ ۟ وَكَانَ مِنَ الۡكٰفِرِيۡنَ ﴿۳۴﴾

Translation: And when We said to the angels, "Prostrate before Adam," they all prostrated except Iblees. He refused, acted arrogantly, and became one of the disbelievers.

Explanation

Prostration to Adam (AS)

When the merit and superiority of Adam (AS) became clear to the angels, Allah commanded them to prostrate before Adam (AS). This command had been given earlier, as mentioned in Surah al-Hijr and Surah Saad: "When I have fashioned him and breathed into him of My spirit, then fall down before him in prostration."

So when the knowledge-based superiority of Adam (AS) became evident, the earlier command was repeated so that the angels would acknowledge his superiority through knowledge. In compliance with this command, all the angels prostrated, but Iblees refused.

Reality of the Prostration of Honour

All Muslims agree that this prostration was not one of worship, because worship is exclusively reserved for Allah alone. The question arises, then: what was the nature of this prostration? Commentators have offered three opinions on this matter.

- **According to some scholars, this prostration was actually directed towards Allah, while Adam (AS) merely held the position of a Qibla. Just as the Ka'bah has been made the Qibla, demonstrating the excellence of the Ka'bah, so too turning towards Adam (AS) highlighted his honour.**
- **Some scholars hold that this prostration was directly for Adam (AS), but it was a prostration of respect, not of worship. An example of this in the Qur'an is found in the prostration of Yusuf's (AS) brothers before him.** ***(Baizawi)***
- **The third view is that because this prostration was performed by the command of Allah, it was in reality obedience to Allah's command. Even if it is accepted as a prostration of respect, such acts were permissible in earlier laws. However, prostrating to anyone while considering them an object of worship has been forbidden in every divine law. In the law of Muhammad (Sallallahu 'Alaihi Wasallam), this principle was made even stricter: prostration in any form to anyone other than Allah is not permissible.**

Legal Status of Prostration

The word 'sajdah' literally means to bow one's head in demonstration of respect and obedience. However, in religious terminology, prostration means placing the forehead on the ground. Because this represents the highest degree of honour and veneration, Islam has reserved this act exclusively for Allah.

In previous religious laws, the prostration of respect (bowing as a mark of honour) was permissible. As mentioned in Surah Yusuf, Yusuf's (AS) parents and brothers prostrated before him. At that time, this prostration was customary as a form of greeting and respect. However, in the law of Muhammad (Sallallahu 'Alaihi Wasallam), this practice was permanently prohibited.

When Mu’az bin Jabal (RA) came from Shaam (Syria), he prostrated to the Prophet (Sallallahu ‘Alaihi Wasallam), who said: 'What is this, O Mu’az?' He said: 'I went to Shaam and saw them prostrating to their bishops and patricians, and I wanted to do that for you.' The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Do not do that. If I were to command anyone to prostrate to anyone other than Allah, I would have commanded women to prostrate to their husbands." ***(Ibn Majah: H# 1853)***

Meaning of Iblees

The literal meaning of the word 'Iblees' is to become sorrowful and bewildered due to despair. This is the title of Satan, while his original name was Azazeel. Because he became permanently despairing of Allah's mercy, he was called 'Iblees'.

Iblees was not actually an angel but belonged to the jinn, because he was created from fire. Due to his extraordinary worship and abundance of knowledge, he was included in the company of the angels.

When Allah commanded the angels to prostrate before Adam (AS), Iblees also became subject to this command because of his association with the angels. However, he refused to comply with Allah's command and became arrogant. As mentioned in several places in the noble Qur’an, Allah asked him, "What prevented you from prostrating when I commanded you?"

Iblees replied, "I am better than Adam. You created me from fire and created him from clay."

The meaning of his response was that fire is superior to clay, so how could he bow before a being made of clay? This very pride and disobedience became the cause of his downfall and deprivation from Allah's mercy.

Iblees committed three major acts of disbelief: (1) He refused to obey Allah's command. (2) He considered Allah's wisdom deficient and regarded his own intellect as superior. (3) He deemed his own rebellion a better course of action than Allah's command.

In the noble Qur’an, two words have been used for his becoming a disbeliever: آبَى (aba) and اِسْتَكْبَرَ (istakbara).

'Aba' means to refuse with stubbornness and obstinacy. This clarifies that anyone who knowingly considers the command of Allah and His Messenger (Sallallahu ‘Alaihi Wasallam) to be wrong, finds fault with it, or denies it, commits the same offence.

'Istakbara' means to show arrogance, that is, to regard oneself as superior while looking down upon others. This is the very disease that made Iblees permanently misguided and accursed.

Allah Loves Beauty

Abdullah ibn Mas'ud (RA) relates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "He who has in his heart the weight of a mustard seed of arrogance shall not enter Paradise. A person (among his hearers) said: Verily, a person loves that his dress and his shoes be fine. He (the Prophet (Sallallahu ‘Alaihi Wasallam)) remarked: Verily, Allah is beautiful and He loves beauty. Arrogance is to reject the truth and look down on people." ***(Muslim: H# 265)***

Consequences of Arrogance

1. **The Example of Iblees: Pride is such a sin that it caused Iblees to be expelled from Allah's court in disgrace. Therefore, arrogance always leads to humiliation and ruin.**

2. **Remaining Content with Allah's Will: A servant must remain content with Allah's will. Satan did not accept Allah's decision, and this very rebellion resulted in his destruction.**

3. **Avoiding Pride in Knowledge and Worship: A person should never take pride in their knowledge, worship, or faith, because true success depends upon the final outcome. Satan worshipped for thousands of years, but ultimately his arrogance led him into the valley of destruction.**

4. **Obedience to Allah's Command: Disobeying Allah's command and introducing one's own opinion into it is a grave sin. Delaying or showing negligence in any of His commands is not acceptable. When the angels received the command, they immediately fell into prostration, thus establishing the true example of obedience.**

5. **The Consequences of Sin: Sometimes a sin is so severe that Allah's help is withdrawn from a person. Then all their deeds and efforts push them further towards misguidance instead of towards guidance.**

Responses to Objections by Non-Muslims Regarding This Verse

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ: **In this incident, the prostration was not idolatry but rather a demonstration of Adam's greatness, the position of vicegerency, and his teaching and distinction under Allah's command. The prostration was compliance with Allah's command, not worship of Adam (AS) as a deity. What Allah commands is obedience to God. Therefore, the question of idol worship does not arise.**

The same incident appears in several places in the Qur'an, such as Surah al-Baqarah, verse 34; Surah al-A'raf, verses 11 and 12; Surah al-Hijr; and Surah Saad, verses 71 to 85, where details are also found. In Surah al-Kahf, verse 50, it also states that Iblees was from among the jinn. Similarly, the Qur'an clearly commands worship of Allah alone and prohibits taking any creature as a deity. In this very text, the command to prostrate came as obedience to Allah's command (meaning the direction of the act is obedience to divine guidance, not treating a created being as an object of worship).

Meaning of Prostration: The basic meaning of the Arabic word اسجدو (usjudu) is to bow down or lower the head. This is not necessarily a term for 'pure worship' in every case; its meaning and purpose are determined by context. When Allah gives a command, obedience to that command is intended to demonstrate respect and acknowledgement. In religious terms, worship refers to acts performed with qualities exclusive to Allah, such as absolute submission, seeking help, and devotion. When prostration is performed by the command of Allah, it is in reality obedience to the divine command, not declaring a created being as a deity.

From a rational perspective: As mentioned in Surah al-Baqarah verse 30, Allah states that He will appoint a vicegerent on earth. The practical manifestation of this command was to give Adam (AS) a position of honour so that human worth and responsibility would become clear. Allah taught Adam (AS) the names (Surah al-Baqarah, verse 31). To demonstrate this capability of knowledge, this guidance was also necessary.

In Allah's wisdom, sometimes truth and falsehood are revealed through the means of obedience and rejection. Here, the behaviours of the angels, Adam (AS), and Iblees made clear the difference between obedience and arrogance.

Iblees's Refusal: The Qur'an itself explains the reason for Iblees's excuse. He said, اَنَا خَيۡرٌ مِّنۡهُ خَلَقۡتَنِىۡ مِنۡ نَّارٍ وَّ خَلَقۡتَهٗ مِنۡ طِيۡنٍ (I am better than him. You created me from fire and created him from clay.) *(Surah al-A'raf: 12)*. This reflects a claim of self-superiority and an emotional assumption of being right based on the origin of creation. Psychologically, this was excessive vanity, pride, and self-confidence. Modern psychology refers to this same behaviour pattern as narcissism or a superiority complex.

Summary: The person who refuses to bow even at Allah's command is not actually acting against Allah but is following their own self. The Qur'an has identified this as the root of sin. Similarly, the possibility of idolatry is the direct answer to this objection: idolatry occurs when a creature is given autonomous divine status, divinity, or equal status with Allah. Here, the situation was different, as follows: 1. The prostration was by Allah's command; therefore, the basic intention was obedience to Allah. 2. The Qur'an and the Messenger (Sallallahu 'Alaihi Wasallam) (Sunnah) have repeatedly made clear that worship is for Allah alone. If Adam (AS) had been considered a god, the Qur'an itself would clearly refute this. 3. Historically, even after this incident, Adam (AS) was not made into an object of worship or deity; rather, he was designated as the representative or vicegerent for humankind. Therefore, the accusation of idolatry is baseless.

Most commentators (Ibn Kathir (rh), Tabari (rh), Qurtubi (rh), and others) describe this incident as an act of honouring Adam (AS) by Allah's command and Iblees's arrogant opposition. They do not consider it idolatry but rather regard it as a test from Allah and a manifestation of servitude and disobedience. Several lessons are derived from this incident, such as:

1. Allah's pleasure and compliance with His command is the true standard, even if it takes the form of showing respect to another creature.

2. Arrogance, prejudice, and self-superiority distance a person from guidance. The story of Iblees guides this matter.

3. By narrating this incident, Allah warned believers about what obedience requires and what the consequences of refusal will be. In this way, Allah caused the angels to prostrate to Adam (AS). This prostration was not idolatry but rather a demonstration of Adam's (AS) greatness and the position of vicegerency at Allah's command, and a distinctive display of the difference between obedience and refusal. The reason for Iblees's refusal was arrogance and a sense of his own superiority. This incident was brought about to refute this and to train and admonish humankind.

Verse Number (35)

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

Translation: And We said, "O Adam, dwell you and your spouse in Paradise, and eat freely from wherever you wish, but do not approach this tree, lest you become among the wrongdoers."

Explanation

Creation of Adam (AS) and Hawwa (AS)

This verse explains that Allah commanded Adam (AS) to reside in Paradise. To remove his loneliness, Allah created Hawwa from his rib.

In Tafseer Azizi, Shah Abdul Aziz Muhaddith Dehlawi (rh) writes that when Adam (AS) felt lonely and desired a companion in his heart, Allah showed mercy upon him. While Adam (AS) was asleep, the angels were commanded to open his left rib and create a beautiful woman from it. The rib was then rejoined. This process caused Adam (AS) no pain.

Upon waking, he saw a companion by his side and asked, "Who are you?" Allah said, "This is My servant. Her name is Hawwa, and she has been created for you." The two were then married, with the angels serving as witnesses.

Residence in Paradise and the Prohibition

Adam (AS) and Hawwa (AS) were commanded to live in Paradise, but a restriction was placed on one tree: they were not to go near it or consume its fruit or leaves. It was said that if they ate from it, they would be counted among the wrongdoers.

This wrongdoing may have two aspects. First, violating the prohibition set by Allah, that is a grave sin and becomes a cause of punishment. Second, being deprived of the blessings of Paradise and being expelled from it.

Scholars differ on the nature of this tree. According to Ibn Abbas (RA) and some other Companions, it was a wheat tree. According to a narration from Ibn Mas'ud (RA) and Ibn Abbas (RA), it was a grape tree. Mujahid (rh) stated it was a fig tree. ***(Durr-e-Mansoor).*** **Allah knows best.**

Temptation of Adam (AS) and Hawwa (AS)

Allah had already warned that Iblees was their enemy. Iblees waited for an opportunity to deprive them of Paradise. He knew that if Adam (AS) and Hawwa (AS) approached that tree, they would undoubtedly be held accountable, and this would lead to their expulsion from Paradise.

He deceived Adam (AS) and Hawwa (AS) by saying, "You have been forbidden from approaching this tree because if you eat its fruit, you will remain in Paradise forever. There will be no death, nor any decrease in comfort here. Rather, by eating the fruit of this tree, you will become like the angels and live eternally." (Surah Al-A'raf, Surah Ta-Ha)

Satan did not merely speak but swore an oath, saying, "I am your well-wisher." ***(Surah Al-A'raf: 21)***

Allah said, "Indeed, Satan is your enemy, so you too must regard him as an enemy. He calls his companions so that they may all become fuel for Hell." ***(Surah Fatir: 6)***

Creation and Descent of Adam (AS)

Abu Huraira (RA) narrates that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said, "Friday is the most excellent day. On this day, Adam (AS) was created, and on this day, he was expelled from Paradise."

(Tirmizi: H# 488)

Responses to Objections by Non-Muslims Regarding This Verse

This objection actually arises from superficial interpretations of words. In contrast, the verses of the Noble Qur'an possess profound wisdom and deep meaning in their essence.

Allah placed Adam (AS) in Paradise and blessed him with countless favours, but simultaneously gave a command: Do not approach this tree, or you will be counted among the wrongdoers *(Al-Baqarah: 35)*. The real purpose here is not to mention the material name of some tree, but to highlight the test of obedience and disobedience.

The Qur'an did not name this tree because the importance lies not in the name or botanical identification, but in observing Allah's command. If its name had been mentioned, the human mind would have become entangled in the nature of that tree, and the real message would have been left behind.

This is why commentators have mentioned various possibilities (pomegranate, grape, olive, or wheat), but all of these are speculative and have no definitive basis in revelation.

The Qur'anic verse وَ لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ***(Surah Al-Baqarah: 35)*** **addresses this objection, which essentially ignores the Qur'an's actual purpose. The response can be clarified from three perspectives:**

1. From an Islamic Perspective: In the Qur'an's teachings, the real emphasis is on objectives, not on unnecessary details. The wisdom in not naming the tree is that humans understand the actual lesson: the difference between obedience and disobedience, the importance of Allah's command, and that even the slightest disobedience can lead to significant loss.

If the tree's name had been mentioned, humans would have strayed from the actual message and become entangled in the tree's nature, form, or botanical identity, losing the purpose. This is why the Qur'an presented it symbolically and allegorically, so that the real focus remains on 'fulfilling the divine command'.

2. In Light of Comparative Religion: As mentioned above, the Bible calls this tree 'the tree of knowledge of good and evil' *(Genesis 2:17)*. That is, it was not the name of a botanical species but a symbol of testing.

The Qur'an's message is the same: that, despite free will, humans must remain within Allah's limits. That is, the tree's actual name is not essential; its status was that of a test (obedience or disobedience). Therefore, the meaning of both scriptures points to the same reality.

3. From a Scientific and Research Perspective: In the light of science, the evolution of human psychology and ethics is based on the principle of choice and consequence. A small command and its violation lead to a major result.

Second, the law of nature is that responsibility and consequences are also necessary, along with freedom. The Qur'an expressed this very truth in the form of a 'tree' as a metaphor so that it remains alive in human consciousness forever: that humanity's real test is obedience and servitude, not the issue of eating or not eating a material tree.

Summary: Not naming the tree is the Qur'an's wisdom so that humans reflect on the actual lesson rather than becoming entangled in superficial debates. This tree was a test of obedience and disobedience.

From a scientific perspective, this event teaches humans the eternal principle of freedom and responsibility. Therefore, the objection is merely an attempt to get entangled in words. In contrast, the reality is that the Qur'an's message is completely clear, strong, and purposeful in its place: "Allah's command is final. Obedience to it is salvation, and disobedience is destruction."

Verse Number (36)

فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۪ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ﴿٣٦﴾

Translation: Then Satan caused them to slip from it and expelled them from what they had been in. And We said, "Descend, all of you, as enemies to one another, and for you on the earth will be a dwelling place and provision for a time."

Explanation

Satan's Deception

Due to Satan's temptation and oaths, Adam (AS) and Hawwa (AS) consumed something from that forbidden tree and were thus deceived. As soon as they tasted the fruit of the tree, their heavenly garments were separated from them, and their private parts became visible to one another.

To hide this embarrassment, they began plucking the leaves of Paradise and wrapping them around their bodies. At that moment, Allah called out to them: "Did I not forbid you from this tree? And did I not say that Satan is your open enemy?" Both began to acknowledge their mistake and pleaded tearfully for forgiveness.

Satan's Whisper

The question arises: when Satan had been expelled from Paradise, how did he tempt Adam (AS) and Hawwa (AS)? Tafseer Baizawi explains that Satan was forbidden from residing there with honour and dignity. Still, since Allah intended to test Adam (AS) and Hawwa (AS), he was given the opportunity to whisper.

It is possible that he stood at the gate of Paradise and continued to tempt them. In any case, he cast his whispers, and Adam (AS) and Hawwa (AS) accepted his words, as a result of which they were commanded to descend to earth.

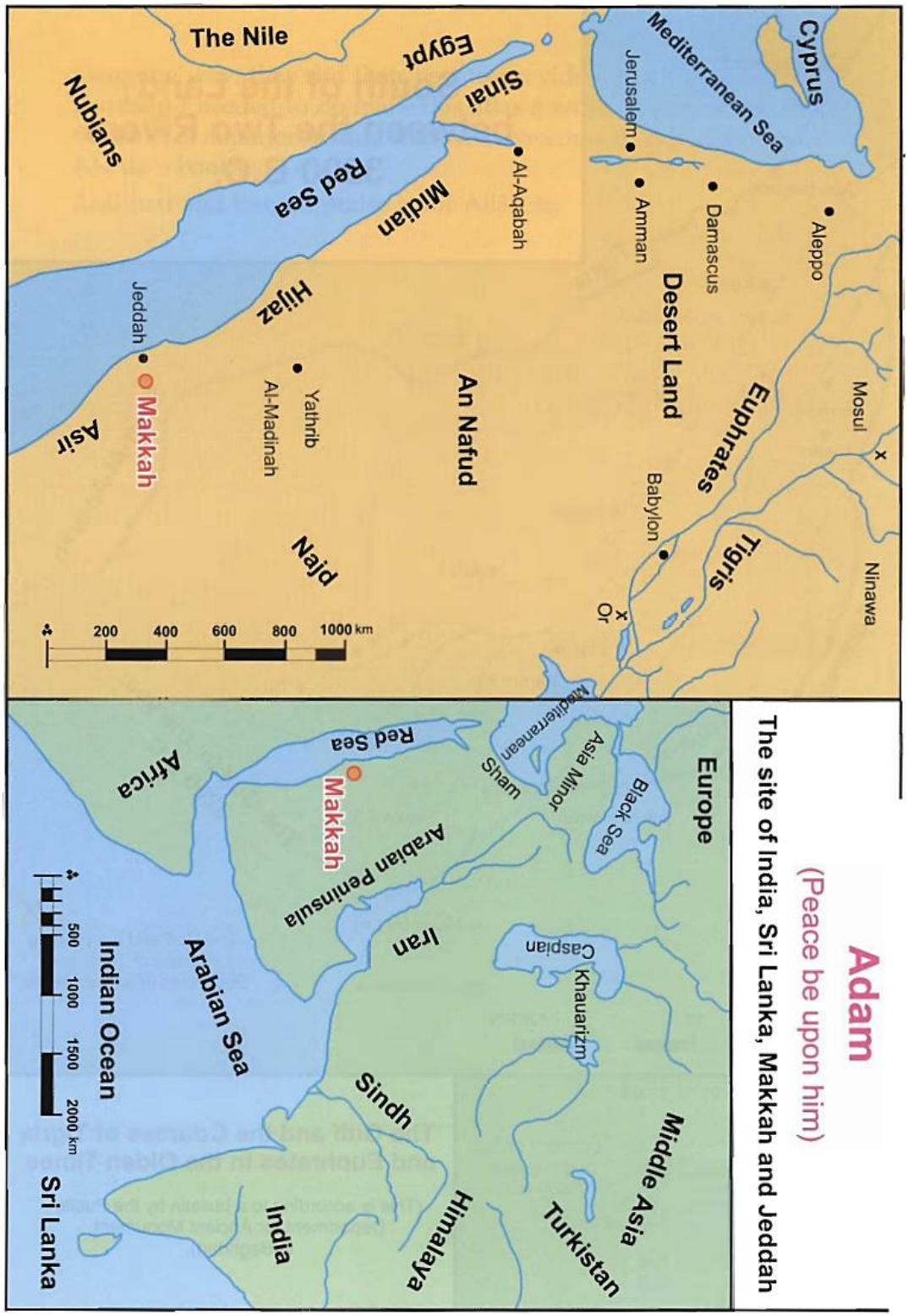
Descent to Earth

It should be remembered that Allah had already decided to make Adam (AS) His vicegerent on earth. However, Satan's temptation and the eating of the tree's fruit were made the means of descending to earth.

Thus, the command was given: "Descend, all of you, as enemies to one another, and for you on the earth will be a dwelling place and provision for a time."

This decree has two aspects. *First,* Adam (AS), Hawwa (AS), and all their descendants must live on earth until the Day of Judgement, where they will spend their lives for a specified time.

***Second,* every human must stay on earth until their death comes and benefit from the blessings of the world according to their needs.**



Adam

(Peace be upon him)

The site of India, Sri Lanka, Makkah and Jeddah

Verse Number (37)

فَتَلَقَّىٰٓ اٰدَمُ مِنۡ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيۡهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيۡمُ ﴿۳۷﴾

Translation: Then Adam received words from his Lord, so He accepted his repentance. Surely He is the Oft Relenting, the Most Merciful.

Explanation

Repentance of Adam (AS)

Adam (AS) and his wife were deeply ashamed and regretful of the mistake. Allah, in His mercy, taught them certain words through which they repented.

According to most commentators, those words were this prayer from Surah Al-A'raf: رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ **Translation: Our Lord, we have wronged ourselves; if You do not forgive us and have mercy upon us, we will surely be among the losers.** ***(Surah Al-A'raf: 23)***

Both Adam (AS) and Hawwa (AS) prayed tearfully through these very words, and Allah accepted their repentance. Forgiveness and pardon were granted, but there was no return to Paradise.

From Paradise to the Earth

According to narrations from Ibn Jarir (rh) and Ibn Abi Hatim (rh), the place where Adam (AS) was brought down to earth was called دجنا **(Dajna). According to some, this is 'Dakkan', which is the well-known name of the southern region of India today.**

Regarding who descended where after leaving Paradise, commentators' opinions differ. According to most commentators, Adam (AS) was brought down at 'Sarandip' (present-day Sri Lanka) and Hawwa at 'Jeddah'.

According to the statement of Ibn Umar (RA), Adam (AS) descended at 'Safa' and Hawwa (AS) at 'Marwa'. Later, the two met at 'Arafat' and recognised each other there. In this connection, this place was named 'Arafat', meaning 'the land of recognition'.

Dialogue Between Adam (AS) and Musa (AS)

Abu Huraira (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Adam (AS) and Musa (AS) argued with each other. Musa (AS) said to Adam (AS). 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam (AS) said to him, 'O Musa! Allah favoured you with His talk (talked to you directly) and He wrote (the Taurat) for you with His Own Hand. Do you blame me for the action which Allah had written in my fate forty years before my creation?' So Adam (AS) confuted Musa (AS), Adam confuted Moses, the Prophet added, repeating the Statement three times. ***(Bukhari: H# 6614)***

Decision of Earthly Vicegerency

It should remain firmly in mind that sending Adam (AS) to earth was not merely an atonement for his mistake. As Allah had already stated in verse 30 of Surah Al-Baqarah: "I am going to place a vicegerent on earth." Therefore, his descent to earth was part of Allah's eternal wisdom and a predetermined decision.

Refutation of Christian Belief

Here is also a refutation of the belief presented by Christians that the sin of Adam (AS) was transferred through human generations and that Isa (AS) was crucified as atonement for it. The Qur’an clearly states that Allah accepted Adam's (AS) repentance.

Therefore, being sent to earth was not punishment for sin but was according to a predetermined plan and Allah's eternal decision, because Adam (AS) was created from the very beginning for earthly vicegerency.

Mention in Surah Al-A'raf

Allah said, "When I commanded you, what prevented you from prostrating?" Iblees said, "I am better than him. You created me from fire and created him from clay."

Allah commanded: "Get out from here! There is no place for arrogance here. Indeed, you are among the disgraced." Iblees pleaded:

"Give me respite until the Day of Judgement." Allah said: "You are granted respite."

Iblees said: "Because You have sent me astray, I too will lie in wait for them on Your straight path. I will come at them from before them, from behind them, from their right and from their left, and You will not find most of them grateful."

Allah said: "Get out from here, disgraced and expelled! Whoever follows you among them, I will surely fill Hell with all of you."

Then Allah said to Adam (AS) and Hawwa (AS): "Live in Paradise and eat from wherever you wish, but do not approach this tree, or you will be among the wrongdoers." Satan tempted them by saying, "Your Lord has only forbidden you from this tree lest you become angels or become immortal." And he swore to them: "I am indeed your well-wisher."

Thus, he convinced them through deception. As soon as they tasted the fruit of the tree, their private parts became exposed to one another, and they began joining the leaves of the garden to cover themselves.

Then Allah called out, "Did I not forbid you from this tree? And was it not so that Satan is your open enemy?"

Both pleaded: "O our Lord! We have wronged ourselves. If You do not forgive us and have mercy upon us, we will be among the losers."

Allah said: "Get out! You are enemies to one another, and for you on earth will be a dwelling place and provision for a specified time. You will live on that earth, die on it, and from it you will be raised." ***(Surah Al-A'raf: 12-25)***

Mention of Adam's (AS) Forgiveness

The Noble Qur'an further states: "Then Adam (AS) learned certain words from his Lord and repented through them, so Allah accepted his repentance. Indeed, He is the Accepter of Repentance and the Most Merciful."

Then He said: "Descend from here, all of you! Now, if guidance comes to you from Me, then whoever follows that guidance will have neither fear nor grief. And those who disbelieve and deny Our signs, they

are the inhabitants of the (Hell) Fire, and they will remain in Hell forever."
(Surah Al-Baqarah: 37-39)

Thus, the first human sent to earth, Adam (AS), our great ancestor, is not only the father of humanity but also Allah's chosen Prophet and Messenger. His arrival on earth was not punishment but the manifestation of Allah's perfect wisdom and the beginning of humanity's test.

Verse Number (38-39)

قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ۝٣٨ وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝٣٩

Translation: We said, "Descend from it, all of you. Then when guidance comes to you from Me, whoever follows My guidance, there shall be no fear upon them, nor shall they grieve." And those who disbelieve and deny Our signs, they are the inhabitants of the Fire. Therein they shall abide forever.

Explanation

Reward for Those Who Accept Guidance

The first command, اهْبِطُوا (descend), reveals the reality that now you must leave Paradise and go to a place that will be a cradle of hardship and difficulty. There will be enmity and conflict among you, and you will only be granted residence for a limited period.

The second command highlights the aspect that although the earth is a land of trials and hardships, guidance from your Lord will also be sent down there. Allah's chosen Messengers will come, revelation will be sent down to them, and humans will be commanded to believe in those Messengers and the books revealed to them and to live their lives according to those teachings.

Those who accept this guidance and act upon it will have as their ultimate destination that same eternal and peaceful abode of Paradise where there will be neither fear nor grief. In contrast, those who disbelieve, deny Our signs, and turn away from truth will have the fire of Hell as their fate. Just as the people of faith will remain forever in the blessings of Paradise, similarly, these deniers will suffer punishment in Hell for eternity.

Verses: 40-50

يٰبَنِيۡۤ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِىَ الَّتِىۡۤ اَنۡعَمۡتُ عَلَيۡكُمۡ وَ اَوۡفُوۡا بِعَهۡدِىۡۤ اُوۡفِ بِعَهۡدِكُمۡ ۚ وَ اِيَّاىَ فَارۡهَبُوۡنِ ﴿۴۰﴾ وَ اٰمِنُوۡا بِمَاۤ
اَنۡزَلۡتُ مُصَدِّقًا لِّمَا مَعَكُمۡ وَ لَا تَكُوۡنُوۡۤا اَوَّلَ كَافِرٍۢ بِهٖ ۪ وَ لَا تَشۡتَرُوۡا بِاٰيٰتِىۡ ثَمَنًا قَلِيۡلًا ۫ وَّ اِيَّاىَ فَاتَّقُوۡنِ ﴿۴۱﴾ وَ لَا تَلۡبِسُوا الۡحَقَّ
بِالۡبَاطِلِ وَ تَكۡتُمُوا الۡحَقَّ وَ اَنۡتُمۡ تَعۡلَمُوۡنَ ﴿۴۲﴾ وَ اَقِيۡمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ ارۡكَعُوۡا مَعَ الرّٰكِعِيۡنَ ﴿۴۳﴾ اَتَاۡمُرُوۡنَ النَّاسَ
بِالۡبِرِّ وَ تَنۡسَوۡنَ اَنۡفُسَكُمۡ وَ اَنۡتُمۡ تَتۡلُوۡنَ الۡكِتٰبَ ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿۴۴﴾ وَ اسۡتَعِيۡنُوۡا بِالصَّبۡرِ وَ الصَّلٰوةِ ؕ وَ اِنَّهَا لَكَبِيۡرَةٌ اِلَّا عَلَى
الۡخٰشِعِيۡنَ ﴿۴۵﴾ الَّذِيۡنَ يَظُنُّوۡنَ اَنَّهُمۡ مُّلٰقُوۡا رَبِّهِمۡ وَ اَنَّهُمۡ اِلَيۡهِ رٰجِعُوۡنَ ﴿۴۶﴾ يٰبَنِيۡۤ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِىَ الَّتِىۡۤ اَنۡعَمۡتُ
عَلَيۡكُمۡ وَ اَنِّىۡ فَضَّلۡتُكُمۡ عَلَى الۡعٰلَمِيۡنَ ﴿۴۷﴾ وَ اتَّقُوۡا يَوۡمًا لَّا تَجۡزِىۡ نَفۡسٌ عَنۡ نَّفۡسٍ شَيۡـًٔا وَّ لَا يُقۡبَلُ مِنۡهَا شَفَاعَةٌ وَّ لَا يُؤۡخَذُ
مِنۡهَا عَدۡلٌ وَّ لَا هُمۡ يُنۡصَرُوۡنَ ﴿۴۸﴾ وَ اِذۡ نَجَّيۡنٰكُمۡ مِّنۡ اٰلِ فِرۡعَوۡنَ يَسُوۡمُوۡنَكُمۡ سُوۡٓءَ الۡعَذَابِ يُذَبِّحُوۡنَ اَبۡنَآءَكُمۡ وَ
يَسۡتَحۡيُوۡنَ نِسَآءَكُمۡ ؕ وَ فِىۡ ذٰلِكُمۡ بَلَآءٌ مِّنۡ رَّبِّكُمۡ عَظِيۡمٌ ﴿۴۹﴾ وَ اِذۡ فَرَقۡنَا بِكُمُ الۡبَحۡرَ فَاَنۡجَيۡنٰكُمۡ وَ اَغۡرَقۡنَاۤ اٰلَ فِرۡعَوۡنَ وَ
اَنۡتُمۡ تَنۡظُرُوۡنَ ﴿۵۰﴾

Translation:

(40) O Children of Israel, remember My favour with which I favoured you, fulfil My covenant and I shall fulfil your covenant, and fear Me alone. (41) And believe in what I have sent down, confirming what is with you, and do not be the first to disbelieve in it, and do not barter My signs for a small price, and fear Me alone. (42) And do not confound the truth with falsehood, nor hide the truth deliberately while you know it. (43) And establish prayer, and give Zakat, and bow down with those who bow down. (44) Do you enjoin mankind to piety and forget yourselves while you read the Book, do you not understand? (45) And seek help through patience and prayer, and indeed it is difficult except for those who are humble. (46) Those who bear in mind that they will surely meet their Lord, and that to Him they will surely return. (47) O Children of Israel, remember My favour with which I favoured you, and that I preferred you above all the worlds. (48) And fear a Day when no soul shall avail another soul at all, nor shall intercession be accepted from it, nor shall atonement be received from it, nor shall they be helped. (49) And remember when We delivered you from the people of Pharaoh, imposing upon you severe torment, slaughtering your sons and sparing your women, and in that was a mighty trial from your Lord. (50) And remember when We split the sea for you, saved you, and drowned the people of Pharaoh while you were looking on.

Explanation: Verses 40-50

Verse Number (40)

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

Translation: O Children of Israel (Bani Israel), remember My favour with which I favoured you, fulfil My covenant and I shall fulfil your covenant, and fear Me alone.

Explanation

Bani Israel

The term 'Bani Israel' appears in the verse above, referring to the Jews. 'Israel' is actually the title of Ya'qub (AS). This is a Hebrew word meaning 'righteous servant of Allah' or 'Abdullah' in Arabic, that is, 'servant of Allah.'

Ya'qub (AS) had twelve sons whose descendants were divided into twelve tribes, and all of them came to be known as Bani Israel.

Descendants of Ibrahim (AS)

One of Ibrahim's (AS) wives was named Sarah (AS), who was his uncle's daughter, and the other wife was named Hajrah (AS). Ishaq (AS) was born to Sarah (AS), and Ismail (AS) was born to Hajrah (AS).

Ishaq's (AS) son was Ya'qub (AS), who was called 'Israel', and his descendants came to be known as 'Bani Israel.' Among his twelve sons was Yusuf (AS), who later went to Egypt and settled there.

Thus, the offspring of the twelve brothers divided into twelve large tribes, whose number reached into the lakhs. Their original homeland was 'Canaan' (Palestine).

The descendants of Ismail (AS) remained settled in Makkah, while the descendants of Ishaq (AS) first settled in Canaan and then moved to Egypt. However, after the government of their people ended following the time of Yusuf (AS), and since they were not the original inhabitants of Egypt, the Egyptian people (Copts) began inflicting oppression upon them.

It reached the point where their boys were killed and their girls enslaved, and they became helpless.

Musa (AS) and Firaun (Pharaoh)

In such circumstances, Musa (AS) was born among Bani Israel. The king at that time, Firaun, was a fierce opponent of Musa (AS). Musa (AS) called him to the Oneness of Allah and demanded the liberation of Bani Israel, but Firaun neither accepted guidance nor agreed to release Bani Israel.

Exodus of Bani Israel from Egypt

Finally, by Allah's command, Bani Israel left Egypt overnight and reached the seashore. When Firaun received the news, he pursued them with his army. Musa (AS) struck the sea with his staff, and it split, forming dry paths through it.

Bani Israel crossed through these paths. Firaun rushed after them with his army, but when he reached the middle of the sea, Allah caused the water to close in, and he drowned along with his army. Allah preserved his corpse as a lesson, which is still present in Egypt's museum today, so that deniers can see the outcome.

Forty Years in the Wilderness of Teeh

After being saved, Bani Israel wanted to return to their homeland. Their forefathers had once reached there in a few days riding on camels, but these people wandered in the wilderness of Teeh for forty years. They would depart from a place in the morning and find themselves back there in the evening.

During this period, these people repeatedly caused distress to Musa (AS). When Musa (AS) went to Mount Toor to receive revelation, in his absence, these people made a calf and began worshipping it. Upon Musa's (AS) return, they even made the condition that they would not believe until they saw Allah with their own eyes.

Allah sent down for them the blessings of manna and salwa, but they showed ingratitude and said that they could not remain patient with one

kind of food. They demanded vegetables, onions, cucumbers, and garlic. They also refused to accept the Taurat (Torah).

Upon this, Allah suspended Mount Toor over them like a canopy so they could see the consequence of their disobedience. All this happened in the wilderness of Tih, and during this time Musa (AS) passed away.

After him, during the era of Yusha bin Noon (AS), Bani Israel achieved victory and entered Baitul Maqdis. The command was to step into the city with humility while seeking forgiveness, but they violated this instruction as well.

Among these very Bani Israel were sent great Prophets and kings like Dawood (AS) and Sulaiman (AS). These same people became known by the name 'Jews.'

History of Jews in Madinah

Historians write that when Bukht Nasr (the famous king) demolished Baitul Maqdis and exiled its inhabitants, and also imprisoned a large group of Bani Israel (Jews), a group among them turned towards Hijaz.

Some of them settled in Wadi al-Qura, and some came and settled in Madinah, where settlements of Banu Jurham and *Amaliqah* (Amalekites) already existed. They planted date orchards and engaged in agriculture. The Jews formed alliances with them, then gradually increased in number and influence, while Banu Jurhum and the Amalekites weakened. Eventually, the Jews expelled them from Madinah and took control of their buildings and farmlands. ***(Fath ul-Bari)***

Some historians have also stated that Jewish scholars would read the attributes of Muhammad (Sallallahu ‘Alaihi Wasallam) in the Torah, in which it was also recorded that this Prophet would migrate to a city that would be the cradle of dates and would be situated between two stony lands.

Based on this very prophecy, they came from Syria and took residence in Madinah so they could believe in that Prophet and follow him. ***(Mu'jam ul-Buldan)***

At that time, two large tribes, Aus and Khazraj, were settled in

Madinah. When the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) came to Madinah, three major Jewish tribes were also residing there: Banu Nazeer, Banu Quraiza, and Banu Qainuqa.

Jews, Aus and Khazraj

Aus and Khazraj were idol worshippers, and ongoing fights also continued between them. They also had clashes with the Jews. Since the Jews were considered People of the Book and people of knowledge, they would threaten Aus and Khazraj and say that when the final Prophet arrives, they will join with him and wipe them out completely.

Acceptance of Islam by Aus and Khazraj

During the occasion of Hajj, when the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) first invited some people from Aus and Khazraj to Islam, they began saying among themselves, "This seems to be the very Prophet whose good news the Jews used to give and with reference to whom they used to frighten us that when he comes, we will destroy you."

They thought that the Jews might not take precedence over them. Therefore, they accepted Islam and returned to Madinah and began propagating Islam, as a result of which Islam spread rapidly in both tribes.

The following year, during Hajj, twelve people from these very tribes met with the Noble Prophet (Sallallahu ‘Alaihi Wasallam), pledged allegiance, and gave an invitation to come to Madinah.

Rejection by the Jews

When the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) came to Madinah, the Jews, despite knowing that he was the very Prophet whose prophecy existed in their books, did not believe. Yes, fortunate ones like Abdullah bin Salam (RA) accepted Islam, but the majority adopted the path of stubbornness and obstinacy and rejected.

Allah addressed them, saying, "O Children of Israel! Remember those favours of Mine which I bestowed upon you, and fulfil My covenant, and I too will fulfil the promise made to you. And fear only Me."

Reality of the Covenant

This covenant actually has two aspects. First, the covenant taken in the realm of souls that they would acknowledge only Allah as Lord and deity and would not associate anyone as a partner with Him.

Second, the covenant was that they would completely follow and act upon the commands revealed from Allah.

وَ لَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْۤ اِسْرَآءِيْلَ ۚ وَ بَعَثْنَا مِنْهُمُ اثْنَیْ عَشَرَ نَقِيْبًا ؕ وَ قَالَ اللّٰهُ اِنِّیْ مَعَكُمْ ؕ لَىِٕنْ اَقَمْتُمُ الصَّلٰوةَ وَ اٰتَيْتُمُ الزَّكٰوةَ وَ اٰمَنْتُمْ بِرُسُلِیْ وَ عَزَّرْتُمُوْهُمْ وَ اَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَ لَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ

Translation: And Allah took a covenant from the Children of Israel, and We appointed from among them twelve leaders. Then Allah said, I am with you. If you establish prayer and give Zakah and believe in My Messengers and support them and lend to Allah a goodly loan, I will surely remove your misdeeds from you and will surely admit you into gardens beneath which rivers flow. ***(Surah Al-Ma'idah: 12)***

Verse Number (41)

وَ اٰمِنُوْا بِمَاۤ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَ لَا تَكُوْنُوْۤا اَوَّلَ كَافِرٍۭ بِهٖ ۪ وَ لَا تَشْتَرُوْا بِاٰيٰتِیْ ثَمَنًا قَلِيْلًا ۫ وَّ اِيَّایَ فَاتَّقُوْنِ ﴿۴۱﴾

Translation: And believe in what I have sent down, confirming what is with you, and do not be the first to disbelieve in it, and do not barter My signs for a small price, and fear Me alone.

Explanation

Faith in the Qur’an

Allah addresses the Jews, saying to believe in this Book, the Noble Qur’an, which He revealed to Muhammad (Sallallahu ‘Alaihi Wasallam). The first basis for believing in it is that it is a Book revealed from Allah.

Just as you believed in the Torah that it is the Word of Allah, similarly, this too is the revealed Word of Allah. Therefore, believing in it is obligatory upon you. Moreover, the Qur’an confirms the Book that was revealed to Musa (AS), that is, the Torah, and since the coming of the final Prophet is also mentioned in the Torah, you should be the first to believe.

This verse also states that you should not be among the first to reject. Although the polytheists of Makkah had already rejected, their rejection was based on ignorance and lack of knowledge.

After migration to Madinah, Surah Al-Baqarah is the first Surah that was revealed. Here, the first encounter was with the People of the Book, and among them, the first were the Jews who were settled in Madinah and Khaibar, while the second group resided in Syria and Yemen.

Since the Jews were considered people of knowledge and were from the descendants of the Prophets, if they rejected the prophethood of Muhammad (Sallallahu ‘Alaihi Wasallam) and the Qur’an, the Christians would also persist in rejection following them.

For this very reason, it was said, "O Jews! Do not be the first deniers among the People of the Book, otherwise the burden of the rejection of all People of the Book coming until the Day of Judgement will also be written upon your heads."

Habit of the Jews

In the subsequent verses, the habit of the Jews is described, that they altered the revealed scriptures according to desire and interest. They reduced some parts and added others. At times, they changed words, and at times, they distorted meanings.

Along with this was also the reality that not even one scholar among them was a proper memoriser of the entire book. In that era, there was no strong library or repository of books where divinely revealed books could be preserved.

Therefore, whatever copy each scholar possessed was considered authoritative, and thus it was easy for them to make alterations in proof of their claims. Hence, Allah warned, "Do not change My verses and do not conceal the truth in order to gain worldly benefit. Fear Allah as He deserves to be feared."

Here, "do not sell for a small price" does not mean that if you get a higher price, you should make the deal. Rather, its true meaning is that no worldly interest should ever be given preference over the command of Allah and His Book. This command is not limited to the Jews of that time.

It applies to all God-fearing and righteous people until the Day of Judgement. ***(Fath ul-Bari)***

Verse Number (42)

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

Translation: And do not confound the truth with falsehood, nor hide the truth deliberately while you know it.

Explanation

Alteration by Jewish Scholars

This Ayah makes clear the conduct of the Jewish scholars, who had distorted the Torah. Whatever truths still remained in it were mixed with falsehood. When someone questioned them, they would fabricate answers according to personal desire. When they wished to please a questioner or expected a bribe, they would present interpretations that suited that person.

Moreover, the clear signs of the coming of Muhammad (Sallallahu ‘Alaihi Wasallam) that were recorded in the Torah, they would deliberately conceal so that their reality would not become apparent. For this reason, the command was given: do not mix truth with falsehood.

You know very well that this action is completely false, yet you adopt it, and you also know how terrible its outcome is, yet you do not desist from such acts.

Verse Number (43)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

Translation: And establish prayer, and give Zakat, and bow down with those who bow down.

Explanation

Salah and Zakah

In this verse, Allah has commanded establishing Salah (prayer) and

giving Zakah. Prayer is physical worship, while Zakah is financial worship. The Noble Qur'an has mentioned these two together repeatedly.

This command is for everyone, but the Jews were specifically addressed because the disease of 'greed for power and wealth' was common among them. Both prayer and Zakah are cures for this illness.

Moreover, Rukoo was not included in the prayer of the Jews. Therefore, they were told to now pray the prayer that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) taught.

Some scholars have used this verse to argue for the obligation of congregational prayer. And those who do not consider the congregation obligatory also agree on its superiority and importance. Thus, this verse highlights the virtue of congregational prayer and its religious status.

Sajdah (Prostration) and Rukoo

The Noble Qur'an states: وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ۔

The literal meaning of Rukoo is to bow, and sometimes prostration is also called Rukoo. However, here the word Rukoo means that since the Jews prayed without Rukoo, Muslims were commanded to pray with Rukoo and to perform prayer in congregation.

This verse apparently indicates the obligation of the congregation. According to Imam Ahmad (rh), congregation is Farz (Obligatory), while according to other Fuqaha (jurists), it is Wajib (Mandatory) or a confirmed Sunnah.

Abu Huraira (RA) narrates that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said, "By Him in Whose Hand my soul is I was about to order for collecting firewood (fuel) and then order Someone to pronounce the Azan for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer." ***(Bukhari: 644)***

Similarly, Abdullah bin Mas'ud (RA) says, "I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known, or a sick man, but if a sick man could walk between two persons (i.e. with the help of two persons with one on each side), he would

come to prayer. And (further) said: The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) taught us the paths of right guidance, among which is prayer in the mosque in which the Azan is called." ***(Muslim: H# 654)***

Prophecy of the Messenger of Allah ﷺ

In this verse are meant those attributes of the Noble Prophet (Sallallahu ‘Alaihi Wasallam) that were recorded in the Taurat (Torah) and Injeel (Gospel), as is written in them: "O Prophet! We have sent you as a witness (for Allah's True religion), and a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers), and a guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you *Al-Mutawakkil* (who depends upon Allah). You are neither discourteous, harsh, nor a noisemaker in the markets. And you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the Prophet) die till he makes straight the crooked people by making them say: 'La ilaha illallah'. With which will be opened blind eyes and deaf ears and enveloped hearts." ***(Bukhari: 2125)***

Verse Number (44)

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

Translation: Do you enjoin mankind to piety and forget yourselves while you read the Book, do you not understand?

Explanation

Advice of the Jewish Scholars of Madinah

Some Jewish scholars of Madinah and its surroundings had believed in the Messenger (Sallallahu ‘Alaihi Wasallam) and accepted Islam. When they engaged in religious discussions with their fellow Jewish scholars, those scholars would secretly tell them this: "Surely this is a true Prophet, do not abandon Islam and remain steadfast in obeying Muhammad (Sallallahu ‘Alaihi Wasallam). We do not openly declare Islam for certain reasons."

In this way, the Jewish scholars were convinced in their hearts of the truth of Islam and would advise others to remain steadfast upon it, but they themselves did not have the courage to believe. Allah the Almighty

addressed this behaviour in the Qur'an: "Do you invite people to righteousness (to believe) and do not take care of yourselves? While you read the Torah, do you not understand even this much?" (Here, righteousness means believing in the Messenger (Sallallahu 'Alaihi Wasallam) and accepting Islam).

Punishment for Evil Deeds

Usama (RA) narrated, saying, I heard Allah's Apostle (Sallallahu 'Alaihi Wasallam) saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go around and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good, but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.' ***(Bukhari: H# 7098)***

The noteworthy point here is that Allah the Almighty did not rebuke them for inviting others to righteousness, but rather reprimanded them for not acting upon it themselves. This clarifies the reality that inviting to righteousness is itself a good deed, in fact, an obligatory matter, but along with this, the preacher should also practise it themselves. However, this does not mean that a person who falls short in practice should not advise others.

Advice by the Non-Practising Person

This verse is not at all proof that a non-practising person has no right to advise. Practising is one separate obligation, and inviting to righteousness is another responsibility. If someone fulfils both aspects, that is excellent, meaning they are both a practitioner and a caller to others. But if someone is only a practitioner but does not invite, or invites but falls short in practice, the two cannot be considered equal. Still, they will receive rewards for their good deeds and will bear the consequences for their shortcomings.

For example, a person who prays and also keeps a beard is practising at a higher level. If another person prays but does not keep a beard, it will not be said that prayer should also be abandoned because of that shortcoming. Likewise, it cannot be said that such a person should not encourage others to keep a beard.

Piety Is Not a Condition for Advising

Imam Malik (rh) narrated the statement of Saeed bin Jubair (rh): "If a person decides that until they abandon all sins, they will not advise anyone, then the result will be that no preacher will remain in the world, because except for the Prophets, no one is completely free from sins."

Hasan Basri (rh) says: "Satan's greatest wish is that people abandon the duty of preaching by falling into the delusion that first become perfect yourself, then advise others." Therefore, the purpose of the verse is not to stop a person who lacks action from giving advice. Rather, it is to emphasise that the one who advises should also strive to act upon their words, because lack of action reduces the impact of advice. True excellence lies in harmony between words and actions.

Verse Numbers (45-46)

وَ اسْتَعِيْنُوْا بِالصَّبْرِ وَ الصَّلٰوةِ ؕ وَ اِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ۙ﴿۴۵﴾ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَ اَنَّهُمْ اِلَيْهِ رٰجِعُوْنَ ﴿۴۶﴾

Translation: And seek help through patience and prayer, and indeed it is difficult except for those who are humble. Those who bear in mind that they will surely meet their Lord, and that to Him they will surely return.

Explanation

In these verses, the Jews have been clearly told that they should accept Islam, because they know well that Muhammad (Sallallahu ‘Alaihi Wasallam) is the true Messenger of Allah. But the love of wealth and honour has veiled their hearts. They feared that if they believed, their offerings and gifts would be taken away, and the honour and position they held among their people would come to an end. For this reason, Allah the Almighty prescribed the cure for their ailment: seek help through patience and prayer, meaning believe and make patience and prayer an essential part of your life.

Patience reduces the love of wealth, and prayer removes the love of status and position from the heart. Patience and prayer are the greatest support and strongest weapons for a believer to endure the calamities of the world. When a calamity strikes, the servant seeks help from Allah

through prayer. If the calamity is removed, they thank Allah. If it is not removed, they remain steadfast through patience and in return receive a reward from Allah.

Huzaifa (RA) reported that during the Battle of the Trench, he returned to Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) and found him covered in a cloak, deeply engaged in prayer. It was the practice of Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) to seek refuge in prayer whenever a difficult situation arose.

Similarly, Ali (RA) narrated that on the night of the Battle of Badr, he observed everyone resting while Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) remained in continuous prayer and supplication. He continued his humble prayer before Allah until the break of dawn. ***(Ibn Kathir)***

Verse Number (47)

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

Translation: O Children of Israel (Bani Israel), remember My favour with which I favoured you, and that I preferred you above all the worlds.

Explanation

Favours upon Bani Israel

From here onwards, Bani Israel are being reminded of the great favours that were bestowed upon them. The greatest favour among these was that they were given excellence over all the nations of the world. This means that before the Ummah of Muhammad (Sallallahu ‘Alaihi Wasallam), Bani Israel held the status of the most superior Ummah. But when they broke Allah's commandments and disobeyed Him, this honour was taken away from them, and the Ummah of Muhammad (Sallallahu ‘Alaihi Wasallam) was given the title of "the best Ummah" and granted the highest position in the world.

This reality has also been clarified in these verses that the favours and excellence of Allah the Almighty are not the inheritance of any particular race or nation, but rather they are connected with faith and righteous deeds. The nation that remains firm upon faith and righteous

deeds will receive Allah's favour, and the one that turns away from this path will have this honour taken away.

Verse Number (48)

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

Translation: And fear a Day when no soul shall avail another soul at all, nor shall intercession be accepted from it, nor shall atonement be received from it, nor shall they be helped.

Explanation

No One Will Be Able to Help Anyone

In this verse, Bani Israel are being warned about the Day of Judgement. On that Day, no one will come to help another, no intercession will be accepted, no release will be gained through ransom, and no helper will be present.

The Children of Israel held the belief that since they were beloved and chosen by Allah, and descendants of the prophets, they would not be punished. They assumed that their Prophets would save them from Allah's punishment. Allah made it clear that on the Day of Resurrection, the disobedient will find no support.

Many Muslims today are also afflicted by this same delusion. They think that the intercession of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) will save them in every case; therefore, they continue committing bad deeds. Whereas the reality is that the intercession of the Noble Prophet (Sallallahu 'Alaihi Wasallam) will certainly happen and Allah the Almighty will also accept it, but this intercession will not be for those who commit shirk. ahadith clearly state that those who commit shirk will be deprived of this honour.

This verse actually negates intercession for disbelievers. As Allah the Almighty said: فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ, (The intercession of intercessors will not benefit them at all). ***(Surah Al-Muddassir: 48)***

Similarly, it was also said,فَمَا لَنَا مِنْ شَافِعِيْنَ (Today, there is no intercessor for us).

However, the intercession of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) is established for the believers. This is the belief of Ahlus-Sunnah wal-Jama'ah. This same reality becomes clear from the Qur’an and Sunnah that the Noble Prophet (Sallallahu ‘Alaihi Wasallam) will intercede for the people of faith, and Allah the Almighty will accept their intercession.

It is also correct that some sinful believers will be given punishment in Hell, but later they will be taken out through the intercession of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). Now the question is this: can this severe and unbearable punishment of Hell be risked merely on the hope that intercession will ultimately save us? Is it wise for a person to remain drowned in sins relying on intercession?

Verse Number (49)

وَاِذۡ نَجَّيۡنٰكُمۡ مِّنۡ اٰلِ فِرۡعَوۡنَ يَسُوۡمُوۡنَكُمۡ سُوۡٓءَ الۡعَذَابِ يُذَبِّحُوۡنَ اَبۡنَآءَكُمۡ وَيَسۡتَحۡيُوۡنَ نِسَآءَكُمۡ ؕ وَفِىۡ ذٰلِكُمۡ بَلَآءٌ مِّنۡ رَّبِّكُمۡ عَظِيۡمٌ ۝۴۹

Translation: And remember when We delivered you from the people of Pharaoh (Firaun), imposing upon you severe torment, slaughtering your sons and sparing your women, and in that was a mighty trial from your Lord.

Explanation

Favours of Allah the Almighty upon Bani Israel

In this verse, Allah the Almighty has described in detail His favours upon Bani Israel. Although the address is to the Jews of Madinah, what is meant by this is their forefathers. And by "people of Firaun" is meant Firaun and his followers. According to historians, the name of this Firaun was *Merneptah*.

When Yusuf (AS) called his parents, brothers and other relatives from Canaan to Egypt, lands were allocated for them by the order of the King of Egypt. There, their lineage was greatly blessed, and through an abundance of offspring, they continued to increase in number. After the passing of Yusuf (AS) and Azeez (AS), although their honour and glory diminished, their population kept spreading, to the extent that in four hundred years their number reached into the lakhs.

Title of 'Firaun' and His Oppression

The title of the kings of Egypt used to be ‘Firaun’. Merneptah saw a dream that such a child would be born among Bani Israel who would become the cause of the decline of his kingdom. From the terror of the dream, he issued a brutal command that every newborn boy of Bani Israel should be killed, and the girls should be made into slaves.

Along with this, various kinds of cruelties were inflicted upon the Israelites. Men were made to do hard labour, heavy taxes were collected, and women were forced to sew clothes. In other words, these migrant Bani Israel living in the land of Egypt were crushed under a mill of oppression and humiliation.

Deliverance and Trial

This severe trial is being indicated in this verse, that Allah the Almighty granted Bani Israel rescue from these oppressions through Musa (AS). It is stated at the end that this was a great trial. This also clarifies that the tests from Allah come in different forms, sometimes through ease and sometimes through hardship.

Verse Number (50)

وَاِذۡ فَرَقۡنَا بِكُمُ الۡبَحۡرَ فَاَنۡجَيۡنٰكُمۡ وَاَغۡرَقۡنَاۤ اٰلَ فِرۡعَوۡنَ وَاَنۡتُمۡ تَنۡظُرُوۡنَ ۝۵۰

Translation: And remember when We split the sea for you, saved you, and drowned the people of Pharaoh while you were looking on.

Explanation

Bani Israel and Firaun

In this verse, the second favour upon Bani Israel is being reminded. O Jews of Madinah! Remember that favour when We parted the sea and made a path for you and saved you from drowning.

This incident occurred when Musa (AS) was born in a household of Bani Israel, but through Allah's wisdom, he was raised in the palace of Firaun itself. Then, on one occasion, upon the accidental killing of an Egyptian, he escaped from Firaun's clutches and reached Madyan. After a

long period, Allah the Almighty granted him prophethood, and he returned to Egypt. For years, he called Firaun towards Allah, but he remained persistent in his rebellion. Finally, Allah's command came that Musa (AS) should leave Egypt quietly, taking Bani Israel with him.

When they reached the seashore, Firaun's army was in a hunt behind them. At such a time, by Allah's command, Musa (AS) struck the sea with his staff, so the water divided into two parts and a dry path formed in the middle. Bani Israel crossed peacefully and reached the other shore. But when Firaun descended on the same path with his army, the water surrounded them from all sides, and they all drowned and perished. This scene was witnessed by Bani Israel with their own eyes.

Ashura's Fast

Ibn Abbas narrates that the Prophet (Sallallahu ‘Alaihi Wasallam) came to Madinah and saw the Jews fasting on the day of Ashura (10th Muharram). He asked them about that. They replied, This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Musa (AS) fasted this day. The Prophet (Sallallahu ‘Alaihi Wasallam) said, We have more claim over Musa (AS) than you. So, the Prophet (Sallallahu ‘Alaihi Wasallam) fasted on that day and ordered (the Muslims) to fast (on that day). ***(Bukhari: H# 2003)***



Verses: 51-60

وَ اِذْ وٰعَدْنَا مُوْسٰۤى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَ اَنْتُمْ ظٰلِمُوْنَ ﴿۵۱﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ
لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۵۲﴾ وَ اِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَ الْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۵۳﴾ وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ
اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْۤا اِلٰى بَارِئِكُمْ فَاقْتُلُوْۤا اَنْفُسَكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ
هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۵۴﴾ وَ اِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَ اَنْتُمْ تَنْظُرُوْنَ ﴿۵۵﴾ ثُمَّ
بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۵۶﴾ وَ ظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَ اَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَ السَّلْوٰى ؕ كُلُوْا مِنْ
طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَ مَا ظَلَمُوْنَا وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۵۷﴾ وَ اِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ
رَغَدًا وَّ ادْخُلُوا الْبَابَ سُجَّدًا وَّ قُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطٰيٰكُمْ ؕ وَ سَنَزِيْدُ الْمُحْسِنِيْنَ ﴿۵۸﴾ فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ
الَّذِيْ قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۵۹﴾ وَ اِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا
اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ كُلُوْا وَ اشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَ لَا
تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ﴿۶۰﴾

Translation:

(51) And when We appointed for Musa forty nights, then in his absence you took to worshipping the calf, and thus you were transgressors. (52) Then even after that We pardoned you, so that you might give thanks. (53) And recall when We gave Musa the Book and the criterion, so that you might be rightly guided. (54) And when Musa said to his people, O my people, you have wronged yourselves by choosing the calf for worship, so turn in repentance to your Creator and kill yourselves, that will be best for you in the sight of your Creator. Then He accepted your repentance. Surely He is the One who accepts repentance, the Most Merciful. (55) And when you said, O Musa, we will never believe you until we see Allah openly, then a thunderbolt seized you while you were looking on. (56) Then, We brought you back to life after your death, so that you might be grateful. (57) And We shaded you with clouds, and sent down upon you manna and quails, saying, eat of the good things We have provided you. They did not wrong Us; rather they wronged themselves. (58) And when We said, "Enter this town and eat from it freely as you wish, and enter the gate prostrating and say, forgiveness, We shall forgive your sins and shall give increase to the doers of good." (59) Then those who did wrong changed the word that had been given to them for another, so We sent down upon the wrongdoers a punishment from heaven because they used to transgress. (60) And when

Musa prayed for water for his people, We said, “Strike the rock with your staff." Then twelve springs gushed forth from it. Each group knew its own watering place. Eat and drink from the provision of Allah, and do not spread corruption on the earth.

Explanation: Verses 51-60

Verse Number (51)

وَاِذۡ وٰعَدۡنَا مُوۡسٰۤى اَرۡبَعِيۡنَ لَيۡلَةً ثُمَّ اتَّخَذۡتُمُ الۡعِجۡلَ مِنۡۢ بَعۡدِهٖ وَاَنۡتُمۡ ظٰلِمُوۡنَ ﴿۵۱﴾

Translation: (51) And when We appointed for Musa forty nights, then in his absence you took to worshipping the calf, and thus you were transgressors.

Explanation

Musa (AS) Going to Mount Tur

When Musa (AS) crossed the Red Sea and reached the Valley of Tih, from where they had to go to their homeland, Palestine, Allah the Almighty commanded him: "O Musa! Come to Mount Toor in Our presence and remain engaged in worship for one month so that you may be granted the Book of Taurat (Torah)." According to Allah the Almighty's command, Musa (AS) made a promise to his people of thirty nights and went to Mount Tur. Later, he received the command to stay for ten more nights. When a month passed, and Musa (AS) did not return, a rumour spread among Bani Israel that Musa (AS) had passed away.

Samiri's Calf

When Bani Israel were leaving Egypt, they asked for ornaments from the Copts (who were the original inhabitants of Egypt). A person called Samiri, who was a goldsmith by profession, collected these very ornaments. He melted these ornaments and made the idol of a calf, and put a special soil in its mouth. By Allah the Almighty's command, such an effect was produced in this soil that a sound like that of an ox began to come from this calf.

Since the people of Egypt worshipped cows, oxen and cats, Bani Israel had also been coloured in their influence. When they heard the sound of this

calf, they began to say: "This is our deity." And they began to bow before it.

Musa (AS) had left Haroon (AS) in charge of supervising Bani Israel. He explained strictly that "this calf is not a deity but open shirk, be patient and wait for Musa (AS)." But most people refused to accept his words, to the extent that they became ready to kill him. In this situation, Haroon (AS) fell silent, and except for a few individuals, all the rest began worshipping the calf.

End of the Calf

When Musa (AS) returned carrying the tablets of Taurat and saw this action of his people, he became furious. He also became upset with Haroon AS and said that he had been appointed as a deputy, so why had the people not been stopped? Haroon (AS) submitted: "I did stop them, but if I had been harsh, they would have killed me." Then Musa (AS) questioned Samiri: "Why did you commit this mischief?" He narrated the entire incident. Upon this, Musa (AS) cursed him and said: "Allah has decreed this punishment upon you that throughout your life, whoever you see, you will say: 'Do not touch me'." Consequently, he became afflicted with the disease of leprosy. Neither did anyone come near him, nor could he touch anyone. He died in this very condition. After this, Musa (AS) burnt this calf and threw its ashes into the sea.

Verse Number (52)

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٢﴾

Translation: Then even after that We pardoned you, so that you might give thanks.

Explanation

In these verses, they are being reminded that Allah the Almighty forgave this great crime so that they may turn towards Him in gratitude. This refers to the forgiveness granted after they had repented. The mention of their repentance appears in the following verse.

Verse Number (53)

وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿٥٣﴾

Translation: And recall when We gave Musa the Book and the criterion (Furqan), so that you might be rightly guided.

Explanation

This verse mentions the granting of the Taurat. Allah bestowed the Taurat upon Musa (AS) for their guidance. This was a great favour from Allah, and it is recalled so that, in accordance with the glad tidings contained within it, they may believe in Rasoolullah (Sallallahu ‘Alaihi Wasallam) and attain deliverance from misguidance by practising Islam.

Here, the word 'Book', according to some commentators, means the Taurat, whose prominent attribute is 'Furqan', meaning the book which establishes distinction between truth and falsehood. While some scholars have taken 'Book' to mean the Taurat and 'Furqan' to mean those miracles which Allah the Almighty granted to Musa (AS), so that through them the difference between disbelief and faith could become clear.

Verse Number (54)

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ؕ ذٰلِكُمْ
خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۵۴﴾

Translation: And when Musa said to his people, O my people, you have wronged yourselves by choosing the calf for worship, so turn in repentance to your Creator and kill yourselves, that will be best for you in the sight of your Creator. Then He accepted your repentance. Surely He is the One who accepts repentance, the Most Merciful.

Explanation

Repentance of Bani Israel

When Musa (AS) returned to his people carrying the Taurat, he saw that Bani Israel had become engaged in worshipping the calf. Seeing this, he became outraged and urged his people to repent from idol worship. According to the narration of commentators, the command came that those people who had not worshipped the calf should kill those people who had committed this act of shirk.

Upon this command to kill, when relatives and loved ones came face

to face with each other, their hands began to tremble, and they would hesitate. Then Allah the Almighty sent down dark clouds so that they could not recognise each other. Thus, this process continued from morning till evening. Then, as a result of the supplication of Musa (AS) and Haroon (AS), the clouds lifted, and the path of repentance opened. By that time, seventy thousand people had been killed. Those who were killed were forgiven by Allah's mercy, and those who remained, their repentance was accepted. ***(Baizawi, Ibn Kathir)***

This incident proves the truth that no matter how great a sin a person commits, the door of repentance is always open for them. The condition is that they return with sincerity, accept Islam from the heart, and believe in Tauheed and Risalah. Only then is their repentance accepted in the court of Allah.

Verse Number (55-56)

وَ اِذْ قُلْتُمْ یٰمُوْسٰی لَنْ نُّؤْمِنَ لَكَ حَتّٰی نَرَی اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَ اَنْتُمْ تَنْظُرُوْنَ۝۵۵ ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ۝۵۶

Translation: And when you said, O Musa, we will never believe you until we see Allah openly, then a thunderbolt seized you while you were looking on. Then, We brought you back to life after your death, so that you might be grateful.

Explanation

Demand of Bani Israel

Bani Israel said to Musa (AS), You are saying that this is the Book of Allah. What is the proof of it? We will only believe when Allah the Almighty Himself addresses us and says that this is My Book. Musa (AS) replied: "Come, those who want to come with me should fast and come with purity and cleanliness." Accordingly, Musa (AS) took seventy people with him. There, they found reassurance in hearing the Word of Allah, but they still began to say: "We will believe when we see Allah with our own eyes."

This was their audacity that suddenly heavenly lightning took their lives. Seeing this, a fear arose in the heart of Musa (AS) that the Children of Israel would accuse him of causing the death of his companions. Upon this, Musa (AS) prayed humbly, and Allah the Almighty, through His

mercy, granted them life again. This was another great favour of Allah upon them. ***(Ibn Kathir, Baizawi)***

This incident clearly proves that seeing Allah in this world is impossible. However, in the Hereafter, the believers and the truthful will be granted the honour of seeing their Lord.

Responses to Objections by Non-Muslims About This Verse

Objection: Did lightning strike Bani Israel, or did Allah bring them back to life? How is this possible?

Answer: The word Sa'iqah (صاعِقَه) in the Qur'an always comes in the meaning of 'severe or intense sound, thunderclap or becoming unconscious upon seeing a terrifying scene', not always 'burning and dying'. As Allah the Almighty's statement is: وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ ***(Al-A'raf: 143)*** **(Musa (AS) had become unconscious, then regained consciousness).**

Similarly, here too, the meaning is that Bani Israel had 'become unconscious from the severe sound and scene'. The word death in the Qur'an is not always 'physical death'. It is also used for 'sleep, fainting, or cessation of growth and development', such as: اَلَّذِيْ يَتَوَفّٰىكُمْ بِالَّيْلِ ***(Al-An'am: 60)*** **(He is Allah who gives you death (in sleep) at night).**

Therefore, the meaning of the verse is this: "You became unconscious from the terrifying sound, then We brought you back to life after your death (meaning fainting and loss of consciousness) so that you might become grateful." This is not real death and revival, but rather regaining consciousness after unconsciousness.

Rational Aspect: For Allah, giving death and restoring life is never difficult. However, here the word death refers to sleep or unconsciousness, which is observed daily. When a person faints, a state resembling temporary death occurs. Upon regaining consciousness, life feels renewed. Therefore, there is nothing irrational or unbelievable in this verse. Instead, it is something close to human experience and reason.

Scientific Aspect: Medical science also proves that, from some severe traumas and shocks, the human Nervous System shuts down and they go into a Coma or Unconscious State. In modern medical terms, this is

sometimes referred to as clinical death, where bodily or neurological functions pause, yet revival remains possible. Electric shock, loud explosions, or intense fear can cause loss of consciousness, followed by recovery. The Qur'anic description aligns with this reality.

Psychological Aspect: Bani Israel had shown stubbornness and obstinacy despite seeing Allah's sign. When Allah's natural sign appeared before them (loud sound or thunderclap), they went into severe fear and Trauma and collectively became unconscious. This was a Psychological Collapse. Then, when Allah restored their consciousness, they were compelled to understand this favour and become grateful. The Qur'an described this with the words 'death' and 'resurrection' to make the intensity of the incident clear.

The summary is that the words 'Sa'iqah' and 'death' in the Qur'an do not always mean real death, but also come in the meaning of unconsciousness, sleep or severe shock. This incident was actually of unconsciousness from a severe sound or scene, then Allah gave them consciousness again. Scientifically, revival after shock or electric impact is well established today. Psychologically, it served as a powerful lesson for the Children of Israel to recognise Allah's favours. Therefore, this verse does not describe anything irrational or unbelievable, but rather points to a natural and observable reality, expressed through the Qur'anic language of death and life.

Verse Number (57)

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۵۷﴾

Translation: And We shaded you with clouds, and sent down upon you 'Manna' and 'Salwa' (quails), saying, eat of the good things We have provided you. They did not wrong Us; rather, they wronged themselves.

Explanation

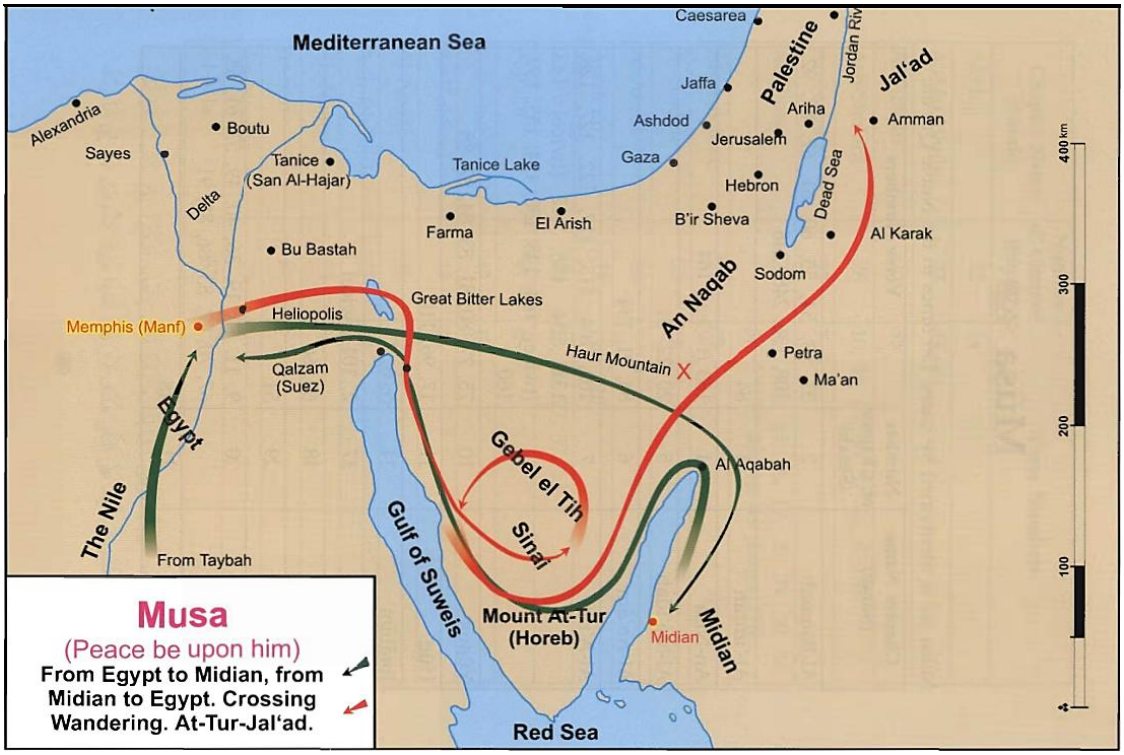
Bani Israel and Manna and Salwa in the Wilderness of 'Tih'

The incident of shade from clouds and 'manna and salwa' occurred

in the Valley of Teeh when Bani Israel set out with the intention of returning to their original homeland, the land of Shaam (Syria). During the time of Prophet Yusuf (AS), they settled in Egypt. During this period, a nation called the 'Amalekites' (Amaliqah) gained dominance in Shaam.

After the destruction of Firaun, when these people became free and settled, Allah commanded them to go to Shaam, fight against the Amalekites, and reclaim their land from their occupation. However, when they heard of the Amalekites' strength and power, they became frightened and refused to engage in Jihad. As a punishment for this disobedience, they were made to wander in one area for forty years and were unable to return home.

This area was not vast. It was a plain of roughly ten miles between Egypt and Syria. They would travel throughout the day, and when they halted in the evening, they would find themselves in the same place by morning. Thus, they spent forty years continuously in distress and confusion. For this reason, this place was called 'Wilderness of Tih', because 'Tih' itself means to get lost and fall into distress.



This plain was completely open and desolate. There was neither any building nor any tree to provide shade for rest. There was no arrangement for food and drink, nor was clothing available. However, Allah miraculously fulfilled their every need through the supplication of His Prophet, Musa (AS).

Manna and Salwa

According to commentators, 'manna' was a type of sweet gum obtained from trees, and 'quails' were birds similar to partridges that would come close to them and would not flee when caught. The Prophet (Sallallahu ‘Alaihi Wasallam) said, "The Kam'a (i.e. a kind of edible fungus) is like the Manna (in that it is obtained without effort), and its water is a cure for eye trouble. ***(Bukhari: H# 4478)***

Needs of Bani Israel

When Bani Israel complained about the intensity of the sun, Allah provided them with the shade of white clouds. For hunger, 'manna' and 'quails' were made available. A sweet gum-like substance would descend from trees, which they would collect, and birds similar to quails would come into their hands, which they would slaughter and eat.

When they became thirsty, Musa (AS) was commanded to strike a rock with his staff, from which twelve springs burst forth. When they complained about the darkness of night, Allah created light among them. When their clothes became dirty and old, Allah arranged things so that they would neither become dirty nor torn, and children's clothes would automatically grow larger along with their growing bodies. ***(Qurtubi)***

They had been commanded to use these blessings only as needed. Still, they violated that command and began hoarding meat and other goods. The result of this disobedience was that whatever they stored would rot. Thus, through their own rebelliousness, they brought harm upon themselves.

Responses to Objections by Non-Muslims About This Verse

Objection: It is said in the Qur’an that the Bani Israel were given shade

from clouds. What kind of great favour is this that is being repeatedly mentioned?

Answer: The answer to this from Islamic, rational, scientific, and psychological perspectives is as follows.

From an Islamic Perspective: The first answer is that the Bani Israel remained in the Sinai Desert for a long period, where the sun and heat were intense. The Qur'an states: وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ (We shaded you with clouds). This means that Allah, through His mercy, kept clouds over them so they could be protected from the sun's intensity and heat. This was a clear sign of Allah's power and a special act of mercy. That is why it is mentioned as a favour, so that gratitude may be shown for Allah's blessings.

From a Rational Perspective: If any nation wanders in an open desert, with scarcity of water and food, unbearable sun, and Allah provides naturally shading clouds for them, this is undoubtedly a great blessing. Reason itself accepts that in times of hardship, even a small form of relief becomes a major favour. Therefore, dismissing this as a minor blessing is contrary to reality.

From a Scientific Perspective: Climate science confirms that desert temperatures can exceed fifty degrees Celsius during the day. Direct exposure to the sun can quickly lead to heatstroke, dehydration, and death. Continuous cloud cover lowers temperature, eases breathing, and protects human life. Modern desert survival guidance also identifies shade as the most critical factor for survival. The Qur'anic description fully aligns with scientific reality.

From a Psychological Perspective: When a nation is exhausted from hunger, thirst, and heat, even a little shade becomes for them a source of mental peace and hope. This was psychological relief, through which the despair of the Bani Israel was broken, and they became ready to be grateful for Allah's blessing. The Qur'an described this as a 'favour' so that the Bani Israel would know that Allah was fulfilling not only their physical but also their psychological needs.

Summary: This was no ordinary matter that Bani Israel were wandering in severe heat, and when they were on the brink of death, Allah saved their

lives by providing the shade of clouds. In the desert, shade is the most valuable blessing, without which survival is not possible. This is why the Qur'an has called it a favour. This incident is a reminder of Allah's blessings according to Shari'ah, a basic necessity for life according to reason, a lifesaving reality in desert conditions according to science, and a source of comfort and hope according to psychology.

Verse Number (58)

وَ اِذۡ قُلۡنَا ادۡخُلُوۡا هٰذِهِ الۡقَرۡيَةَ فَكُلُوۡا مِنۡهَا حَيۡثُ شِئۡتُمۡ رَغَدًا وَّ ادۡخُلُوا الۡبَابَ سُجَّدًا وَّ قُوۡلُوۡا حِطَّةٌ نَّغۡفِرۡ لَكُمۡ خَطٰيٰكُمۡ ؕ
وَ سَنَزِيۡدُ الۡمُحۡسِنِيۡنَ ﴿۵۸﴾

Translation: And when We said, "Enter this town and eat from it freely as you wish, and enter the gate prostrating and say, forgiveness, We shall forgive your sins and shall give increase to the doers of good."

Explanation

Command to Enter the Town with Respect

Abu Hurairah (RA) narrates that the Prophet (Sallallahu 'Alaihi Wasallam) said, "It was said to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say: *Hittatun* (i.e. repentance), O Allah! Forgive our sins.' But they entered by dragging themselves on their buttocks, and they also altered the word حطة. **Instead, they said** حبة في شعرة, **meaning, in mockery, that it should be a grain inside a hair."** ***(Bukhari: H# 4479)***

Now the question arises, which town is mentioned in the Qur'an? According to some commentators, this refers to 'Baitul Maqdis' (Jerusalem), while others say it was a town called 'Ariha' (Jericho). However, according to the commentator Ibn Kathir, the first opinion is correct, because the Bani Israel were leaving Egypt and heading towards their original regions, and 'Ariha' did not lie in their path.

Ibn Kathir (rh) further writes that this incident is not from the time of Musa (AS) but from the time when Bani Israel wandered in the Valley of Teeh for forty years and then entered 'Baitul Maqdis' under the leadership of Yusha bin Noon (AS).

In fact, the land which Allah had written for them was inhabited by

a nation called the 'Amalekites' who were tall and extremely powerful people. When Musa (AS) told the Bani Israel to enter this Noble land, they showed cowardice. They replied, "There are very mighty people living there; we can never fight them. O Musa! You and your Lord go and fight; we are sitting right here."

Due to this very disobedience and insolence, the land of Baitul Maqdis was forbidden to them for forty years, and then that land was conquered for them under the leadership of Yusha (AS).

Verse Number (59)

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۵۹﴾

Translation: Then those who did wrong changed the word that had been given to them for another, so We sent down upon the wrongdoers a punishment from heaven because they used to transgress.

Explanation

Entry into Baitul Maqdis

When Bani Israel had the opportunity to enter 'Baitul Maqdis', Allah commanded them to step into this Noble land with gratitude and humility. It was a great blessing of Allah that He returned their lost territory to them, granted them victory, and delivered them from the long wandering and distress of the Valley of Tih.

As a gesture of gratitude for this blessing, practical guidance was given: they should enter the city bowing in humility and say ‘Hittah’ with their tongues, meaning "O Allah!" We are seekers of forgiveness for our sins.

Allah promised that if you do this, your sins will be forgiven and those who do good will be granted even more reward. However, the wrongdoers distorted this command. Instead of entering while bowing, they came into the city dragging themselves on their bottoms like children. Instead of saying ‘Hittah’, they entered saying ‘Habbatun fi Sha'irah’ in a mocking manner, changing the words. ***(Bukhari: H# 4479)***

This was clear insolence and insult to Allah's command, upon which

Allah sent down punishment upon them. According to commentators, this punishment came in the form of 'plague'. As mentioned in the hadith, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land to run away from it (i.e. plague)." ***(Bukhari: H# 3473)***

Verse Number (60)

وَ اِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ كُلُوْا وَ اشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَ لَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ۝۶۰

Translation: And when Musa prayed for water for his people, We said, “Strike the rock with your staff." Then twelve springs gushed forth from it. Each group knew its own watering place. Eat and drink from the provision of Allah, and do not spread corruption on the earth.

Explanation

Springs of Water from the Rock

This incident also occurred in the plain of Tih. When Bani Israel were troubled by severe thirst, they requested water from Musa (AS). Musa (AS) prayed to his Lord, so Allah revealed, "Strike your staff upon the rock, water will gush forth from it." Accordingly, Musa (AS) struck the rock with his staff as per Allah's command. Immediately, twelve springs bubbled up, and a separate spring began flowing for each tribe, so that all could obtain water according to their needs.



Verses: 61-71

وَ اِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَ قِثَّآئِهَا وَ فُوْمِهَا وَ
عَدَسِهَا وَ بَصَلِهَا ؕ قَالَ اَتَسْتَبْدِلُوْنَ الَّذِیْ هُوَ اَدْنٰى بِالَّذِیْ هُوَ خَیْرٌ ؕ اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ؕ وَ ضُرِبَتْ
عَلَیْهِمُ الذِّلَّةُ وَ الْمَسْكَنَةُ ۗ وَ بَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا یَكْفُرُوْنَ بِاٰیٰتِ اللّٰهِ وَ یَقْتُلُوْنَ النَّبِیّٖنَ بِغَیْرِ
الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا یَعْتَدُوْنَ ﴿۶۱﴾ اِنَّ الَّذِیْنَ اٰمَنُوْا وَ الَّذِیْنَ هَادُوْا وَ النَّصٰرٰى وَ الصّٰبِـِٕیْنَ مَنْ اٰمَنَ بِاللّٰهِ وَ
الْیَوْمِ الْاٰخِرِ وَ عَمِلَ صَالِحًا فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَیْهِمْ وَ لَا هُمْ یَحْزَنُوْنَ ﴿۶۲﴾ وَ اِذْ اَخَذْنَا مِیْثَاقَكُمْ وَ
رَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَاۤ اٰتَیْنٰكُمْ بِقُوَّةٍ وَّ اذْكُرُوْا مَا فِیْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۶۳﴾ ثُمَّ تَوَلَّیْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۚ فَلَوْ لَا
فَضْلُ اللّٰهِ عَلَیْكُمْ وَ رَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِیْنَ ﴿۶۴﴾ وَ لَقَدْ عَلِمْتُمُ الَّذِیْنَ اعْتَدَوْا مِنْكُمْ فِی السَّبْتِ فَقُلْنَا لَهُمْ
كُوْنُوْا قِرَدَةً خٰسِـِٕیْنَ ﴿۶۵﴾ فَجَعَلْنٰهَا نَكَالًا لِّمَا بَیْنَ یَدَیْهَا وَ مَا خَلْفَهَا وَ مَوْعِظَةً لِّلْمُتَّقِیْنَ ﴿۶۶﴾ وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖۤ اِنَّ اللّٰهَ
یَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْۤا اَتَتَّخِذُنَا هُزُوًا ؕ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِیْنَ ﴿۶۷﴾ قَالُوا ادْعُ لَنَا رَبَّكَ یُبَیِّنْ
لَّنَا مَا هِیَ ؕ قَالَ اِنَّهٗ یَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّ لَا بِكْرٌ ؕ عَوَانٌۢ بَیْنَ ذٰلِكَ ؕ فَافْعَلُوْا مَا تُؤْمَرُوْنَ ﴿۶۸﴾ قَالُوا ادْعُ لَنَا رَبَّكَ
یُبَیِّنْ لَّنَا مَا لَوْنُهَا ؕ قَالَ اِنَّهٗ یَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ لَّوْنُهَا تَسُرُّ النّٰظِرِیْنَ ﴿۶۹﴾ قَالُوا ادْعُ لَنَا رَبَّكَ یُبَیِّنْ لَّنَا مَا هِیَ ۙ
اِنَّ الْبَقَرَ تَشٰبَهَ عَلَیْنَا ؕ وَ اِنَّاۤ اِنْ شَآءَ اللّٰهُ لَمُهْتَدُوْنَ ﴿۷۰﴾ قَالَ اِنَّهٗ یَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِیْرُ الْاَرْضَ وَ لَا تَسْقِی
الْحَرْثَ ۚ مُسَلَّمَةٌ لَّا شِیَةَ فِیْهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوْهَا وَ مَا كَادُوْا یَفْعَلُوْنَ ﴿۷۱﴾

Translation:

(61). And [remember] when you said, "O Musa, we cannot bear the same meal. So call upon your Lord to bring forth for us from what the earth produces – its herbs, cucumbers, garlic, lentils, and onions." Moses said, "Would you exchange what is better for what is inferior? Go down to any town, and you will have what you have asked for." They were struck with humiliation and destitution, and incurred the wrath of Allah. That was because they used to reject the signs of Allah and kill the prophets unjustly. That was because they disobeyed and were transgressors. (62). Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. (63). And when We took your covenant, and We raised the Mount "Toor" above you (saying): "Hold firmly to what We have given you (The Book), and bring (ever) to remembrance, so that you may become God-fearing. (64). But then you turned away after that. If it

had not been for the Grace and Mercy of Allah upon you, you would have surely been among the losers. (65). And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." (66). Thus, We made it a deterrent for those around and after them, and a lesson for the God-fearing. (67). And when Musa said to his people, "Allah commands you to slaughter a cow". They said: 'Are you making a mockery of us? (Musa) said: 'He said, "I seek refuge with Allah that I be one of the ignorant.' (68). Allah from being so ignorant!" They said, "Call upon your Lord to make clear to us what (type of) cow it is." He said, "Allah says, 'It is a cow that is neither too old nor too young, but somewhere in between. So do as you are commanded!'" (69). They said, "Call upon your Lord to make clear to us its colour." He said, "Allah says, 'It is a yellow cow, bright in colour – pleasing to the onlookers.'" (70). They again said, "Call upon your Lord to make clear to us what it is. All cows look alike to us. If Allah wills, we will surely be guided." (71). He (Musa) said: "He says, 'It is a cow neither trained to plough the earth nor water the field; sound, without blemish.'" They said, "Now you have come with the truth." Then, they slaughtered her, although it did not appear they would do it.

Explanation: Verses 61-71

Verse Number (61)

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

Translation: And [remember] when you said, "O Musa, we cannot bear the same meal. So call upon your Lord to bring forth for us from what the earth produces – its herbs, cucumbers, garlic, lentils, and onions." Moses said, "Would you exchange what is better for what is inferior? Go down to any town, and you will have what you have asked for." They were struck with humiliation and destitution, and incurred the wrath of Allah. That was because they used to reject the signs of Allah and kill the prophets unjustly. That was because they disobeyed and were transgressors.

Explanation

Bani Israel's Demand for Onions and Garlic

In the plain of Tih, Bani Israel received a pure blessing, like 'manna' and 'salwa', for their morning and evening meals. Still, their hearts grew weary of it, and they began to remember the time spent in Egypt. Accordingly, they demanded from Musa (AS) that they be given food such as vegetables, cucumbers, garlic, onions, and lentils.

Musa (AS) rebuked them for this and said, "What kind of people are you that you leave superior and pure food and ask for inferior and common food? These things are available in every city. If this is what you want, then go to some town and get them. These things are not such that I should pray to Allah for you for them."

When Allah mentioned His blessings upon Bani Israel, He also described their ingratitude and evils alongside. They rejected the prophets, even killed them, committed disbelief, and descended into rebelliousness. As a result of these crimes, Allah imposed humiliation and dependence upon them forever. That is why, in every period of history and wherever they lived, other nations treated them with disgrace and contempt.

This is the reason that no nation in the world is more afflicted with humiliation, disgrace, and greed for wealth than the Jews. Despite being wealthy, sacrificing even their lives for money and having heart attacks over minor losses reflects the weakness of their hearts as well as deep-seated greed and avarice.

Verse Number (62)

اِنَّ الَّذِيۡنَ اٰمَنُوۡا وَ الَّذِيۡنَ هَادُوۡا وَ النَّصٰرٰى وَ الصّٰبِـئِيۡنَ مَنۡ اٰمَنَ بِاللّٰهِ وَ الۡيَوۡمِ الۡاٰخِرِ وَ عَمِلَ صَالِحًا فَلَهُمۡ اَجۡرُهُمۡ عِنۡدَ رَبِّهِمۡ ۚ وَ لَا خَوۡفٌ عَلَيۡهِمۡ وَ لَا هُمۡ يَحۡزَنُوۡنَ ﴿۶۲﴾

Translation: Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

Explanation

اِنَّ الَّذِيۡنَ اٰمَنُوۡا وَالَّذِيۡنَ هَادُوۡا **It is reported from Mujahid (rh) through Ibn Abi**

Najih (rh) in the chain of Ibn Abbas (RA), Hatim (RA), and Adi (RA), that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) asked Salman Farsi (RA) about the followers of the religion upon which he himself had previously been. When he mentioned their prayer and worship, this noble verse was revealed.

Wahidi (rh) has narrated that when Salman (RA) mentioned his companions to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), the Prophet (Sallallahu ‘Alaihi Wasallam) said, "They are all in Hellfire." Salman (RA) says that upon hearing this, darkness spread before my eyes. But then this verse was revealed, through which my heart became as peaceful as if a mountain had been lifted from upon me. Ibn Jarir (rh) and Ibn Abi Hatim (rh) have quoted Suddi as saying that this verse was actually revealed about these very companions of Salman Farsi (RA*). (Tafseer Ibn Abbas)*

From this verse, it became clear that since the mission of Muhammad (Sallallahu ‘Alaihi Wasallam), the path of success and salvation lies solely in the Shari’ah brought by him, whether a person is a Jew, a Christian, a Sabian, or belongs to any other community.

Meaning of Yahood (The Jews)

الَّذِيْنَ هَادُوْا refers to the Jews. The word هادوا (hadu) is originally from the verb form 'bab nasr': هَادَ يهُودُ هَوْدًا**, which means to return or to repent. The reason for this is that these people had repented from worshipping the calf, which is why they were called Jews. Their well-known name is Jews (Yahud). The entire nation is called (in Arabic) *Yahood,* and an individual is called *Yahoodi*. In English, they are called Jews.**

According to some commentators, this name is attributed to Yehuda, the eldest son of Prophet Ya’qub (AS). Another opinion is that this word is derived from 'tahawwud', which means to move. Since these people used to move their bodies when reciting the Taurat, they were called Jews.

In short, Yahood (Jews) is their religious name, while in the current era, their political name is Zionist.

An-Nasara (The Christians)

Prophet Isa (AS) was born in a village of Baitul Maqdis called Nasara. The Jews began calling his followers 'the heretical sect of Nasara',

and this very name became famous with them.

Allah bestowed His grace upon them that in the Qur'an He remembered them with the title of Nasara, meaning helpers of Allah. When Prophet Isa (AS) said, "Who are my helpers towards Allah?" His disciples replied, "We are the helpers of Allah" ***(Surah As-Saff).*** **Through this connection, their name became Nasara.**

One reason for the word Nasara is also that they settled in a town which was called Nasara.

The summary is that Nasara are those who follow the Prophet Isa (AS). This included both those who remained firm on the original faith and those who distorted the religion by declaring Prophet Isa (AS) to be the son of God and, along with him, began considering Maryam (Mary) as a deity as well. The Qur'an has used the word *Nasara* for them, not *'Isayi* (Christians), because polytheists cannot be attributed to Prophet Isa (AS).

Jabir bin Abdullah (RA) narrates that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said, "Isa, son of Maryam (AS), would then descend, and his (Muslims) commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah." ***(Muslim: H# 395)***

As-Sabieen (The Sabians)

At the time of the Qur'an's revelation, the Sabians were a sect about which different opinions are found. Mujahid (rh) says that these people were between Zoroastrianism, Judaism, and Christianity, and they had no independent religion. According to Hasan Basri (rh), they worshipped angels. Ibn Abi Zinad (rh) has narrated from his father that these were people who lived near Iraq, believed in all the prophets, fasted thirty days in the year, and prayed facing the direction of Yemen.

Abdur Rahman bin Zaid (rh) says that these people lived on an island near Mosul and their religion was based only on 'La ilaha illallah' (there is no god but Allah). Khalil (rh) stated that their religion was similar to that of the Christians and that their tribe was settled in regions around northern Abyssinia. They considered themselves to be upon the religion of Prophet Nuh (AS).

The opinion of Wahb bin Munabbih (rh) is that they were neither Jews nor Christians, neither Zoroastrians nor polytheists. They lived life according to natural disposition, but they had no regular and fixed religion. According to some scholars, these were people who had abandoned the faith of Jews and Christians and started worshipping angels.

Here, the Qur'an has clarified the reality that the door of repentance is open for Jews and non-Jews alike. No matter how severe the sins may be, such as those actions of the Jews through which Allah's wrath descended, but if they repent and believe in the Prophet (Sallallahu 'Alaihi Wasallam), then they will receive the same reward in this world and the Hereafter that other believers receive.

Along with this, the principle was also taught that among the previous nations, those who obeyed the Prophet of their time will be granted the best reward by Allah. And until the Day of Judgement, whoever follows the words of the Prophet (Sallallahu 'Alaihi Wasallam) will attain goodness forever, and any fear or anxiety will not afflict them.

Verse Numbers (63-66)

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ وَ رَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّ اذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۶۳﴾ ثُمَّ تَوَلَّيْتُمْ
مِّنْۢ بَعْدِ ذٰلِكَ ۚ فَلَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿۶۴﴾ وَ لَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي
السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـِٕيْنَ ﴿۶۵﴾ فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَ مَا خَلْفَهَا وَ مَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿۶۶﴾

Translation: And when We took your covenant, and We raised the Mount "Toor" above you (saying): "Hold firmly to what We have given you (The Book), and bring (ever) to remembrance, so that you may become God-fearing. But then you turned away after that. If it had not been for the Grace and Mercy of Allah upon you, you would have surely been among the losers. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." Thus, We made it a deterrent for those around and after them, and a lesson for the God-fearing.

Explanation

Covenant of the Bani Israel

When Musa (AS) brought the Taurat and the law was given to the

Bani Israel, a covenant was taken from them. On this occasion, Allah demonstrated His power by raising Mount Toor above their heads and said to hold this book firmly and remember its commands. Bani Israel made the covenant at that time, but later they broke it and violated their pledge. The punishment should have been that Allah's torment would descend upon them. Still, Allah, through His mercy, pardoned them and sent prophets for their reformation and guidance so that they might come to the straight path.

Hunting on the Sabbath

Here, mention is made of a town of the Jews which violated their covenant by resorting to trickery. Just as Friday has been declared a day of merit for Muslims, similarly, Saturday (the Sabbath) holds special sanctity for the Jews. They had been commanded not to hunt fish on this day. As a test for them, fish would appear in abundance on this very day. However, they resorted to deception. They would set their nets before the Sabbath so the fish would become trapped, and after the Sabbath had passed, they would collect them. They would comfort their hearts by saying that they had not hunted on the Sabbath, the fish had come and trapped themselves.

Allah sent severe punishment for this trickery of theirs and transformed their forms, turning them into monkeys. They would make sounds like monkeys, and tails had also appeared on them. When those who had tried to stop them came to them and said, "Did we not forbid you?", they would nod in acknowledgement but could not speak.

Transformation into Monkeys and Pigs

It is narrated from Ibn Abbas (RA) that those who violated the Sabbath were turned into monkeys and pigs. Among them, the young became monkeys, and the old became pigs. Furthermore, this transformed community did not live for more than three days. During those days, they neither ate nor drank, and eventually their lineage came to an end. The Sabbath had been declared a blessed day for the Jews, but they violated its sanctity. For further detail, see Surah Al-A'raf, verse 163.

Transformation in the Ummah of Muhammad ﷺ

The Ummah of Muhammad (Sallallahu 'Alaihi Wasallam) has

remained protected from the punishment of transformation so far. Still, its appearance will occur near the Day of Judgement, as mentioned in narrations on transformation found in Sunan Tirmizi, Book of Trials, and Sahih Bukhari. (Bukhari H# 5590)

The Jews adopted another deceptive practice. Fat had been declared unlawful for them. The Messenger of Allah (Sallallahu 'Alaihi Wasallam) said that they moulded that fat into an attractive form and sold it. ***(Bukhari: H# 2236)***

The hadith scholars write that its meaning is this, that they would melt the fat and mix other things in it, change its name and then sell it. Today, similar tricks are also prevalent in the Ummah of Muhammad (Sallallahu 'Alaihi Wasallam).

Excuse to Make Alcohol Lawful

In a hadith, the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: People will make alcohol lawful. The Companions (Sahaba) submitted: O Messenger of Allah! How will this happen when Allah the Almighty has declared it forbidden? He (Sallallahu 'Alaihi Wasallam) said: They will give alcohol another name and thus make it lawful. ***(Mishkat: H# 4473)***

Today, this is exactly the situation. Alcohol is consumed, but its name is changed. Interest is taken, but it is called profit. Deceptive methods are devised to avoid the obligation of Zakat. Interpretations are fabricated to declare shaving the beard permissible. All of this is an extremely dangerous path, equivalent to breaking covenants and making a mockery of religion.

Verse Numbers (67-71)

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖۤ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْۤا اَتَتَّخِذُنَا هُزُوًا ؕ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ
الْجٰهِلِيْنَ ﴿۶۷﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّ لَا بِكْرٌ ؕ عَوَانٌۢ بَيْنَ ذٰلِكَ ؕ فَافْعَلُوْا مَا
تُؤْمَرُوْنَ ﴿۶۸﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ لَّوْنُهَا تَسُرُّ النّٰظِرِيْنَ ﴿۶۹﴾ قَالُوا
ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۙ اِنَّ الْبَقَرَ تَشٰبَهَ عَلَيْنَا ؕ وَ اِنَّاۤ اِنْ شَآءَ اللّٰهُ لَمُهْتَدُوْنَ ﴿۷۰﴾ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ
تُثِيْرُ الْاَرْضَ وَ لَا تَسْقِى الْحَرْثَ ۚ مُسَلَّمَةٌ لَّا شِيَةَ فِيْهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوْهَا وَ مَا كَادُوْا يَفْعَلُوْنَ ﴿۷۱﴾

Translation: And when Musa said to his people, "Allah commands

you to slaughter a cow". They said: 'Are you making a mockery of us? (Musa) said: 'He said, "I seek refuge with Allah that I be one of the ignorant.' Allah from being so ignorant!" They said, "Call upon your Lord to make clear to us what (type of) cow it is." He said, "Allah says, 'It is a cow that is neither too old nor too young, but somewhere in between. So do as you are commanded!'" They said, "Call upon your Lord to make clear to us its colour." He said, "Allah says, 'It is a yellow cow, bright in colour – pleasing to the onlookers.'" They again said, "Call upon your Lord to make clear to us what it is. All cows look alike to us. If Allah wills, we will surely be guided." He (Musa) said: "He says, 'It is a cow neither trained to plough the earth nor water the field; sound, without blemish.'" They said, "Now you have come with the truth." Then, they slaughtered her, although it did not appear they would do it.

Explanation

Meaning of 'Baqarah' (بقرہ)

In these verses, the mention of slaughtering the 'baqarah' is made. In the Arabic language, baqarah applies to both cow and ox. Some commentators have translated it as ox, and they argue that at the end of the account, it is said that the baqarah should be such that it had not been used to plough the land or irrigate the fields. Since this work is usually done by an ox, most scholars hold that baqarah here refers to an ox.

On the other hand, some commentators have translated 'baqarah' as 'cow,' and since it is a generic noun, the translation 'cow' is also correct. Allama Qurtubi (rh) has clarified that baqarah is actually spoken for cow, which is the feminine of ثور (saur), meaning ox.

An Incident

How did this story come about? In this regard, an indication is found from the verse of the Qur'an and in Tafseer Ibn Kathir, it is narrated from Ibn Abbas (RA) that in the time of Musa (AS), there was an extremely wealthy old man who had no offspring. His nephews were poor and entitled to his inheritance after his death. But since his age was long and showed no sign of dying, Satan misled them to kill their uncle so that they could become heirs to his wealth.

Accordingly, they killed their own uncle and threw the body near another settlement. When morning came, they blamed the people of that settlement for this murder and became set on taking revenge. The people of the settlement began taking oaths that they had not committed the murder. In this way, this dispute was presented in the service of Musa (AS). He said by Allah's command that if one slaughters a cow and strikes a piece of its meat on the body of the murdered person, he will come alive and tell the name of the killer. ***(Fath ul-Bari)***

Initially, Bani Israel made fun of the words of Musa (AS) and said that it was impossible that the meat of a cow could revive the murdered person, and he would tell the name of the killer. Hearing this disrespectful answer, Musa (AS) was greatly displeased and said: I seek Allah's refuge from being among the ignorant. This is purely a matter of ignorance.

Then, when they became ready to slaughter the cow, instead of accepting the straightforward matter, they began asking various kinds of questions: What should its age be? What should its colour be? And other details. Because of their excessive questioning, strictness entered the command, and the matter became narrow for them. Finally, that cow was found with only one person, who demanded a heavy price in exchange for it. Bani Israel were compelled to buy that cow.

Further Narrations

It is narrated from Abdullah Ibn Abbas (RA) that Bani Israel promised to fill the skin of that cow with dinars and then slaughtered it. ***(Durr-e-Mansoor: 1/252-253)***

It is narrated from Abu Huraira (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do it as much as you can. ***(Bukhari: H# 7288)***

Conclusion

The lesson from this incident is that getting into minute details in religion and adopting unnecessary strictness and asking unjustified questions is forbidden. Making the simplicity and ease of Shari’ah difficult

is equivalent to creating obstacles for oneself.

Responses to Objections by Non-Muslims about this Verse:

Some people's objection is this: Allah commanded Bani Israel to slaughter a cow. What benefit was this to Allah? What is the meaning of slaughtering a cow?

Answer: If viewed from the Islamic and Shari'ah perspective, it becomes clear that Bani Israel were inclined towards cow-worship even after leaving Egypt (in Surah Ta-Ha, the worship of the calf is mentioned). Allah commanded them through Musa (AS) to slaughter the very cow which they considered sacred so that cow-worship would end from their hearts and they would understand that what they considered a deity was worthy of slaughter, not a deity. Along with this, there was a murder case in which the killer was hidden. Allah commanded that a part of this cow be placed on the body of the murdered person, then the murdered person would come alive and identify the killer. In this way, there were two pieces of wisdom in slaughtering the cow: (1) Ending cow-worship. (2) Establishing justice and fairness.

In this way, when Musa (AS) commanded to slaughter a cow, instead of accepting the straightforward command, they began making excuses: Which cow? What colour should it be? What should it be like? All this was obstinacy and delay. Otherwise, in Allah's sight, slaughtering any cow would have been sufficient. Consequently, their psychology became apparent from their questions that they were not those who would immediately act upon Allah's command, but were those who would argue. Finally, they had to slaughter the very cow which they had kept for respect. In this way, their cow worship broke, and their stubbornness also became exposed.

If viewed from a *rational perspective*, Allah the Almighty has neither benefit from the slaughter of a cow nor harm *(Surah Al-Hajj: 37)*. Rather, this command was for a trial and training for Bani Israel so that the veneration of the cow would leave their hearts and they would understand that reason and justice are subject to Allah's command, even if we do not immediately understand its wisdom. Just as a doctor gives the patient such medicine whose taste is bitter, but that very thing is the means of cure. For the patient, the question is not why the taste of the medicine is such, but rather

what benefit it provides. Similarly, the command to slaughter the cow was actually the cure for their disease of shirk.

From a *scientific perspective*, too, this incident was a miracle, meaning the murdered person came alive again and told the killer's name. This was a manifestation of Allah's power. From a scientific standpoint, it can be said that Allah, who gave life, can also temporarily give life back. In Medical Science, too, cases of Clinical Death and Revival exist, where a person is near death and comes alive again. The Qur'an has stated this incident as a sign so that people understand that Allah has the power to bring the dead alive, too.

If viewed from a *psychological perspective*, it would be said that repeatedly asking questions shows the stubborn and incorrigible mentality of Bani Israel. This is a psychological illness that when a person wants to flee from action, they waste time by asking question after question. Allah finally compelled them that the very cow which they venerated should be slaughtered by their hands, so that delusion would leave their hearts and divine obedience would prevail over them.

But Bani Israel were stubborn and obstinate. Upon the command to slaughter the cow, they kept delaying and asking questions repeatedly. From this, their hypocrisy, doubt and denial of truth became apparent. Then, when they had to do the very thing, it settled in their hearts that tricks and delay do not work before Allah's command. One psychological benefit of this was also that the illusion of reverence for the cow was removed from within them, and they learned to place trust only in Allah.

Summary: Allah had no benefit from the slaughter of the cow, but rather this command was for the elimination of shirk and cow worship. And it was for the miracle of identifying the killer. That is, it was for the teaching of Tauheed and a trial. The Qur'an clarifies repeatedly: Neither their meat reaches Allah nor blood, but your taqwa (intention and obedience) reaches. ***(Surah Al-Hajj: 37)***

This incident was, from the Shari'ah perspective, a lesson in Tauheed. From the rational perspective, a test and a means of reform. From the scientific perspective, a miracle and evidence of revival. And from the psychological perspective, a means of breaking stubbornness.

Thus, the command to slaughter the cow was not to benefit Allah, but to benefit the Children of Israel. Through it, their cow worship ended, the secret of the killer was revealed, and they came to know that real power lies not in the cow, but in the command of Allah.



Verses: 72-82

وَ اِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ؕ وَ اللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ﴿۷۲﴾ فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ؕ كَذٰلِكَ يُحْيِ اللّٰهُ الْمَوْتٰى ۙ وَ
يُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۷۳﴾ ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ؕ وَ اِنَّ مِنَ الْحِجَارَةِ لَمَا
يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ وَ اِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَ اِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ﴿۷۴﴾ اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَ قَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَ هُمْ
يَعْلَمُوْنَ ﴿۷۵﴾ وَ اِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْۤا اٰمَنَّا ۚۖ وَ اِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْۤا اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ
لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۷۶﴾ اَوَ لَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَ مَا يُعْلِنُوْنَ ﴿۷۷﴾ وَ مِنْهُمْ اُمِّيُّوْنَ لَا
يَعْلَمُوْنَ الْكِتٰبَ اِلَّاۤ اَمَانِيَّ وَ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿۷۸﴾ فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ۗ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ
اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَ وَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ﴿۷۹﴾ وَ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّاۤ اَيَّامًا
مَّعْدُوْدَةً ؕ قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗۤ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۸۰﴾ بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّ
اَحَاطَتْ بِهٖ خَطِيْٓـَٔتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۸۱﴾ وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ﴿۸۲﴾

Translation:

(72) And when you killed a man and disputed among yourselves concerning it, but Allah exposed what you were concealing. (73) Then We said, strike him with a part of it. Thus Allah brings the dead to life and shows you His signs, so that you may understand. (74) Then your hearts became hardened after that, like rocks or even harder. For indeed, among rocks are those from which rivers burst forth, and among them are those that split open and water flows from them, and among them are those that fall down out of fear of Allah. And Allah is not unaware of what you do. (75) Do you then hope that they would believe you, while a party of them used to hear the word of Allah and then distort it knowingly after they had understood it? (76) And when they meet those who believe, they say, we believe. But when they meet one another in private, they say, do you tell them what Allah has revealed to you so that they may argue with you before your Lord? Do you not then understand? (77) Do they not know that Allah knows what they conceal and what they reveal? (78) And among them are the unlettered who do not know the Book except through wishful thinking, and they do nothing but conjecture. (79) So woe to those who write the Book with their own hands and then say, this is from Allah, so

that they may sell it for a small price. Woe to them for what their hands have written, and woe to them for what they earn. (80) And they say, the Fire will never touch us except for a few days. Say, have you taken a covenant from Allah, for Allah never breaks His covenant, or do you say about Allah what you do not know? (81) No indeed, whoever commits evil and is encompassed by his sin, those are the people of the Fire, they will remain therein forever. (82) And those who believe and do righteous deeds, they are the people of Paradise, they will remain therein forever.

Verse Numbers (72-73)

وَاِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ؕ وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ۚ﴿۷۲﴾ فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ؕ كَذٰلِكَ يُحْىِ اللّٰهُ الْمَوْتٰى ۙ وَ
يُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۷۳﴾

Translation: And when you killed a man and disputed among yourselves concerning it, but Allah exposed what you were concealing. Then We said, strike him with a part of it. Thus Allah brings the dead to life and shows you His signs, so that you may understand.

Explanation

This is the same incident of murder because of which Bani Israel were commanded to slaughter a cow. However, Allah, through His power, exposed this secret. Although this murder was committed secretly in the darkness of night, this clarifies the reality that goodness or evil, whether committed in hiding or openly, all is in Allah's knowledge, and He can reveal it whenever He wills. Therefore, a person should adopt righteousness at all times, whether in private or public.

One wisdom of this command was also that the state of Bani Israel's obstinacy and argumentation should become apparent not only to the people of their own era, but later generations should also take a lesson from this and avoid this course. After this, Allah the Almighty made this declaration: "Thus, Allah brings the dead to life and shows you His signs, so that you may understand."

Verse Number (74)

ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِىَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ؕ وَاِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ وَاِنَّ مِنْهَا
لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَاِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۷۴﴾

Translation: Then your hearts became hardened after that, like rocks or even harder. For indeed, among rocks are those from which rivers burst forth, and among them are those that split open and water flows from them, and among them are those that fall down out of fear of Allah. And Allah is not unaware of what you do.

Explanation

Hardness of the Jews

In this verse, the mention is made of the hardness of the Jews' hearts, that they have become like stones, rather in some aspects even harder than stones. Despite seeing countless signs of Allah, they did not become ready to accept the truth.

Whereas the state of stones is this, that from some stones rivers burst forth, some split open and release springs, and some roll down from their place from the fear of Allah. Through this example, it has been explained that the hardness of their hearts exceeds the hardness of stone. Stone, in its nature, is harder than iron and copper, because iron melts in fire while stone remains firm in its place. Even then, stone is better than their hearts, because at some point softness and humility appear in it, whereas their hearts remain hard despite every admonition and every sign.

It is narrated from Ibn Umar (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Do not talk too much without remembrance of Allah. Indeed, excessive talking without remembrance of Allah hardens the heart. And indeed the furthest of people from Allah is the harsh-hearted." ***(Tirmizi: H# 2411)***

Verse Number (75)

اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ﴿۷۵﴾

Translation: Do you then hope that they would believe you, while a party of them used to hear the Word of Allah and then distort it knowingly after they had understood it?

Explanation

After describing the hardness of the hearts of the Jews, Allah

addressed the Muslims, saying, "Do you still hold the assumption that these people will accept your religion? Whereas the state of their forefathers has been this, that despite hearing and understanding the Taurat, they would distort it, make the lawful unlawful and the unlawful lawful, prove truth as falsehood and falsehood as truth." Today's people, too, are in no way less than their ancestors. O Muslims! Do you expect that these unfortunate ones will believe, when among them is a group that deliberately makes changes in Allah's word?

From this verse, this reality also becomes clear that clear signs existed in the Taurat for the recognition of the Noble Prophet (Sallallahu ‘Alaihi Wasallam), which the Jews used to mention before the Noble Prophet's (Sallallahu ‘Alaihi Wasallam) arrival in Madinah. Some people would mention these signs even after the Prophet's (Sallallahu ‘Alaihi Wasallam) coming to Madinah and would apparently say that we too believe in this Prophet. But when they returned to their own people, they would criticise one another and say, why do you tell the Muslims those things from the Taurat which become evidence against you. This shows that they themselves knew that there was no room for denial before the Muslims, yet they persisted in stubbornness. Therefore, expecting them to sincerely enter the true religion is mere wishful thinking.

Verse Number (76)

وَاِذَا لَقُوا الَّذِيۡنَ اٰمَنُوۡا قَالُوۡۤا اٰمَنَّا ۚ وَاِذَا خَلَا بَعۡضُهُمۡ اِلٰى بَعۡضٍ قَالُوۡۤا اَتُحَدِّثُوۡنَهُمۡ بِمَا فَتَحَ اللّٰهُ عَلَيۡكُمۡ لِيُحَآجُّوۡكُمۡ بِهٖ عِنۡدَ رَبِّكُمۡ ؕ اَفَلَا تَعۡقِلُوۡنَ ۝

Translation: And when they meet those who believe, they say, we believe. But when they meet one another in private, they say, do you tell them what Allah has revealed to you so that they may argue with you before your Lord? Do you not then understand?

Explanation

Allah says: وَإِذَا لَقُوا الَّذِينَ آمَنُوا

It is narrated from Ibn Abbas (RA), which Ibn Jarir (rh) has narrated through Ikrimah (rh), that when these Jews met the Muslims, they would say: We also believe in this matter that your Muhammad (Sallallahu ‘Alaihi Wasallam) is the Messenger of Allah, but he is a messenger specifically for

you only. Then when they met among themselves in their secret gatherings, instead of hiding this matter, they would express evil and denial, so upon this, this verse was revealed: وَإِذَا لَقُوا الَّذِينَ آمَنُوا.

Similarly, it is narrated from Suddi (rh) that this verse was revealed about a group of Jews who had believed earlier but later adopted hypocrisy. When these people went to the Muslims, they would reveal some matters before them. Some Jews among them objected to them and said: Why do you reveal those matters before the Muslims that Allah has stated in your favour? Upon this, they would reply that we are more beloved in Allah's sight than you and more honourable than you. ***(Lubab un-Nuqool fi Asbab in-Nuzool)***

State of the Hypocrites and People of the Book

In these verses, the condition of the hypocrites and People of the Book has been clarified, that when they meet Muslims, they apparently say: "We too are Muslims like you." But when they are alone with those of their own religion, they reproach one another and say, "Why do you express Islam and faith before the Muslims? This becomes evidence against us in their favour." They further say: "The Jews have themselves admitted that the religion the Muslims are upon is the truth, and the religion we are upon is falsehood. On the Day of Judgement, these very Muslims will testify against us before Allah that you yourselves used to say in the world that the testimony of the truth of Islam and Muhammad (Sallallahu ‘Alaihi Wasallam) exists in our books. On that day, our disgrace will occur before all creation."

Verse Number (77)

اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ۝

Translation: Do they not know that Allah knows what they conceal and what they reveal?

Explanation

In this verse, Allah the Almighty says that whether you tell or not, Allah has knowledge of every matter and He can reveal these matters to the Muslims even without you telling them.

Verse Number (78)

وَ مِنۡهُمۡ اُمِّيُّوۡنَ لَا يَعۡلَمُوۡنَ الۡكِتٰبَ اِلَّاۤ اَمَانِىَّ وَ اِنۡ هُمۡ اِلَّا يَظُنُّوۡنَ ﴿۷۸﴾

Translation: And among them are the unlettered who do not know the Book except through wishful thinking, and they do nothing but conjecture.

Explanation

In this verse, the condition of the ignorant Jewish masses has been described. They neither had the ability to read the Taurat nor possessed any real knowledge. But their lives were entangled in false desires and baseless hopes. They speculated that Paradise would necessarily be given to them only, and if punishment ever occurred, then after staying in Hell for merely a few days, they would definitely be taken out. They believed that they were the descendants of prophets and the beloved of Allah, and that prophethood belonged exclusively to their own lineage. Because of this pride and self-deception, they remained trapped in countless false desires.

Verse Number (79)

فَوَيۡلٌ لِّلَّذِيۡنَ يَكۡتُبُوۡنَ الۡكِتٰبَ بِاَيۡدِيۡهِمۡ ۗ ثُمَّ يَقُوۡلُوۡنَ هٰذَا مِنۡ عِنۡدِ اللّٰهِ لِيَشۡتَرُوۡا بِهٖ ثَمَنًا قَلِيۡلًا ؕ فَوَيۡلٌ لَّهُمۡ مِّمَّا كَتَبَتۡ اَيۡدِيۡهِمۡ وَ وَيۡلٌ لَّهُمۡ مِّمَّا يَكۡسِبُوۡنَ ﴿۷۹﴾

Translation: So woe to those who write the Book with their own hands and then say, this is from Allah, so that they may sell it for a small price. Woe to them for what their hands have written, and woe to them for what they earn.

Explanation

Allah says: فَوَيۡلٌ لِّلَّذِيۡنَ.

Imam Nasaai (rh) has narrated from Ibn Abbas (RA) that this verse was revealed about the Jews, while Ibn Abi Hatim (rh) has narrated through Ikrimah (rh) from Ibn Abbas (RA) that this verse came down regarding the Jewish scholars. These scholars saw those true attributes of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) in the Taurat (Torah) that Muhammad (Sallallahu ‘Alaihi Wasallam) would be of medium height, with antimony-coloured eyes, possessing a beautiful and handsome

face, and with moderate hair which would be neither completely straight nor completely curly. But due to envy, hatred and enmity, they erased these attributes and wrote in their place that he would be of tall stature, with blue eyes and completely straight hair.

Then the statement of Allah the Almighty is: وَقَالُوا لَن تَمَسَّنَا النَّارُ. Regarding this verse, Imam Tabarani (rh) in Mu'jam ul-Kabeer and Ibn Abi Hatim (rh) have narrated through Ibn Ishaq (rh), Muhammad bin Bakr (rh), Ikrimah (rh) and Saeed bin Jubair (rh) from Ibn Abbas (RA) that when the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) came to Madinah, the Jews used to say that the total age of the world is seven thousand years, and in exchange for every thousand years, we will be given one day of punishment, because one day of the Hereafter equals a thousand years of the world, thus these became a total of seven days.

Upon this very matter, this entire noble verse was revealed. Ibn Jarir (rh) has also narrated through Zahhak (rh) from Ibn Abbas (RA) that the Jews used to say: "We will not go to Hell, except only for the equivalent of those days in which we worshipped the calf." That period was forty nights. Their assumption was that when these days are completed, our punishment too will end. ***(Lubab un-Nuqool fi Asbab in-Nuzool)***

Jewish Scholars and Worldliness

In this verse, the condition of the Jewish scholars and their attachment to worldly gain has been portrayed. When ordinary people came to them with questions, they would also offer bribes, and these scholars would issue rulings according to their desires and say that this is the command of Allah. In this way, on the one hand, they committed distortion of the Book of Allah, and on the other hand, they remained immersed in the sin of taking bribes. ***(For details see: Surah Al-Ma’idah, verse 71)***

After describing their state, Allah stated that there is double destruction and ruin for them. That is why the word ويل (wail) 'woe' has come twice regarding them. One, because they changed the Taurat, and second, because they consumed the wealth of others through unlawful means.

Such false delusions and self-fabricated beliefs did not remain limited to the Jews only, but people of almost every religion fabricated them on their

own. The Christians fashioned the ideology that by crucifying Isa (AS), atonement for the entire nation was paid. The Ummah of Muhammad also did not remain behind in these paths and invented misleading matters like the intercession of spiritual guides, as if the spiritual guide would save their disciples from punishment on the Day of Judgement, no matter what action they performed in the world. Such beliefs cut the Ummah away from the real foundations of religion and lead them towards inaction.

It is mentioned in a hadith that 'Wail' is the valley of Jahannam, the disbeliever shall drop into it for forty autumns before he reaches its bottom. ***(Tirmizi: H# 3164)***

Verse Number (80)

وَ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّاۤ اَیَّامًا مَّعْدُوْدَةً ؕ قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ یُّخْلِفَ اللّٰهُ عَهْدَهٗۤ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ۝۸۰

Translation: And they say, the Fire will never touch us except for a few days. Say, have you taken a covenant from Allah, for Allah never breaks His covenant, or do you say about Allah what you do not know?

Explanation

The Jews were afflicted with the misunderstanding that they are Allah's beloved and favourites. Therefore, they will never be put into Hell. If they are put in, then only for a few days. Someone would say that the age of the world is seven thousand years, and we will remain in Hell for merely one day in exchange for one thousand years. Some would say that since we worshipped the calf for forty days, therefore, punishment too will be only for that much duration.

Allah refuted this claim from several angles. At one place, it was stated: "Do you have any covenant from Allah? If so, then present it." And at another place He said: "O Jews! If you have this assumption that you alone are Allah's favourites, and other people are not, then wish for death if you are truthful in your claim." But the reality is that due to their sins and deeds, they will never be able to wish for death, and Allah is fully aware of the state of the wrongdoers. ***(Surah Al-Jumu'ah: 6-7)***

It is narrated from Ibn Abbas (RA) and Mujahid (rh) that the Jews used to say: The total age of the world is seven thousand years, and we will

suffer punishment for one day in exchange for every thousand. Another narration is transmitted from Ibn Abbas (RA) that they used to say: Since we worshipped the calf for forty days, therefore we will be given punishment for only that many days, after that we will get deliverance. Allah said regarding this assumption of theirs: "Have you taken a firm covenant regarding this from Allah?" In reality, this was a slander upon Allah.

In the light of the Qur'an and Sunnah, this matter is completely clear that all disbelievers and polytheists will remain in Hell forever; however, those Muslims who remained protected from shirk but remained drowned in sins will ultimately be taken out of Hell.

Verse Numbers (81-82)

بَلٰى مَنۡ كَسَبَ سَيِّئَةً وَّ اَحَاطَتۡ بِهٖ خَطِيۡٓـَٔتُهٗ فَاُولٰٓئِكَ اَصۡحٰبُ النَّارِ ۚ هُمۡ فِيۡهَا خٰلِدُوۡنَ ﴿۸۱﴾ وَ الَّذِيۡنَ اٰمَنُوۡا وَ عَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ اَصۡحٰبُ الۡجَنَّةِ ۚ هُمۡ فِيۡهَا خٰلِدُوۡنَ ﴿۸۲﴾

Translation: No indeed, whoever commits evil and is encompassed by his sin, those are the people of the Fire, they will remain therein forever. And those who believe and do righteous deeds, they are the people of Paradise, they will remain therein forever.

Explanation

In these two verses, the principle of entry into Paradise and Hell has been stated with utmost clarity. Those who remain immersed in evil, meaning those who commit kufr and shirk, even if they performed some good deeds, all their actions will be rendered worthless, and they will become fuel for Hell forever. In contrast, those who believed and performed righteous deeds will necessarily become inheritors of Paradise.

However, those people of faith who remained polluted with sins, their matter would be entrusted to Allah. If He wills, through His grace and kindness, He may forgive their sins, and if He wills, He may keep them in Hell for some duration. But ultimately, through the intercession of the Noble Prophet (Sallallahu 'Alaihi Wasallam), they will be admitted into Paradise, as clarification of this exists in authentic ahadith.



Verses: 83-87

وَ اِذْ اَخَذْنَا مِيْثَاقَ بَنِيْۤ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۫ وَ بِالْوَالِدَيْنِ اِحْسَانًا وَّ ذِي الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنِ وَ قُوْلُوْا
لِلنَّاسِ حُسْنًا وَّ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ ؕ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَ اَنْتُمْ مُّعْرِضُوْنَ ﴿۸۳﴾ وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ
لَا تَسْفِكُوْنَ دِمَآءَكُمْ وَ لَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَ اَنْتُمْ تَشْهَدُوْنَ ﴿۸۴﴾ ثُمَّ اَنْتُمْ هٰۤؤُلَآءِ
تَقْتُلُوْنَ اَنْفُسَكُمْ وَ تُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ ۫ تَظٰهَرُوْنَ عَلَيْهِمْ بِالْاِثْمِ وَ الْعُدْوَانِ ؕ وَ اِنْ يَّاْتُوْكُمْ اُسٰرٰى
تُفٰدُوْهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَ تَكْفُرُوْنَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ
مِنْكُمْ اِلَّا خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَ يَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰۤى اَشَدِّ الْعَذَابِ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۸۵﴾ اُولٰٓئِكَ
الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۪ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَ لَا هُمْ يُنْصَرُوْنَ ﴿۸۶﴾ وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَ
قَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ ۪ وَ اٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَ اَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا
تَهْوٰۤى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا كَذَّبْتُمْ ۫ وَ فَرِيْقًا تَقْتُلُوْنَ ﴿۸۷﴾

Translation:

(83) And when We took a covenant from the Children of Israel, worship none but Allah, be kind to parents, relatives, orphans and the needy, speak good words to people, establish prayer and give zakah. Then you turned away, except for a few of you, and you were averse. (84) And when We took your pledge that you would not shed one another's blood, nor expel one another from your homes, then you affirmed it, and you yourselves bore witness. (85) Then here you are, killing one another and expelling a group of your own people from their homes, assisting one another against them in sin and transgression. And if they come to you as captives, you ransom them, though their expulsion was forbidden to you. Do you then believe in part of the Book and disbelieve in another part? Then what is the recompense of those among you who do so except disgrace in the life of this world, and on the Day of Resurrection, they will be returned to the most severe punishment. And Allah is not unaware of what you do. (86) Those are the ones who have purchased the life of this world at the cost of the Hereafter. So the punishment will not be lightened for them, nor will they be helped. (87) And indeed We gave Musa the Book, and We sent messengers after him in succession. And We gave Isa, the son of Maryam, clear signs and supported him with the Holy Spirit. Then is it that whenever a messenger came to you with what your souls did not desire, you grew arrogant, so some you denied and some you killed?

Explanation: Verses 83-87

Verse Number (83)

وَ اِذْ اَخَذْنَا مِيْثَاقَ بَنِيْۤ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ؕ وَ بِالْوَالِدَيْنِ اِحْسَانًا وَّ ذِی الْقُرْبٰی وَ الْيَتٰمٰی وَ الْمَسٰكِيْنِ وَ قُوْلُوْا لِلنَّاسِ حُسْنًا وَّ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ ؕ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَ اَنْتُمْ مُّعْرِضُوْنَ ۝۸۳

Translation: And when We took a covenant from the Children of Israel, worship none but Allah, be kind to parents, relatives, orphans and the needy, speak good words to people, establish prayer and give zakah. Then you turned away, except for a few of you, and you were averse.

Explanation

In these verses, the Jews living in the time of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) are being reminded of those commands which Allah had given to their forefathers and upon which a covenant had been taken from them. However, this proved to be a hard-hearted nation that never honoured any covenant. With the exception of a few individuals, the entire community committed a breach of trust.

The first emphasis in this covenant was on the worship of Allah alone, which has been the core message of every Prophet, as also stated in Surah an-Nisa, verse 36, and Surah al-Anbiya, verse 25. After that, good treatment of parents, relatives, orphans, and the needy was commanded. Establishing prayer and paying Zakat were also emphasised. This shows clearly that these acts of worship were present in earlier Shari’ahs as well.

Good Conduct with Parents

Although the address is apparently directed towards the Jews of Madinah, these teachings are for all humanity. Allah linked His worship with good conduct towards parents, which shows their great importance. In the Qur’an, the following supplication is taught: "My Lord, have mercy on them as they raised me in childhood." This is among the few supplications whose wording has been taught directly by Allah Himself.

Treatment with the Poor

In a hadith, the definition of a poor person is given as follows. Allah's

Apostle (Sallallahu ‘Alaihi Wasallam) said, "The poor person is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but the poor is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people. ***(Bukhari: H# 1479.***

The Best Deed

Abdullah bin Mas’ud (RA) narrates, I asked the Prophet (Sallallahu ‘Alaihi Wasallam), Which deed is the dearest to Allah? He replied, "To offer the prayers at their early stated fixed times." I asked, What is the next (in goodness)? He replied, "To be good and dutiful to your parents I again asked, What is the next (in goodness)? He replied, 'To participate in Jihad (religious fighting) in Allah's cause." ***(Bukhari: H# 527)***

Good Manners with People

In these verses, the command to speak kindly and behave well with others is also given. Hasan Basri (rh) said that this means enjoining good and forbidding evil. The word ناس (Naas) meaning people indicates that this command is for everyone, even that good character and polite speech should be shown towards disbelievers. A Muslim is neither foul-mouthed, nor abusive, nor quarrelsome. The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance." ***(Muslim: H# 6690)***

Breach of Covenant and its Outcome

These verses also make it clear that Bani Israel broke their covenant and chose misguidance instead of righteous deeds, except for a few individuals who did not neglect the fulfilment of rights and who believed in the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). This also reveals the reality that even if some righteous people exist within a nation, the descent of divine punishment upon the whole nation may still not be prevented.

Verse Numbers (84-85)

وَ اِذۡ اَخَذۡنَا مِيۡثَاقَكُمۡ لَا تَسۡفِكُوۡنَ دِمَآءَكُمۡ وَ لَا تُخۡرِجُوۡنَ اَنۡفُسَكُمۡ مِّنۡ دِيَارِكُمۡ ثُمَّ اَقۡرَرۡتُمۡ وَ اَنۡتُمۡ تَشۡهَدُوۡنَ ﴿۸۴﴾ ثُمَّ
اَنۡتُمۡ هٰٓؤُلَآءِ تَقۡتُلُوۡنَ اَنۡفُسَكُمۡ وَ تُخۡرِجُوۡنَ فَرِيۡقًا مِّنۡكُمۡ مِّنۡ دِيَارِهِمۡ تَظٰهَرُوۡنَ عَلَيۡهِمۡ بِالۡاِثۡمِ وَ الۡعُدۡوَانِ ؕ وَ اِنۡ

يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَ تَكْفُرُوْنَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَنْ
يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَ يَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝

Translation: And when We took your pledge that you would not shed one another's blood, nor expel one another from your homes, then you affirmed it, and you yourselves bore witness. Then here you are, killing one another and expelling a group of your own people from their homes, assisting one another against them in sin and transgression. And if they come to you as captives, you ransom them, though their expulsion was forbidden to you. Do you then believe in part of the Book and disbelieve in another part? Then what is the recompense of those among you who do so except disgrace in the life of this world, and on the Day of Resurrection they will be returned to the most severe punishment. And Allah is not unaware of what you do.

Explanation

In these verses, Bani Israel are being reminded of that covenant which Allah had taken from them in the Taurat that they would not kill one another, nor expel from homes, nor enslave one another. But the Jews of the time of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) did not honour this covenant. They kept shedding each other's blood, kept evicting their own brothers from homes and kept breaking the covenant.

Upon such covenant-breaking people, exemplary punishment was imposed by Allah. Consequently, after the Battle of the Trench (5 AH), Banu Quraiza were killed, and their women and children were made slaves. Banu Nazeer were exiled in 4 AH, and jizyah was imposed upon them, as its details exist in Surah Al-Hashr, Verse 3.

At that time, there were two major Ansari tribes in Madinah: Aus and Khazraj, who often remained engaged in battle with one another. Similarly, three major tribes of Jews were settled: (1) Banu Qainuqa (2) Banu Nazeer (3) Banu Quraiza.

They too remained involved in mutual enmity and fighting. Banu Quraiza were allies of Aus, while Banu Qainuqa and Banu Nazeer were companions of Khazraj. They would help their allies in wars, kill opposing Jews, loot their houses and exile them. Whereas according to the Taurat, all this was forbidden.

Then, when these very Jews became captives, their fellow Jews would ransom them and present the justification that the Taurat (Torah) has commanded us to do this. These verses describe this very double standard, that they believed in some matters according to their desires and set aside others.

As a result of this action, Allah imposed humiliation and disgrace upon them in the world, urged His Messenger (Sallallahu ‘Alaihi Wasallam) against them, and they became afflicted with the calamities of killing, imprisonment and exile. And in the Hereafter, too, the severest punishment is destined for them.

Hafiz Ibn Kathir (rh) writes that because of this wickedness of the Jews, that they presented some commands of the Taurat according to their desires and concealed whatever they wished, especially the descriptions of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), the news of his mission, and the accounts of his migration, no trust can be placed in them due to their distortions.

Verse Number (86)

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ ﴿٨٦﴾

Translation: Those are the ones who have purchased the life of this world at the cost of the Hereafter. So the punishment will not be lightened for them, nor will they be helped.

Explanation

Allah explained that their failure to act upon some commands of the Taurat was because they preferred worldly life over the Hereafter. They feared what people of the world would say if they did not support their companions, and in exchange for that fear, they accepted the punishment of the Fire.

Verse Number (87)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

Translation: And indeed We gave Musa the Book, and We sent messengers after him in succession. And We gave Isa, the son of Maryam,

clear signs and supported him with the Holy Spirit. Then is it that whenever a messenger came to you with what your souls did not desire, you grew arrogant, so some you denied and some you killed?

Explanation

Crime of Bani Israel

At this point, several serious crimes of Bani Israel have been mentioned. Allah granted them the Taurat, but they distorted it. After Musa (AS), Allah sent prophet after prophet and messengers among them so that they would implement the commands of the Taurat, but they treated them with disobedience and rebellion. They denied some and ruthlessly killed many prophets. Finally, when Allah sent Isa (AS) so that he would call people towards truth by Allah's command, Bani Israel denied him too, rebelled against him and kept denying his teachings.

Clear Signs and Miracles

Here, what is meant by clear signs are those bright miracles which Allah granted to Isa (AS). Their mention exists in detail in Surah Aal-e-Imran and Surah Al-Ma'idah. By Allah's command, he would bring the dead to life, make the shape of a bird from clay and blow into it, then it would become alive and begin to fly. He would make the congenitally blind see and cure the leper. Its clarification exists in Surah Aal-e-Imran, Verse 49.

Rooh-ul-Qudus (The Holy Spirit)

In this verse, what is meant by Rooh-ul-Qudus is Jibreel (AS). The reason for calling him Rooh-ul-Qudus is that he was created by Allah's command, just as Isa (AS) has also been called Rooh (spirit), and what is meant by Qudus is the Being of Allah. Imam Ibn Kathir (rh) has also given preference to this same opinion, because in Surah Al-Ma'idah, verse 110, Rooh-ul-Qudus and Injeel have both been stated separately, therefore taking Injeel as the meaning of Rooh-ul-Qudus is not correct.

At another place in the Qur'an, too, Jibreel has been called Rooh-ul-Qudus. Similarly, the Noble Prophet (Sallallahu 'Alaihi Wasallam) prayed regarding Hasan (RA): O Allah! Support him through Rooh-ul-Qudus. Also, in another hadith, it is mentioned that Jibreel (AS) is with you. From

all these texts, it becomes clear that what is meant by Rooh-ul-Qudus is Jibreel indeed. ***(Fath ul-Bari)***

Stubbornness and Hostility of the Jews

The fundamental reason for the Jews denying Isa (AS) and being bent upon his killing was this, that the commands he would relate were against their desires. Because of their stubbornness, obstinacy, and attachment to worldly life, they chose to stand in opposition to the prophets of Allah instead of accepting them.



Verses: 88-96

وَ قَالُوْا قُلُوْبُنَا غُلْفٌ ؕ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ﴿۸۸﴾ وَ لَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا
مَعَهُمْ ۙ وَ كَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ اللّٰهِ عَلَى
الْكٰفِرِيْنَ ﴿۸۹﴾ بِئْسَمَا اشْتَرَوْا بِهٖۤ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَاۤ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ
عِبَادِهٖ ۚ فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ؕ وَ لِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ﴿۹۰﴾ وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَاۤ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَاۤ
اُنْزِلَ عَلَيْنَا وَ يَكْفُرُوْنَ بِمَا وَرَآءَهٗ ۚ وَ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ؕ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿۹۱﴾ وَ لَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَ اَنْتُمْ ظٰلِمُوْنَ ﴿۹۲﴾ وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ وَ
رَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّ اسْمَعُوْا ؕ قَالُوْا سَمِعْنَا وَ عَصَيْنَا ۪ وَ اُشْرِبُوْا فِيْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ؕ
قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖۤ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۹۳﴾ قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ
النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۹۴﴾ وَ لَنْ يَّتَمَنَّوْهُ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿۹۵﴾ وَ
لَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۛۚ وَ مِنَ الَّذِيْنَ اَشْرَكُوْا ۚ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَ مَا هُوَ بِمُزَحْزِحِهٖ مِنَ
الْعَذَابِ اَنْ يُّعَمَّرَ ؕ وَ اللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿۹۶﴾

Translation:

(88) And they say, our hearts are wrapped. Rather, Allah has cursed them for their disbelief, so little do they believe. (89) And when there came to them a Book from Allah, confirming what was with them, though before that they used to seek victory over those who disbelieved, yet when there came to them what they recognised, they rejected it. So the curse of Allah is upon the disbelievers. (90) Miserable is the price for which they sold themselves, that they disbelieved in what Allah revealed, out of envy that Allah should send down His grace upon whom He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers there is a humiliating punishment. (91) And when it is said to them, believe in what Allah has revealed, they say, we believe in what was revealed to us, and they disbelieve in what came after it, though it is the truth confirming what is with them. Say, why then did you kill the prophets of Allah before, if you were believers? (92) And indeed Musa came to you with clear signs, then you took the calf for worship after him, while you were wrongdoers. (93) And when We took your covenant and raised above you the mount, saying, hold firmly to what We have given you and listen, they said, we hear, and we disobey. And their hearts were filled with the love of the calf because of

their disbelief. Say, how evil is that which your belief commands you, if you are believers. (94) Say, if the home of the Hereafter with Allah is for you alone, excluding all other people, then wish for death, if you are truthful. (95) But they will never wish for it because of what their hands have sent ahead, and Allah knows well the wrongdoers. (96) And you will surely find them the most greedy of people for life, even more than those who associate others with Allah. Each one of them wishes to live a thousand years, but even if he were granted such a life, it would not remove him from the punishment. And Allah sees well what they do.

Explanation: Verses 88-96

Verse Number (88)

وَ قَالُوْا قُلُوْبُنَا غُلْفٌ ؕ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ۝۸۸

Translation: And they say, our hearts are wrapped. Rather, Allah has cursed them for their disbelief, so little do they believe.

Explanation

When the Prophet (Sallallahu ‘Alaihi Wasallam) invited the Jews of Madinah to Islam, they responded in a discouraging manner with the remarks mentioned in this verse. Their intention was to prevent the Prophet (Sallallahu ‘Alaihi Wasallam) from calling them to the truth again.

Ibn Abbas (RA) explains this verse by saying that the Jews used to claim, "Our hearts are veiled, so we cannot understand what you say. Therefore, do not waste your effort on us."

Another narration from Ibn Abbas (RA) states that the Jews would say, "Our hearts are already filled with knowledge and understanding (meaning recognition of Allah). There is no room left in them for the knowledge brought by Muhammad (Sallallahu ‘Alaihi Wasallam)."

Allah refuted their false claim by stating that it was not true that their hearts lacked the capacity to accept the truth. Rather, the reality was that due to their disbelief and stubbornness, Allah had cursed them and sealed their hearts. This is why they believed in only a few commands of the Taurat.

When a new Book (the Qur’an) came to them from Allah, which

confirmed their own scripture, they rejected it. Yet before this, they used to wish for victory over the disbelievers.

Verse Number (89)

وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ﴿٨٩﴾

Translation: And when there came to them a Book from Allah, confirming what was with them, though before that they used to seek victory over those who disbelieved, yet when there came to them what they recognised, they rejected it. So the curse of Allah is upon the disbelievers.

Explanation

Rebellion of the Jews

The Jews had settled in Madinah with the specific purpose that when the final Prophet would be sent, they would believe in him and achieve dominance over the world alongside him. They considered themselves monotheists and took pride in possessing heavenly knowledge.

Meanwhile, two tribes called Aus and Khazraj had also migrated from Yemen and settled in Madinah. They were polytheistic idol worshippers. The Jews frequently fought with these tribes, and during these conflicts, the Jews would proudly declare, "When the final Prophet is sent, we will believe in him and wage war against you alongside him. At that time, we will destroy you just as the people of 'Aad were destroyed."

The Jews were well aware of the characteristics of the final Prophet, Muhammad (Sallallahu ‘Alaihi Wasallam), because his description was present in their own scripture, the Taurat. When the Prophet (Sallallahu ‘Alaihi Wasallam) was sent and came to Madinah, the Jews recognised him through these signs. They witnessed his miracles and became convinced that he was indeed the final Prophet they had been waiting for all along. However, when the time came to believe, they rejected him out of stubbornness and jealousy.

Some members of Aus and Khazraj tried to reason with them, saying, "O Jews, fear Allah and accept Islam. This is the very Prophet you used to mention. Now that he has arrived, believe in him." But they replied,

"This is not the Prophet we were waiting for. He will be from among us, not from among the Arabs." Thus, they knowingly rejected the truth.

In reality, they were jealous that prophethood had appeared among the Arabs instead of among the Children of Israel (Bani Israel). This verse mentions their denial and turning away. At the end, it states that Allah's curse is upon those disbelievers who, despite knowing the truth, refused to accept it. ***(Tafseer Ibn Kathir)***

Waiting for the Final Prophet

Abdullah ibn Abbas (RA) says that the Jews were living in humiliation in Arabia. For their protection and strength, they preferred to live alongside certain Arab tribes. When Aus and Khazraj oppressed them, they would say, "Soon the final Prophet will be sent. We will believe in him, fight against you, and overcome you." However, when Allah sent His final Prophet among the descendants of Ismail (AS) (Ishmael), the Jews rejected him purely out of jealousy, questioning why the Prophet had not come from among Bani Israel.

Abdullah ibn Salam (RA), who was a great Jewish scholar and later accepted Islam, said to his people, "O Jews! Be afraid of Allah except Whom none has the right to be worshipped. You know for certain that he is an Apostle of Allah (Sallallahu ‘Alaihi Wasallam) and that he has brought a True Religion!' ***(Bukhari: H# 3911)***

Most Jews rejected him due to jealousy. However, some learned, and honest Jews believed in Muhammad (Sallallahu ‘Alaihi Wasallam) based on the prophecies found in their scriptures.

Islam of Zaid ibn S'anah

Among these learned and honest Jews was a wealthy and eminent Jewish scholar, Zaid ibn S'anah, whose mention is found in the Hadith literature. Abdullah ibn Salam (RA) narrates that when Allah intended to guide Zaid ibn S'anah, this incident took place.

Zaid ibn S'anah said, "I had observed all the signs of prophethood in Muhammad (Sallallahu ‘Alaihi Wasallam) except two. The first was that his gentle nature would overcome his harshness. The second was that the worse he was treated, the more his forbearance and patience would

increase." To test these two qualities, Zaid decided to get close to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and examine him.

By chance, on one occasion, a Bedouin Arab asked the Prophet (Sallallahu ‘Alaihi Wasallam) for financial help to incline his tribe towards Islam. However, at that time, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) had nothing with him. So Zaid ibn S'anah offered, "You may borrow gold from me and repay it with dates at the appointed time."

The Prophet (Sallallahu ‘Alaihi Wasallam) accepted this and took the loan, giving the money to the Bedouin. When a few days remained before the repayment was due, Zaid came to the Prophet (Sallallahu ‘Alaihi Wasallam) to remind him of the debt. At that time, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) had just performed a funeral prayer and was sitting in the shade of a wall in the afternoon sun.

Demanding Repayment of the Debt

Zaid ibn S'anah, according to his plan, went straight to Muhammad (Sallallahu ‘Alaihi Wasallam). He grabbed the Prophet's (Sallallahu ‘Alaihi Wasallam) cloak and harshly demanded repayment of the debt, saying, "Why haven't you repaid my debt, O Muhammad (Sallallahu ‘Alaihi Wasallam)? I know the children of Abdul Muttalib well. They are always like this."

Hearing this, several Sahaba erupted in anger. Umar (RA) could not bear it and scolded Zaid ibn S'anah, saying, "O enemy of Allah! What nonsense are you speaking in the presence of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam)? I am hearing and seeing with my own eyes what evil you are doing to him. By the One who sent him with the true religion, if I were not afraid of displeasing the Prophet (Sallallahu ‘Alaihi Wasallam), I would have severed your head with my sword right now!"

While Umar (RA) was saying this, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was smiling calmly. Then the Prophet (Sallallahu ‘Alaihi Wasallam) said to Umar (RA), "It would have been better if you had advised him and me differently. You should have told me to repay his debt without delay and told him to make his demand politely."

Then the Prophet (Sallallahu ‘Alaihi Wasallam) said, "O Umar, go

and arrange to repay his debt, and because you spoke harshly, give him twenty Sa' (a unit of measurement) of dates in compensation. In fact, give him more."

Zaid ibn S'anah Accepts Islam

In reality, Zaid ibn S'anah neither wanted to take a loan nor needed more than twenty Sa' of dates. Nor did Muhammad's (Sallallahu ‘Alaihi Wasallam) reprimand affect his heart. Rather, he began to feel a strange happiness, because what he had come to test, and what was mentioned as a prophecy in his books, he had now tested. Now he had no hesitation in accepting Muhammad (Sallallahu ‘Alaihi Wasallam) as the Prophet of Allah and embracing Islam.

Accepting Islam and Giving Charity

Right then, he declared his acceptance of Islam, making Umar (RA) his witness, and gave half his wealth in charity for the Muslims. When he returned to his people, news of his acceptance of Islam had already reached them before him. Other Jewish scholars asked sarcastically, "You went to collect a debt from Muhammad (Sallallahu ‘Alaihi Wasallam). What happened?" Zaid calmly replied, "I did not go to give a loan. It was already my responsibility." Later, he remained with Muhammad (Sallallahu ‘Alaihi Wasallam) in all battles, and he passed away in the same year as the Battle of Tabuk took place.

Confirmation of Allah's Book

Allah describes the quality of the Qur’an by saying, مُصَدِّقٌ لِّمَا مَعَهُمْ (confirming what was with them), meaning the Qur’an is the Book that confirms their Book (the Torah). This makes it clear that if this Prophet had opposed a Prophet based on their Book, or had abrogated the commands revealed to their Prophet, then rejecting him could have been justified. However, Muhammad (Sallallahu ‘Alaihi Wasallam) called people to believe in all the Prophets and accept all the Books of Allah. Therefore, rejecting him out of jealousy, simply because the Prophet (Sallallahu ‘Alaihi Wasallam) was born among the Arabs, is not only ignorance but also amounts to objecting to Allah.

Verse Number (90)

بِئۡسَمَا اشۡتَرَوۡا بِهٖۤ اَنۡفُسَهُمۡ اَنۡ يَّكۡفُرُوۡا بِمَاۤ اَنۡزَلَ اللّٰهُ بَغۡيًا اَنۡ يُّنَزِّلَ اللّٰهُ مِنۡ فَضۡلِهٖ عَلٰى مَنۡ يَّشَآءُ مِنۡ عِبَادِهٖ‌ۚ فَبَآءُوۡ بِغَضَبٍ عَلٰى غَضَبٍ‌ؕ وَلِلۡكٰفِرِيۡنَ عَذَابٌ مُّهِيۡنٌ ۝٩٠

Translation: Miserable is the price for which they sold themselves, that they disbelieved in what Allah revealed, out of envy that Allah should send down His grace upon whom He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers there is a humiliating punishment.

Explanation

Jews' Rebellion and Deserving of Hellfire

This verse clarifies that they made themselves deserving of hellfire. Allah grants prophethood and messengership to whichever servant He wills and reveals His Book to whomever He chooses. This is His absolute right. No one has the authority to object to Allah, questioning why He made someone a prophet and not someone else.

The Jews rejected the prophethood of Isa (AS) and chose disbelief by objection. Then they also denied the messengership of Allah's final Prophet, Muhammad (Sallallahu ‘Alaihi Wasallam), and the Qur’an, thereby increasing their disbelief. Because of this, they became deserving of Allah's wrath and will be seized by humiliation and punishment in the Hereafter.

If they had believed in the final Prophet, they could have saved themselves from the punishment of hellfire, but they refused. As a result of their rejection, they sowed the seeds of their eternal destruction and became deserving of the torment of hellfire.

It was an extremely serious matter that, despite knowing the proofs of Prophet Muhammad's (Sallallahu ‘Alaihi Wasallam) prophethood, they refused to believe due to jealousy and racial prejudice. Consequently, they incurred one wrath of Allah after another and led themselves to ruin.

Verse Number (91)

وَاِذَا قِيۡلَ لَهُمۡ اٰمِنُوۡا بِمَاۤ اَنۡزَلَ اللّٰهُ قَالُوۡا نُؤۡمِنُ بِمَاۤ اُنۡزِلَ عَلَيۡنَا وَيَكۡفُرُوۡنَ بِمَا وَرَآءَهٗ‌ وَهُوَ الۡحَـقُّ مُصَدِّقًا لِّمَا مَعَهُمۡ‌ؕ قُلۡ فَلِمَ تَقۡتُلُوۡنَ اَنۡۢبِيَآءَ اللّٰهِ مِنۡ قَبۡلُ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ ۝٩١

Translation: And when it is said to them, "Believe in what Allah has revealed", they say, 'We believe in what was revealed to us, and they disbelieve in what came after it', though it is the truth, confirming what is with them. Say, "Why then did you kill the prophets of Allah before, if you were believers?"

Explanation

Jews' Answer and Allah's Clarification

This verse mentions the Jews' argument that, "We only believe in the Taurat (Torah) and do not accept any other book." In response, Allah said, وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ (while it is the truth confirming that which is with them), meaning the Book We revealed to Muhammad (Sallallahu ‘Alaihi Wasallam) confirms their Book (the Taurat), which they claim to believe in.

Not accepting the Qur’an is, in fact, equivalent to not accepting the Taurat. Nowhere in the Taurat is it written that if a prophet comes to any nation other than Bani Israel, you should not accept him and should not believe in Allah's other Books. The Jews' rejection was purely due to jealousy and prejudice. The Taurat contained news of the coming of the final Prophet, and when Muhammad (Sallallahu ‘Alaihi Wasallam) was sent, the Jews recognised through his signs and characteristics that he was indeed that final Prophet.

Despite this, rejecting the Qur’an and Muhammad (Sallallahu ‘Alaihi Wasallam) was effectively a rejection of the Taurat itself. The Jews claimed that their faith was only in the Taurat, when in reality, they did not believe in the Taurat either. Allah refuted this claim through three fundamental arguments:

1) Rejection of another Book: When a new Book from Allah was proven to be true, and its revelation was definitively established, rejecting it amounts to the end of faith.

2) Mention of the final Prophet in the Taurat: When the Taurat contains news of the final Prophet (Sallallahu ‘Alaihi Wasallam) and the Qur’an, then rejecting the Qur’an and the final Prophet is, in fact, equivalent to rejecting the Taurat. In this case, the Jews' claim of faith in the Taurat is completely false.

3) Killing of prophets: According to all heavenly Books, killing prophets is disbelief. If you are pleased with this act of your forefathers and consider these murderers your leaders, this also proves your rejection of the Taurat.

Through these three arguments, Allah made it clear that the Jews' claim of faith in the Taurat is completely baseless and that by not accepting the Qur'an and the final Prophet (Sallallahu 'Alaihi Wasallam), they are seized by disbelief.

The next verse also mentions a fourth proof of their false faith.

Verse Number (92)

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿۹۲﴾

Translation: And indeed Musa came to you with clear signs, then you took the calf for worship after him, while you were wrongdoers.

Explanation

Allah says that you had already committed disbelief in the time of Musa (AS). Musa came with clear proofs showing that worship belongs only to Allah and that no other being deserves it. Yet you, meaning your Jewish nation, took a calf as a god after Musa (AS) went to Mount Toor. This was not limited to that earlier time. The Jews living in Madinah, who were being addressed by these verses during the time of Muhammad (Sallallahu 'Alaihi Wasallam), were no different. Their ancestors followed the same path, so they too were included in the same sin.

In this context, Allah has indicated that for those whose forefathers denied Musa (AS) and committed disbelief, it is not surprising that their descendants would reject Muhammad (Sallallahu 'Alaihi Wasallam). After this, clear proofs are presented showing the baselessness of the Jews' claim of having faith. ***(Ibn Kathir)***

Verse Number (93)

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ؕ قَالُوْا سَمِعْنَا وَعَصَيْنَا ۪ وَاُشْرِبُوْا فِىْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ؕ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖۤ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۹۳﴾

Translation: And when We took your covenant and raised above you the mount, saying, hold firmly to what We have given you and listen, they

said, we hear and we disobey. And their hearts were filled with the love of the calf because of their disbelief. Say, how evil is that which your belief commands you, if you are believers.

Explanation

Covenant with the Jews

In the eighth Rukoo of this Surah, the taking of a firm covenant from the Jews has already been mentioned, when they were raised at Mount Toor and made to promise to hold the Taurat (Torah) firmly and act upon it. Here, reference is made to it again. It is also made clear that when they were commanded to hold the Taurat firmly and act upon its commands, they said that they had heard, but would not act.

The command was to listen with the ears of the heart, meaning to listen for acceptance. But they said yes, temporarily, out of fear of the mountain falling upon them, and also acknowledged it in their hearts, as the commentators have stated. However, later they went back on their word, began disobeying, and said, "We have heard, but acting upon it is not within our power."

Love of the Calf

Then it was said that due to their worship of the calf, their state of disbelief became such that the love of the calf had taken root in their hearts. Similarly, it was said that if you are truly believers, as you claim to be, then your faith should teach you to avoid evil deeds, not incline you towards Kufr (disbelief) and Shirk (polytheism). What kind of faith is this that does not teach Tauheed (monotheism) and incites towards disobedience to Allah and rejecting the final Prophet Muhammad (Sallallahu ‘Alaihi Wasallam), whose prophethood has become clear?

One false belief of the Jews was also that paradise is exclusive only to them, not to people of other religions or nations. Allah rejected this false and fabricated belief, the detailed mention of which is present in the following verses.

Verse Number (94)

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

Translation: Say, if the home of the Hereafter with Allah is for you alone, excluding all other people, then wish for death, if you are truthful.

Explanation

Allah says, ..قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ Ibn Jarir (rh) has narrated from Abul Aliyah that the Jews used to claim that paradise is exclusive only for Jews. In response to this very claim, Allah revealed this verse, the meaning of which is that if paradise is truly only for you, then wish for death and show that you are truthful.

Wishing for Death

The Jews claimed that only they would enter paradise, not other people. Allah told them that if you are truthful, then wish for death so that you may be freed from the troubles of the world as soon as possible and become worthy of paradise. Ibn Jarir (rh) has also stated this explanation.

Hafiz Ibn Kathir (rh) writes that this verse contains an invitation to 'Mubahala' (mutual invocation of curse), and it is narrated from Ibn Abbas (RA) that its meaning is: O My Messenger (Sallallahu ‘Alaihi Wasallam)! Tell the Jews that if you are truthful in your claim, then pray that Allah destroy the false group. However, when the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) asked them for this prayer, they refused, because they were well aware of their sins, and the Qur’an itself gave the news that they would never do this.

Imam Bukhari (rh) has narrated from Ibn Abbas (RA) that if the Jews had actually wished for death after this invitation to 'Mubahala', all of them would have died and would have seen their place in Hell with their own eyes.

Verse Number (95)

وَلَنْ يَّتَمَنَّوْهُ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿۹۵﴾

Translation: But they will never wish for it because of what their hands have sent ahead, and Allah knows well the wrongdoers.

Explanation

Here, Allah states that they can never wish for death. They only

desire a long life because after death, they are aware of their evil outcome. They want death to be delayed for as long as possible.

Verse Number (96)

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

Translation: And you will surely find them the most greedy of people for life, even more than those who associate others with Allah. Each one of them wishes to live a thousand years, but even if he were granted such a life, it would not remove him from the punishment. And Allah sees well what they do.

Explanation

These people are afflicted with love of the world and greedy for life even more than other polytheists, although they do not affirm any book. Their wish is to live for a thousand years. However, even if they were given a life of a thousand years, this could not become a means of escape from punishment. Death is an inevitable reality. After it, every human receives reward or punishment according to their deeds. Just as Iblees (Satan) was granted a life of thousands of years, his end was still Hell.

In the ahadith, the merit of remembering death has been described, and it has also been made clear that wishing for death with impatience or praying for it is not permissible. Life is a great blessing of Allah, and its proper use is necessary for success in the Hereafter. For a believer, a long life is a sign of goodness, because with more time comes the opportunity to perform more good deeds. As soon as death comes, the chain of deeds ends. Therefore, the blessing of age can become a cause of an increase in goodness, but seeking death out of distress from worldly troubles is impermissible in Islam.

Anas (RA) narrated: Allah's Apostle (Sallallahu ‘Alaihi Wasallam) said, "None of you should long for death because of a calamity that has befallen him, and if he cannot, but longs for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me.' ***(Bukhari: H# 6351)***

The desire to meet Allah is also part of the natural disposition of a

believer's heart. It is narrated from Ubada bin Samit (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "Whoever loves to meet Allah, Allah also loves to meet them, and whoever dislikes meeting Him, Allah also dislikes to meet them."

It was narrated that Aisha (RA) said: The Messenger of Allah (Sallallahu 'Alaihi Wasallam) said, "Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him." I said, 'O Messenger of Allah (Sallallahu 'Alaihi Wasallam), do you mean hating death? For all of us hate death.' He said, "It is not like that. Rather, when the believer is given glad tidings of the mercy of Allah, His pleasure, and Paradise, he loves to meet Allah, and Allah loves to meet him. But when the disbeliever is given news of the punishment and the wrath of Allah, he hates to meet Allah, and Allah hates to meet him." ***(Muslim: H# 6822)***

However, those who do not have certainty in the Hereafter become careless with their own lives in the pursuit of protecting worldly life and gaining wealth and possessions. When they become overwhelmed by worldly hardships, they impatiently wish for death to escape their difficulties. In such circumstances, wishing for death is prohibited in Islam. ***(Bukhari: H# 6351)***



Verses: 97-103

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَ هُدًى وَّ بُشْرٰى لِلْمُؤْمِنِيْنَ﴿۹۷﴾ مَنْ
كَانَ عَدُوًّا لِّلّٰهِ وَ مَلٰٓئِكَتِهٖ وَ رُسُلِهٖ وَ جِبْرِيْلَ وَ مِيْكٰىلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ﴿۹۸﴾ وَ لَقَدْ اَنْزَلْنَاۤ اِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ ۚ وَ مَا
يَكْفُرُ بِهَاۤ اِلَّا الْفٰسِقُوْنَ﴿۹۹﴾ اَوَ كُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ؕ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ﴿۱۰۰﴾ وَ لَمَّا جَآءَهُمْ رَسُوْلٌ
مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۘ كِتٰبَ اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ﴿۱۰۱﴾ وَ
اتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَ مَا كَفَرَ سُلَيْمٰنُ وَ لٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۚ وَ مَاۤ
اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَ مَارُوْتَ ؕ وَ مَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَاۤ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ؕ فَيَتَعَلَّمُوْنَ
مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَ زَوْجِهٖ ؕ وَ مَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ يَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَ لَا
يَنْفَعُهُمْ ؕ وَ لَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ؕ وَ لَبِئْسَ مَا شَرَوْا بِهٖۤ اَنْفُسَهُمْ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ﴿۱۰۲﴾ وَ لَوْ
اَنَّهُمْ اٰمَنُوْا وَ اتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ﴿۱۰۳﴾

Translation:

(97) Say, whoever is an enemy to Jibreel, then indeed it is he who brought it down upon your heart by the permission of Allah, confirming what came before it, and as guidance and good news for the believers. (98) Whoever is an enemy to Allah, His angels, His messengers, and to Jibreel and Mikaail, then indeed Allah is an enemy to the disbelievers. (99) And indeed We have sent down to you clear signs, and none reject them except the defiantly disobedient. (100) Is it not that every time they took a covenant, a group of them cast it aside? Rather, most of them do not believe. (101) And when a messenger from Allah came to them, confirming what was with them, a group of those who were given the Book threw the Book of Allah behind their backs, as though they did not know. (102) And they followed what the devils recited during the reign of Sulaiman. Sulaiman did not disbelieve, but the devils disbelieved, teaching people magic and what was sent down to the two angels, *Harut* and *Marut,* in Babylon. They did not teach anyone without saying, we are only a trial, so do not disbelieve. Yet they learned from them that by which they cause separation between a man and his wife. They could not harm anyone except with the permission of Allah. They learned what harmed them and did not benefit them. And they certainly knew that whoever engaged in it would have no share in the Hereafter. Miserable indeed was that for which they sold themselves, if only they knew. (103) And if they had believed and been

mindful of Allah, the reward from Allah would have been better, if only they knew.

Explanation: Verses 97-103

Verse Number (97)

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ﴿٩٧﴾

Translation: Say, whoever is an enemy to Jibreel, then indeed it is he who brought it down upon your heart by the permission of Allah, confirming what came before it, and as guidance and good news for the believers.

Explanation

Anas (RA) narrated that when Abdullah bin Salam heard the news of the arrival of Allah's Messenger (at Madinah), while he was on a farm collecting its fruits. So he came to the Prophet (Sallallahu ‘Alaihi Wasallam) and said, I will ask you about three things which nobody knows unless he be a prophet. (1) What is the first sign among the signs of the Day of Judgement? (2) What is the first meal of the people of Paradise? (3) And what makes a baby look like its father or mother?' The Prophet (Sallallahu ‘Alaihi Wasallam) said, Just now Jibreel (AS) has informed me about that. Abdullah said, Jibreel (AS)? The Prophet (Sallallahu ‘Alaihi Wasallam) said, Yes. Abdullah said, He, among the angels, is the enemy of the Jews. On that, the Prophet (Sallallahu ‘Alaihi Wasallam) recited this Noble Verse: قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ (whoever is an enemy to Jibreel) (Qur’an, 2.97) ***(Bukhari: H# 4480)***

Hafiz Ibn Hajar Asqalani (rh) says that the context of the hadith shows that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) recited this verse in response to the Jews, and that its recitation did not necessarily coincide with the moment of revelation. This view appears more correct because there are other reports regarding the reason for the revelation of this verse besides the incident of Abdullah bin Salam.

Imam Ahmad (rh), Tirmizi (rh), and Nasaai (rh) have quoted from Ibn Abbas (RA) through Bakr bin Shihab and Saeed bin Jubair (rh) that a group of Jews presented themselves in the service of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and said, "O Abul Qasim (Sallallahu ‘Alaihi Wasallam)! We want to know five things from you. If you tell us the answers

to these five things, we will recognise that you are truly a prophet."

The Jews asked these questions: 1. Which things did the Bani Israel forbid upon themselves? 2. What are the signs of the Prophet (Sallallahu ‘Alaihi Wasallam)? 3. Why does a child become male or female? 4. Who brings revelation from the sky?

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "Jibreel (AS) the trustworthy." The Jews said, "He brings commands of war, fighting, and divine punishment, who is our enemy. If you had named Mikaail (Michael), who brings the rain of mercy, that would have been better." Then this verse was revealed.

According to commentators, there are other reasons for the revelation of this verse as well. When the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) came to Madinah and began explaining to the Jews, they sent some of their scholars to the Prophet (Sallallahu ‘Alaihi Wasallam). These scholars said they wanted to ask a few questions that only a prophet knows. If you give correct answers, we will believe that you are the Prophet whose prophecy was made by Musa (AS). The questions of these Jews were as follows:

1) Which thing did Prophet Ya’qub (AS) first forbid upon himself? 2) What are the signs of the unlettered Prophet whose mention has come in the Taurat? 3) How does a child become male or female inside the womb? 4) Who brings revelation to you?

Answers to the Questions of the Jews

1) Regarding the answer about Prophet Ya’qub's (AS) favourite food, Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) said, "You know that Prophet Ya’qub (AS) suffered from a severe illness. When this illness became prolonged, he made a promise to Allah that if Allah granted him healing, he would abandon his favourite food forever. His most beloved food was camel meat and milk. Allah granted him health, and he fulfilled his vow; he stopped eating camel meat."

2) Regarding the sign of the unlettered Prophet, the Prophet (Sallallahu ‘Alaihi Wasallam) said, "The unlettered prophet whose mention has come in the Taurat, among his characteristics is that at night his eyes will sleep, but his heart will always remain awake."

3) Regarding the determination of the child's gender, the Prophet (Sallallahu ‘Alaihi Wasallam) said, "You know that the man's fluid is thick and white, and the woman's fluid is thin and yellow in colour. Whichever of these two prevails by Allah's command, the child is born of that gender."

4) Regarding the messenger of revelation, the Prophet (Sallallahu ‘Alaihi Wasallam) said, "Jibreel (AS) brings revelation to me, and revelation to every prophet was brought by Jibreel (AS) alone."

The Jews said, "You have told everything absolutely correctly, but Jibreel (AS) is our enemy. He is the very angel who brings punishment and torment, and destroyed our forefathers. If Mikaail (AS) had brought revelation to you, who brings rain and mercy, we would certainly have believed in you."

Upon this, the Jews refused to believe in the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). Then Allah revealed these verses.

Meaning of Enmity with Jibreel (AS)

Allah says that whoever is an enemy of Jibreel (AS) is in reality an enemy of Allah. Jibreel (AS) has no personal fault. Allah appoints him, and whatever he is given, that is what he delivers. Through Jibreel (AS), Allah revealed the Qur’an, which confirms the previous heavenly books and brings glad tidings for the people of faith.

Whoever maintains enmity with Jibreel (AS) is in reality maintaining enmity with Allah's messenger (Sallallahu ‘Alaihi Wasallam). Allah has made Jibreel (AS) a messenger, and whatever Allah conveyed to the prophets through him, he conveyed exactly as Allah commanded.

Verse Number (98)

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَ مَلٰٓئِكَتِهٖ وَ رُسُلِهٖ وَ جِبْرِيْلَ وَ مِيْكٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ﴿۹۸﴾

Translation: Whoever is an enemy to Allah, His angels, His messengers, and to Jibreel and Mikaail, then indeed Allah is an enemy to the disbelievers.

Explanation

Whoever is an enemy of Allah, His angels, His messengers, Jibreel

(AS), and Mikaail (AS), is in reality a disbeliever, and Allah is the enemy of disbelievers. How strange is the statement of the Jews that they say, "We do not accept the book which Jibreel (AS) brought." Whereas, the real matter is that whatever Jibreel (AS) brought is the Word of Allah. Attention should not be given to the one who delivers, but to the One who sends. When the One who gives the command is Allah Himself, then rejecting that command merely because it was brought by Jibreel (AS) is a sign of great deprivation and misfortune.

Enemy of Jibreel (AS)

The commentator Ibn Kathir (rh) writes that Allah mentioned Jibreel (AS) and Mikaail (AS) specifically after mentioning the angels and messengers, so that this reality becomes clear that maintaining enmity with any messenger or angel of Allah is, in fact, equivalent to enmity with Allah. Whoever says, "We have enmity with Jibreel (AS), but Mikaail (AS) is our friend," speaks falsely. The reality is that whoever maintains enmity with one angel is an enemy of all angels, and this is disbelief. The Jews' assumption that Mikaail (AS) is their friend is mere wishful thinking. Enmity with Jibreel (AS), or any angel, is enmity with all angels. In this, enmity with Allah is actually concealed.

Imam Bukhari (rh) has narrated from Abu Hurairah (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said in a Hadith Qudsi, "I will declare war against him who shows hostility with a friend of Mine." ***(Bukhari: H# 6502)*** **When Allah Himself becomes someone’s enemy, both their worldly life and their Hereafter are ruined. For this reason, Allah has announced His anger and wrath against the enemies of Jibreel (AS).**

Verse Number (99)

وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ﴿٩٩﴾

Translation: And indeed We have sent down to you clear verses, and none reject them except the defiantly disobedient.

Explanation

Rejection of the Clear Verses

It is narrated from Ibn Abbas (RA) that a Jew, Ibn Suriya, said to

the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), "O Muhammad (Sallallahu ‘Alaihi Wasallam)! You have not brought anything that we recognise, nor do you have any clear proof based on which we should accept your words."

Upon this, this verse was revealed: O Muhammad (Sallallahu ‘Alaihi Wasallam)! We have sent down to you clear verses. These are the clear verses in which the hidden matters of the Jews, their secrets, the history of their ancestors, and even those changes which they themselves had made in their books have been revealed. Allah disclosed all these realities to you and sent them down in His book.

For a person who is fair-minded and does not throw himself into destruction in the fire of envy and jealousy, these clear verses are sufficient proof. However, only those who maintain hatred and enmity towards the truth and its people, and whose very nature has been moulded in evil, deny these bright verses.

After hearing these verses, it should have been expected that they would believe in the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), because he disclosed these hidden realities without learning them from any human being. But unfortunately, they were deprived of this great blessing.
(Durr-e-Mansoor: 1/94)

Verse Number (100)

اَوَ كُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ؕ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ۝

Translation: Is it not that every time they took a covenant, a group of them cast it aside? Rather, most of them do not believe.

Explanation

وَلَقَدْ اَنْزَلْنَاۤ اِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ **Ibn Abi Hatim (rh) has quoted from Ibn Abbas (RA) through Saeed (rh) and Ikrimah (rh) that Ibn Suriya said to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) that you have not brought to us anything that we recognise, nor has any explaining clear verse been revealed to you. Upon this, Allah revealed this verse** وَلَقَدْ اَنْزَلْنَاۤ اِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ ***(Tafseer Ibn Abbas)***

Violation of Promise

Tafseer Ibn Kathir states that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) reminded the Jews of the covenant taken from them regarding the seal of the prophets, meaning the last Prophet (Sallallahu ‘Alaihi Wasallam). However, they flatly refused. One person among them, Maalik bin Saif, said, "By Allah! No covenant has been taken from us regarding Muhammad (Sallallahu ‘Alaihi Wasallam)." Upon this, this verse was revealed: اَوَ كُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ (Is it not that every time they took a covenant, a group of them cast it aside? Rather, most of them do not believe.)

In 'Rooh ul-Ma'ani', this clarification is also found that on this occasion, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was consoled not to worry about their behaviour and not to make their opposition a burden on his heart.

Verse Number (101)

وَ لَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۗ كِتٰبَ اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ۝

Translation: And when a messenger from Allah came to them, confirming what was with them, a group of those who were given the Book threw the Book of Allah behind their backs, as though they did not know.

Explanation

This evil habit led to their destruction. When the Prophet (Sallallahu ‘Alaihi Wasallam) was sent, and the Qur’an confirmed the Taurat, the Jews, despite knowing and recognising all the signs of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), refused and clearly denied accepting the Qur’an as Allah's book.

They not only rejected the Qur’an but also became deniers of the Taurat. The attributes and proofs about the prophethood of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) that were described in the Taurat, they concealed them. They began denying in such a manner as if they did not even know that the Taurat is a book revealed by Allah. Whereas they knew very well that bright proofs of the prophethood of the Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) are recorded in it. ***(Rooh ul-Ma'ani: 1/ 336)***

Verse Number (102)

وَ اتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَ مَا كَفَرَ سُلَيْمٰنُ وَ لٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۗ وَ مَاۤ
اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَ مَارُوْتَ ؕ وَ مَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَاۤ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ؕ فَيَتَعَلَّمُوْنَ
مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَ زَوْجِهٖ ؕ وَ مَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ يَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَ لَا
يَنْفَعُهُمْ ؕ وَ لَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ؕ وَ لَبِئْسَ مَا شَرَوْا بِهٖۤ اَنْفُسَهُمْ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ۝

Translation: And they followed what the devils recited during the reign of Sulaiman. Sulaiman did not disbelieve, but the devils disbelieved, teaching people magic and what was sent down to the two angels, *Harut* and *Marut*, in Babylon. They did not teach anyone without saying, we are only a trial, so do not disbelieve. Yet they learned from them that by which they cause separation between a man and his wife. They could not harm anyone except by the permission of Allah. They learned what harmed them and did not benefit them. And they certainly knew that whoever engaged in it would have no share in the Hereafter. Miserable indeed was that for which they sold themselves, if only they knew.

Explanation

Breaking Promises and Objections

Maalik bin Abi Saif (RA) states that when the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was sent, and he reminded the Jews of the covenant that had been taken from them, especially the promise that was made regarding the seal of the prophets (Sallallahu ‘Alaihi Wasallam), the Jews blatantly refused and said, "We swear! No covenant has been taken from us regarding Muhammad (Sallallahu ‘Alaihi Wasallam)." Upon this, this verse was revealed: وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ (And they followed what the devils recited).

Ibn Jarir (rh) has quoted from Shahr bin Haushab that the Jews used to say, "Look at Muhammad (Sallallahu ‘Alaihi Wasallam)! He mixes truth with falsehood and counts Sulaiman (AS) among the noble prophets. While, he was a sorcerer who rode on the wind!" In response to their audacity, Allah revealed this verse: وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ

Questions to the Messenger of Allah ﷺ

Ibn Abi Hatim (rh) has narrated from Abul Aliyah that the Jews

would sometimes ask the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) about events of earlier times and sometimes about other matters. In response to every question, Allah would send down revelation, until they became astonished and amazed at his knowledge. Seeing this, they began saying among themselves that Muhammad (Sallallahu ‘Alaihi Wasallam) knew even those matters which they themselves possessed, and in fact had far greater knowledge.

Then they started raising questions and objections about magic. Upon this, Allah revealed this verse: وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ *(Tafseer Ibn Abbas)*

Magic and the Misguidance of the Jews

In these verses, Allah says that the Jews neither accepted Allah's book, the Taurat (Torah), nor abandoned satanic and disbelieving matters like magic. They pursued those false things which the wicked jinn used to propagate during the time of Sulaiman (AS).

These wicked jinn were themselves involved in disbelief and sorcery (سحر) and also taught it to others. This very magic was transmitted through them from generation to generation and continues till today. This was the same sorcery that the Jews kept following. In the same way, they also followed the magic that was sent, under a special divine wisdom, to the two angels Harut and Marut in the city of Babylon.

Cause of Sorcery

Whatever occurs in the world happens by Allah's command and will, whatever its apparent cause may be. Sorcery is also a cause, as a result of which sometimes an effect occurs on someone, and the person upon whom magic is performed feels distress. Accordingly, the people of Prophet Hud (AS) said to him, اِنَّمَآ اَنْتَ مِنَ الْمُسَحَّرِيْنَ (You are among those who have been affected by sorcery). This same accusation was also made by their people upon Prophet Shu'aib (AS). The confrontation between Musa (AS) and the magicians is well known in the Qur’an. Similarly, the practice of magic continued during the time of Sulaiman (AS) and persisted afterward. So much so that, according to a narration in Sahih Bukhari, a Jew had also performed sorcery on the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). Even today, sorcerers exist in the world, and the practice of magic is found.

Sulaiman (AS) and the Trial of Sorcery

In response to the first complaint of the Jews, Allah said that they threw the divine book behind their backs. Then it was stated that during the time of Sulaiman (AS), devils used to recite magic (sorcery), meaning they performed sorcery and remained engaged in it. Commentators have written that on one occasion, the kingdom of Sulaiman (AS) was temporarily taken away from him for a few days. During this time, devils buried some implements and writings of sorcery under his throne. When Sulaiman (AS) passed away, the devils brought these things out, revealed them, and made it famous that 'Sulaiman (AS) was not a prophet but ruled through the power of magic.'

The scholars of the Bani Israel rejected this claim, but the common people became afflicted with this trial. They began saying that "this very sorcery was the real knowledge of Sulaiman (AS)." Then they engaged in learning and teaching this same sorcery and threw the books of the prophets behind their backs.

Clarification by the Qur'an

When the Messenger of Allah (Sallallahu 'Alaihi Wasallam) clarified that Sulaiman, son of Dawood (AS) was Allah's chosen Prophet, the Jews objected and said, "Muhammad (Sallallahu 'Alaihi Wasallam) says that Sulaiman (AS) was a prophet, whereas he was only a sorcerer."

Upon this, Allah revealed this verse of the Qur'an and cleared Sulaiman (AS) from the accusation of magic: وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا (Sulaiman did not commit disbelief, but the devils committed disbelief). Meaning, the work of magic and disbelief was not that of Sulaiman (AS), but rather of the devils. They were the ones who taught people magic and led them astray. ***(Tafseer Qurtubi and Ibn Kathir)***

Sorcery of Babylon and Harut and Marut

In ancient times, the Jews had great fame, especially in the Iraqi city of 'Babylon'. Seeing the effects of sorcery, people were deeply impressed and began to consider sorcerers extraordinary beings. To reveal the harms of sorcery and its reality, Allah sent two angels whose names were 'Harut' and 'Marut', so that they could inform people about the difference between

magic (sorcery) and miracles. It was also meant to establish a touchstone between faith and disbelief, distinguishing between those who prefer guidance and goodness and those who incline towards falsehood and evil.

When these angels began their mission, people began coming to them, insisting that they be taught the methods of sorcery. The angels would first warn every time, "We have been sent by Allah's command for your trial. This knowledge is a test for you. Be careful! Do not destroy your religion through it, nor harm others."

They would advise, "If you acquire knowledge of sorcery, do so only with the intention that you can protect yourself from evil. Do not use it for wrong purposes." Those people who accepted this condition of theirs were told the method of sorcery. However, if later they broke their pledge and used that knowledge for evil and corruption, then the burden of that wrongdoing fell upon their own deeds. ***(Rooh ul-Ma'ani)***

Effect of Sorcery

The Qur'an states that these people would learn from these two angels those methods through which they would create separation between husband and wife. This shows that through the effect of sorcery, hatred can be placed in the hearts of those who love one another, and people bound by affection and harmony can be separated.

In that era, highly mischievous acts were done through sorcery, and people were tormented. From all these destructive effects, the Qur'an has mentioned only one example, and that is creating separation between husband and wife. This is an act that is intensely disliked by Allah and extremely liked by Satan.

Throne of Iblees

Jabir (RA) said: Allah's Messenger (Sallallahu 'Alaihi Wasallam) said, "Iblees places his throne over the water, then he sends out his troops. The one who is closest to him in rank is the one who causes the greatest amount of fitnah. One of them comes and says, I have done such and such, and he says, you have done nothing. Then another comes and says, I did not leave him until I separated him from his wife. He then draws him close to himself and says, how excellent you are. A'mash (rh) says, "I think he (Sallallahu 'Alaihi Wasallam) said: 'And he embraces him." ***(Muslim: H# 7106)***

Allah has said in the Qur'an that sorcerers can never harm anyone with their sorcery except by Allah's command. From this, it became known that the reality of magic (sorcery) certainly exists, but its effect also does not appear without Allah's permission. Sorcerers sometimes create rifts in the relationships of husband and wife and create separation, but in reality, whatever happens, it happens by Allah's will.

This matter is just like fire is a cause of burning, but burning happens by Allah's command. A knife does the work of cutting, but it cannot cut anything without Allah's will. Eating food fills the stomach, but in certain illnesses, a person may eat plenty and still not feel full.

Similarly, the effects of sorcery also appear by Allah's command. When Allah wills, sorcery becomes ineffective, just as the fire did not burn Ibrahim (AS) and the knife did not cut Ismail (AS).

People with little knowledge are very quickly impressed by sorcerers, and some people among ignorant spiritual guides learn ordinary sorcery and deceive the public to boost their business. However, the reality is that the effect of sorcery also depends on Allah's will, and when He wishes, He erases it.

Accordingly, when sorcerers came to confront Musa (AS), he said, "What you have brought is sorcery, and Allah will soon destroy it."

Certainly, even the actions of the greatest sorcerers end with the recitation of these two Surahs: قُلۡ اَعُوۡذُ بِرَبِّ الۡفَلَقِ (Say: I seek refuge with the Lord of the dawn) and قُلۡ اَعُوۡذُ بِرَبِّ النَّاسِ (Say: I seek refuge with the Lord of mankind).

Methods of Sorcery

Sorcery has several methods and means. Among them, one is that the sorcerer pleases devils to obtain their help. For this purpose, sometimes he recites such words which include phrases of kufr and shirk and in which devils are praised; sometimes stars are worshipped; and sometimes such impure acts are adopted which are beloved to devils. For example: deliberately killing a human and using his blood, remaining in a state of impurity, and remaining involved in uncleanness (najasat).

This is why the successful sorcery of most people is of those who remain far from cleanliness and purity and remain immersed in filth and impurity. Gradually, they become habituated to wicked deeds. Female sorcerers generally perform magic during menstruation because in this state, the effect of their sorcery is stronger. The devils perform some work for these sorcerers upon their call, and the observer thinks that everything has been done by the sorcerer alone.

Just as angels help those servants of Allah who are pious and God-fearing, adopt cleanliness and purity, remain away from foul smell and filth, and remain engaged in Allah's remembrance and good deeds, similarly, devils assist those who resemble them in speech, actions, and beliefs, in filth and corruption. Harmony of nature is necessary to receive help. ***(Rooh ul-Ma'ani)***

Types of Sorcery

The commentator Ibn Kathir (rh) has quoted eight types of sorcery from "Abu Abdullah Razi". Among them, the effect of imaginative power, illusion, and the use of medicines have also been included. Among these types, what is manifested through sleight of hand, imaginative power, or certain medicines has also been called magic (Sorcery).

Illusion can be understood through an example. A person sitting in a train feels as if the ground is also moving with him, or a person standing on the platform feels that the train next to him is moving, whereas the reality is the opposite.

Similarly, regarding the sorcerers who came to confront Musa (AS), it is stated in the Qur'an: يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى (Through the effect of their sorcery, it appeared to Musa (AS) as if their ropes and sticks were running). ***(Surah Ta-Ha)***

Bewitching the Eyes

In Surah Al-A'raf, Allah says, "When they threw their sticks and ropes, they bewitched the eyes of the people, terrified them, and displayed great magic."

This makes it clear that the magicians had bewitched people's eyes

with their trick. So much so that even Musa (AS) began to see those ropes and sticks as serpents, and some fear arose in his heart.

Accordingly, it is stated in Surah Ta-Ha, فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى (Musa felt fear within himself).

Upon this, Allah consoled him, saying, لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ... وَلَا يُفْلِحُ السّٰحِرُ (Do not fear, you will surely prevail. Throw what is in your hand, it will swallow all their sorcery. All this is merely the deception of sorcery, and the sorcerer never succeeds).

The effect of 'sihr' (sorcery) also occurs under specific causes. These causes are not apparent to common people, but only sorcerers are aware of the hidden causes. In contrast, the miracles of the noble prophets are not dependent on any cause or apparent means, but rather appear directly by Allah's command.

For example, the fire becoming cool and safe for Ibrahim (AS), the sea splitting through the staff of Musa (AS), springs flowing from rock, a small amount of dust reaching the eyes of the disbelievers from the blessed hand of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), water flowing from his fingers, and a small amount of food becoming sufficient for hundreds of people.

All these matters occurred not through any cause or the force of sorcery, but merely through Allah's command and power. And after the finality of prophethood, it is necessary for a Muslim to believe that no Prophet can come now, and that no deception of a false claimant or sorcerer can mislead a believer.

Difference Between Miracle and Sorcery

There is a clear difference between miracle and sorcery. Sorcery always appears from misguided, impure, and sinful people, while miracles occur at the hands of pure and chosen noble prophets. This is why there can never be confusion between the two.

According to the author of 'Rooh ul-Ma’ani', Allah has not given any sorcerer the power to split the sea, bring the dead to life, or make inanimate objects speak. These matters are only miracles of the noble prophets.

Furthermore, some researchers have clarified the difference between miracle and sorcery as follows. A miracle always appears with the claim of prophethood. When an extraordinary matter appears in the hand of a prophet, it actually becomes proof of his prophethood. In response, a demand is also made from the claimant to bring something similar, and this very thing is never proven in favour of any sorcerer or false claimant of prophethood.

Since prophethood has ended after Prophet Muhammad (Sallallahu ‘Alaihi Wasallam), now a miracle also cannot appear in anyone's hand.

False Claimants of Prophethood

History bears witness that many false people rose with claims of prophethood, but their every trick proved to be mere show. All these false ones reached their end and finished themselves. Sorcerers never claim prophethood because they do not have the strength for confrontation. One sorcerer nullifies the act of another sorcerer, and in this way, their spectacle ends among themselves. For example, if one sorcerer plays a flute, another sorcerer silences its sound. However, the miracles of the Prophets possess a reality that no sorcerer can confront or nullify. History testifies to this.

Karamaat (Extraordinary Acts)

Sometimes *Karamaat* (extraordinary acts) also appear from Allah's chosen saints. However, this *Karamat* neither increases their nearness to Allah nor raises their ranks. Most often, even the possessor of Karamat himself is not aware of his own Karamat. This is the reason why, according to most scholars, Karamat has no status or importance.

Sihr or Sorcery (Magic)

In *Sihr* (sorcery), if such words are used that are disbelieving, for example, if help is sought from devils or stars, then this is open disbelief.

It is stated in the Qur’an, وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ (They used to learn what harmed them and did not benefit them).

Allama Qurtubi (rh) says in its explanation that the real harm of magic will be in the Hereafter, even if a temporary benefit is obtained in

this world. Some scholars have also said that even in the world, the harm of sorcery returns to the sorcerer, because an Islamic authority punishes them, and the curse of sorcery falls upon them.

The author of 'Rooh ul-Ma'ani' writes that the words وَلَا يَنْفَعُهُمْ in the verse clarify that sorcery is entirely evil, and there is no real benefit in it in this world or the Hereafter. This is the reason why strong emphasis has been placed on avoiding sorcery in this verse.

Condition of Sorcerers

Even if at some time a Muslim receives temporary benefit from a sorcerer's action, such as protection from harm, this would only be considered an exception. Otherwise, generally, sorcery is merely a harmful thing. Sorcerers are generally irreligious and of bad conduct. No sorcerer has ever been seen to accumulate the wealth of the world through the force of sorcery, gather properties, or seize control of government.

Sorcerers are always seen in a state of wretchedness. They are already far from faith and religion, and along with this, they also remain deprived of the light of cleanliness, remembrance, and worship. From a worldly perspective, too, they spend their lives in dirty and tattered old clothes. Their livelihood comes from showing spectacles and performing magic on others for a few rupees. For the sake of a small worldly gain, they cause suffering to others and thus witness with their own eyes the ruin of both their worldly life and their Hereafter.

In this background, the Qur'an says, وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ (The Jews knew well that whoever abandoned Allah's book and chose the path of sorcery has no share in the Hereafter). Despite this, they chose sorcery and purchased disbelief.

Then it was said, وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ (They sold their souls, as if purchasing sorcery and disbelief in exchange for faith and the blessings of the Hereafter. Thus, they made their souls deserving of eternal punishment. This is an extremely bad bargain. If they had understood reality, they would never have done such a thing). ***(Rooh ul-Ma'ani)***

Commentators have raised the question here that in one place it is

said وَلَقَدْ عَلِمُوْا (they knew), and ahead it is said لَوْ كَانُوْا يَعْلَمُوْنَ (if only they knew). Apparently, this seems contradictory.

The explanation given for this is that their knowing was equal to not knowing, because when a person chooses harm despite knowing it and turns away from faith, then he is ignorant despite knowing. In 'Rooh ul-Ma'ani' it is also written that they knew of the existence of punishment but did not understand its severity and reality. This is why the object of "يَعْلَمُوْنَ" is omitted here.

Three Types of People Who Won't Enter Paradise

It is narrated from Abu Musa Ash'ari (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said, "Three types of people will not enter Paradise: the habitual drinker of alcohol, one who breaks family ties, and one who believes in magic (sorcery)." ***(Mishkat: H# 3656)***

Sa'd (RA) narrates that I heard the Messenger of Allah (Sallallahu 'Alaihi Wasallam) saying, "If Somebody takes seven 'Ajwa dates in the morning, neither magic (sorcery) nor poison will hurt him that day." ***(Bukhari: H# 5769)***

Verse Number (103)

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

Translation: And if they had believed and been mindful of Allah, the reward from Allah would have been better, if only they knew.

Explanation

Reward of Iman and Akhirah

If these people had believed in Allah's messengers, which includes faith in Muhammad, the Messenger of Allah (Sallallahu 'Alaihi Wasallam), and avoided disbelief and disobedience, then Allah would have granted them a reward far better than that for which they sold their souls. If they had known the reality, they would never have wasted the reward of the Hereafter and would have moved towards goodness. Even a small share of the Hereafter outweighs the greatest worldly benefit.

Punishment of a Sorcerer

The author of 'Rooh ul-Ma'ani' has written that according to Imam Abu Hanifa (rh), the punishment of a sorcerer is death. If proof is established that a person is a sorcerer, their claim that they repent or that they will not practise sorcery again is not accepted.

Ways to Please Satan

In the Qur'an and Sunnah, sorcery refers to every strange act through which the help of devils is sought by pleasing them. There are many ways of pleasing devils. Sometimes incantations are recited that contain words of disbelief and polytheism and praise of devils. Sometimes stars are worshipped, which pleases them. Sometimes, filthy acts are adopted that Satan loves, such as deliberately killing a person and using their blood, or remaining in a state of major impurity and staying away from cleanliness and purity.

In the Qur'an and Sunnah, sorcery is actually Kufr in belief or at least is not free from practical Kufr. This is why learning it, teaching it, and acting upon it are all forbidden. According to Imam Abu Hanifa (rh) and Imam Malik (rh), one who learns sorcery and acts upon it is a disbeliever. However, according to some students of Imam Abu Hanifa (rh), if someone learns magic sorcery for protection, he will not become a disbeliever. But whoever believes in it and considers it beneficial is also a disbeliever, and his punishment is death.

Ruling Regarding a Sorcerer

Mulla Ali Qari (rh) writes in 'Sharh Fiqh Akbar' that one who commits sorcery that is at the level of disbelief will be killed due to being an apostate. However, a female magician will not be killed because an apostate woman is not killed. Rather, she will remain imprisoned forever. If the magic is at the level of grave sin only, then execution will not be carried out on that basis alone.

However, if, as a result of sorcery, a life is taken, illness is inflicted, or separation is caused between a husband and wife, then this is corruption on earth. In such a case, both the male and the female sorcerers will be executed, because this is not merely apostasy, but the crime of spreading corruption on earth.

Incident after Severing the Head

Jundub bin Ka'b (RA) saw a person displaying magic tricks. He slaughtered a human, then separated his head and later joined it again. Seeing this scene, people began calling out in joy, 'Subhan Allah! He brings the dead to life.' Jundub (RA) immediately drew his sword and struck off the sorcerer's neck, then said, "If he is truthful, let him bring himself back to life." The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) had said about Jundub (RA), "He will strike such a blow of the sword that he alone will receive reward equal to an entire nation." ***(Al-Isabah: 1/250)***

Since people were becoming misguided by this magician's tricks and beginning to think that he brought the dead to life, his execution became necessary to eliminate mischief and corruption.

In 'Tafseer Qurtubi', this incident is narrated as follows. A person was showing tricks before Walid bin Uqbah (RA) (the governor of Iraq). Sometimes he would walk on a rope, and sometimes he would enter through the tail of a donkey and come out through its mouth. When Jundub (RA) saw this spectacle, he immediately executed him. On this occasion, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "In my Ummah, there will be a person who will be called Jundub. He will once strike such a blow of the sword that will make a decisive distinction between truth and falsehood." ***(Tafseer Qurtubi: 2/47)***

Although the words of the Qur’an and hadith are themselves entirely good, using them for unlawful purposes is not correct. For example, giving an amulet or reciting an invocation to deliberately harm someone, even if it contains Allah's beautiful names or verses of the Qur’an, is forbidden.

Amulets, Charms, and Sorcery

Those who make amulets and charms often perform this work with the help of jinn and devils, and all this falls under the ruling of sihr (sorcery). Therefore, it is forbidden. Similarly, if the words of any amulet or incantations are ambiguous, their meanings are not known, or there is a possibility in them of seeking help from devils and idols, then they too are impermissible and forbidden.



Verses: 104-113

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَ قُوْلُوا انْظُرْنَا وَ اسْمَعُوْا ؕ وَ لِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝۱۰۴ مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ
اَهْلِ الْكِتٰبِ وَ لَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ؕ وَ اللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو
الْفَضْلِ الْعَظِيْمِ ۝۱۰۵ مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَاۤ اَوْ مِثْلِهَا ؕ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝۱۰۶ اَلَمْ
تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ۝۱۰۷ اَمْ تُرِيْدُوْنَ اَنْ تَسْـَٔلُوْا
رَسُوْلَكُمْ كَمَا سُئِلَ مُوْسٰى مِنْ قَبْلُ ؕ وَ مَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ۝۱۰۸ وَدَّ كَثِيْرٌ مِّنْ اَهْلِ
الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَ
اصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝۱۰۹ وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ ؕ وَ مَا تُقَدِّمُوْا لِاَنْفُسِكُمْ
مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ ؕ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝۱۱۰ وَ قَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ؕ تِلْكَ
اَمَانِيُّهُمْ ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝۱۱۱ بَلٰى ۚ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَ هُوَ مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَ لَا
خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ۝۱۱۲ وَ قَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَيْءٍ ۪ وَّ قَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ ۙ
وَّ هُمْ يَتْلُوْنَ الْكِتٰبَ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ
يَخْتَلِفُوْنَ ۝۱۱۳

Translation:

(104) O you who believe, do not say, ‘Ra’ina’, but say, 'Unzurna', and listen. And for the disbelievers, there is a painful punishment. (105) Those who disbelieve among the people of the Book and the polytheists do not like that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the Lord of great bounty. (106) We do not abrogate a verse or cause it to be forgotten except that We bring one better than it or similar to it. Do you not know that Allah has power over all things? (107) Do you not know that to Allah belongs the dominion of the heavens and the earth, and besides Allah you have neither a protector nor a helper? (108) Or do you wish to question your Messenger as Musa was questioned before? Whoever exchanges faith for disbelief has surely strayed from the straight path. (109) Many of the people of the Book wish to turn you back to disbelief after you have believed, out of envy of their own selves, after the truth has become clear to them. But pardon and overlook until Allah brings His command. Surely Allah has power over all things. (110) And establish prayer and give zakah,

and whatever good you send ahead for yourselves, you will find it with Allah. Surely Allah sees what you do. (111) And they say, none shall enter Paradise unless he is a Jew or a Christian. These are their wishful thoughts. Say, bring your proof if you are truthful. (112) Yes indeed, whoever submits himself to Allah and does good will have his reward with his Lord, and there shall be no fear upon them, nor shall they grieve. (113) And the Jews say, the Christians have nothing to stand on, and the Christians say, the Jews have nothing to stand on, while they recite the Book. Likewise, those who have no knowledge say the same. Allah will judge between them on the Day of Judgment concerning that over which they used to differ.

Verse Number (104)

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

Translation: O you who believe, do not say, Ra'ina, but say, Unzurna, and listen. And for the disbelievers, there is a painful punishment.

Explanation

The Word *Ra'ina* and Jewish Mischief

Ibn Munzir narrated from Suddi (rh) that two Jews, Maalik bin Saif and Rifaah bin Yazid, used to say *Ra'ina* whenever they met the Messenger of Allah (Sallallahu 'Alaihi Wasallam). Outwardly, they intended that he should speak to them. Still, in reality, by saying this, they avoided listening properly to what he said. When the Muslims heard this, they assumed that the People of the Book used this word to show respect for their Prophets, so they also began to use it when addressing the Messenger of Allah (Sallallahu 'Alaihi Wasallam). Upon this, Allah revealed this verse: "O you who believe! Do not say 'Ra'ina' but say 'Unzurna'."

Abu Nuaim (rh) has quoted in 'Dalaail un Nubuwwah' from Suddi Saghir, Abu Salih, and Ibn Abbas (RA) that 'Ra'ina' was an extremely filthy insult in the language of the Jews. The Jews would say this word, laugh, and rejoice among themselves. Then Allah revealed this verse.

When Sa'd bin Mu'az (RA) heard this verse, he said to the Jews, "O enemies of Allah! If after today I see any of you saying this word in front of Allah's Messenger (Sallallahu 'Alaihi Wasallam), I will strike off their neck." ***(Tafseer Ibn Abbas)***

Reality of the Mischief

This verse actually reveals the mischief of the Jews. When they would come to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), they would address him saying 'Ra'ina'. The meaning of 'Ra'ina' in the Hebrew language was 'fool' or 'boaster', while in Arabic its meaning became 'pay attention to us' or 'be considerate of us'. For Muslims who knew Arabic, this difference was not clear. Therefore, they could not understand their mischief. Sometimes the Jews would say 'Ra'ina' with a suppressed voice, which meant 'O our shepherd'.

Muslims did not know these bad meanings and the Jewish conspiracy. They thought that since these People of the Book are familiar with the etiquette of their prophets, this word must surely be for respect. The result was that Muslims also began using this word, and the Jews became even more pleased. Now they would say that we used to do evil secretly before, but now we have found such a trick that we can mock them openly, and Muslims themselves join with us.

Since, Sa’d bin Mu’az (RA) knew the language of the Jews, he immediately realised that they were laughing while saying 'Ra'ina ya Muhammad'. He said sternly that if anyone uses this word in the future, his neck will be struck off. The Jews said, "You also speak this same word." On this very occasion, this verse was revealed: "O you who believe! Do not say 'Ra'ina' but say 'Unzurna', meaning look towards us and pay attention to us."

Advice

Through this, Muslims were taught to use words that carry no possibility of bad or doubtful meanings, so that enemies would not find an opportunity to object or cause mischief. Along with this, Muslims were instructed to listen to words carefully and then convey them to others. It was further said that there is painful punishment for disbelievers. They will certainly receive punishment in the Hereafter for their deceptions and mischief. ***(Ma'alim ut-Tanzil: 1/102)***

Do Not Mock

From the above explanation, a principle emerges that those words which have two meanings, one good and the other bad, their use is not

permissible. Yes, if such context is added that makes the word specific to the good meaning, then permission exists. Furthermore, mocking anyone is strictly forbidden, and all words that carry even a trace of ridicule or mockery have been prohibited.

Hafiz Ibn Kathir (rh) says that believers have been forbidden to adopt the mannerisms of disbelievers, whether in speech or in action. Then he has quoted this hadith from Musnad Ahmad (H# 5114) and Sunan Abu Dawood (H# 4031): "Whoever resembles a people is from among them."

From this, it becomes clear that adopting resemblance with disbelievers in their ways is strictly forbidden, whether it be in the manner of conversation, actions, dress, festivals, or methods of worship.

Choosing Good Names

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said that no one should be called 'Maalik ul-Mulk', meaning 'king of kings', (Shahanshah) because real sovereignty belongs only to Allah. Similarly, a girl's name was 'Asiyah' (Disobedient), so the Prophet (Sallallahu ‘Alaihi Wasallam) changed her name to 'Jamilah'. ***(Muslim: H# 5604)***

In another hadith, it is stated that none of you should call his slave or maid 'Abdi' (my slave) or 'Amati' (my maid), because you are all servants of Allah and all your women are Allah's servants. Instead of these words, 'Ghulami' and 'Jariyati' should be said.

Verse Number (105)

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ لَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ؕ وَ اللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

Translation: Those who disbelieve among the people of the Book and the polytheists do not like that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the Lord of great bounty.

Explanation

Envy of the Jews

When Muslims invited the Jews to accept Islam and believe in

Muhammad, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), the Jews would reply, "The religion to which you are calling us is not better than our religion. If your religion were better, we would certainly adopt it."

Upon this, Allah revealed this verse that, "O Muslims! These people do not wish for any kind of good for you." In reality, the Jews were consumed by jealousy because the final Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) was sent from the descendants of Ismail (AS) rather than from the lineage of Ishaq (AS). On the other hand, the polytheists were displeased because the religion presented by the noble Prophet (Sallallahu ‘Alaihi Wasallam) was against their desires. Instead of monotheism, they had love for their fabricated deities. Accordingly, when these false deities were rejected, it became unbearable for them.

Allah made clear in this verse that He is not bound by your desires. Whomever He wills, He selects for His mercy. To whomever He wills, He grants prophethood, and whomever He wills, He bestows guidance. No one has any right to object to this decision. ***(Rooh ul-Ma’ani, 1/350)***

This is why Allah informed Muslims here about the enmity of disbelievers so that they remain alert to their conspiracies and deceptions. Along with this, they should show gratitude to Allah for granting them the great blessing of Islam through the Prophet Muhammad (Sallallahu ‘Alaihi Wasallam). ***(Ibn Kathir)***

Verse Number (106)

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

Translation: We do not abrogate a verse or cause it to be forgotten except that We bring one better than it or similar to it. Do you not know that Allah has power over all things?

Explanation

Change of Commands

The Jews would express their enmity in different ways. Sometimes they would object to the Qur’an and Islam. At other times, they would create doubts in the hearts of Muslims and say, "If this Qur’an is from Allah and your law is truly heavenly, then why did it abrogate the commands of

the Taurat (Torah)? And then why did it first implement some commands of its own law and later abolish them?" For example, first your Qibla was Baitul Maqdis, then it was changed to the direction of Masjid al-Haram.

Since the Jews did not believe in the *Naskh* (abrogation or change) of Allah's commands, they did not accept the Injeel and the Qur'an either, because some commands of the Taurat had been abrogated in them. On this very basis, they would also refuse to accept the prophethood of the prophets of these books. On this occasion, Allah answered their objection.

Meaning of Abrogation (نسخ)

This verse clarifies all forms of abrogation in the Qur'an, meaning the ending or replacement of a ruling. Linguistically, 'Naskh' means to erase, to replace, to make useless, or to copy. However, in Islamic law, 'Naskh' means that one command is ended and another command is issued in its place. This change occurs in several forms.

First Form

Sometimes the words of a verse of the Qur'an remain, but its command is abrogated. This is called 'Mansookh ul-hukm'. For example, the waiting period ('Iddah) for a widow was fixed at one year. Later, this command was changed to four months and ten days. However, the verse in which one year is mentioned still exists in the Qur'an: مَتَاعًا اِلَى الْحَوْلِ غَيْرَ اِخْرَاجٍ (Provision for a year without turning them out).

Second Form

Sometimes the recitation of a verse is abrogated but the command remains. This is called 'Mansookh ul-tilawah'. An example of this is the verse of stoning (Rajm).

Third Form

Sometimes the first command is abrogated, and another command is given in its place. For example, first the direction of prayer was towards Baitul Maqdis, then it was changed to the direction of the Ka'bah. Initially, making a bequest to close relatives was obligatory; however, this command was abrogated by the verses of inheritance.

Fourth Form

On some occasions, the first command was abrogated, but no other command was revealed in its place. For example, the verse of Surah Mumtahinah, اِذَا جَاءَكُمُ الْمُؤْمِنٰتُ (When believing women come to you), falls in this category.

Nunsiha (ننسها) (Causing to Be Forgotten)

In the verse, along with 'nansakhu', 'nunsiha' has also come, which means 'causing to be forgotten'. Meaning, some verses were completely erased from the Qur'an and from people's memories. Some scholars have stated that parts of Surah al Ahzab and Surah al Baqarah were lifted, so neither their recitation nor their rulings remained.

In Durr-e-Mansoor, it is narrated from Sahl bin Hunaif (RA) that a companion stood to recite in Tahajjud the Surah which he had memorised, but could not recite anything except 'Bismillah Hir Rahman Nir Raheem'. The same experience occurred with several other Sahaba that night. When this was reported to the Messenger of Allah (Sallallahu 'Alaihi Wasallam) in the morning, he said that this Surah had been abrogated during the night. It was removed from the hearts of the people and lifted from wherever it had been written. ***(Ma'alim ut-Tanzil: 1/104)***

Verse Number (107)

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِیٍّ وَّ لَا نَصِیْرٍ ۝

Translation: Do you not know that to Allah belongs the dominion of the heavens and the earth, and besides Allah you have neither a protector nor a helper?

Explanation

Allah said, "Do you not know that Allah has power over all things?" He can keep any command He wills and can abrogate any He wills. Even causing people to forget a command from their minds is within His power. He does whatever He wills according to His wisdom. Whichever command He wishes to keep, He keeps, and whichever He wishes to abrogate, He abrogates. Servants have no right to object to this. If anyone criticises

Allah's decisions, they will eventually suffer the consequences. To Allah belongs the dominion of the heavens and the earth. When He sends down His punishment upon disbelievers, there will be neither any helper for them nor any friend who can save them from His grasp.

Verse Number (108)

اَمۡ تُرِيۡدُوۡنَ اَنۡ تَسۡـَٔـلُوۡا رَسُوۡلَكُمۡ كَمَا سُئِلَ مُوۡسٰى مِنۡ قَبۡلُ ؕ وَمَنۡ يَّتَبَدَّلِ الۡكُفۡرَ بِالۡاِيۡمَانِ فَقَدۡ ضَلَّ سَوَآءَ السَّبِيۡلِ ۝

Translation: Or do you wish to question your Messenger as Musa was questioned before? Whoever exchanges faith for disbelief has surely strayed from the straight path.

Explanation

Different Occasions of the Verse's Revelation

Ibn Abi Hatim (rh) has narrated from Ibn Abbas (RA) through Saeed (rh) and Ikrimah (rh) that Rafi' bin Harmalah and Wahb bin Zaid said to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), "Bring us a book that has descended directly from the sky so that we ourselves can read it, or have rivers flow for us so that we may follow you and confirm you." Upon this, Allah revealed this verse: اَمۡ تُرِيۡدُوۡنَ اَنۡ تَسۡـَٔـلُوۡا رَسُوۡلَكُمۡ كَمَا سُئِلَ مُوۡسٰى مِنۡ قَبۡلُ

Similarly, Huyayy bin Akhtab and Abu Yasir bin Akhtab were among the Jews who made full efforts to prevent people from accepting Islam. About them, this verse was revealed: وَدَّ كَثِيۡرٌ مِّنۡ اَهۡلِ الۡكِتٰبِ

- **Ibn Jarir (rh) has narrated from Mujahid (rh) that the Quraish said to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), "Turn Mount Safa into gold." The Prophet (Sallallahu ‘Alaihi Wasallam) said, "If this demand is fulfilled and you still do not believe, then the same punishment will come upon you that came upon the Bani Israel." But they did not desist from their stubbornness, so this verse was revealed:** اَمۡ تُرِيۡدُوۡنَ...

- **Suddi stated that some Arabs said to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), "Bring Allah to us so that we can have His vision without a veil." Upon this, too, this same verse was revealed.**

- **Similarly, Allah said: وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ (Whoever does evil or wrongs himself, then repents and asks for forgiveness, Allah is All-Forgiving and Most Merciful). Thus, the daily prayers and one Friday prayer to the next serve as expiation for sins committed between them. This ayah was also revealed in that context.**

- **In Ma'alim ut-Tanzeel, two contexts of revelation for this verse are mentioned:**

  1- The Jews said, "O Muhammad (Sallallahu 'Alaihi Wasallam)! You also bring a complete book from the sky just as Musa (AS) brought the Taurat."

  2- The polytheists of Makkah said, "We will not believe until you bring Allah and the angels before us."

It is possible that this verse was revealed in response to the demands of both groups. Allah warned against asking such futile and stubborn questions as the Bani Israel asked Musa (AS). They had said, اَرِنَا اللهَ جَهْرَةً (Show us Allah openly).

These were questions that had no real need. And those who wish to object will not believe, no matter how many signs they see. Musa (AS) brought the entire book at once, yet several people among them refused. As stated in Al-Qasas: فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْا لَوْلَآ اُوْتِيَ مِثْلَ مَآ اُوْتِيَ مُوْسٰى (When truth came to them from Us, they began saying, "Why was he not given what Musa (AS) was given?" Whereas they had already become deniers of the book given to Musa (AS) and began saying, "These two, (Musa (AS) and Haroon (AS)) are magicians who are helping each other. We deny both of them.")

Unnecessary Questions

● In Sahih Muslim, it is narrated from Abu Hurairah (RA): The Messenger of Allah (Sallallahu 'Alaihi Wasallam) addressed us and said, "O people, Hajj has been enjoined upon you, so perform Hajj." A man said, Is it every year, O Messenger of Allah (Sallallahu 'Alaihi Wasallam)? He remained silent until the man repeated the question three times. Then the Messenger of Allah said, "If I were to say yes, it would become obligatory, and you would not be able to do it." Then he (Sallallahu 'Alaihi Wasallam) said, "Leave me as I have left you, for those who came before you were destroyed because of

their excessive questioning and their differences with their Prophets. If I command you to do something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it." ***(Muslim: H# 3257)***

● Similarly, in another hadith, Mughirah bin Shoaba (RA) narrates that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said, "Allah has disliked that (A) you talk too much about others (B), ask too many questions (in religion), or (C) waste your property." ***(Bukhari: H# 5975)***

Although the context of the verse's revelation is as stated in 'Ma'alim ut-Tanzeel', Muslims were also advised not to ask futile or irrelevant questions in matters of religion, but only to ask what is genuinely needed.

● It is also narrated from Abu Hurairah (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said, "Leave me as I have left you, for those who came before you were destroyed because of their excessive questioning and their differences with their Prophets. If I command you to do something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it." ***(Muslim: H# 3257)***

The same matter has been stated in Surah Al-Ma'idah as follows: "O you who believe! Do not ask about things which, if revealed to you, would cause you displeasure." ***(Surah Al-Ma'idah)***

Likewise, once the Prophet (Sallallahu 'Alaihi Wasallam) said, "The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking." ***(Bukhari: H# 7289***

Verse Number (109)

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

Translation: Many of the people of the Book wish to turn you back to disbelief after you have believed, out of envy from their own selves, after the truth has become clear to them. But pardon and overlook until Allah brings His command. Surely Allah has power over all things.

Explanation

It had become very clear to the Jews that Muhammad (Sallallahu

‘Alaihi Wasallam) is truly Allah's truthful Prophet, but envy prevented them from believing. Due to this very envy, they made every possible effort to prevent other people from accepting Islam, and those who had brought faith, they would try to deceive them and bring them back to their religion. Allah informed Muslims about their hidden intentions so that they would not get caught in the trap of their sweet words and false sympathies.

Since Muslims and Jews lived together in the same city, Madinah, and at that time the apparent strength of Muslims had not become prominent, Allah commanded Muslims to exercise patience and forbearance and wait for His decision. Allah alone has the power to grant you dominance over them. Accordingly, that day also came when the tribe 'Banu Nazeer' was exiled from Madinah and sent to Khaibar, and the men of the other tribe' Banu Quraiza' were brought to punishment.

Verse Number (110)

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

Translation: And establish prayer and give zakah, and whatever good you send ahead for yourselves, you will find it with Allah. Surely Allah sees what you do.

Explanation

Patience and Prayer

In these verses, Allah has directed us to establish prayer, continue giving zakah, and whatever good deeds you send forward for your souls will all remain preserved with Allah, and you will certainly find them there. Here, instruction has been given to remain engaged in righteous deeds and to continue performing worship with both life and wealth, just as in وَاعْفُوْا وَاصْفَحُوْا **the command of patience has been given.**

Patience and prayer are the best means of obtaining Allah's help, which the Qur’an has stated in clear words: وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ **(And seek help through patience and prayer). The effect of righteous deeds is that they bring dominance over enemies, become a means of success in this world, and a cause of reward in the Hereafter. Whatever good is sent ahead from this world remains stored with Allah, and when a person reaches there, they will receive its full reward.**

At the end, it was said, اِنَّ اللّٰهَ بِمَا تَعۡمَلُوۡنَ بَصِيۡرٌ (Indeed, Allah sees what you do), meaning Allah keeps watch over all your deeds, whether good or evil, all is in His knowledge. Whatever good or evil the servant brings with him, he will receive reward or punishment accordingly.

It is narrated from Abu Hurairah (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "If somebody gives in charity something equal to a date from his honestly earned money, for nothing ascends to Allah except good, then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain." *(Bukhari: H# 1410)*

Verse Number (111)

وَ قَالُوۡا لَنۡ يَّدۡخُلَ الۡجَنَّةَ اِلَّا مَنۡ كَانَ هُوۡدًا اَوۡ نَصٰرٰى ؕ تِلۡكَ اَمَانِيُّهُمۡ ؕ قُلۡ هَاتُوۡا بُرۡهَانَكُمۡ اِنۡ كُنۡتُمۡ صٰدِقِيۡنَ ﴿۱۱۱﴾

Translation: And they say, none shall enter Paradise unless he is a Jew or a Christian. These are their wishful thoughts. Say, bring your proof if you are truthful.

Explanation

In these verses, Allah has exposed the arrogance of the Jews and Christians. Each of these two groups claimed that entry into Paradise is exclusive to followers of its religion. Allah, while rejecting this false conceit of theirs, said that these are merely your baseless wishes, such desires for the truth of which you have no proof. If you are truly truthful in your claim, then present some evidence of your truthfulness.

Verse Number (112)

بَلٰى مَنۡ اَسۡلَمَ وَجۡهَهٗ لِلّٰهِ وَ هُوَ مُحۡسِنٌ فَلَهٗۤ اَجۡرُهٗ عِنۡدَ رَبِّهٖ ۪ وَ لَا خَوۡفٌ عَلَيۡهِمۡ وَ لَا هُمۡ يَحۡزَنُوۡنَ ﴿۱۱۲﴾

Translation: Yes indeed, whoever submits himself to Allah and does good will have his reward with his Lord, and there shall be no fear upon them, nor shall they grieve.

Explanation

In these verses, Allah has once again rejected the false conceit of the Jews and Christians. Their claim that Paradise is only for them is devoid of reality. Paradise will be the portion of every person who stands firm on

pure monotheism, maintains sincerity in his deeds, and adheres to the Sunnah of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). From this principle, it becomes clear that the Jews and Christians will not enter Paradise because they do not adhere to pure monotheism, lack sincerity in their actions, and do not follow the Sunnah.

Hafiz Ibn Kathir (rh) says that there are two basic conditions for the acceptance of a deed. The first condition is that the deed should be purely for Allah, and the second is that it should be according to the Sunnah and law of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam).

If intention is sincere but the deed is not according to the Sunnah, then that deed will be rejected, as the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "Whoever does an action for which we have not given command, it will be rejected." ***(Bukhari: H# 2697)***

Similarly, if any deed is apparently according to the law but its intention is for some other purpose instead of Allah's pleasure, then that deed too will not be accepted in the court of Allah. As Allah has said in the Qur’an, "Indeed, the hypocrites seek to deceive Allah." ***(Surah An-Nisa: 42)***

Verse Number (113)

وَ قَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَيْءٍ ۖ وَّ قَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ ۙ وَّ هُمْ يَتْلُوْنَ الْكِتٰبَ ؕ
كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۱۱۳﴾

Translation: And the Jews say, the Christians have nothing to stand on, and the Christians say, the Jews have nothing to stand on, while they recite the Book. Likewise, those who have no knowledge say the same. Allah will judge between them on the Day of Judgment concerning that over which they used to differ.

Explanation

Reason for Verse's Revelation

In Tafseer Durr-e-Mansoor, it is narrated from Ibn Abbas (RA) that when the Christians of Najran came to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), Jewish scholars also arrived there. A debate began between the two parties.

The Jews denied the prophethood of Isa (AS) and the Injeel being Allah's book. Upon this, a person from among the Christians said in response to the Jews, "You are upon nothing," meaning your religion has no reality or foundation. In this reaction, they went so far that they denied the prophethood of Musa (AS) and the Taurat (Torah) being Allah's book.

Allah, while describing their behaviour, said: وَهُمْ يَتْلُوْنَ الْكِتٰبَ (while each party recites the Book of Allah). Meaning, they both know and read the messengers and heavenly books, yet despite this, they deny. The reality is that each group knew well about the other group that, despite distortion, their connection was somehow linked to Allah's book and messenger. However, purely out of stubbornness and disbelief, they continued to falsify each other, and this association could not become a means of salvation for them.

Jews' Hostility

This shows the extent of their mutual hatred and intense hostility. The requirement of being People of the Book was that they should not deny one another, because the Taurat and the Injeel confirm one another. In reality, all the divine Books of Allah were revealed in harmony and mutual confirmation. Yet matters reached a point where idol worshippers, who had neither knowledge nor any heavenly book, also began to say that the People of the Book were not upon guidance. Within this indication lies the reality that, because of their mutual enmity, the People of the Book adopted the same path as the idol worshippers and eventually became like them.

Summary

Similarly, in the Ummah of Muhammad (Sallallahu ‘Alaihi Wasallam), too, some groups emerged who claimed verbally to follow the Qur’an but denied the Sunnah of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). So much so that some people claim to follow both the Qur’an and the Sunnah, yet their practice contradicts the Sunnah. Through various interpretations, they exclude the Sunnah from their lives.

Whereas the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said explicitly, "I am leaving among you two things. If you hold fast to both of them, you will never go astray after me: Allah's book and my Sunnah."

(Mustadrak Hakim: H# 319)

Verses: 114-121

وَ مَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَ سَعٰى فِيْ خَرَابِهَا ؕ اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ ؕ
لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّ لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝۱۱۴ وَ لِلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ ۚ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ؕ اِنَّ اللّٰهَ
وَاسِعٌ عَلِيْمٌ ۝۱۱۵ وَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ سُبْحٰنَهٗ ؕ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ۝۱۱۶ بَدِيْعُ السَّمٰوٰتِ وَ
الْاَرْضِ ؕ وَ اِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۝۱۱۷ وَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْ لَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَآ اٰيَةٌ ؕ كَذٰلِكَ قَالَ
الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ۝۱۱۸ اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّ
نَذِيْرًا ۙ وَّ لَا تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۝۱۱۹ وَ لَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَ لَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ اِنَّ هُدَى اللّٰهِ
هُوَ الْهُدٰى ؕ وَ لَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ الَّذِيْ جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ۝۱۲۰ اَلَّذِيْنَ اٰتَيْنٰهُمُ
الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَ مَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝۱۲۱

Translation:

(114) And who is more cruel than the one who prevents the mosques of Allah from His name being recited therein, and strives for their destruction? Such people do not deserve to enter them except in fear. There is a disgrace for them in this world and a great punishment in the Hereafter. (115) And to Allah belong the east and the west; wherever you turn, there is the Face of Allah, for Allah is All-Encompassing, the All-Knowing. (116) And they say, "Allah has taken a son." Glory be to Him. Rather, to Him belongs all that is in the heavens and the earth; all are devoutly obedient to Him. (117) The Originator of the heavens and the earth. When He decides a matter, He only says to it, "Be!", and it is. (118) And those who have no knowledge say, "Why does Allah not speak to us, or why does a sign not come to us?" Those who came before them said similar words. Their hearts are all alike. We have made the signs clear to people who have sure faith. (119) Surely, We have sent you with the truth, as a bearer of good news and a warner, and you will not be asked about the people of Hell. (120) And the Jews and the Christians will never be pleased with you until you follow their religion. Say, "The guidance of Allah is the true guidance." If you were to follow their desires after the knowledge that has come to you, then you would have no protector or helper against Allah. (121) Those to whom We have given the Book and who recite it observing the rights of its recitation; they are the ones who believe in it. And those who disbelieve in it are the losers.

Verse Number (114)

وَ مَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَ سَعٰى فِيْ خَرَابِهَا ؕ اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّ لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿۱۱۴﴾

Translation: And who is more cruel than the one who prevents the mosques of Allah from His name being recited therein, and strives for their destruction? Such people do not deserve to enter them except in fear. There is a disgrace for them in this world and a great punishment in the Hereafter.

Explanation

Preventing Remembrance in Mosques

In this verse, those people have been declared the worst wrongdoers who prevent people from coming to Allah's mosques, or forbid them from taking Allah's name and worshipping in them, or try to ruin them. The question is, who were these people about whom this verse was revealed?

In Ma'alim ut-Tanzeel (p. 107), it is quoted from Ata (rh) and Abdur Rahman bin Zaid (rh) that this verse was revealed about the polytheists of Makkah. In the sixth year of Hijrah, the Messenger of Allah (Sallallahu 'Alaihi Wasallam) went to Makkah with his Sahaba with the intention of performing Umrah. However, the Quraish stopped the Prophet (Sallallahu 'Alaihi Wasallam) at Hudaybiyah and prevented him from reaching Masjid al-Haram.

Meaning of Populating/Maintaining a Mosque

Maintaining or "populating" a mosque refers to performing the specific acts of worship for which it was originally established, such as prayer, Qur'an recitation, remembrance and supplications, and spiritual retreat (e'tikaaf). Particularly in making Masjid al-Haram flourish, circumambulation is also included. Whoever prevents these matters is actually one who ruins the mosque.

The polytheists of Makkah were custodians of Masjid al-Haram at that time. But they had placed idols inside the Ka'bah. According to them, protecting only the physical building was maintaining or populating it, while they were heedless of its real purpose. Acts of polytheism were

prevalent there, and those who prayed were not even allowed to pray. Due to their oppression, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and the Sahaba were forced to migrate. When the Prophet (Sallallahu ‘Alaihi Wasallam) later came with the intention of Umrah, they stopped him again. They were repeatedly told that he would perform Umrah and return, but they persisted in their stubbornness. Eventually, the Prophet (Sallallahu ‘Alaihi Wasallam) returned with the Sahaba and performed the compensatory Umrah the following year.

In this verse, the good news was given that soon Muslims would gain dominance over Makkah, and polytheists would enter it in fear. Under this declaration, a later command was issued that no polytheist would perform Hajj thereafter. ***(Ma’alim ut-Tanzeel: 1/107)***

Approach of the Jews and Christians

According to some commentators, this verse mentions the Jews and Christians who disrespected Baitul Maqdis in different periods. According to Mujahid (rh), this refers to the Christians who would throw filth and harmful things in the mosque and prevent those who prayed. According to Qatadah (rh), the Romans are meant here who, in the envy of the Jews, helped *Bukht Nasr* (Nebuchadnezzar II) and participated in the destruction of Baitul Maqdis. Ka'b al-Ahbar (rh) said that when the Christians gained dominance over Baitul Maqdis, they burned it to ashes.

General Ruling of the Qur’an

Whether the background of the revelation of verses is the polytheists of Makkah or the People of the Book, the general statement of the Qur’an shows that preventing Allah's remembrance in mosques is the worst injustice.

However, if any group wishes to enter a mosque which is outside the circle of Islam, such as those who believe in a false claimant of prophethood (like Qadianis, etc.), then preventing them from the mosque is correct. This is not preventing remembrance of Allah but protecting Muslims from disbelief and misguidance. When such people present this verse in their favour, another verse of the Qur’an itself refutes them.

"And who can be a greater wrongdoer than one who fabricates lies

about Allah, or says 'Revelation has come to me' when no revelation was sent to him, or who says 'I will reveal the like of what Allah has revealed'?" ***(Surah Al-An'am: 93)***

General Application

Some commentators have said that the verse أُولَٰئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَا اِلَّا خَآئِفِيْنَ **(Those should not enter them except in fear) is not limited only to Masjid al-Haram but includes all mosques.** ***(Tafseer Ibn Kathir: 1/151)***

Hadith Qudsi

The Prophet (Sallallahu ‘Alaihi Wasallam) said, Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.' ***(Bukhari: H# 4482)***

Allah's Promise

Allah has promised the believers that He will help them and free the mosques from the domination of disbelievers. The author of Rooh ul-Ma’ani writes, "Alhamdulillah! Allah fulfilled His promise, and Baitul Maqdis came under Muslim control. If Christians ever entered it, they would enter secretly, changing their appearance." Then he has quoted Qatada's statement that if any Christian were found in Baitul Maqdis, he would be severely punished.

The author of Rooh ul-Ma’ani further says, "If it is asked that Baitul Maqdis again came under Christian control and then Salahuddin Ayyubi reconquered it, this cannot be objected to. This is because there is no such word in the verse that indicates that Baitul Maqdis will always remain under Muslim control. When Allah entrusted it to the Muslims, it was obligatory upon them to maintain it. However, when weakness came in faith and deeds, and planning and courage became weak, Masjid al-Aqsa slipped from their hands. This was their fault and behaviour against the requirements of faith."

Some commentators have explained the verse أُولَٰئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَا إِلَّا

خَآئِفِيْنَ **(Those had no right to enter them except in fear) by stating that these people should never have entered the mosque with boldness and disrespect. If they had to enter at all, they should have done so with utmost fear, reverence, respect, and honour. When they did not even have the right to enter boldly, how could they possibly have the right to violate its sanctity? It is precisely this conduct that has been described as their wrongdoing. In summary, the verse highlights the respect and etiquette of the mosque. This meaning appears closer to what is correct, and Allah knows best.**

Disgrace in This World and the Hereafter

Then it was stated: لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ **(For them is disgrace in this world, and for them in the Hereafter is a great punishment).**

This means these people face disgrace in this world and a severe punishment in the Hereafter. All those nations that prevented Allah's remembrance and worship at the Sacred Mosque or Baitul Maqdis (and tried to destroy these places) were humiliated and defeated in this world. At times, they lived under Muslim rule and were forced to pay the Jizya. And in the Hereafter, all these disbelievers will face severe and tremendous punishment. The Qur'an has repeatedly reminded people of this outcome.

Verse Number (115)

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ۗ إِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ﴿١١٥﴾

Translation: And to Allah belong the east and the west; wherever you turn, there is the Face of Allah, for Allah is All-Encompassing, the All-Knowing.

Explanation

He is Not Present in Any Direction

Regarding this, commentators have mentioned three incidents in which the revelation of this verse is discussed. The summary of all three incidents is that the Sahaba (Companions) were on a journey. Due to a dark night (and according to some narrations, because of clouds), confusion arose about the direction of the Qibla. Each person prayed facing whichever direction they believed to be the Qibla, according to their

understanding and reflection. When morning came, the reality became clear, and the mistake was discovered. When this incident was mentioned to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), he remained silent. At that very moment, Allah revealed this verse. One of these incidents is also mentioned in the Tafseer section of Sunan Tirmizi.

Ibn 'Umar (RA) reported that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) used to say prayer (nafl) on his camel while coming from Makkah to Madinah, in whatever direction his face had turned; and it was (in this context) that this verse was revealed: So whether you turn thither is Allah's face (ii. 115). ***(Muslim: H# 1612)***

Qatadah (rh) states that this verse is abrogated, and its abrogating verse is: فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ (Turn your face towards the Sacred Mosque during prayer) ***(Surah Al-Baqarah: 144)*****.**

The meaning of this verse is that Allah is not only the Owner of the east and west but of all directions. The north and south also belong to Him, as stated: فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ ***(Al-Ma'arij: 40)*****.**

Since He alone is the One worthy of worship and all directions are His creation, He alone has the authority to designate whichever direction He wishes as the Qibla. If He makes Bait ul-Maqdis the Qibla, then His command is valid. If He designates the Ka’bah as the Qibla, this too is according to His will. In fact, if He permits prayer in any other direction, that authority also belongs to Him alone. For worshippers, the divine command itself is what matters; no one has the right to object to it.

Allah Is in Every Direction

Allah is free from body or place and is not dependent on any direction. This means that whichever way you turn, Allah is there. That is, in whichever direction He has commanded us to turn, His pleasure lies in praying in that direction.

Ibn 'Umar (RA) reported that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) used to say prayer (nafl) on his camel while coming from Makkah to Madinah, in whatever direction his face had turned; and it was (in this context) that this verse was revealed: So whether you turn thither is Allah's face (ii. 115). ***(Muslim: H# 1612)***

Narrated Anas bin Sirin (rh): We went to receive Anas bin Malik (RA) when he returned from Shaam (Syria) and met him at a place called 'Ainat- Tamr. I saw him praying riding the donkey, with his face to this direction, i.e. to the left of the Qibla. I said to him, I have seen you offering the prayer in a direction other than that of the Qibla. He replied, If I had not seen Allah's Apostle (Sallallahu ‘Alaihi Wasallam) doing it, I would not have done it. ***(Bukhari: H# 1100)***

Allah's Vastness and Knowledge

At the end of the verse, it is said: إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ, meaning that Allah has placed ease in the religion for His servants and He does not give any command that is beyond human ability. According to some scholars, the word واسع means that His knowledge encompasses everything, as stated: وَسِعَ كُلَّ شَيْءٍ عِلْمًا. ***(Surah Ta ha: 98)***

Al-Farra' says that واسع means 'generous and bestowing', meaning His religion is easy and universal for everyone. According to some commentators, واسع المغفرة, (vast in forgiveness) is intended here, meaning there is no sin that is too difficult for Him to forgive. ***(Qurtubi: 2/84)***

In Rooh ul-Ma’ani it is mentioned that Allah encompasses everything in terms of His ownership and mercy. Therefore, He has kept ease in the matter of the Qibla and has not made it restrictive. He knows the interests of His servants well, is fully aware of their actions, and knows the conditions of their hearts. He will recompense everyone according to their knowledge and sincerity.

Issues Concerning Facing the Qibla

One of the fundamental conditions of prayer is facing the Qibla. Prayer is not valid if offered facing a direction other than the Qibla. However, if an enemy prevents someone from facing the Qibla, then whichever direction allows them to pray comfortably will be considered their Qibla.

If a person or group is in a place where determining the Qibla becomes difficult, and there is no one to guide them, then each individual

should reflect on their own and pray facing whichever direction gives their heart peace. If during the prayer itself they realise that the Qibla is in another direction, they should immediately turn towards it; there is no need to repeat the prayer.

Similarly, if after reflection someone determines the Qibla, offers prayer, and then discovers after the prayer that the direction was incorrect, there is still no need to repeat the prayer.

If several Muslims gather on a dark night and none of them knows the Qibla, each one may pray according to their own judgment. If one of them becomes the imam and the followers do not know which direction the imam is facing, all their prayers will be valid. However, if a follower is certain that the imam's direction is wrong and deliberately follows them, their prayer will not be valid, because they are following their imam while believing them to be in error.

Similarly, if a follower stands ahead of the imam, to the extent that the imam's face is towards the follower's back, such following is also not correct.

Note: **Farz (Obligatory) prayers are not valid when offered facing a direction other than the Qibla, except when the Qibla cannot be determined, and there is no one to indicate it. In such a case, after careful thought and judgment, prayer will be valid in whichever direction is determined. During travel, it is usually possible to offer prayer facing the Qibla, even on a train or an aeroplane.**

Wisdom Behind the Direction

There are several benefits and purposes hidden in fixing a specific direction for the Qibla. If no direction had been set and everyone had been free to pray in any direction they wished, this would have led to disagreement and disorder. But when one direction was designated as the Qibla, it contained a great lesson in unity and oneness.

After the migration (Hijrah), prayers were offered facing Bait ul-Maqdis for the first year, then the noble Ka’bah was designated as the Qibla. This showed that the real objective is the worship of Allah alone. Accepting whichever direction Allah commands as the Qibla and praying

towards it is a sign of servitude. The direction or building is not worshipped; rather, worship of Allah alone is intended through it.

This clarification also puts an end to the objection that polytheists raise, claiming that Muslims prostrate to the Ka'bah. The reality is that Muslims turn their faces towards the Ka'bah but worship only Allah. In contrast, polytheists bow before idols and make them objects of worship, even if they claim verbally that through them they reach the real God.

Similarly, by first designating Bait ul-Maqdis as the Qibla and later the noble Ka'bah, it became clear that sanctifying any direction in itself is not the purpose; rather, obedience to Allah and sincere worship are the real objectives. When the noble Ka'bah was designated as the Qibla, Muslims from all over the world were united in this direction. In this way, when Muslims from east, west, north and south stand in prayer, all their faces turn towards the Ka'bah from different directions, and the meaning of فَثَمَّ وَجْهُ اللّٰهِ (wherever you turn, there is the Face of Allah) becomes fully manifest.

Verse Number (116)

وَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ لَّهٗ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿۱۱۶﴾

Translation: And they say, "Allah has taken a son." Glory be to Him. Rather, to Him belongs all that is in the heavens and the earth; all are devoutly obedient to Him.

Explanation

Attributing Offspring to Allah

This verse declares as false the baseless beliefs of the Jews, Christians, and Arab polytheists, in which they sometimes declared Uzair (AS) to be the son of Allah, sometimes declared Isa, son of Maryam (AS), to be the son of Allah, and sometimes called the angels the daughters of Allah. Allah declared that He is entirely free from all these false claims.

The Jews said that 'Uzair is the son of Allah' and the Christians said that 'Isa, son of Maryam, is the son of Allah.' Allah made clear that whatever is in the earth and heavens is all His creation. When He wishes to create anything, He simply says 'Be' and it immediately comes into

existence. What need could such a Being of absolute power have for offspring?

The Prophet (Sallallahu ‘Alaihi Wasallam) said, Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.' ***(Bukhari: H# 4482)***

Everything existing between the earth and the heavens is the property of Allah. All are bowed before Him in humility and submission. How then could anyone from creation be the son of Allah? Offspring come into existence through the relationship between male and female, whereas Allah has neither a spouse nor any partner. Thus, the very concept of offspring is contrary to His majesty.

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe children to Him, yet He bestows upon them health and provision." ***(Bukhari: H# 7378)***

Verse Number (117)

بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۱۱۷﴾

Translation: The Originator of the heavens and the earth. When He decides a matter, He only says to it, “Be!”, and it is.

Explanation

Allah is the unique Originator of the heavens and the earth. Just as He created Isa (AS) without any father through the word 'Be' (that is, come into being), when He decides that something should exist, He says 'Be', and it comes into existence according to Allah's will.

Verse Number (118)

وَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْ لَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَاۤ اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ﴿۱۱۸﴾

Translation: And those who have no knowledge say, “Why does

Allah not speak to us, or why does a sign not come to us?" Those who came before them said similar words. Their hearts are all alike. We have made the signs clear to people who have sure faith.

Explanation

Ibn Jarir (rh) and Ibn Abi Hatim (rh) have narrated from Ibn Abbas (RA), who states that Rafi ibn Khuzaimah said to the Messenger of Allah (Sallallahu 'Alaihi Wasallam): "If you are truly the Messenger of Allah as you claim, then ask Allah to speak directly to us so we may hear His words with our own ears." Upon this, the verse وَقَالَ الَّذِينَ لَا يَعْلَمُونَ was revealed.

Abdur Razzaq (rh) has narrated through Sauri (rh), Musa ibn Ubaida (rh), and Muhammad ibn Ka'b al-Qurazi (rh) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "I wish I knew what happened to my parents."

Upon this, these verses were revealed: ..... إِنَّا أَرْسَلْنَاكَ meaning "We have sent you with the truth as a bearer of good tidings and a warner. You will not be questioned about the companions of Hellfire." Consequently, the Messenger of Allah (Sallallahu 'Alaihi Wasallam) did not mention his parents during the remaining days of his blessed life. This narration is *Mursal* (disconnected).

Similarly, Ibn Jarir (rh) has narrated from Ibn Juraij, from Dawood ibn Abi Asim, that one day the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "Where are my parents?" Upon this, this verse was revealed. This narration is also Mursal. ***(Tafseer Ibn Abbas)***

The view of Rabi ibn Anas (rh), Qatadah (rh), Suddi, and others is that this verse was revealed concerning the Arab polytheists. These people had said to the Messenger of Allah (Sallallahu 'Alaihi Wasallam): "If you are truly the Messenger of Allah, why does Allah not speak to us Himself so we may be certain that He has sent you as a messenger?"

In their view, الَّذِينَ مِن قَبْلِهِم (those before them) refers to the Jews and Christians. The polytheists would always demand signs according to their own wishes and ask mischievous questions. They would say: "We want to see Allah with our own eyes." "If you are truly a messenger, why is there

not an angel with you who would testify to your prophethood and call people towards you?" "Why do you not have any treasure?" "Why do you not have gardens of dates and grapes?"

These questions were not based on any serious inquiry or desire for guidance but were merely for stubbornness, mischief, and creating discord. The reality is that Allah has always sent signs with prophets and messengers solely for guidance.

In the next verse, Allah made clear that the hearts of the Arab polytheists, the Jews and the Christians are exactly alike in disbelief and rebellion. As for people of faith, the signs Allah has described in the Noble Qur'an are sufficient for them.

Verse Number (119)

اِنَّاۤ اَرۡسَلۡنٰكَ بِالۡحَقِّ بَشِيۡرًا وَّنَذِيۡرًا ۙ وَّلَا تُسۡـَٔـلُ عَنۡ اَصۡحٰبِ الۡجَحِيۡمِ ﴿۱۱۹﴾

Translation: Surely, We have sent you with the truth, as a bearer of good news and a warner, and you will not be asked about the people of Hell.

Explanation

No Compulsion in Islam

In this verse, the Messenger of Allah (Sallallahu 'Alaihi Wasallam) was told: "We have sent you with the truth (that is, the religion of Islam). Your position is to give glad tidings of Paradise and warn of the punishment of Hell."

Allah also states that you will not be questioned about the people of Hell. In this verse, the Prophet (Sallallahu 'Alaihi Wasallam) is given comfort and reassurance that he should not grieve over those who do not accept Islam. His responsibility is only to convey the truth and invite people to it. Guiding hearts is not his duty. Whether disbelievers believe or not, their final outcome rests with Allah.

This same reality is stated at the end of Surah Qaaf, where it is clarified that the duty of the Prophet (Sallallahu 'Alaihi Wasallam) is only to convey the message and to give warning and glad tidings, while Allah Himself will take account of people's deeds.

Verse Number (120)

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ الَّذِىْ جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِىٍّ وَّلَا نَصِيْرٍ ۝١٢٠

Translation: And the Jews and the Christians will never be pleased with you until you follow their religion. Say, "The guidance of Allah is the true guidance." If you were to follow their desires after the knowledge that has come to you, then you would have no protector or helper against Allah.

Explanation

Jews and Christians Can Never Be Pleased

Sa'labah has narrated from Ibn Abbas (RA) that the Jews of Madinah and the Christians of Najran had hoped that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) would pray facing their Qibla. But when Allah changed the Qibla towards the House of Allah (Ka'bah), they became disappointed. They realised that the Prophet (Sallallahu 'Alaihi Wasallam) would not adopt their religion. On this occasion, the command was revealed that "the Jews and Christians will never be pleased with you." ***(Lubab un-Nuqool fi Asbab in-Nuzool)***

In Tafseer Qurtubi (Part 2, page 93), it is written in the explanation of this verse that O Muhammad (Sallallahu 'Alaihi Wasallam)! Their demand for proofs and miracles is not because they genuinely wish to believe. Rather, even if you showed them miracles according to their wishes, they would not be pleased. Their real objective is that you abandon Islam and follow their religion. Until you do so, they can never be happy with you.

This verse clearly states the reality that hoping for the Jews and Christians to believe is futile. Allah stated: "O Muhammad (Sallallahu 'Alaihi Wasallam)! They will never be pleased with you until you adopt their religion." Therefore, leave aside concern for their pleasure and seek only Allah's approval, and present only that religion which has been sent with you, because besides this, no other religion is the truth.

This verse is clear evidence that the Jews and Christians do not possess guidance. Rather, they follow their desires and invite others towards

the same. It also contains a severe warning for the Muslim ummah that if, despite having knowledge of the Qur'an and Sunnah, they adopt the path of the Jews and Christians, then nothing can save them from Allah's punishment.

Seeking to Please the Master

The real duty of a believer is to strive only to please their Master and Creator. If Allah's pleasure lies in some action, then remain firm upon it, even if all the people of the world become displeased. And if Allah is displeased with it, then abstain from it, even if the entire world becomes angry. The demand of faith is not that a servant seek the pleasure of others by displeasing their Lord.

But regrettably, in today's age, many Muslims imitate the Jews and Christians in their life's actions, style of dress, and outward appearance. They consider themselves inferior to non-Muslims and show neglect of Islamic commands to gain their pleasure. For this purpose, they shave their beards, wear European clothing with pride, let women go unveiled, have them shake hands with non-mahrams, and consider wearing a tie a mark of dignity. In their hearts is the fear that if they do not do this, non-Muslims will taunt them, dismiss them from jobs, or look at them with contempt.

How unfortunate it is that they become ready to violate the commands of Allah and turn away from the Sunnah of the Messenger of Allah (Sallallahu 'Alaihi Wasallam). Yet they consider pleasing disbelievers to be a matter of honour, even if it leads to punishment in the Hereafter. Whereas the reality is that disbelievers can never be pleased under any circumstances, except if Muslims, God forbid, abandon Islam and adopt their religion.

From these verses, it also becomes clear that although the disbelievers of the world differ in their religious identities, they are all one in their disbelief. Thus, their community is in reality only one.

The summary is that there are only two communities in the world: the community of faith and the community of disbelief. There are even some people who outwardly call themselves Muslims, yet their beliefs are devoid of Islam. In reality, they share with Jews, Christians, and polytheists in hostility towards Islam, and do not lag behind them in harming Muslim societies.

Verse Number (121)

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۱۲۱﴾

Translation: Those to whom We have given the Book and who recite it observing the rights of its recitation; they are the ones who believe in it. And those who disbelieve in it are the losers.

Explanation

Identity of the People of Faith

In this verse, the attributes of the people of faith are described: they recite the Book of Allah in the manner it deserves.

Ibn Abbas (RA) and Ibn Mas'ud (RA) explained that this means that whatever things have been declared lawful in the Qur'an should be acted upon, and whatever things have been declared unlawful should be avoided. The Qur'an should be read exactly as Allah has revealed it, with no alteration made to its words or meaning.

Hasan Basri (rh) states that fulfilling the right of recitation means acting upon its commands, believing in the verses whose meanings are not fully apparent, and referring questions to people of knowledge.

Umar (RA) says that when a person reaches a verse of mercy while reciting the Qur'an, they should ask Allah for mercy. When they come across a verse of punishment, they should seek Allah's protection. This is the true recitation of the Qur'an.

This verse is actually a refutation of the false claims of the Jews and Christians. Its meaning is that only those among them will believe who acted upon their books in their original form, did not alter lawful and unlawful rulings, and did not distort the Book of Allah. Such people will accept the true religion revealed to Muhammad (Sallallahu 'Alaihi Wasallam). The rest of the Jews and Christians who altered their books, made the lawful unlawful and the unlawful lawful, and concealed the prophecies concerning the Prophet (Sallallahu 'Alaihi Wasallam), will never be believers.

Consequently, Allah stated: وَمَن يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ **(And those who disbelieve in it are the losers)**

Abu Hurairah (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "By the One in Whose Hand is the soul of Muhammad, no one among this nation, Jew or Christian, hears of me and then dies not believing in that with which I was sent, except that he will be among the people of the Fire.” ***(Muslim: H# 386)***



Verses: 122-129

يٰبَنِيۡۤ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِىَ الَّتِىۡۤ اَنۡعَمۡتُ عَلَيۡكُمۡ وَ اَنِّىۡ فَضَّلۡتُكُمۡ عَلَى الۡعٰلَمِيۡنَ ﴿۱۲۲﴾ وَ اتَّقُوۡا يَوۡمًا لَّا تَجۡزِىۡ نَفۡسٌ عَنۡ
نَّفۡسٍ شَيۡـًٔا وَّ لَا يُقۡبَلُ مِنۡهَا عَدۡلٌ وَّ لَا تَنۡفَعُهَا شَفَاعَةٌ وَّ لَا هُمۡ يُنۡصَرُوۡنَ ﴿۱۲۳﴾ وَ اِذِ ابۡتَلٰۤى اِبۡرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ قَالَ
اِنِّىۡ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَ مِنۡ ذُرِّيَّتِىۡ ؕ قَالَ لَا يَنَالُ عَهۡدِى الظّٰلِمِيۡنَ ﴿۱۲۴﴾ وَ اِذۡ جَعَلۡنَا الۡبَيۡتَ مَثَابَةً لِّلنَّاسِ وَ اَمۡنًا ؕ وَ
اتَّخِذُوۡا مِنۡ مَّقَامِ اِبۡرٰهٖمَ مُصَلًّى ؕ وَ عَهِدۡنَاۤ اِلٰۤى اِبۡرٰهٖمَ وَ اِسۡمٰعِيۡلَ اَنۡ طَهِّرَا بَيۡتِىَ لِلطَّآئِفِيۡنَ وَ الۡعٰكِفِيۡنَ وَ الرُّكَّعِ
السُّجُوۡدِ ﴿۱۲۵﴾ وَ اِذۡ قَالَ اِبۡرٰهٖمُ رَبِّ اجۡعَلۡ هٰذَا بَلَدًا اٰمِنًا وَّ ارۡزُقۡ اَهۡلَهٗ مِنَ الثَّمَرٰتِ مَنۡ اٰمَنَ مِنۡهُمۡ بِاللّٰهِ وَ الۡيَوۡمِ الۡاٰخِرِ ؕ
قَالَ وَ مَنۡ كَفَرَ فَاُمَتِّعُهٗ قَلِيۡلًا ثُمَّ اَضۡطَرُّهٗۤ اِلٰى عَذَابِ النَّارِ ؕ وَ بِئۡسَ الۡمَصِيۡرُ ﴿۱۲۶﴾ وَ اِذۡ يَرۡفَعُ اِبۡرٰهٖمُ الۡقَوَاعِدَ مِنَ الۡبَيۡتِ وَ
اِسۡمٰعِيۡلُ ؕ رَبَّنَا تَقَبَّلۡ مِنَّا ؕ اِنَّكَ اَنۡتَ السَّمِيۡعُ الۡعَلِيۡمُ ﴿۱۲۷﴾ رَبَّنَا وَ اجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ وَ مِنۡ ذُرِّيَّتِنَاۤ اُمَّةً مُّسۡلِمَةً لَّكَ ۠ وَ
اَرِنَا مَنَاسِكَنَا وَ تُبۡ عَلَيۡنَا ۚ اِنَّكَ اَنۡتَ التَّوَّابُ الرَّحِيۡمُ ﴿۱۲۸﴾ رَبَّنَا وَ ابۡعَثۡ فِيۡهِمۡ رَسُوۡلًا مِّنۡهُمۡ يَتۡلُوۡا عَلَيۡهِمۡ اٰيٰتِكَ وَ
يُعَلِّمُهُمُ الۡكِتٰبَ وَ الۡحِكۡمَةَ وَ يُزَكِّيۡهِمۡ ؕ اِنَّكَ اَنۡتَ الۡعَزِيۡزُ الۡحَكِيۡمُ ﴿۱۲۹﴾

Translation:

(122) O children of Israel, remember My blessing that I conferred upon you, and that I gave you preference over the worlds. (123) And fear the Day when no person will avail another, no compensation will be accepted, no intercession will benefit it, nor will they be helped. (124) And when Ibrahim was tested by his Lord with certain words, which he fulfilled. He said, "I will make you a leader for mankind." He said, "And from among my offspring?" He said, "My covenant does not include the wrongdoers." (125) And We made the House a place of return for mankind and a place of safety, and take the Station of Ibrahim as a place of prayer. And We commanded Ibrahim and Ismail to purify My House for those who perform circumambulation, those who stay for worship, and those who bow and prostrate. (126) And when Ibrahim said, "My Lord, make this a city of peace and provide its people with fruits, those of them who believe in Allah and the Last Day." He said, "And whoever disbelieves, I will grant him enjoyment for a little while, then I will force him to the punishment of the Fire, and what an evil destination." (127) And when Ibrahim was raising the foundations of the House, and Ismail, saying, "Our Lord, accept this from us. Indeed, You are the All-Hearing, the All-Knowing." (128) Our Lord, make us both submitted to You, and from our descendants a nation submitted to You. Show us our rites and accept our repentance. Indeed, You are the Accepter of Repentance, the Most Merciful. (129) Our Lord,

send among them a messenger from themselves, who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You are the All-Mighty, the All-Wise.

Verse Number (122)

يٰبَنِيۡۤ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِىَ الَّتِىۡۤ اَنۡعَمۡتُ عَلَيۡكُمۡ وَاَنِّىۡ فَضَّلۡتُكُمۡ عَلَى الۡعٰلَمِيۡنَ ۝١٢٢

Translation: O children of Israel (Bani Israel), remember My blessing that I conferred upon you, and that I gave you preference over the worlds.

Explanation

This verse has already appeared in verse number 48 of Surah Al-Baqarah. The purpose of mentioning this verse again here is to remind Bani Israel of Allah's blessings and tell them to believe in Muhammad (Sallallahu ‘Alaihi Wasallam). They are warned not to reject him out of jealousy, not to conceal the prophecies mentioned about him in the Taurat (Torah), and to fear the Day of Judgement.

Verse Number (123)

وَاتَّقُوۡا يَوۡمًا لَّا تَجۡزِىۡ نَفۡسٌ عَنۡ نَّفۡسٍ شَيۡـًٔا وَّلَا يُقۡبَلُ مِنۡهَا عَدۡلٌ وَّلَا تَنۡفَعُهَا شَفَاعَةٌ وَّلَا هُمۡ يُنۡصَرُوۡنَ ۝١٢٣

Translation: And fear the Day when no person will avail another, no compensation will be accepted, no intercession will benefit it, nor will they be helped.

Explanation

In this verse, Bani Israel are warned to believe and perform righteous deeds. Along with this, they are cautioned about the punishment of the Day of Resurrection. The reality is that if a person reflects upon the countless blessings Allah has bestowed upon them, then examines their own conduct in response to those blessings, and keeps accountability of the Hereafter in mind, such a person can never remain heedless of good deeds. But sadly, the Jews deprived themselves of both faith and righteous actions.

Verse Number (124)

وَاِذِ ابۡتَلٰۤى اِبۡرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ‌ؕ قَالَ اِنِّىۡ جَاعِلُكَ لِلنَّاسِ اِمَامًا‌ؕ قَالَ وَمِنۡ ذُرِّيَّتِىۡ‌ؕ قَالَ لَا يَنَالُ عَهۡدِى الظّٰلِمِيۡنَ ۝١٢٤

Translation: And when Ibrahim was tested by his Lord with certain words, which he fulfilled. He said, "I will make you a leader for mankind." He said, "And from among my offspring?" He said, "My covenant does not include the wrongdoers."

Explanation

This verse mentions the testing of Ibrahim (AS). Regarding the word كَلِمَاتٍ (Kalimaat), commentators have written that it is the plural of كلمه (Kalimah), and that here it refers to the commands of the Shari'ah that Allah gave to Ibrahim (AS) and that he fulfilled with complete obedience and submission. This is why Allah praised him with great honour.

Two statements are narrated from Ibn Abbas (RA) regarding this. One is that Allah commanded Ibrahim (AS) with the rites of Hajj, and he performed them well. The second is that he was given ten commands related to purification (cleanliness), five of which relate to the head and five to other parts of the body, which are as follows:

(1) Trimming the moustache. (2) Rinsing the mouth. (3) Cleaning the nose with water. (4) Using the miswak. (5) Parting the hair. (6) Cutting the nails. (7) Removing hair below the navel. (8) Circumcision. (9) Removing armpit hair. (10) Purifying with water after relieving oneself.

The Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: Allah's Prophet Ibrahim (AS) performed circumcision at the age of eighty with an adze. ***(Bukhari: H# 3356)***

It is narrated from Saeed ibn Musayyib (rh) that Ibrahim (AS) was the first to offer hospitality to guests, the first to trim his moustache, and the first whose face showed white hair.

Another statement from Ibn Abbas (RA) is that Allah commanded Ibrahim (AS) with thirty things, and he acted upon all of them. Ten of these are mentioned from the verse التَّائِبُونَ الْعَابِدُونَ (Those who repent, those who worship) to the end in Surah At-Taubah, ten at the beginning of Surah Al-Mu'minoon, ten in the first section of Surah Al-Ma'arij, and ten in the verse إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ (Indeed, the Muslim men and Muslim women) of Surah Al-Ahzab. These include: repentance, worship, praise and glorification, fasting, bowing, prostrating, enjoining good, forbidding evil, and guarding the limits set by Allah.

Similarly, in Surah Al-Mu'minoon, Allah gave these commands:

(1) Adopting humility in prayer. (2) Avoiding useless speech. (3) Paying zakah. (4) Guarding chastity. (5) Protecting trusts. (6) Fulfilling covenants and promises. (7) Maintaining the prayers.

Likewise, in Surah Al-Ma'arij, the following guidance is given:

(1) Appointing a share for the beggar and the deprived in one's wealth. (2) Remaining fearful of the Lord's punishment. (3) Delivering testimony with truthfulness.

Similarly, in Surah Al-Ahzab, the following commands are described:

(1) Inviting to Islam. (2) Believing with the heart. (3) Adopting obedience and submission. (4) Embracing truthfulness in word and deed. (5) Bowing before Allah's commands and being patient in hardships. (6) Developing humility. (7) Spending wealth in Allah's path. (8) Fasting. (9) Guarding chastity. (10) Remembering Allah abundantly.

Another statement from Ibn Abbas (RA) is that the commands with which Allah tested Ibrahim (AS) were the following: (1) Separating from his people and remaining alone for the sake of Allah. (2) Speaking boldly about Allah's oneness before Nimrod (Namrood) and speaking the truth despite the danger to his life. (3) Remaining steadfast despite being thrown into the fire. (4) Leaving his homeland and migrating for Allah's pleasure towards the land of Syria. (5) Offering hospitality to Allah's servants and sacrificing his life and wealth for this. (6) Placing the knife upon his son's neck when commanded to sacrifice him.

When Ibrahim (AS) proved himself in all these trials, Allah said: Submit (become obedient), so he replied: I have submitted to the Lord of the worlds.

Hafiz Ibn Kathir (rh) has narrated from the commentator Ibn Jarir (rh) that regarding the explanation of 'Kalimaat', whatever statements have been narrated, it is better to take all of them as one comprehensive meaning, because these are all different tests from the life of Ibrahim (AS) and practical forms of his obedience.

Ibrahim (AS)'s Leadership

Mufassireen (commentators) write that when Allah tested Ibrahim

(AS) through His commands, and he acted upon them with complete sincerity, then as a reward, He bestowed upon him 'imamat' (leadership). The very purpose of these trials was that the training of his actions and character should be completed, and he should be deemed worthy of leadership.

Allah gave him prophethood, revealed scriptures (Sahifa) upon him, and continued leadership through his descendants. All the prophets who came after him were from his lineage, and all remained established upon following the way of Ibrahim (AS). Eventually, the Seal of the Prophets, Muhammad (Sallallahu ‘Alaihi Wasallam), was also raised from among his descendants and commanded to follow the way of Ibrahim (AS) (i.e., Islam).

It is true that in the laws of later prophets, some rulings remained the same as those of the way of Ibrahim (AS), while others were changed, but the core religion always remained one.

It was also made clear that anyone from the descendants of Ibrahim (AS) who is an oppressor will not be worthy of this position. According to the commentators, عهد (ahd) (covenant) here means 'imamat' (leadership). Along with this, there is also an indication that prophethood is not the name of any family inheritance. Rather, it is the pure grace of Allah. He grants it to whomever He wills, and whenever He wills, He ends the chain of prophethood.

Verse Number (125)

وَ اِذۡ جَعَلۡنَا الۡبَیۡتَ مَثَابَۃً لِّلنَّاسِ وَ اَمۡنًا ؕ وَ اتَّخِذُوۡا مِنۡ مَّقَامِ اِبۡرٰہٖمَ مُصَلًّی ؕ وَ عَہِدۡنَاۤ اِلٰۤی اِبۡرٰہٖمَ وَ اِسۡمٰعِیۡلَ اَنۡ طَہِّرَا
بَیۡتِیَ لِلطَّآئِفِیۡنَ وَ الۡعٰکِفِیۡنَ وَ الرُّکَّعِ السُّجُوۡدِ ﴿۱۲۵﴾

Translation: And We made the House a place of return for mankind and a place of safety, and take the Station of Ibrahim as a place of prayer. And We commanded Ibrahim and Ismail to purify My House for those who perform circumambulation, those who stay for worship, and those who bow and prostrate.

Explanation

Regarding this verse وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى, **Imam Bukhari (rh) has narrated from Umar (RA). He states that three occasions came when my**

Lord agreed with my counsel. One of these was that I said: "O Messenger of Allah (Sallallahu ‘Alaihi Wasallam)! It would be better if Muslims made the Maqam Ibrahim (AS) (station of Ibrahim) a place of prayer after tawaf." Upon this, the verse was revealed: 'وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى'. *(Bukhari: H# 4483)*

Ibn Abi Hatim's (rh) narration is that when the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) performed tawaf of the House of Allah, Umar (RA) said: "This is the standing place of our great ancestor Ibrahim (AS)." The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Yes." Then Umar (RA) said: "Would it not be better if we made it a place of prayer?" At that very moment, Allah revealed this command to make the Maqam Ibrahim (AS) a place of prayer.

Another narration is reported from Umar (RA) that he passed by the standing place of Ibrahim and said: "O Messenger of Allah (Sallallahu ‘Alaihi Wasallam)! Should we not stand at the place of our Lord's Friend?" The Prophet (Sallallahu ‘Alaihi Wasallam) said: "Why not." Then he said: "Should we not make it a place of prayer?" The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) remained silent for a while, during which time this verse was revealed. Imam Suyuti (rh) states that these traditions are evidence that this verse was revealed on the occasion of Hajjat ul-Wada (the Farewell Pilgrimage).

Ibrahim (AS) migrated from his homeland and headed towards the land of Shaam (Syria. He had one wife, Sarah, whose offspring remained settled there. From his second wife, Hajrah, Ismail (AS) was born, who by Allah's command was left in the desolate and barren plain of Makkah (the detailed mention of this will come in the explanation of Surah Ibrahim). When Ismail (AS) grew up, Ibrahim (AS) was commanded to sacrifice his son, and he succeeded in this trial as well. Then both father and son were commanded to build the Ka’bah, and they raised the foundations of the House of Allah together, the mention of which will come later.

Ka’bah, a Place of Security and Gathering

In this verse, the Ka’bah is called مَثَابَةً (masabah). 'Masabah' is derived from ثاب يثوب (Saaba-yasubu), which means a place of repeated return. Ibn Abbas (RA) and many of the Tabi'een state that the Ka’bah was given this name because people are repeatedly drawn towards it. They

perform tawaf, return to their homes, yet their hearts continue to long for the House of Allah.

According to Ikrimah (rh), Qatadah (rh), and Ata al-Khurasani (rh), the meaning of 'masabah' is 'Majma', meaning a place of gathering, because people from all over the world gather here. Then it was stated: وَأَمْنًا (and a place of security), meaning We made the Ka'bah a haven of peace as mentioned in Surah Aal Imran: وَمَن دَخَلَهُۥ كَانَ ءَامِنًا (Whoever enters it is safe).

From the time of Ibrahim (AS), the sanctity of the Ka'bah was firmly rooted in people's hearts. Even in the time of ignorance, the idol worshippers acknowledged its sanctity. Tribal warfare, plunder, and killing were common in Arabia, yet the people of Makkah and the Sacred Precinct (Haram) were regarded as protected from such attacks.

Allah reminded the people of Makkah of this blessing in Surah Al-'Ankabut: أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ (Have they not seen that We made the Haram a secure sanctuary while people are being snatched away all around them?)

Since Allah has made Makkah the Haram and a place of security, shedding blood and fighting there is not permissible. It is narrated from Jabir (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "It is not permissible for anyone to walk in Makkah carrying weapons."

It is narrated from Ibn Abbas (RA) that the Noble Prophet (Sallallahu 'Alaihi Wasallam) said: "Allah has made Makkah a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e. I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its *Luqata* (fallen items) except by a person who would announce that (what he has found) publicly. *(Bukhari: H# 1833)* What the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said about fighting being made lawful in Makkah for a short time refers to the day of the Conquest of Makkah.

Imam Azam Abu Hanifa (rh) states: If someone kills a person outside the Haram and takes refuge inside the Haram, they should not be killed inside the Haram. Rather, relations with them should be cut off. No one should trade with them or provide food or drink until they are

compelled to leave the Haram. Once they leave its boundaries, the prescribed punishment should be carried out. ***(Rooh ul-Ma'ani)***

Similarly, just as fighting and bloodshed are forbidden in the Haram of Makkah, hunting there, chasing animals or driving them away is also prohibited. Cutting grass, trees, or even thorns within the Haram is not allowed. This is clearly explained in the narrations of Bukhari and Muslim, and its detailed rulings are mentioned in the books of jurisprudence.

Maqam Ibrahim

The blessed verse states: وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى (And take the Maqam Ibrahim as a place of prayer)



According to the commentators, this refers to the stone upon which Ibrahim (AS) stood and built the Ka'bah. This stone served as a ladder for him. After construction, it was placed near the Ka'bah's door and remained there for a long time. In the time of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) and Abu Bakr Siddiq (RA), it was also in the same place. During the era of Umar Farooq (RA), it was moved to its present location.

History of Maqam Ibrahim

Narrations mention that once this stone was swept away in a flood, and Umar (RA) placed it at its current location. All the Companions and the ummah accepted its being in this place. Umar (RA) is among the Rightly Guided Caliphs whose way the Messenger of Allah (Sallallahu 'Alaihi Wasallam) commanded to be followed: اقْتَدُوا بِالَّذِينَ مِن بَعْدِي أَبِي بَكْرٍ وَعُمَرَ (Follow Abu Bakr and Umar after me). ***(Tirmizi: H# 3805)***

Umar (RA) saw wisdom in relocating the station because, due to the large number of people performing Tawaf (circumambulation) and praying afterwards, if the stone had remained in its earlier position, it would have caused difficulty and congestion for those making Tawaf.

For some time, the Maqam Ibrahim remained enclosed within four walls. Later, the government removed that wall and enclosed it in glass so it would be clearly visible to all. Even today, the blessed footprints of Ibrahim (AS) are prominently visible in it.

In Sahih Muslim, it is mentioned that on the occasion of Hajjat ul-Wada', the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) turned towards the Maqam Ibrahim after Tawaf and recited this verse: وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى.

Then the Prophet (Sallallahu ‘Alaihi Wasallam) prayed two rak'ahs there, with the Maqam Ibrahim between the Prophet (Sallallahu ‘Alaihi Wasallam) and the Ka’bah. In these two rak'ahs, he recited Surah قُلْ يَا أَيُّهَا الْكَافِرُونَ **and Surah** قُلْ هُوَ اللَّهُ أَحَدٌ.

It is narrated from Umar (RA) that he said: O Messenger of Allah! If only you would make the Maqam Ibrahim a place of prayer. Upon this, the verse was revealed: وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ***(Bukhari: 4483)*****. The two rak'ahs of prayer that are obligatory after Tawaf can be performed in any part of the Sacred Mosque, but it is preferable that they be prayed behind the Maqam Ibrahim.**

Command to Keep the House of Allah Pure

Allah stated: وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ **(And We commanded Ibrahim and Ismail to keep My House pure for those who perform Tawaf, those who stay for worship, and those who bow and prostrate.)**

In this verse, the command is given to keep the noble Ka’bah pure, and since both Tawaf and prayer are performed in the Sacred Mosque. This command also includes the emphasis to keep the Sacred Mosque pure. Purity includes both outward and inward cleanliness. That is, this House should be free from polytheism, disbelief, idol worship, filthy words, lies, deceit, and evil deeds, and at the same time should also be kept clean from outward impurity and filth.

Tawaf is such an act of worship that cannot be performed at any other place in the world but only in the Sacred Mosque, which is specific to circumambulating the House of Allah. The word وَالْعَاكِفِينَ (those staying for worship) appears in this verse. According to Saeed ibn Jubair (rh), this refers to the people of Makkah, while Ata (rh) states that this refers to those people who come from other cities and stay in the Sacred Mosque. Ibn Abbas (RA) states that every person sitting in the Sacred Mosque is counted among the عاكفين (those staying), including those who perform e'tikaaf, because the word عكوف (ukoof) also applies to them. And وَالرُّكَّعِ السُّجُودِ (those who bow and prostrate) refers to those who pray. Therefore, as much Tawaf and prayer as can be arranged in the Sacred Mosque should be done, because the merit of these two is immensely great.

Virtue of Tawaf

The Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "Whoever performs Tawaf around this House seven times and keeps track of it, then it is as if he freed a slave. And I heard him saying: One foot is not put down, nor another raised except that Allah removes a sin from him and records a good merit for him." ***(Tirmizi: H# 959)***

Virtue of Prayer in Masjid Haram

The Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "One prayer in my mosque (i,e., Masjid Nabawi) is better than one thousand prayers elsewhere, except the Masjid Haram (Sacred Mosque), and one prayer in the Masjid Haram is better than one lakh prayers elsewhere." ***(Ibn Majah: H# 1406)***

Verse Number (126)

وَ اِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّ ارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ قَالَ وَ مَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗۤ اِلٰى عَذَابِ النَّارِ ؕ وَ بِئْسَ الْمَصِيْرُ ۝۱۲۶

Translation: And when Ibrahim said, "My Lord, make this a city of peace and provide its people with fruits, those of them who believe in Allah and the Last Day." He said, "And whoever disbelieves, I will grant him enjoyment for a little while, then I will force him to the punishment of the Fire, and what an evil destination."

Explanation

Supplication of Ibrahim (AS)

Ibrahim (AS) submitted before Allah regarding Makkah that it should be made a city of peace and security. Allah accepted his supplication and declared it بلدِ امین (the secure city). Some details of this have already been mentioned in the explanation of the previous verse.

Ibrahim (AS) also prayed that the residents of this city who believe in Allah and the Last Day should be granted provision from various types of fruits. Since before this, he had heard the announcement, لَا يَنَالُ عَهْدِى الظّٰلِمِيْنَ (My covenant will not reach the wrongdoers), he made his prayer specific to the people of faith. However, Allah clarified that worldly provision is not exclusive to people of faith. Rather, both believers and disbelievers will be given it. However, the provision of the Hereafter is only for the people of faith.

Disbelievers will continue eating their provision for as many days as they live in worldly life. However, this worldly life is extremely little compared to the Hereafter. They will benefit by eating and drinking in the world, but they will have no share in the Hereafter. There is only Hell for them there, and they will never be saved from the punishment of Hell, which is the worst abode.

For as long as Allah willed, the descendants of Ibrahim (AS) remained upon faith. Later, however, the people of Makkah adopted shirk. They placed idols such as Lat, Uzza, and Manat inside the Ka'bah. Had Ibrahim's (AS) supplication been accepted exclusively for the believers, the people of Makkah would have been deprived of the fruits the moment they fell into disbelief. But Allah provided for both believers and disbelievers alike.

Fruits from the Entire World in Makkah

As a result of Ibrahim's (AS) prayer, fruits from all over the world come to Makkah. Its residents, pilgrims, and visitors all benefit from them. It is stated in the Qur'an: اَوَلَمْ نُمَكِّنْ لَّهُمْ حَرَمًا اٰمِنًا يُّجْبٰٓى اِلَيْهِ ثَمَرٰتُ كُلِّ شَيْءٍ رِّزْقًا مِّنْ لَّدُنَّا وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ (Have We not given them a place in a secure sanctuary to which fruits of all kinds are drawn as provision from Us? But most of them do not know).

At a distance of approximately 90 kilometres from Makkah is the lush green area of Taif, whose fruits always reach Makkah. Similarly, different fruits and commodities are brought to Makkah from every region of the world. It is said that hardly any fruit exists that does not find its way to Makkah. According to some scholars, the ثمرات (fruits) mentioned in the Qur'an include not only fruits but also the products of machines and handcrafted items. Although the land of Makkah has neither agriculture nor gardens, nor industries nor commercial production, blessings from all over the world are gathered there.

Rasoolullah's ﷺ Supplication for Madinah

Just as Ibrahim (AS) had prayed for Makkah, so too did our noble Prophet (Sallallahu 'Alaihi Wasallam) pray for Madinah al-Munawwarah.

Abu Hurairah (RA) narrates that when the people of Madinah brought the first fruits of the season, they would present them to the Messenger of Allah (Sallallahu 'Alaihi Wasallam). The Prophet (Sallallahu 'Alaihi Wasallam) would take it in his hand and pray this supplication:

"O Allah! Grant blessing in our fruits, grant blessing in our city, grant blessing in our sa' and our mudd (meaning our measures). O Allah! Ibrahim (AS) was Your servant, Your beloved friend, and Your Prophet, and I am Your servant and Your Prophet. Ibrahim (AS) prayed for Makkah, and I pray to You for Madinah. Whatever Ibrahim (AS) asked for Makkah, I ask as much, rather even more than that for Madinah." After this, the Prophet (Sallallahu 'Alaihi Wasallam) would give that fruit to some nearby child.

Anas (RA) narrates that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) also prayed, "O Allah! Bestow on Madinah twice the blessings You bestowed on Makkah." ***(Bukhari: H# 1885)***

Thanks to the blessing of this supplication of the Messenger of Allah (Sallallahu 'Alaihi Wasallam), fruits, goods, and products from across the world reach Madinah today, and the believers witness these blessings with their own eyes.

Verse Number (127)

وَاِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ ؕ رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿١٢٧﴾

Translation: And when Ibrahim was raising the foundations of the House, and Ismail, saying, "Our Lord, accept this from us. Indeed, You are the All-Hearing, the All-Knowing."

Explanation

Construction of the Ka'bah

The construction of the Noble Ka'bah was first carried out by the angels. After this, Adam (AS) constructed it. With the passage of time, when the flood of Nuh (AS) (Noah) demolished the building, only the foundation remained. Then Ibrahim (AS) was granted the honour of its construction by Allah's command. He took his son Ismail (AS) along, and both father and son raised walls upon the foundations again.

Since the correct location was not known, Allah showed them that place, mention of which is present in the verse of Surah Al-Hajj: وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ (And when We showed Ibrahim the site of the House). The boundaries of the Ka'bah built by Ibrahim (AS) also included the Hateem. However, when the Quraish constructed the Ka'bah five years before the advent of the Messenger of Allah (Sallallahu 'Alaihi Wasallam), they left out some portion due to financial constraints, which is called Hateem. Even today, it exists as a wall four feet four inches high, with no roof. The water of *Mizab ur-Rahmah* (the blessed spout) falls on this very portion.

It is narrated from Abdullah bin Zubair (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said to Aisha (RA), "Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka`ba and would have made two doors in it; one for entrance and the other for exit." *(Bukhari: H# 126)*

History of the Ka'bah

The noble Prophet (Sallallahu 'Alaihi Wasallam) left the building constructed by the Quraish in the same condition. Later, Abdullah bin Zubair (RA) rebuilt the Ka'bah on the foundations of Ibrahim (AS), included the Hateem, and built two doors at ground level so that there would be no need for stairs. However, later, Hajjaj bin Yusuf returned it to the same form in which the Quraish had constructed it.

Caliph Haroon Rasheed intended to rebuild it on the foundations of Ibrahim (AS), but Imam Malik (rh) advised, "O Commander of the Faithful! Do not make it a plaything of kings. Otherwise, every ruler will demolish and build it according to his own will. In this way, its awe and grandeur will be lifted from hearts." ***(Mentioned by Nawawi in Sharh Muslim: 1/429)***

Efforts of Ibrahim (AS) and Ismail (AS)

It is narrated in Bukhari that Ibrahim (AS) said to his son Ismail (AS), "Allah has commanded me to do a task." Ismail (AS) submitted, "You carry out your Lord's command." Ibrahim (AS) said, "Will you help me?" He replied, "Yes, certainly."

Then Ibrahim (AS) pointed towards a high mound and said, "Allah has commanded me to build a house here."

They then began raising the foundations. Ismail would bring stones, and Ibrahim would build the walls. When the walls became high, they brought the stone now known as the Maqam of Ibrahim, upon which Ibrahim stood while working. It served as a step or ladder. During this process, they repeatedly made the supplication: Our Lord, accept this from us. Surely You are the All-Hearing, the All-Knowing. ***(Ibn Kathir: 1/175)***

From this, we learn the lesson that even if the deed is great, the servant should keep praying for acceptance. Similarly, Ibrahim (AS) also prayed, رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ (Our Lord, make us both submitted to You, and from our descendants a nation submitted to You).

From this, it became known that a believer should always fear Allah, continue expressing gratitude for the blessing of Islam and faith, and keep praying to remain firm upon it.

History of the Constructions of the Ka'bah

According to historical narrations, the Ka'bah was constructed approximately ten times: (1) First by the angels. (2) Second time by Adam (AS). (3) Third time by Shees (شیث) (AS). (4) Fourth time by Ibrahim (AS). (5) Fifth time by the tribe of Amalekites. (6) Sixth time by the tribe of Jurhum. (7) Seventh time by Qusayy bin Kilaab. (8) Eighth time by the Quraish. (9) Ninth time by Abdullah bin Zubair (RA). (10) Tenth time by Hajjaj bin Yusuf.

However, the constructions of Ibrahim (AS) and those after him are preserved in history and narrations; mention of constructions before that is unclear in the Qur'an, Sunnah, or authentic history.

Verse Number (128)

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ ۠ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ۝١٢٨

Translation: Our Lord, make us both submitted to You, and from our descendants a nation submitted to You. Show us our rites and accept our repentance. Indeed, You are the Accepter of Repentance, the Most Merciful.

Explanation

This incident describes that when Ibrahim (AS) completed the construction of the Ka'bah, he supplicated before Allah:

"O our Lord! Grant us even more firmness in Your servitude, always keep us included among Your obedient servants, and in our lineage too, raise such a group that is obedient to You. Teach us the methods of our Hajj and worship, and bestow Your special mercy and grace upon our condition. Indeed, You alone are the One who pays most attention and is Most Merciful.

In this prayer, the first request was, "O Lord! Always make us submissive to Your command and Muslim," meaning our lives should never pass against Your will, and that we should always be granted the ability to obey and serve You.

The second prayer was to raise in our offspring a Muslim nation, such a nation that bows its head in submission before Your command, whose characteristic is also Islam and whose name is also Muslim. This is the very nation in which the noble Messenger (Sallallahu 'Alaihi Wasallam) was sent.

Clarification of Islam and Muslim

A Muslim is the one who surrenders themselves entirely to Allah and lives according to His commands. This very surrender is called Islam. This has been the religion of all the Prophets, from Adam (AS) to the Seal of the Prophets, Muhammad (Sallallahu 'Alaihi Wasallam).

The third prayer was, "O our Lord! Teach us the rituals of attending Your House, meaning the methods and etiquette of Hajj and circumambulation, so that no deficiency or shortcoming remains in our worship." Along with this, they also pleaded that we are human. If any error occurs, then forgive us with Your forgiveness and mercy, because You alone are the Most Merciful.

Here, the words ارنا مناسكنا, (show us our rituals) appear in the Qur'an. مناسک (Manaasik) is the plural of منسک (mansik), which means both the acts of Hajj and the places of Hajj like Arafat, Mina, and Muzdalifah. The literal meaning of ارنا (arina) is show us, and showing happens both with the eye of sight and with the insight of the heart. Therefore, through Jibreel (AS), Allah not only showed Ibrahim (AS) the places of Hajj but also taught him their commands.

In Tafseer Ibn Kathir, it is mentioned that when the construction of the Ka'bah was completed, Jibreel (AS) came, took Ibrahim's (AS) hand, and led him towards Safa and Marwah, and said that these are among Allah's signs. Then he took him to Mina, Muzdalifah, and Arafat and taught him all the methods and commands of Hajj. When they reached Arafat, he asked three times, "Have you recognised everything?" Ibrahim (AS) said each time, "Yes, I have recognised it."

In this way, Jibreel (AS) taught Ibrahim the complete method of Hajj. Then, by the command of Allah, Ibrahim (AS) publicly proclaimed the call to Hajj, as mentioned in Surah al-Hajj.

Verse Number (129)

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۲۹﴾

Translation: Our Lord, send among them a messenger from themselves, who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You are the All-Mighty, the All-Wise.

Explanation

This verse mentions the great supplication that Ibrahim (AS) made while constructing the Ka'bah: "Our Lord, send among them a Messenger from among themselves."

The reference here is to the seal of the prophets, Muhammad (Sallallahu ‘Alaihi Wasallam), who was born in Makkah, was also Arab, and belonged to the lineage of both Ibrahim (AS) and Ismail (AS). After Ibrahim (AS), as many prophets as were sent were all from the Bani Ishaq (descendants of Ishaq (AS)), except for the noble Messenger (Sallallahu ‘Alaihi Wasallam), who was sent from among the Bani Ismail (descendants of Ismail (AS)).

The commentator Ibn Kathir (1/182) has quoted the narration of Abu Umamah (RA) from Musnad Imam Ahmad. He states that he asked, "O Messenger of Allah! How were you mentioned in the beginning?" The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "I am the supplication of my father Ibrahim (AS), the glad tidings of Isa (AS), and the interpretation of my mother's dream in which she saw that a light emerged from her being which illuminated the palaces of Shaam (Syria)."

This hadith is also mentioned in Mishkat (p. 513) and Sharh us-Sunnah, where it is added that the Prophet (Sallallahu ‘Alaihi Wasallam) said, "I am the manifestation of my mother's dream that she saw during pregnancy, that a light shone for her which illuminated the palaces of Shaam."

From this, it becomes known that the very first mention of the Prophet (Sallallahu ‘Alaihi Wasallam) was in the supplication of Ibrahim (AS). Then Isa (AS) gave the Bani Israel the glad tidings of the Prophet's (Sallallahu ‘Alaihi Wasallam) arrival by name: يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ ***(Surah As-Saff: 6)***

Translation: O Bani Israel! Indeed, I am the Messenger of Allah unto you confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.

Finally, that very prayer and glad tidings turned into reality, and the Prophet (Sallallahu ‘Alaihi Wasallam) was sent as the last Prophet and messenger. He was called both Muhammad (Sallallahu ‘Alaihi Wasallam) and Ahmad (Sallallahu ‘Alaihi Wasallam). Allah concluded the chain of prophethood and messengership upon the Prophet (Sallallahu ‘Alaihi Wasallam) and sent him as a messenger and guide for all the worlds until the Day of Judgement. ***(Tirmizi: H# 2840)***

This is the very messenger for whom Ibrahim (AS) and Ismail (AS) had prayed: يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ وَ يُزَكِّيْهِمْ (Who will recite Your verses to them, teach them the Book and wisdom, and purify them).

These same attributes have also been stated in Surah Aal-e-Imran and Surah Al-Jumu'ah.

(1) Recitation of the Book

The first attribute of the noble Messenger (Sallallahu ‘Alaihi Wasallam) is that he will recite Allah's verses. The Qur’an is not only Allah's book but also His speech. Reading its verses, teaching them, hearing them, and making others hear them all come within the circle of recitation. Reading the Qur’an with correct pronunciation and preserving its words is a collective obligation (Farz Kifayah) upon the Ummah.

(2) Teaching of the Book and Wisdom

The second attribute is that the Prophet (Sallallahu ‘Alaihi Wasallam) teaches the Book and wisdom. This means that the Prophet (Sallallahu ‘Alaihi Wasallam) teaches people both the Words of Allah's book and also explains its meanings. Just knowing Arabic is not sufficient to understand the Qur’an. Its authentic explanation is only that which the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) taught, which the Sahaba learned, and which then reached the Ummah through the Tabi’een and the righteous predecessors (Salaf us-Salih).

According to the commentator Baghawi (Ma’alim ut-Tanzeel, 1/116), 'al-Kitab' refers to the Qur’an, and some commentators have explained 'al-Hikmah' as understanding of the Qur’an. Some have taken it as knowledge of judicial rulings, meaning legal decisions, and some scholars have interpreted wisdom as a combination of both knowledge and action.

(3) Purification (Tazkiyah)

The third attribute is ويزكيهم (and purify them), referring to the purification of souls. Tazkiyah means making a person pure and clean. The purpose of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was not only to recite and teach divine verses, but also to purify hearts from the pollution of polytheism and disbelief, remove the filth of sins, and refine character and actions.

The Prophet (Sallallahu ‘Alaihi Wasallam) showed people the path of monotheism, bestowed the light of faith and certainty, protected them from doubts and suspicions, explained the harms of sins and evil deeds, and clarified the merit of good deeds and their reward. He explained the evils of envy, malice, stinginess, pride, greed, avarice, and worldliness. He taught qualities such as love of Allah, maintaining family ties, generosity, service to parents, compassion towards orphans, piety, sincerity, gentleness, forbearance, and control of anger.

This is why he said, "I have only been sent to perfect noble character." ***(Muwatta)***

Purification does not happen only through verbal advice; it is also possible through practical companionship and training. For this reason, Allah sent messengers from among human beings themselves, so that they could guide and reform people through their own conduct and way of life. Those who kept their company found their hearts inclined towards goodness and were protected from evil.

This is also why it has been said that before choosing someone’s company, one should first see whether that person adheres to the Sunnah of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and how strong their concern for the Hereafter is. Without this, true spiritual training and purification cannot be attained.



Verses: 130-138

وَ مَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ ؕ وَ لَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا ۚ وَ اِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿۱۳۰﴾ اِذْ قَالَ
لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ﴿۱۳۱﴾ وَ وَصّٰى بِهَاۤ اِبْرٰهٖمُ بَنِيْهِ وَ يَعْقُوْبُ ؕ يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا
تَمُوْتُنَّ اِلَّا وَ اَنْتُمْ مُّسْلِمُوْنَ ﴿۱۳۲﴾ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ ۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِيْ ؕ قَالُوْا
نَعْبُدُ اِلٰهَكَ وَ اِلٰهَ اٰبَآئِكَ اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ وَ اِسْحٰقَ اِلٰهًا وَّاحِدًا ۚ وَّ نَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۱۳۳﴾ تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا
كَسَبَتْ وَ لَكُمْ مَّا كَسَبْتُمْ ۚ وَ لَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۳۴﴾ وَ قَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى تَهْتَدُوْا ؕ قُلْ بَلْ مِلَّةَ
اِبْرٰهٖمَ حَنِيْفًا ؕ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۳۵﴾ قُوْلُوْۤا اٰمَنَّا بِاللّٰهِ وَ مَاۤ اُنْزِلَ اِلَيْنَا وَ مَاۤ اُنْزِلَ اِلٰۤى اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ وَ اِسْحٰقَ وَ
يَعْقُوْبَ وَ الْاَسْبَاطِ وَ مَاۤ اُوْتِيَ مُوْسٰى وَ عِيْسٰى وَ مَاۤ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۖ وَ نَحْنُ لَهٗ
مُسْلِمُوْنَ ﴿۱۳۶﴾ فَاِنْ اٰمَنُوْا بِمِثْلِ مَاۤ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَ اِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِيْ شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَ هُوَ
السَّمِيْعُ الْعَلِيْمُ ﴿۱۳۷﴾ صِبْغَةَ اللّٰهِ ۚ وَ مَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۫ وَّ نَحْنُ لَهٗ عٰبِدُوْنَ ﴿۱۳۸﴾

Translation:

(130) And who turns away from the religion of Ibrahim except him who befools himself? Truly, We chose him in this world and surely, in the Hereafter he will be among the righteous. (131) When his Lord said to him, "Submit!" He said, "I submit myself to the Lord of all the worlds." (132) And Ibrahim instructed his sons and Ya'qub (Jacob), saying, "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims (submitted to Allah)." (133) Or were you present when death approached Ya'qub, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Ibrahim, Ismail and Ishaq, the One God, and to Him we submit ourselves." (134) Those are a people (Ummah) who have passed away. For them is what they earned, and for you is what you earned. And you will not be questioned as to what they used to do. (135) And they say, "Be Jews or Christians, then you will be guided." Say, "Instead, the followers of Ibrahim, the monotheist, and he was not one of the polytheists." (136) Say, "We believe in Allah, and in what has been revealed to us, and in what has been revealed to Ibrahim, Ismail, Ishaq, Ya'qub and his children, and in what has been given to Musa and 'Isa (Jesus), and what has been given to the prophets from their Lord. We make no difference between any of them, and to Him we submit ourselves." (137) If they believe as you have believed, then they are guided. But if they turn away, then they are in plain

opposition. Allah will suffice you against them, and He is the All-Hearing, the All-Knowing. (138) (We take our) colour from Allah, and who is better in colouring than Allah. And we are His worshippers.

Explanation: Verses 130-138

Verse Number (130)

وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ ؕ وَلَقَدِ اصْطَفَيْنٰهُ فِى الدُّنْيَا ۚ وَاِنَّهٗ فِى الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ۝

Translation: And who turns away from the religion of Ibrahim except him who befools himself? Truly, We chose him in this world and surely, in the Hereafter he will be among the righteous.

Explanation

Ibn Uyainah (rh) narrated this incident in which Abdullah ibn Salam (RA) invited his nephews, Salamah and Muhajir, to Islam. He said to them: You know very well that Allah the Almighty declared in the Taurat (Torah) that He would send a Messenger from among the descendants of Ismail (AS), whose name would be Ahmad. Whoever believes in him will be successful and rightly guided, and whoever denies him will deserve the curse of Allah.

Upon this invitation, Salamah immediately accepted Islam, but Muhajir refused to believe. On this very occasion, this noble verse was revealed.

Only someone completely devoid of intellect and understanding, and ignorant of the reality of religion, can turn away from the faith of Ibrahim (AS). This is because the faith of Ibrahim (AS) is actually that straight and pure religion established upon sound human nature, which no true faith can reject.

Further, the proof of its greatness is stated: that Allah granted Ibrahim (AS) honour and distinction in this world precisely because of this faith. He bestowed upon him the honour of prophethood and also promised him special favours in the Hereafter.

The point is that turning away from the faith of such a noble and high-minded Prophet is not befitting any person of understanding. Thus, when the Noble Prophet (Sallallahu ‘Alaihi Wasallam) confirmed and

completed this very faith of Ibrahim (AS), whoever denies Islam actually denies the faith of Ibrahim (AS) as well.

The purpose of mentioning Ibrahim (AS) and his faith here is to make the Jews and Christians understand that the Prophet whom they regard as their leader and elder followed this same faith, which the Noble Messenger (Sallallahu ‘Alaihi Wasallam) has renewed and completed. Therefore, if they truly regard Ibrahim (AS) as their leader, they must follow Muhammad (Sallallahu ‘Alaihi Wasallam) and accept the religion of Islam.

Verse Number (131)

اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ﴿۱۳۱﴾

Translation: When his Lord said to him, “Submit!” He said, “I submit myself to the Lord of all the worlds.”

Explanation

Meaning of Islam

Allah the Almighty says: اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ

This means when his Lord said to him, “Submit!” He said, “I submit myself to the Lord of all the worlds.”

The word 'Islam' originally derives from the root س-ل-م. When it appears in the form افعال, it means: to obey a command, to submit, to bow down before someone, and to become completely obedient outwardly and inwardly. The active participle derived from this is 'Muslim', whose plural forms are 'Muslimoon' or 'Muslimeen'.

Allah is the Creator and Master of the entire universe, and all creation is His servant. The greatest honour for a servant is to obey their Creator and bow before Him. Ibrahim (AS), Khalilullah (Friend of Allah), and Ismail (AS), Zabihullah (Sacrifice of Allah), when laying the foundation of the Sacred Ka’bah, would also supplicate: رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ **(O our Lord! Make us of those who submit to You).**

Along with this, they also prayed: وَمِنْ ذُرِّيَّتِنَا اُمَّةً مُّسْلِمَةً لَّكَ **(And from our**

descendants, raise a nation that submits to You).

Therefore, when Allah commanded Ibrahim (AS) to "be obedient before Me," he immediately responded: "I am obedient to the Lord of the Worlds." He was already obedient, but this command emphasised the need to remain steadfast in obedience forever. Ibrahim (AS) affirmed this with complete resolve and declared that he would forever remain obedient to his Lord.

These words اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ **highlight the reality that since Allah is the Lord of the Worlds, His obedience and submission are necessary in every situation. Whoever bows before His command actually fulfils the duty of being His creation.**

The Noble Qur'an states elsewhere: قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ***(Surah Al-An'am: 15)*** **(Say! I fear that if I disobey my Lord, I will face the punishment of a great day.)**

Similarly, it is stated: اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّ كَرْهًا وَّ اِلَيْهِ يُرْجَعُوْنَ ***(Surah Aal-e-Imran: 83)*** **(Do they seek a religion other than Allah's? When whoever is in the heavens and the earth has submitted to Him, willingly or unwillingly, and to Him they will return.)**

Thus, it is incumbent upon all creation to obey their Creator and Master. Ibrahim (AS) succeeded in every trial and made obedience his practice on every occasion. This same religion was the religion of all the Prophets: Islam. The call of all Prophets was one: to believe in Allah alone without partners, renounce idolatry, and act upon His commands.

The details of the commands may have varied, but the fundamental principles of religion remained the same for all. This is why the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: الانبياء اخوة من علات، امهاتهم شتى ودينهم واحد **(The prophets are paternal brothers; their mothers are different, but their religion is one).** ***(Bukhari: H# 3443)***

Name of the Religion

All Prophets (AS) may have used different words for this religion in their respective languages. Still, since our Prophet Muhammad Mustafa

(Sallallahu ‘Alaihi Wasallam) was an Arab, the Book revealed to him was also in Arabic; this religion was formally named 'Islam'.

This name is not merely a word; it encompasses two aspects: first, it expresses the meanings of obedience and submission. Secondly, in its true sense, it indicates that real safety and salvation exist only in the religion of Islam.

It is narrated from Ibn Abbas (RA) that when the Noble Messenger (Sallallahu ‘Alaihi Wasallam) invited the Roman Emperor to Islam, he wrote these words in his letter: اَسْلِمْ تَسْلَمْ يُؤْتِكَ اللّٰهُ أَجْرَكَ مَرَّتَيْنِ (If you become a Muslim, you will be safe, and Allah will double your reward). ***(Bukhari: H# 7)***

Name 'Muslimeen' Through Ibrahim (AS)

When Ibrahim (AS) and Ismail (AS) prayed for the Muslim Ummah, the acceptance of this prayer was manifested in the form of the Ummah of Muhammad (Sallallahu ‘Alaihi Wasallam). Ibrahim (AS) named the members of this Ummah 'Muslimeen'.

Name of the Religion is ‘Islam’

The religion of Muhammad Mustafa (Sallallahu ‘Alaihi Wasallam) is named 'Islam'. Its call is in reality a call to obedience and submission. This is the religion that is recognised and accepted by Allah. As Allah has said: اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا (Today I have perfected your religion for you, completed My favour upon you, and have chosen Islam as your religion).

He further stated: إِنَّ الدِّينَ عِندَ اللّٰهِ الْإِسْلَامُ (Indeed, the religion in the sight of Allah is Islam).

And He commanded the believers: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ (O you who believe! Fear Allah as He should be feared, and see that you do not die except as Muslims).

These verses make it clear that the real duty of a Muslim is to obey Allah, act upon His religion, hold firmly to His Book, and obey His Messenger (Sallallahu ‘Alaihi Wasallam), because obedience to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) is in fact obedience to

Allah the Almighty: مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (Whoever obeys the Messenger has indeed obeyed Allah).

But it is regrettable that many people are Muslim in their claim but are not truly Muslim in their hearts. Some reject the commands of Islam by measuring them against their own reason. Some raise objections to Islam after being influenced by the propaganda of its enemies. Some others attempt to shape a new form of Islam according to their own desires.

Some even distort the reality of faith itself. Such people may claim to be Muslim, but in the true sense, they are not followers of Islam. In reality, they separate themselves from the way of Ibrahim (AS).

No Religion Other Than Islam is Acceptable

Some ignorant people raise the objection that if the real aim is obedience to the Creator and Owner, then what is the need to accept Islam? If a person remains within any religion and obeys Allah, is that not sufficient, and does such a person not deserve salvation?

This question is actually based on ignorance and a lack of understanding. The straightforward answer is that Allah has granted the right of obedience only to the one who fulfils obedience according to the religion He has sent. Worship of Allah is not valid through a path chosen by personal desire. It is valid only through the path shown by His Prophets.

The noble Prophets continued to be sent in their respective times. It was obligatory to believe in them, to have faith in their Books and scriptures, and to believe in the Day of Judgement with the details they provided. No act of worship or obedience directed toward anyone other than the Prophets of Allah (Sallallahu ‘Alaihi Wasallam) is valid in the sight of Allah. To deny any Prophet or to reject any Book of Allah is Kufr (disbelief), and Kufr is the greatest disobedience. After this, no worship, no spiritual exercise, and no obedience is effective.

At the very end, the Seal of the Prophets, Muhammad Mustafa (Sallallahu ‘Alaihi Wasallam), was sent. Now it is obligatory upon every human being to believe in him (Sallallahu ‘Alaihi Wasallam) and the Book revealed to him. Whoever denies the guidance brought by him (Sallallahu ‘Alaihi Wasallam), his Book, and his Prophethood and Messengership is

actually a rebel and disobedient to Allah. There is no path of salvation for such a person. In the sight of Allah, no religion other than Islam is now acceptable.

Among the religions present in the world today, apart from Islam, most people associate partners with Allah. How can such polytheists be regarded as obedient to Allah? Furthermore, in their societies, shamelessness, interest, bribery, adultery, and all kinds of evils are so widespread that they cannot in any way fall within the circle of obedience.

Can that nation be obedient to Allah in which adultery is common, and in whose belief it is considered sufficient to go to church on Sunday and have sins forgiven by the Pope? Where the smaller Pope has his sins forgiven by the bigger Pope, and it is assumed that now everything has been cleansed. How is it possible for such a nation to be called obedient to Allah?

They denied Isa (AS) and tampered with the Injeel. Then, when the Leader of the Messengers, Muhammad Mustafa (Sallallahu ‘Alaihi Wasallam), came, not only did they not believe, but they also made objections against his noble being. All such people are in reality disobedient to Allah the Almighty.

Verse Number (132)

وَوَصّٰى بِهَآ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۳۲﴾

Translation: And Ibrahim instructed his sons and Ya’qub (Jacob), saying, “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims (submitted to Allah).”

Explanation

Bequest to the Sons

For as long as Ibrahim (AS) lived, he remained steadfast in the faith of Islam. Then, when the time of his death drew near, he instructed to all his sons that they should remain established upon this same faith. This is clarified in the Noble Qur’an: Ibrahim (AS) advised his sons, among whom were Ismail (AS) and Ishaq (AS). Similarly, Ya’qub (AS), the son of Ishaq (AS), also said to his sons at the time of his passing:

يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ **(O my sons! Indeed, Allah has chosen this very religion for you, therefore you must never die in any state except as Muslims).**

Some commentators write that the reason for the revelation of this verse was that some Jews said to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam): "Are you not aware that Ya’qub (AS) at the time of his death instructed his sons that they should remain steadfast upon Judaism?" In response to this claim, Allah revealed this verse. The Qur’an thus asked them: "How can you say that Ya’qub (AS) instructed Judaism? Were you present with him at the time of his death?"

In reality, the mission of Musa (AS) occurred several centuries after the death of Ya’qub (AS), and it is his religion that you call Judaism. Furthermore, centuries have also passed since the death of Musa (AS), so despite this, how can you say that Ya’qub (AS) instructed Judaism? Your claim has neither proof nor a witness.

The Qur’an stated the truth that Ya’qub (AS) instructed his sons to remain steadfast upon Islam and die in this state. This made it clear that he instructed neither Judaism nor Christianity, but rather explained that true religion, which is the original religion, and to which the final Prophet Muhammad Mustafa (Sallallahu ‘Alaihi Wasallam) is inviting through the Qur’an.

This verse also teaches us that advising one's household about the most important matter at the time of death is the practice of the Prophets. It also became clear that the greatest bequest and the most important advice is to emphasise to one's children to remain steadfast upon Iman and Islam, so that they may depart from this world in this very state.

Verse Number (133)

اَمۡ كُنۡتُمۡ شُهَدَآءَ اِذۡ حَضَرَ يَعۡقُوۡبَ الۡمَوۡتُ ۙ اِذۡ قَالَ لِبَنِيۡهِ مَا تَعۡبُدُوۡنَ مِنۡۢ بَعۡدِىۡ ؕ قَالُوۡا نَعۡبُدُ اِلٰهَكَ وَ اِلٰهَ اٰبَآئِكَ اِبۡرٰهٖمَ وَ اِسۡمٰعِيۡلَ وَ اِسۡحٰقَ اِلٰهًا وَّاحِدًا ۚ وَّ نَحۡنُ لَهٗ مُسۡلِمُوۡنَ ﴿۱۳۳﴾

Translation: Or were you present when death approached Ya’qub, when he said to his sons, “What will you worship after me?” They said, “We will worship your God and the God of your fathers, Ibrahim, Ismail and Ishaq, the One God, and to Him we submit ourselves.”

Explanation

Advice at the Time of Ya'qub (AS)'s Death

The Jews of Madinah claimed that Ya'qub (AS), at the time of his death, instructed his offspring that they should remain steadfast upon Judaism. In response to this claim, Allah said to them: How do you know what advice Ya'qub (AS) gave to his offspring at the time of his death? Were you present with him at that time? Neither is its mention in the Taurat, nor can any testimony be presented about it. Then, from where did you bring this claim that Ya'qub (AS) instructed Judaism to his children?

The Qur'an clearly states that the actual incident was that when the time of Ya'qub's (AS) death drew near, he asked his sons: "Whom will you worship after me?" The sons replied: "We will worship that One God who is without partner, and whom our forefathers Ibrahim (AS), Ismail (AS), and Ishaq (AS) always worshipped, and we will remain obedient to this One God throughout our lives."

Commentators write that Ya'qub (AS) made this bequest because at that time he was residing in Egypt, and it was there that he passed away. In Egypt, apart from the king, the common people were disbelievers who worshipped idols, stars, and animals such as the bull and cat. Ya'qub (AS) feared that his offspring might also be influenced by Egyptian beliefs while living in Egyptian society. In view of this danger, he asked his sons this question. The sons replied with complete certainty and reassured their father that they would remain firm upon the true religion on which their forefathers had remained steadfast.

Verse Number (134)

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

Translation: Those are a people (Ummah) who have passed away. For them is what they earned, and for you is what you earned. And you will not be questioned as to what they used to do.

Explanation

Racial Pride

The Jews have always held, and still hold, a sense of arrogance that

they are the descendants of the Prophets. Therefore, merely being included in the lineage of the prophets will save them from punishment. But the Qur'an clearly declares that each person's deeds are attached only to them. What they did is for them, and what you have done is for you. No one's burden of deeds will be placed upon another, nor can the good deeds of others be of use to you.

In Allah's sight, the real means of salvation are Iman and righteous deeds. Relying merely on lineage and relationships is self-deception. The Messenger of Allah (Sallallahu 'Alaihi Wasallam) himself stated that his own family ties would not benefit anyone if that person did not have faith. When the Messenger of Allah (Sallallahu 'Alaihi Wasallam) did not consider his own relationship a guarantee of salvation, how can others hope for forgiveness based only on lineage?

In Sahih Muslim, it is narrated from Abu Hurairah that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "Who is slow-paced in doing good deeds, his (high) lineage does not make him go ahead." ***(Muslim: H# 6853)***

This clearly shows that on the Day of Judgement, every person will be answerable only for their own deeds.

Verse Number (135)

وَ قَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى تَهْتَدُوْا ؕ قُلْ بَلْ مِلَّةَ اِبْرٰهٖمَ حَنِيْفًا ؕ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۳۵﴾

Translation: And they say, "Be Jews or Christians, then you will be guided." Say, "Instead, the followers of Ibrahim, the monotheist, and he was not one of the polytheists."

Explanation

Ibn Abi Hatim (rh) narrated through Saeed (rh) or Ikrimah (rh) from Ibn Abbas (RA) that Ibn Suriya said to the Messenger of Allah (Sallallahu 'Alaihi Wasallam): "O Muhammad (Sallallahu 'Alaihi Wasallam)! Guidance is only with us; therefore, follow us, and you will be on the straight path." Similarly, the Christians also made the same claim to him (Sallallahu 'Alaihi Wasallam). Then concerning these misguided ones, Allah revealed this verse: "And they say, 'Be Jews or Christians, then you will be guided."

In response to them, Allah said to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam): "Say to them that we will neither be Jews nor Christians, but rather we follow the faith of Ibrahim (AS), that faith which is pure and in which there is no crookedness, and Ibrahim (AS) was never a polytheist."

In this verse, two things were explained to the Muslims:

(1) Tell the Jews and Christians in clear words that we will never be Jews or Christians. Rather, we will remain steadfast upon the faith of Ibrahim (AS), that is, upon Islam based on pure monotheism.

(2) Polytheism has entered into your religions, and Judaism and Christianity, having become soiled with the filth of polytheism, have become false and abrogated. The Jews call Uzair (AS) and the Christians call the Messiah (AS) the son of Allah. In contrast, every Prophet declared polytheism to be misguidance. Today, the religion upon which the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) is established is pure monotheism, and this is why it is called the faith of Ibrahim (AS).

Before the mission of the Noble Prophet (Sallallahu ‘Alaihi Wasallam), most of the people of Arabia were engaged in shirk. Only a few individuals remained steadfast in Tauheed. As Abdullah ibn Umar (RA) narrates: The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet, but he refused to eat from it. (Then it was presented to Zaid) who said, I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering. Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals, and used to say, Allah has created the sheep, and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it something abominable. ***(Bukhari: H# 3826)***

Verse Number (136)

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

Translation: Say, "We believe in Allah, and in what has been revealed to us, and in what has been revealed to Ibrahim, Ismail, Ishaq, Ya'qub and his children, and in what has been given to Musa and 'Isa (Jesus), and what has been given to the prophets from their Lord. We make no difference between any of them, and to Him we submit ourselves."

Explanation

In this verse, the reality and details of the faith of Ibrahim (AS) are stated. The people of Islam are taught to say to the Jews and Christians: "We believe in that Allah who is the Creator and Master of the entire universe. He is unique in His Being and Attributes. He has no partner, companion, or son. The power of benefit and harm is in His hands alone. He is the One who takes account, and He is the One who gives recompense."

We have accepted from the depths of our hearts the Qur'an and all those commands which were revealed through the Messenger of Allah (Sallallahu 'Alaihi Wasallam) as true. Our faith also extends to the scriptures that were revealed to Ibrahim (AS). Similarly, we have certainty in the revelation that came to Ismail (AS), Ishaq (AS), Ya'qub (AS), and all the Prophets. We also believe in Musa (AS) and Isa (AS), and we accept the Taurat and the Injeel given to them.

All these Books were heavenly and were sent down for the guidance of humanity. All these Messengers were true, and the teachings revealed to them were also true. We believe not only in them but in every Messenger whom Allah sent, whether their names and circumstances are known to us or not. We regard all of them as true Messengers of Allah. Denying even one Messenger or one Book is disbelief. Every Prophet was upon truth in their time, and acting upon their law was obligatory. Our purpose is only the worship of Allah and obedience to Him. Whenever Allah sent a Prophet, acting upon his law became obligatory. When, in the end, Allah sent Muhammad (Sallallahu 'Alaihi Wasallam) and revealed the Qur'an to him, we accepted it with full conviction.

In this verse, Muslims are taught to believe in detail in the Book revealed to the Messenger of Allah (Sallallahu 'Alaihi Wasallam) and also to accept all the previous Prophets and their Books. They are instructed not to differentiate between any Prophet or Book, as the Jews and Christians did by accepting some and rejecting others.

Abu Huraira (RA) narrated: The people of the Book used to read the Taurat in Hebrew and then explain it to the Muslims in Arabic. Allah's Apostle (Sallallahu ‘Alaihi Wasallam) said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you...till the end of the verse.' ***(Bukhari: H# 7362)***

<u>This verse encompasses several points:</u>

1. It gathers all the fundamental elements of faith. When faith (Iman) is mentioned, the pillars of Islam and righteous deeds are also included within it. When Islam is mentioned, faith is also included in it. If both are mentioned together, then faith is the name of the heart's conviction and affirmation, while Islam refers to outward actions.

2. قُولُوا آمَنَّا means say with your tongue that we believe, but alongside this, the heart must confirm it. Without the heart's conviction, there is no question of reward or recompense. Similarly, if the heart's conviction is not supported by action, that too is useless. آمَنَّا appears in the plural form. From this, the Muslim Ummah received the message that everyone together must hold firmly to the rope of Allah, that is, remain steadfast upon the Book and Sunnah.

3. آمَنَّا بِاللَّهِ means we believe in that Allah who is unique in all His attributes, free from all defects and flaws, and who alone is worthy of worship. Believing in the Qur’an and Sunnah means that a Muslim accepts wholeheartedly all the attributes of the Prophets mentioned in them, the Day of Judgement, matters of the unseen, and the commands of Shari’ah.

4. وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ makes it clear that believing in all heavenly Books and all Prophets is necessary. This is the proof of complete faith.

The summary is that in these verses, the truth of the religion of Islam has been established, and the entire humanity, including the Jews and Christians, has been invited to Islam.

Verse Number (137)

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

Translation: So, if they believe as you have believed, then they are guided. But if they turn away, then they are in plain opposition. Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.

Explanation

These verses clarify the reality that O Muslims! If these People of the Book accept faith in the same way you have believed, the details of which have just passed, then they too will find the straight path. But if they reject the truth merely out of stubbornness, obstinacy, and enmity, then there is no need to worry. Allah has promised His Messenger that He will protect him from their evil.

Accordingly, this came to pass. Some among them were killed, some were taken captive, some were exiled, and the rest were scattered. This is also among the miracles of the Qur'an, that events unfolded exactly as foretold.

Abu Saeed Khudri (RA) stated: The people of (Banu) Quraiza agreed to accept the verdict of Sa'd bin Mu'az (RA). So the Prophet (Sallallahu 'Alaihi Wasallam) sent for Sa'd, and the latter came (riding) a donkey, and when he approached the Mosque, the Prophet (Sallallahu 'Alaihi Wasallam) said to the Ansar, Get up for your chief or for the best among you. Then the Prophet (Sallallahu 'Alaihi Wasallam) said (to Sa'd). These (i.e. Banu Quraiza) have agreed to accept your verdict. Sa'd (RA) said, Kill their (men) warriors and take their offspring as captives, On that, the Prophet (Sallallahu 'Alaihi Wasallam) said, You have judged according to Allah's Judgment, or said, according to the King's judgment. ***(Bukhari: H# 4121)***

Another narration from Ibn Umar (RA) states that Banu Nazeer and Banu Quraiza fought (against the Prophet (Sallallahu 'Alaihi Wasallam) violating their peace treaty), so the Prophet (Sallallahu 'Alaihi Wasallam) exiled Banu Nazeer and allowed Banu Quraiza to remain at their places (in Madinah), taking nothing from them till they fought against the Prophet (Sallallahu 'Alaihi Wasallam) again. He then killed their men and distributed their women, children and property among the Muslims. Still, some of them came to the Prophet, and he granted them safety, and they embraced Islam. He exiled all the Jews from Madinah. They were the Jews of Banu Qainuqa, the tribe of Abdullah bin Salam and the Jews of Banu Harisa and all the other Jews of Madinah. ***(Bukhari: H# 4028)***

In this way, Banu Nazeer had to accept exile and Jizya, while Banu Quraiza met their end.

According to narrations, at the time of Usman Ghani's martyrdom, he was reciting the Noble Qur'an, with the manuscript (Mushaf) open before him. During the murderous attack, drops of his blood fell upon the words of the Qur'an فَسَيَكْفِيكَهُمُ اللّٰهُ. That Mushaf is still preserved in the Topkapi Museum in Turkey today, and those bloodstains are still visible.

Verse Number (138)

صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۙ وَّنَحْنُ لَهٗ عٰبِدُوْنَ ﴿۱۳۸﴾

Translation: (We take our) colour from Allah, and who is better in colouring than Allah. And we are His worshippers.

Explanation

In this verse, the instruction is: "O Muslims! Say to the Jews and Christians that we have adopted the colour of Allah, meaning we have been coloured in the colour of the religion of Islam. What colour can be more beautiful and perfect than the colour of Allah? And we are engaged in His worship and servitude.

Method of Making Someone Christian

Among the Christians, there has been a custom that when a person enters their religion, or when a child is born among them, coloured water is sprinkled upon them, or the person is placed into coloured water. This ritual continues to this day and is called Baptism, which they consider a means of salvation. In their view, the colour of Christianity is bestowed through this external water. The same applies to the Jews, who, when their children reach a certain age, instruct them to be coloured in the dye of their religion and claim that they have now given them the colour of their faith.

Qur'anic Response

The Qur'an refuted this practice and declared that this method holds no value in the sight of Allah. How can a heart truly be coloured by sprinkling external water or giving a bath? Water flows away, leaving no lasting effect. The true colour is the colour of Allah, which is the colour of

faith and the declaration of belief (Kalimah). This is the colour that adorns the heart and soul of a person.

This colour is what brings genuine salvation, not merely bathing in external water. Therefore, it is essential that a person and their children be coloured by the dye of Islam, and that this colour dominate their entire lives. Just as dye penetrates every thread of cloth, Islam should envelop the entire personality of its followers and transform their condition.

Effect of Colour Must Be Apparent

This verse also points to the reality that just as colour is visible to the eyes, the colour of faith and religion should also be evident in a Muslim's actions, habits, and way of life. The inner self of a Muslim is coloured with the light of faith, and its effect remains visible in their external conduct. This colour spreads the fragrance of obedience and monotheism in their words and deeds.

Sunnah of the Prophet ﷺ

Abdullah bin Abu Rafe (RA) narrated from his father that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "When a child is born, first convey the name of Allah to them." ***(Abu Dawood: H# 5105)***

Therefore, after the newborn is washed and cleaned, the Azan is recited in their right ear and the Iqamah in their left ear. This is actually a call to the natural religion, Islam, which places the child on the path of servitude to Allah from the moment of birth.

True worship means complete obedience to the command of Allah, whether through prayer, fasting, Hajj, and Zakah, or in matters concerning the rights of people, transactions, trade, and governance. Adopting the colour of Allah in every aspect and moulding one's outward and inward self in the dye of religion is true success.



Verses: 139-141

قُلْ اَتُحَآجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ مُخْلِصُوْنَ ۝١٣٩ اَمْ تَقُوْلُوْنَ اِنَّ
اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا هُوْدًا اَوْ نَصٰرٰى ۭ قُلْ ءَاَنْتُمْ اَعْلَمُ اَمِ اللّٰهُ ۭ وَمَنْ اَظْلَمُ
مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝١٤٠ تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا
كَسَبْتُمْ ۚ وَلَا تُسْـَٔـلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ۝١٤١

Translation:

(139) Say, "Do you argue with us concerning Allah, when He is our Lord and your Lord? We are responsible for our deeds and you for yours, and we are sincerely devoted to Him." (140) Or do you say that Ibrahim, Ismail, Ishaq, Ya'qub, and the descendants were Jews or Christians? Say, "Are you more knowledgeable or Allah?" Who does greater wrong than the one who hides a testimony he has from Allah? But Allah is not unaware of what you do. (141) Those are a people (Ummah) who have passed away. For them is what they earned, and for you is what you earned. And you will not be questioned as to what they used to do.

Verse Number (139)

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

Translation: Say, "Do you argue with us concerning Allah, when He is our Lord and your Lord? We are responsible for our deeds and you for yours, and we are sincerely devoted to Him.

Explanation

These verses instruct that O Muhammad (Sallallahu 'Alaihi Wasallam), tell those deniers: do you still argue with us about Allah, claiming He will not forgive us in the Hereafter, when He is our Lord as well as yours? Everyone will receive the reward for their own deeds. We will be rewarded for our actions, and you for yours.

Allah commanded His Prophet (Sallallahu 'Alaihi Wasallam) to tell them clearly: "What kind of people are you who dispute with me despite the monotheism of Allah, sincerity, and obedience to His commands, when He is

our Lord and yours too?" Then He commanded him to declare disassociation from them and say: "If you persist in polytheism, we are free from you. We worship only Allah and dedicate our servitude exclusively to Him."

Importance of Deeds and Sincerity

These verses also clarify the greatness of sincerity alongside deeds. Salvation comes only from deeds performed purely for the pleasure of Allah. Mughira bin Shoaba (RA) narrated: The Prophet (Sallallahu ‘Alaihi Wasallam) used to offer night prayers till his feet became swollen. Somebody said to him, Allah has forgiven you, your faults of the past and those to follow. On that, he said, Shouldn't I be a thankful slave of Allah? ***(Bukhari: H# 4837)***

- **Aisha (RA) narrated that the Prophet (Sallallahu ‘Alaihi Wasallam) said: "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, 'Even you, O Allah's Apostle (Sallallahu ‘Alaihi Wasallam)?' He said, "Even I, unless and until Allah bestows His pardon and Mercy on me."** ***(Bukhari: H# 6467)***

- **Abu Hurairah (RA) narrated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "If I had gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts."** ***(Bukhari: H# 2389)***

- **On another occasion, Abdullah (RA) narrated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Who among you considers the wealth of his heirs dearer to him than his own wealth? They replied, O Allah's Apostle! None among us loves his own wealth more. The Prophet said, So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds), while the wealth of his heirs is whatever he leaves after his death."** ***(Bukhari: H# 6442)***

- **In another Hadith, Abu Hurairah (RA) narrated that the Prophet (Sallallahu ‘Alaihi Wasallam) said: "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover, she drew out some water for it. So, Allah forgave her because of that."** ***(Bukhari: H# 3321)***

Verse Number (140)

اَمۡ تَقُوۡلُوۡنَ اِنَّ اِبۡرٰهٖمَ وَ اِسۡمٰعِيۡلَ وَ اِسۡحٰقَ وَ يَعۡقُوۡبَ وَ الۡاَسۡبَاطَ كَانُوۡا هُوۡدًا اَوۡ نَصٰرٰى ؕ قُلۡ ءَاَنۡتُمۡ اَعۡلَمُ اَمِ اللّٰهُ ؕ وَ مَنۡ اَظۡلَمُ مِمَّنۡ كَتَمَ شَهَادَةً عِنۡدَهٗ مِنَ اللّٰهِ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا تَعۡمَلُوۡنَ ۝۱۴۰

Translation: Or do you say that Ibrahim, Ismail, Ishaq, Ya'qub, and the descendants were Jews or Christians?" Say, "Are you more knowledgeable or Allah?" Who does greater wrong than the one who hides a testimony he has from Allah? But Allah is not unaware of what you do.

Explanation

This verse reveals the reality that the Jews and Christians used to claim that Ibrahim (AS) and the other prophets mentioned in this verse were actually Jews or Christians. Allah responded to their false claim by saying, "Who has more knowledge, you or Allah?" Then Allah clearly declared that those noble figures were neither Jews nor Christians. At another place, it is clearly stated about Ibrahim (AS):

مَا كَانَ اِبۡرٰهِيۡمُ يَهُوۡدِيًّا وَّلَا نَصۡرَانِيًّا وَّلٰكِنۡ كَانَ حَنِيۡفًا مُّسۡلِمًا وَمَا كَانَ مِنَ الۡمُشۡرِكِيۡنَ

Translation: Ibrahim was neither a Jew nor a Christian, but he was one inclining towards truth, a Muslim (submitting to Allah), and he was not of those who associate others with Allah." ***(Surah Aal Imran: 67)***

This verse states that who could be more unjust than one who conceals the testimony and signs conveyed by Allah? O People of the Book, Allah is not indifferent to your actions. When the Taurat and the Injeel themselves contained good news of the arrival of the Seal of the Prophets (Sallallahu 'Alaihi Wasallam), concealing these facts and withholding them from people is not only oppression but the worst betrayal.

Especially regarding a Prophet (Sallallahu 'Alaihi Wasallam) whose obedience and following lead to success in this world and the Hereafter, concealing his signs is a double crime. Remember that Allah is not unaware of the distortions and alterations you have made in your Books. He knows and sees everything.

Verse Number (141)

تِلۡكَ اُمَّةٌ قَدۡ خَلَتۡ ۚ لَهَا مَا كَسَبَتۡ وَلَكُمۡ مَّا كَسَبۡتُمۡ ۚ وَلَا تُسۡـَٔـلُوۡنَ عَمَّا كَانُوۡا يَعۡمَلُوۡنَ ۝۱۴۱

Translation: Those are a people who have passed away. For them is what they earned, and for you is what you earned. And you will not be questioned as to what they used to do.

Explanation

The explanation of this verse has already been given under verse number 134. Here, the reminder is repeated that on the Day of Resurrection, only a person's own actions will benefit them. Mere association with a Prophet or a Messenger will be of no benefit on that Day.

Therefore, do not become involved in arguments about previous communities, because you will not be questioned about their deeds. You will be questioned only about your own actions. You would be asked whether you believed in the Seal of the Prophets, Muhammad (Sallallahu 'Alaihi Wasallam), or not. You would be asked whether you accepted his Shari'ah and acted on it. This is the real question, and the final outcome depends upon this alone.



Verses: 142-147

سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ قِبْلَتِهِمُ الَّتِيْ كَانُوْا عَلَيْهَا ؕ قُلْ لِّلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ ؕ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى
صِرَاطٍ مُّسْتَقِيْمٍ ۝ وَ كَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَ يَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ؕ وَ مَا
جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ؕ وَ اِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى
الَّذِيْنَ هَدَى اللّٰهُ ؕ وَ مَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ۝ قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ؕ وَ اِنَّ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝ وَ لَئِنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ
اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ وَ مَآ اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَ مَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ؕ وَ لَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ مِّنْۢ بَعْدِ مَا
جَآءَكَ مِنَ الْعِلْمِ ۙ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝ اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ؕ وَ اِنَّ فَرِيْقًا
مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَ هُمْ يَعْلَمُوْنَ ۝ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝

Translation:

(142) The foolish among the people will say, "What has turned them (that is, the Muslims) away from their Qibla (prayer direction, Baitul Maqdis) which they used to observe (towards the Ka'bah)?" Say, "To Allah belong the East and the West. He guides whom He wills to a straight path." (143) And thus We made you a balanced nation, so that you may be witnesses over mankind and the Messenger a witness over you. We did not change your former direction of prayer (to the Ka'bah) except to distinguish those who would follow the Messenger from those who would turn back on their heels. It was surely burdensome except for those whom Allah guided. Allah would never let your faith go to waste, for Allah is Most Gracious and Most Merciful to all people. (144) We have been seeing you turning your face to the heavens. So We will certainly assign to you a Qibla that you would like. Now turn your face in the direction of Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and wherever you are, turn your faces in its direction. Even those who have been given the Book know well that it is the truth from their Lord, and Allah is not unaware of what they do. (145) And even if you bring every sign to those who have been given the Book, they would not follow your Qibla, and you are not to follow their Qibla, nor are they to follow each other's Qibla. If you were to follow their desires after the knowledge that has come to you, you would then certainly be among the wrongdoers. (146) Those to whom We gave the

Book recognise him as they recognise their own sons, yet a group of them conceals the truth knowingly. (147) The truth is from your Lord, so never be among those who doubt.

Explanation: Verses 142-147

Verse Number (142)

Translation: The foolish among the people will say, "What has turned them (that is, the Muslims) away from their Qibla (prayer direction, Baitul Maqdis) which they used to observe (towards the Ka'bah)?" Say, "To Allah belong the East and the West. He guides whom He wills to a straight path."

Explanation

This incident concerns the change of the Qibla, which the Qur'an mentioned with the words سَيَقُوْلُ السُّفَهَاءُ. Ibn Ishaq (rh) narrates through Ismail bin Abi Khalid (rh) and Abu Ishaq (rh) from Bara (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) previously offered prayers facing Bait ul-Maqdis. The Prophet (Sallallahu 'Alaihi Wasallam) would often raise his gaze towards the sky, as if awaiting Allah's command. Eventually, Allah revealed the command that We see you repeatedly turning your face towards the sky, so We turn you towards the Qibla you desire. Thus, the Prophet (Sallallahu 'Alaihi Wasallam) was commanded to face the Ka'bah.

When this change occurred, some Sahaba said: what will happen to the prayers of those who have passed away before us, and what about the prayers we offered facing Bait ul-Maqdis? Allah then revealed that He would never let your faith (prayers) go to waste. However, it was also stated that some foolish people would object, asking why the Muslims changed their Qibla.

Wisdom Behind Changing the Qibla

The initial command was for the Prophet (Sallallahu 'Alaihi Wasallam) to offer prayers facing Bait ul-Maqdis. In Makkah, the Prophet (Sallallahu 'Alaihi Wasallam) would pray by standing between Rukn Yamani and Hajr Aswad, keeping both the Ka'bah and Bait ul-Maqdis in

front. However, the Prophet's heartfelt wish was that the Qibla be the same as that of Adam (AS) and Ibrahim (AS).

After migrating to Madinah, the Prophet (Sallallahu ‘Alaihi Wasallam) continued praying towards Bait ul-Maqdis for sixteen or seventeen months, until Allah commanded that the Ka’bah be made the Qibla. The Prophet (Sallallahu ‘Alaihi Wasallam) first offered Asr prayer facing the Ka’bah, as mentioned in the narration of Bara bin Azib (RA).

***(Bukhari: H# 40*.**

The next day, the people of Quba were informed of this change at Fajr. They were in the state of prayer when the imam informed them, and they immediately turned from Bait ul-Maqdis towards the Ka’bah.

Objections and the Qur’anic Response

The Jews, hypocrites, and polytheists raised various objections to this change. Some asked why Allah changes His own commands, did He not know beforehand? Some said this change was a sign of doubt in religion. Others taunted that this was merely the result of love for one's homeland, that the people of Makkah made their city's Ka’bah the Qibla.

Allah had already answered their objections in the Qur’an: these foolish people will soon say, "Why did the Muslims change their Qibla?" The Prophet (Sallallahu ‘Alaihi Wasallam) was told to say to them: the East and the West belong to Allah, He can make any direction the Qibla and remove any He wishes. We are bound by Allah's command. When we received the command to face Bait ul-Maqdis, we faced there; now the command has come to face the Ka’bah, so we face here. True worship is when the servant becomes completely obedient to the command of their Lord.

In the Light of a Hadith

Sunan Ibn Majah narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said to Aisha (RA): the People of the Book envy Muslims for three things: (1) the virtue of Friday, which is actually the day of worship in Allah's sight, while the Jews chose Saturday and the Christians chose Sunday, (2) the Qibla, which was granted to Muslims in the form of the Ka’bah, (3) saying Ameen behind the imam. ***(Ibn Majah: H# 856)*** **These**

three distinctions were granted only to Muslims; the People of the Book remained deprived of them.

Verse Number (143)

وَ كَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَ يَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ؕ وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَاۤ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ؕ وَ اِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ ؕ وَ مَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ۝۱۴۳

Translation: And thus We made you a balanced nation, so that you may be witnesses over mankind and the Messenger a witness over you. We did not change your former direction of prayer (to the Ka'bah) except to distinguish those who would follow the Messenger from those who would turn back on their heels. It was surely burdensome except for those whom Allah guided. Allah would never let your faith go to waste, for Allah is Most Gracious and Most Merciful to all people.

Explanation

In this verse, Allah has bestowed a great honour upon the Ummah of Muhammad (Sallallahu 'Alaihi Wasallam): O Ummah of Muhammad (Sallallahu 'Alaihi Wasallam), We have made you a middle nation, meaning a community that is established on moderation and balance in every aspect. The result of this moderation is that you have been granted honour and dignity in the world. In the Hereafter, too, you will be given a great status. On the Day of Judgement, when the prophets will be on one side and their denying nations on the other, you will be appointed to the position of witnesses. This is truly a great honour and blessing.

Meaning of the Middle Nation (اُمَّةً وَّسَطًا)

The Qur'an used the term اُمَّةً وَّسَطًا (middle nation) for the Ummah of Muhammad (Sallallahu 'Alaihi Wasallam). The meaning of وَّسَطًا is 'average' and 'moderate'. In the Hadith, it has been explained as just, meaning the best nation. This Ummah has been established on the path of balance and moderation. Based on this virtue, on the Day of Resurrection, this distinction will be granted that when the nation of every Prophet denies that guidance was conveyed to them and claims that neither a Book nor a Messenger came to them, the Ummah of Muhammad (Sallallahu 'Alaihi

Wasallam) will be presented as witnesses and will testify that the Prophets fulfilled their duty, conveyed the message of Allah, and called their nations towards the truth.

Disbelievers' Objection and Ummah's Response

At that time, the disbelievers will object that the Ummah of Muhammad (Sallallahu ‘Alaihi Wasallam) was not even present in our time, so how can they testify about our circumstances and actions? The Ummah will say: although we were not present in your era, we were informed about your circumstances by our truthful Prophet Muhammad (Sallallahu ‘Alaihi Wasallam), and Allah's Book informed us. We believe in this Messenger and this Book, and we accept their reports as true. Therefore, our testimony is truthful and valid.

Then the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) will confirm their testimony, saying that indeed what this Ummah is saying is true, because it learnt all this from Allah's Book and my teaching. As a result of this testimony, the crime of the disbelievers will be proven, and no room for their denial will remain.

Testimony on the Day of Judgement

Narrated Abu Hurairah (RA): The Prophet (Sallallahu ‘Alaihi Wasallam) said: “On the Day of Resurrection, Nuh (AS) will be called and he will say, ‘I respond to Your Call, O my Lord!’ Allah will ask, ‘Did you convey My Message?’ He will reply, ‘Yes.’ Then his nation will be asked, ‘Did he convey the Message to you?’ They will say, ‘No warner came to us.’ Allah will say to Nuh (AS), ‘Who will testify for you?’ He will say, ‘Muhammad (Sallallahu ‘Alaihi Wasallam) and his followers.’ So this Ummah will bear witness that he conveyed the message, and the Messenger (Muhammad (Sallallahu ‘Alaihi Wasallam)) will be a witness over you. That is the meaning of Allah’s Statement: وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا. ***(Bukhari: H# 4487)***

Status of Testimony

Mufassireen (Commentators) have written that according to this verse, Muslims have been made witnesses over people, and their testimony

stands in place of the testimony of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). Another meaning is that the Muslim Ummah has been given the responsibility of conveying the call to truth and commanding good while forbidding evil, just as the Prophet (Sallallahu ‘Alaihi Wasallam) fulfilled this responsibility by calling to Allah's religion.

Mujahid (rh) says in the explanation of this verse: You have been made witnesses so that you may call the Jews, Christians, Magians, and other nations (Hindus, etc.) towards the religion of Islam on behalf of Muhammad (Sallallahu ‘Alaihi Wasallam), command good, and forbid evil. This is the foundation of the Islamic call and its true spirit.

Witnesses of Allah on Earth

Anas bin Malik (RA) narrates: A funeral procession passed, and the people praised the deceased. The Prophet (Sallallahu ‘Alaihi Wasallam) said, "It has been affirmed to him." Then another funeral procession passed, and the people spoke badly of the deceased. The Prophet (Sallallahu ‘Alaihi Wasallam) said, "It has been affirmed to him". Umar (RA) asked (Allah's Messenger (Sallallahu ‘Alaihi Wasallam)), "What has been affirmed?" He replied, "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth." ***(Bukhari: H# 1367)***

Prayer Towards the House of Allah

Imam Hakim (rh) narrated a report that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) recited the verse ... وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ and said: O Muhammad (Sallallahu ‘Alaihi Wasallam), We first commanded you to pray towards Bait ul-Maqdis, then commanded you to face the Ka’bah, so that it may become known who obeys you and who turns away from religion. Turning from Bait ul-Maqdis towards the Ka’bah was easy for the believers. Still, this matter was very difficult for the disbelievers and hypocrites.

Bara bin Azib (RA) narrates that when the Prophet (Sallallahu ‘Alaihi Wasallam) came to Madinah, he stayed with his mother's relatives. The Prophet (Sallallahu ‘Alaihi Wasallam) first prayed facing Bait ul-Maqdis for 16 or 17 months, but his heartfelt wish was that the House of Allah be made the Qibla. Then, the first prayer the Prophet (Sallallahu

‘Alaihi Wasallam) offered facing the Ka’bah was the Asr prayer. A man prayed with the Prophet (Sallallahu ‘Alaihi Wasallam) (facing the Ka’bah) and went out. He saw some of the Ansar praying the Asr prayer with their faces towards Baitul-Maqdis. He said, "I bear witness that I prayed with Allah's Messenger (Sallallahu ‘Alaihi Wasallam) facing the Ka’bah." So all the people turned their faces towards the Ka’bah. ***(Bukhari: H# 399)***

This change was a severe test. Some people failed this trial, some became apostates, and the hypocrites revealed the hypocrisy of their hearts. They began saying, "Muhammad (Sallallahu ‘Alaihi Wasallam) sometimes turns this way, sometimes that way." The polytheists said: Doubt has entered his religion. Even some Muslims had concerns in their hearts about what would happen to the prayers offered facing Bait ul-Maqdis. Allah consoled the believers and said: Allah will not let your faith go to waste. Here, faith means prayer.

Ibn Abbas (RA) says that when the Qibla was changed, the Sahaba asked: O Messenger of Allah (Sallallahu ‘Alaihi Wasallam), what will happen to those people who continued praying towards Bait ul-Maqdis and have now passed away? Upon this, Allah revealed the verse that Allah will never let your faith (prayers) go to waste. ***(Bukhari: H# 40)*** **This clarified the greatness and virtue of prayer.**

Finally, it was stated that Allah is both Wise and Sovereign, meaning His every command is based on wisdom. He first commanded facing Bait ul-Maqdis, and then the Ka’bah, and both were performed by Allah's command. Therefore, how is it possible that those prayers would be wasted?

Verse Number (144)

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَ حَيْثُ مَا كُنْتُمْ
فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ؕ وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝۱۴۴

Translation: We have been seeing you turning your face to the heavens. So We will certainly assign to you a Qibla that you would like. Now turn your face in the direction of Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and wherever you are, turn your faces in its direction. Even those who have been given the Book know well that it is the truth from their Lord, and Allah is not unaware of what they do.

Explanation

Bukhari and Muslim narrate from Bara bin Azib (RA) that when the

Qibla was Bait ul-Maqdis, some Companions passed away before its change, and some were martyred in jihad. The Companions became concerned about what would happen to their prayers. Upon this, the following verse was revealed: وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ***(Bukhari: H# 40)***

Ibn Jarir (rh) narrated with a chain from Suddi that when the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) began praying towards the Ka’bah instead of Bait ul-Maqdis, the polytheists said to the people of Makkah: Muhammad (Sallallahu ‘Alaihi Wasallam) has become confused in his religion; that is why he has abandoned his Qibla and turned towards you. This is a sign that he has realised you are on a straighter path than he is, and he will likely convert to your religion. Upon this, Allah revealed this verse: لِئَلَّا يَكُوْنَ لِلنَّاسِ

This verse is mentioned later in recitation but is earlier in meaning. The reason is that after the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) came to Madinah, he continued praying towards Bait ul-Maqdis by Allah's command while wishing in his heart that the Qibla would become Masjid al-Haram. Eventually, Allah fulfilled the Messenger of Allah (Sallallahu ‘Alaihi Wasallam)'s desire by revealing this verse.

Ibn Abbas (RA) narrates that when the Prophet (Sallallahu ‘Alaihi Wasallam) offered prayers facing Bait ul-Maqdis, he would repeatedly look towards the sky after Salam, waiting for the command to come and the Qibla to be fixed as the Noble Ka’bah. Finally, this verse was revealed, and the Prophet's (Sallallahu ‘Alaihi Wasallam) wish was fulfilled.

By mentioning Masjid al-Haram in this verse, it has also been indicated that facing the Ka’bah is obligatory. Still, it is not necessary to face exactly towards the Ka’bah itself. Therefore, the jurists have stated that facing the direction of the Ka’bah is sufficient, even if there is a slight difference. For example, in the region of India and Pakistan, the direction that lies between east and west is the correct direction for prayer.

This point was stated for the people of Madinah because the Ka’bah is located in the northern direction, which falls between east and west. This provides ease for Muslims worldwide, so that wherever they are, they can offer prayers facing that direction.

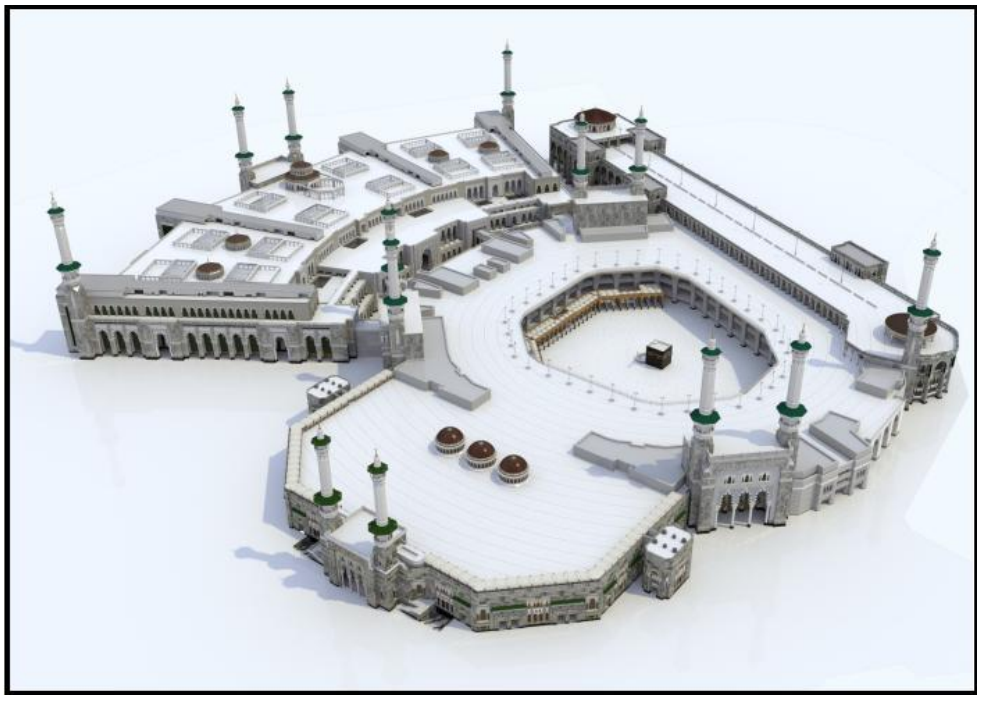
Masjid al-Haram is the name of the great mosque located around the Noble Ka’bah, and the entire Ummah agrees that the Qibla is the Ka’bah

itself. Since the Ka'bah is inside the mosque, the command was given to face Masjid al-Haram. There is also wisdom in this, so that it is easy for worshippers both far and near. However, for someone inside Masjid al-Haram, it is obligatory to face exactly towards the Ka'bah. ***(Tafseer Qurtubi: 2/159)***

The following verse describes the Jews, stating that their obstinacy and objections are actually based on envy. They knew that Muhammad (Sallallahu 'Alaihi Wasallam) was the very Prophet whose glad tidings were present in their own books and who would never command falsehood. ***(Rooh ul-Ma'ani)***

The Jews were well aware, through their prophets and in light of their books, that the prophethood of Muhammad (Sallallahu 'Alaihi Wasallam) was true, that the qualities of his Ummah were great, and that the final religion would be Islam, which would come for the guidance of all humanity. They also knew that the Qibla of the final Prophet would be the Ka'bah. But envy blinded their eyes, so they denied the Ka'bah being the Qibla, just as they denied the other attributes of the Messenger of Allah (Sallallahu 'Alaihi Wasallam). Therefore, Allah warned them severely, stating that He is not unaware of their actions and movements. Eventually, these people will certainly receive punishment for their disbelief and evil deeds.

Map of Masjid al-Haram with the Ka'bah at the centre.



Verse Number (145)

وَ لَئِنْ اَتَیْتَ الَّذِیْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ اٰیَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ وَ مَاۤ اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَ مَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ؕ وَ لَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ مِّنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِیْنَ ۘ﴿۱۴۵﴾

Translation: And even if you bring every sign to those who have been given the Book, they would not follow your Qibla, and you are not to follow their Qibla, nor are they to follow each other's Qibla. If you were to follow their desires after the knowledge that has come to you, you would then certainly be among the wrongdoers.

Explanation

In this verse, Allah has clarified the reality of the disbelief, obstinacy, and opposition of the Jews and Christians to every matter of Muhammad (Sallallahu 'Alaihi Wasallam). It has been explained that even if the Prophet (Sallallahu 'Alaihi Wasallam) presented all the proofs and arguments for the truth of his religion before them, they would still not obey him and would not be freed from the slavery of their base desires. Their denial is not due to any doubt or ignorance, but is based purely on arrogance and pride.

After this, it was stated that knowledge and certainty from Allah have reached the Prophet (Sallallahu 'Alaihi Wasallam), and it has become known that these people follow their desires and have no intention of accepting the truth. Therefore, if the Prophet (Sallallahu 'Alaihi Wasallam) were to imitate them, he too would be counted among the wrongdoers. Through this verse, it has also been clarified that it is essential to avoid following base desires, and there is no possibility of sin for the prophets, because sin and wrongdoing are only committed by those who are subservient to their base desires. The prophets are pure and protected from all kinds of wrongdoing and sin. ***(Rooh ul-Ma'ani: 1/12)***

Verse Number (146)

اَلَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ یَعْرِفُوْنَهٗ كَمَا یَعْرِفُوْنَ اَبْنَآءَهُمْ ؕ وَ اِنَّ فَرِیْقًا مِّنْهُمْ لَیَكْتُمُوْنَ الْحَقَّ وَ هُمْ یَعْلَمُوْنَ ﴿۱۴۶﴾

Translation: Those to whom We gave the Book recognise him as they recognise their own sons, yet a group of them conceals the truth knowingly.

Explanation

Abdullah bin Salam (RA), one of the Jewish scholars, recognised at

first sight that Muhammad (Sallallahu ‘Alaihi Wasallam) was truly the Messenger of Allah. He accepted Islam and said that he recognised the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) with greater certainty than he recognised his own son. Umar (RA) explained the reason for this by saying that a person cannot testify with absolute certainty about their son, because they do not know what women may do in the absence of men. It is possible that a wife was unfaithful. In that case, the one being called a son may not truly be his son. ***(Durr-e-Mansoor: 1/147)*** **The point here is the absolute certainty in recognising the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) as the final Prophet.**

Verse number (147)

اَلۡحَقُّ مِنۡ رَّبِّكَ فَلَا تَكُوۡنَنَّ مِنَ الۡمُمۡتَرِيۡنَ ۝

Translation: The truth is from your Lord, so never be among those who doubt.

Explanation

In this verse, there is further reassurance for Muhammad (Sallallahu ‘Alaihi Wasallam) and the believers that the Qur’an revealed to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and the religion with which he was sent are the truth. There is no room for any doubt in it. Therefore, his Ummah is upon the truth, and no one should harbour any uncertainty about it.



Verses: 148-157

وَ لِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۱۴۸﴾ وَ مِنْ
حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَ اِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۴۹﴾ وَ مِنْ حَيْثُ
خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۙ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ۢ
اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَ اخْشَوْنِيْ ۙ وَ لِاُتِمَّ نِعْمَتِيْ عَلَيْكُمْ وَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۵۰﴾ كَمَاۤ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا
مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَ يُزَكِّيْكُمْ وَ يُعَلِّمُكُمُ الْكِتٰبَ وَ الْحِكْمَةَ وَ يُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿۱۵۱﴾ فَاذْكُرُوْنِيْۤ
اَذْكُرْكُمْ وَ اشْكُرُوْا لِيْ وَ لَا تَكْفُرُوْنِ ﴿۱۵۲﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَ الصَّلٰوةِ ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿۱۵۳﴾ وَ لَا
تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّ لٰكِنْ لَّا تَشْعُرُوْنَ ﴿۱۵۴﴾ وَ لَنَبْلُوَنَّكُمْ بِشَیْءٍ مِّنَ الْخَوْفِ وَ الْجُوْعِ وَ
نَقْصٍ مِّنَ الْاَمْوَالِ وَ الْاَنْفُسِ وَ الثَّمَرٰتِ ؕ وَ بَشِّرِ الصّٰبِرِيْنَ ﴿۱۵۵﴾ الَّذِيْنَ اِذَاۤ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْۤا اِنَّا لِلّٰهِ وَ اِنَّاۤ اِلَيْهِ
رٰجِعُوْنَ ﴿۱۵۶﴾ اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَ رَحْمَةٌ ۟ وَ اُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ﴿۱۵۷﴾

Translation:

(148) Everyone has a direction of worship to which it turns, so compete with one another in good deeds. Wherever you are, Allah will bring you all together, for Allah is Most Capable of all things. (149) And from wherever you start forth for prayers, turn your face in the direction of Al-Masjid Al-Haram. That is indeed the truth from your Lord, and Allah is not unaware of what you do. (150) And from wherever you start forth for prayers, turn your face in the direction of Al-Masjid Al-Haram, and wherever you are, turn your faces towards it when you pray, so that people may have no argument against you except those of them who are wrongdoers. So fear them not, but fear Me, and so that I may complete My blessings upon you and that you may be guided. (151) Just as We have sent among you a messenger from yourselves, reciting to you Our verses, purifying you, and teaching you the Book and wisdom, and teaching you what you did not know. (152) So remember Me, and I will remember you. Be thankful to Me, and do not be ungrateful to Me. (153) O you who believe, seek help through patience and prayer. Surely, Allah is with those who are patient. (154) And do not say that those who are killed in the way of Allah are dead. Rather, they are alive, but you do not perceive it. (155) And We will surely test you with something of fear and hunger, and loss of wealth, lives, and fruits. But give glad tidings to those who are patient. (156) Those who, when afflicted with a calamity, say, "We belong to Allah,

and to Him we will return." (157) They are the ones upon whom are blessings and mercy from their Lord, and it is they who are rightly guided.

Explanation: Verses 148-157

Verse number (148)

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۱۴۸﴾

Translation: Everyone has a direction of worship to which it turns, so compete with one another in good deeds. Wherever you are, Allah will bring you all together, for Allah is Most Capable of all things.

Explanation

This verse makes it clear that every religion or community has a specific direction set for worship, towards which they turn in their acts and worship. For Muslims, this Qibla is the Ka'bah, and its purpose is also to show that different ways and religions exist in the world, but the true religion is Islam alone.

In this verse, good deeds refer to all righteous actions through which a person can achieve success and salvation in this world and the Hereafter. Allah advises Muslims to pursue every good and righteous deed, because when a person is certain that Allah will resurrect them and give full reward for their deeds, they will show dedication and speed in preparing for the Hereafter.

It is also explained that the direction Muslims face varies from city to city, but in reality the Qibla is one (the Ka'bah). People living in the east, west, north and south pray facing different directions. Still, their true direction is always towards the Ka'bah.

Allah states that wherever you are, He will gather you all to give you full reward for your deeds. He has power over everything, whether it is giving life or causing death, or gathering everyone. All of this is easy and possible for Him.

Verse Number (149)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَاِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۴۹﴾

Translation: And from wherever you start forth for prayers, turn your face in the direction of Al-Masjid Al-Haram. That is indeed the truth from your Lord, and Allah is not unaware of what you do.

Explanation

At the time of the change of Qibla, the Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) was residing in Madinah, and since the direction of Qibla was an important and great command, a separate instruction was also issued during travel. Allah said that just as you face the Ka’bah during prayer at your place of residence, so too during travel you should keep your face towards the Masjid Al-Haram (the Ka’bah) in prayer.

This made it clear that this command applies in every situation and that it comes from Allah, who is aware of your every action and movement. Therefore, facing the Qibla in prayer is obligatory even during travel. This command was clarified to ensure no one would doubt that it is specific only to the Prophet Muhammad (Sallallahu ‘Alaihi Wasallam). Rather, it is for all people of Islam and every believer must act upon it.

Verse Number (150)

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

Translation: And from wherever you start forth for prayers, turn your face in the direction of Al-Masjid Al-Haram, and wherever you are, turn your faces towards it when you pray, so that people may have no argument against you except those of them who are wrongdoers. So fear them not, but fear Me, and so that I may complete My blessings upon you and that you may be guided.

Explanation

Similarly, Allah instructed all Muslims that wherever they are, they should always keep their face towards the Masjid Al-Haram (the Ka’bah) in prayer. Then it was stated that the change of Qibla was ordained so that enemies and opponents would not say that, if Muhammad (Sallallahu ‘Alaihi Wasallam) is truly the last Prophet, then his sign should be that he

always faces the Ka'bah, whereas he prays towards Jerusalem. This wisdom is also part of Allah's wisdom that the Qibla was changed.

However, those completely outside the limits of justice still raise objections, saying that this Prophet can be one who prays towards the Ka'bah, contrary to the practice of earlier Prophets. Such objections cannot harm the true religion. Allah commanded that their objections should not be feared and no concern should be given to them. Only fear Me, so that My commands are not opposed.

The purpose of granting the ability to act upon this is that Allah's favour is bestowed upon you, that you are admitted into Paradise, and that you are counted among those who remain firm upon the path of truth, meaning Islam, in this world.

Verse Number (151)

كَمَآ اَرۡسَلۡنَا فِيۡكُمۡ رَسُوۡلًا مِّنۡكُمۡ يَتۡلُوۡا عَلَيۡكُمۡ اٰيٰتِنَا وَيُزَكِّيۡكُمۡ وَيُعَلِّمُكُمُ الۡكِتٰبَ وَالۡحِكۡمَةَ وَيُعَلِّمُكُمۡ مَّا لَمۡ تَكُوۡنُوۡا تَعۡلَمُوۡنَ ﴿۱۵۱﴾

Translation: Just as We have sent among you a messenger from yourselves, reciting to you Our verses, purifying you, and teaching you the Book and wisdom, and teaching you what you did not know.

Explanation

In this verse, Allah states that We have commanded you to face the Ka'bah in your prayers so that Our blessings may be completed upon you. Likewise, We have sent Our Messenger among you who recites to you Our verses and purifies you, so that by acting upon his teachings you may be cleansed from outward and inward evil. He teaches you the Book and wisdom and tells you things you did not know before, which could only be known through revelation. We sent Our Messenger and revealed to him so that you may receive complete guidance. Therefore, remember Me, remain in My remembrance, give thanks for My blessings and do not be ungrateful to Me.

Verse Number (152)

فَاذۡكُرُوۡنِىۡۤ اَذۡكُرۡكُمۡ وَاشۡكُرُوۡا لِىۡ وَلَا تَكۡفُرُوۡنِ ﴿۱۵۲﴾

Explanation

The purpose of these blessings is that you should always remember Me. I promise that I will also remember you. Give thanks to Me and do not be ungrateful for My blessings.

Imam Ahmad (rh) and Imam Bukhari (rh) have narrated from Abu Hurairah (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Allah says: 'I am just as My slave thinks I am, (i.e., I can do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them. ***(Bukhari: H# 7405)***

The remembrance (Zikr) of Allah is not limited to *Tasbeeh*, *Tahleel*, *Takbeer*, or *Tahreem*; rather, every action that is in accordance with the Qur’an and Sunnah, and includes obedience to Allah, is the remembrance of Allah.

Imam Ibn Qayyim (rh) states that the Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) was the one who remembered Allah the most. His conversation, his discourse on Allah's names and attributes and His promise and warning, his supplication and asking, encouraging people towards Paradise, warning them of Hell, and his silence were all part of the remembrance of Allah. He remained engaged in the remembrance of Allah at all times, in every condition, while standing or sitting, sleeping or waking, and during travel and residence. ***(For details see: Surah Ibrahim, Verse 7)***

When the Sahaba gathered, one person would recite the Qur’an, and the rest would listen. Umar (RA) would say to Abu Musa Ash'ari (RA), "Remind us of our Lord," so Abu Musa Ash'ari (RA) would recite the Qur’an, and Umar (RA) would continue listening.

After describing the virtue of remembrance, Allah also commanded gratitude: "Give thanks to Me and do not be ungrateful to Me." This means that denying blessings, considering them insignificant or spending them in sins is ingratitude. True gratitude lies in praising Allah and obeying Him. The servant who does not praise Allah does not give thanks to Him. ***(Baihaqi and Mishkat)***

Abu Hurairah (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Allah says: 'I am just as My slave thinks I am, (i.e., I can do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running." *(Bukhari: H# 7405)*

Verse Number (153)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۗ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝١٥٣

Translation: O you who believe, seek help through patience and prayer. Surely, Allah is with those who are patient.

Explanation

Help through Prayer and Patience (صبر)

In this verse, Allah states to seek His help through patience and prayer. The word Sabr (patience) means to stop and remain steadfast, and in Shari’ah it has been used in three meanings:

1- Keeping one's self (nafs) occupied in the worship and obedience of Allah.

2- Restraining one's self (nafs) from sins.

3- Bearing calamity or hardship, remaining pleased with Allah and hoping for reward in return for patience in grief and hardship.

Common people mostly use the word Sabr (patience) only for the third meaning. In contrast, the first two meanings often do not come to their mind, although all three forms are part of patience. Overall, patience means keeping the self under control and refraining from everything that leads to disobedience to Allah.

It is narrated from Suhaib (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he

thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it." ***(Muslim: H# 2999)***

Along with patience, prayer has also been mentioned as a means of obtaining help. It is narrated from Huzaifa (RA) that when the Messenger of Allah (Sallallahu 'Alaihi Wasallam) faced any calamity, he would become occupied in prayer. ***(Mishkat: H# 1325)***

Then Allah states that He is *with* those who are patient. Here, *being with* refers to closeness and support, which are signs of Allah's love and support. This means that Allah loves those who are patient and helps them. This is the greatest virtue for those who show patience, that Allah is with them.

The second type of *being with* is general, meaning that Allah is with all servants through His knowledge and power, as Allah has stated. ***(For details see: Surah al-Baqarah, Verse 15)***

Verse Number (154)

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ۝١٥٤

Translation: And do not say that those who are killed in the way of Allah are dead. Rather, they are alive, but you do not perceive it.

Explanation

Jihad in Allah's Path

The highest example of obedience to Allah is when a person sacrifices even their life so that the pleasure of their Lord may be attained.

Allama Wahidi (rh) has written about the revelation of this verse that it was revealed concerning the Muslims who were martyred in the Battle of Badr. Among these martyrs were eight from the Ansar (Muslims in Madinah) and six from the Muhajireen (immigrants from Makkah). Some people said about them that they had died and the blessings of the world had ended for them. Then this verse was revealed.

Status of a Martyr

Those who strive in the path of spreading the religion of Allah and

against those who become obstacles in the path of truth sometimes have to sacrifice their lives. During jihad, it is not necessary that only all the disbelievers are killed. Some Muslims also become martyrs in it, and the status of these martyrs is extremely high. Their life in Barzakh (the period after death until the Day of Judgement) is also superior to other humans. Therefore it is stated:

"Do not say about those who are killed in the path of Allah that they are dead. Rather they are alive, but you cannot perceive it."

In Surah Aal-e-Imran, verses 169 to 171, it is also stated that the most superior life in Barzakh belongs to the Prophets. According to a hadith their bodies are not consumed by the earth: "Indeed, Allah has prohibited the earth from consuming the bodies of Prophets." ***(Abu Dawood: H# 1047)***

Similarly, the worldly rulings concerning Prophets are also somewhat different. For example, their inheritance is not distributed and marriage to their wives after their death is not permissible. After the Prophets, the status of martyrs is the highest, followed by others. Details about comfort or punishment in the grave for martyrs are found in the ahadith.

Masrooq (rh) narrated that he asked Abdullah ibn Mas'ud (RA) about this verse. He said that we heard from the Prophet Muhammad (Sallallahu 'Alaihi Wasallam) that, "The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said, "Do ye want anything?" They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question). they said: O Lord, we wish that You may return our souls to our bodies so that we may be slain in Your way once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven)." ***(Muslim: H# 4885)***

These verses and narrations clarify the virtue of martyrs, their life in Barzakh and the greatness of sacrifice in the path of Allah.

A Martyr's Sins and the State of Barzakh

It is narrated from Abdullah ibn Amr ibn Aas (RA) that the Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) said, "All the sins of a martyr are forgiven *except debt*. *(Muslim: H# 4883)*

It is also stated in hadith that "Everyone who dies will have fully complete his action, except one who is on the frontier (in Allah's path), for his deeds will be made to go on increasing till the Day of Resurrection, and he will be safe from the trial in the grave. *(Abu Dawood: H# 2500)*

Several types of martyrs have been described, among them one in which the martyr is not given ghusl (ritual washing), their blood is not washed from the body, and they are buried only after the funeral prayer. Their clothes are also not removed from the body. Rather they are buried in clothes filled with blood, and weapons or leather coats etc. are removed.

Four Types of Martyrs

1) The person who is a martyr in both religious and worldly terms:

This type of martyr does not need to be given ghusl and shroud. Only the funeral prayer is offered. According to Imam Abu Hanifa (rh), the funeral prayer is obligatory, whereas according to Imam Shafi'ee (rh), even the funeral prayer is not necessary, because this person is a sincere warrior on the path of Allah and is pure and forgiven in every respect.

2) The person who is a martyr only in terms of the Hereafter:

Worldly rulings are not applied to them, such as: a person who dies by drowning in the sea, someone who dies from cancer or some severe illness, or a woman who dies in the state of postnatal bleeding. The rulings of worldly martyrdom do not apply to them, but in the Hereafter they receive the status of a martyr.

3) The person who is a martyr only in worldly terms:

The person who is considered a martyr in worldly terms but in reality is not entitled to the rank and that specific reward of the Hereafter, such as an insincere or hypocrite warrior.

4) The person who does not have the rulings of martyrdom in either respect:

Neither the worldly nor the Hereafter rulings of martyrdom will apply to such individuals, such as those killed in rebellion against an Islamic government or those killed in banditry. They will not be given a shroud, nor will funeral prayers be offered, nor will they be buried in Muslim graveyards so that this action may serve as a lesson for others.

Incomprehensible State of Life in Barzakh

At the end of the verse it is stated: وَلٰكِنْ لَّا تَشْعُرُوْنَ (but you do not perceive).

That is, while living in this world, a person cannot fully understand the state and condition of martyrs in Barzakh. The circumstances of worldly life and life in Barzakh are different, just as a child cannot know the states of the world before being born from the mother's womb. Therefore, although a person cannot fully perceive these realities, when the Qur'an and hadith shed light on them, faith and certainty are necessary. ***(For details see: Surah Aal-e-Imran, verses 169 to 171)***

Verse Numbers (155-157)

وَ لَنَبْلُوَنَّكُمْ بِشَیْءٍ مِّنَ الْخَوْفِ وَ الْجُوْعِ وَ نَقْصٍ مِّنَ الْاَمْوَالِ وَ الْاَنْفُسِ وَ الثَّمَرٰتِ ؕ وَ بَشِّرِ الصّٰبِرِیْنَ ۙ﴿۱۵۵﴾ الَّذِیْنَ اِذَاۤ اَصَابَتْهُمْ مُّصِیْبَةٌ ۙ قَالُوْۤا اِنَّا لِلّٰهِ وَ اِنَّاۤ اِلَیْهِ رٰجِعُوْنَ ؕ﴿۱۵۶﴾ اُولٰٓئِكَ عَلَیْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَ رَحْمَةٌ ۟ وَ اُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ﴿۱۵۷﴾

Translation: And We will surely test you with something of fear and hunger, and loss of wealth, lives, and fruits. But give glad tidings to those who are patient. Those who, when afflicted with a calamity, say, "We belong to Allah, and to Him we will return." They are the ones upon whom are blessings and mercy from their Lord, and it is they who are rightly guided.

Explanation

Worldly Trials on Believers and their Wisdom

This verse mentions trials and tests in the world, and it is stated with

emphatic words (*laam and noon saqeelah*) that We will certainly put you to the test. In this trial, sometimes fear will prevail, hunger will trouble you, wealth will decrease, lives will be lost, relatives and close ones will pass away, and there will be a reduction in fruits.

All these conditions indicate different trials of the world: fear of enemies, famine, calamities, floods, earthquakes, loss in business, houses collapsing, theft, loss of property, factories or machinery breaking down, absence of electricity, death of relatives and loved ones, epidemic diseases, reduction of fruits in orchards or falling due to storms, attacks of insects or locusts on crops.

A believing servant shows patience in all these afflictions, remains pleased with the will of Allah and hopes for reward. These trials sometimes come as punishment for sins, sometimes for expiation (Kaffarah), and sometimes for elevation of ranks, as is clearly stated in the Qur'an and ahadith.

Worldly Hardship and Its Effects

- **In a hadith concerning Abu Bakr (RA), the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "O Abu Bakr! You and your companions among the believers will receive recompense for sins in this world, until you meet Allah in such a state that no sin remains. In contrast, the sins of other people will descend upon them fully on the Day of Judgement." (Ibn Kathir)**

- **It is narrated from Abu Hurairah (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "If Allah wants to do good to somebody, He afflicts him with trials." *(Bukhari: H# 5645)***

- **In another hadith it is stated: "When Allah has previously decreed for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children." *(Abu Dawood: H# 3090)***

- **In another hadith Messenger of Allah (Sallallahu 'Alaihi Wasallam) said "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that." *(Bukhari: H# 5641)***

- **It is narrated from Jabir (RA) that the Messenger of Allah (Sallallahu**

‘Alaihi Wasallam) said: "Don't curse fever for it expiates the sin of the children of Adam just as furnace removes the alloy of iron." ***(Muslim: H# 6570)***

- **It is narrated from Anas (RA): "When Allah wants good for his slave, He hastens his punishment in the world. And when He wants bad for His slave, He withholds his sins from him until he appears before Him on the Day of Judgement."** ***(Tirmizi: H# 2396)***
- **Abu Hurairah (RA) stated: "Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allah without having any sin."** ***(Tirmizi: H# 2399)***
- **Anas (RA) narrated: "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them."** ***(Bukhari: H# 1248)***
- **Abu Saeed Khudri (RA) narrated that once women gathered and the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) advised them: "A woman whose three children die will be shielded by them from the Hell fire. On that a woman asked, If only two die? He replied, Even two (will shield her from the Hell-fire)."** ***(Bukhari: H# 101)***
- **Allah's Messenger (Sallallahu ‘Alaihi Wasallam) once said, "When a child of the slave (of Allah) died, Allah says to the angels: Have you taken the fruits of his work. They reply: Yes. So He says: What did My slave say? They reply: He praised you and mentioned that to You is the return. So Allah says: Build a house in Paradise for My slave, and name it 'the house of praise.'"** ***(Tirmizi: H# 1021)***
- **A hadith states that if a Muslim suffers any hardship and later remembers it (even if considerable time has passed) and recites** إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ **(Indeed we belong to Allah and to Him we shall return), Allah grants him the same reward that was given on the day the calamity struck.** ***(Musnad Ahmad: H# 1734)***

Patience during Hardships and Its Reality

Abu Hurairah (RA) narrated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "When the strap of the shoe of any of you breaks, even then recite إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ**, because this too is a calamity."** ***(Mishkat: H# 1707)***

It is narrated from Ummul-Mu'mineen Umm Salamah (RA) that Abu Salamah (RA) told her a hadith that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: “There is no Muslim who is stricken with a calamity and reacts by saying as Allah has commanded: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ, Allah will reward him for that and compensate him with something better than it." ***(Ibn Majah: H# 1598)***

Narrated Anas bin Malik (RA): "The Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) passed by a woman who was weeping beside a grave. He said to her, 'Fear Allah and be patient.' She replied, 'Go away, for you have not been afflicted with a calamity like mine', and she did not recognise him. Later, she was informed that it was the Prophet (Sallallahu ‘Alaihi Wasallam). She then went to the Prophet's (Sallallahu ‘Alaihi Wasallam) house and found no guard at his door. She said to him, 'I did not recognise you.' He said, 'Verily, patience is at the first stroke of a calamity.'" ***(Bukhari: H# 1283)***

Reality of Patience

This hadith makes it clear that the patience whose virtue is described in the Qur’an and ahadith is the patience shown at the very moment of calamity and hardship. That is, when an accident suddenly occurs, someone dies, wealth or money is lost, and the heart is grieved, showing patience in such a state holds the greatest virtue.

The patience that appears after time has passed is not true patience but merely a reflection of relief, because the grief of the heart has diminished. At that time there remains no difference between a believer and a disbeliever.

The promise of reward for a believer is only for that patience which is shown despite the restlessness of the heart, grief, doubts and the unlawful desires of the self. This is the true patience which is achieved by remaining steadfast despite the anguish and restlessness of heart and mind at the very moment of calamity.

Grief and Wailing upon Someone's Death

Note: Just as uttering bad words from the tongue is forbidden and counts as impatience, similarly any action that goes against patience or imitates

the practices of non-Muslims is also impermissible.

It is the habit of common people that when a calamity or grief befalls them, especially when a child dies, they slap their faces, strike walls or their heads, tear their collars and speak ignorant words like "my child was all I had left, but Allah gave him death". All of this is not only ignorance but objecting to Allah is equivalent to disbelief.

● **It is narrated from Abdullah ibn Mas'ud (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."** ***(Bukhari: H# 1294)***

● **In some regions, people shave their hair in grief for the deceased, and especially women scream intensely. Abu Musa (RA) said: "Allah's Messenger (Sallallahu 'Alaihi Wasallam) is innocent (i.e., disowns) of a woman who cries aloud (or slaps her face) who shaves her head and who tear off her clothes (on the falling of a calamity)"** ***(Bukhari: H#1296)***

It is the habit of women to scream and lament upon the death of relatives. The sound reaches outside the house, and for six months they forcibly create the impression of crying in front of guests. Calling out to the deceased, they say: "O my young son! What happened to you? For whom have you left me?"

● **Narrated Abu Saeed Khudri (RA): "The Messenger of Allah (Sallallahu 'Alaihi Wasallam) cursed the wailing woman and the woman who listens to her."** ***(Abu Dawood: H# 3128)***

The Messenger of Allah (Sallallahu 'Alaihi Wasallam) cursed the woman who laments and also those who listen to the lamentation, because generally the one lamenting is not alone. Rather, the listeners become the cause of this action.

● **Abu Malik Ash'ari (RA) reported Allah's Messenger (Sallallahu 'Alaihi Wasallam) as saying, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange (intense itching).** ***(Muslim: H# 2160)***

Wisdom behind Worldly Hardships

Many people do not understand worldly hardship and its wisdom

and say that Muslims face more worldly calamities while disbelievers are given happiness. The reality is that the calamities that befall Muslims are for the forgiveness of their sins, elevation of ranks and protection from punishment in the Hereafter.

It is narrated from Umar (RA) that once he saw the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) lying on a mat without any soft bedding, and the weave of the mat had left marks on his side. Umar (RA) said: "O Messenger of Allah (Sallallahu ‘Alaihi Wasallam), pray to Allah that He grants abundance to your nation in this world. Caesar and Khosrau are leading the life (i.e. Luxurious life) while you, Allah's Messenger though you are, is living in destitute. The Prophet (Sallallahu ‘Alaihi Wasallam) then replied. 'Won't you be satisfied that they enjoy this world and we the Hereafter?" ***(Bukhari: H# 4913)***

This teaching clarifies that behind worldly afflictions and weaknesses also lies the wisdom and mercy of Allah, so that the believer may obtain blessings in the Hereafter. Disbelievers may only enjoy happiness in this world, but receive no share in the Hereafter.



Verses: 158-167

اِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَآىِٕرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ؕ وَ مَنْ تَطَوَّعَ خَيْرًا ۙ فَاِنَّ
اللّٰهَ شَاكِرٌ عَلِيْمٌ ﴿۱۵۸﴾ اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَاۤ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَ الْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِي الْكِتٰبِ ۙ اُولٰٓىِٕكَ
يَلْعَنُهُمُ اللّٰهُ وَ يَلْعَنُهُمُ اللّٰعِنُوْنَ ﴿۱۵۹﴾ اِلَّا الَّذِيْنَ تَابُوْا وَ اَصْلَحُوْا وَ بَيَّنُوْا فَاُولٰٓىِٕكَ اَتُوْبُ عَلَيْهِمْ ۚ وَ اَنَا التَّوَّابُ الرَّحِيْمُ ﴿۱۶۰﴾
اِنَّ الَّذِيْنَ كَفَرُوْا وَ مَاتُوْا وَ هُمْ كُفَّارٌ اُولٰٓىِٕكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَ الْمَلٰٓئِكَةِ وَ النَّاسِ اَجْمَعِيْنَ ﴿۱۶۱﴾ خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ
عَنْهُمُ الْعَذَابُ وَ لَا هُمْ يُنْظَرُوْنَ ﴿۱۶۲﴾ وَ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿۱۶۳﴾ اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ
وَ اخْتِلَافِ الَّيْلِ وَ النَّهَارِ وَ الْفُلْكِ الَّتِيْ تَجْرِيْ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ مَاۤ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْيَا بِهِ
الْاَرْضَ بَعْدَ مَوْتِهَا وَ بَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۪ وَّ تَصْرِيْفِ الرِّيٰحِ وَ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَ الْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ
يَّعْقِلُوْنَ ﴿۱۶۴﴾ وَ مِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ؕ وَ الَّذِيْنَ اٰمَنُوْۤا اَشَدُّ حُبًّا لِّلّٰهِ ؕ وَ لَوْ يَرَى
الَّذِيْنَ ظَلَمُوْۤا اِذْ يَرَوْنَ الْعَذَابَ ۙ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ وَّ اَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ﴿۱۶۵﴾ اِذْ تَبَرَّاَ الَّذِيْنَ اتُّبِعُوْا مِنَ الَّذِيْنَ
اتَّبَعُوْا وَ رَاَوُا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ﴿۱۶۶﴾ وَ قَالَ الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ كَمَا تَبَرَّءُوْا مِنَّا ؕ
كَذٰلِكَ يُرِيْهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرٰتٍ عَلَيْهِمْ ؕ وَ مَا هُمْ بِخٰرِجِيْنَ مِنَ النَّارِ ﴿۱۶۷﴾

Translation:

(158) Indeed, Safa and Marwah are among the symbols of Allah. So whoever performs the Hajj or Umrah, there is no blame upon him if he makes rounds between them. And whoever does good voluntarily, then Allah is All Appreciative, All Knowing. (159) Those who conceal the clear proofs and guidance that We have sent down, after We explained it clearly for people in the Book, it is they who are cursed by Allah and will be cursed by those who curse. (160) Except for those who repent, mend their deeds, and clarify the truth, I will surely accept their repentance, for I am the Accepter of Repentance, Most Merciful. (161) Truly, those who disbelieved and died while they were disbelievers, upon them is the curse of Allah, and of the angels, and of all human beings together. (162) They will remain under it forever. Neither will the punishment be lightened for them, nor will they be given respite. (163) Your God is one God. There is no god but He, the Most Compassionate, Most Merciful. (164) Indeed, in the creation of the heavens and the earth, the alternation of the night and the day, the sailing of the ships in the sea for the benefit of people, the sending down of rain from the sky by Allah, reviving thereby the earth after its death, the spreading of all kinds of creatures therein, and the directing of the winds

and the clouds between the sky and the earth, in all these are signs for people of understanding. (165) And among people, there are some who take others as equals to Allah. They love them as they should love Allah. But those who believe are stronger in their love for Allah. If only the wrongdoers could see the punishment, they would surely realise that all power belongs to Allah, and that Allah is severe in punishment. (166) When those who were followed will disown their followers upon seeing the punishment, and all ties between them will be cut off. (167) And those who followed will say, "We wish we had another chance to return to the world, so that we may disown them as they disowned us." Thus, Allah will show them their deeds as regrets for them, and they will never get out of the Fire.

Verse Number (158)

اِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَآىِٕرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ؕ وَ مَنْ تَطَوَّعَ خَيْرًا ۙ فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ﴿۱۵۸﴾

Translation: Indeed, *Safa* and *Marwah* are among the symbols of Allah. So whoever performs the Hajj or Umrah, there is no blame upon him if he makes rounds between them. And whoever does good voluntarily, then Allah is All Appreciative, All Knowing.

Explanation

Divine Command: اِنَّ الصَّفَا وَالْمَرْوَةَ

Imam Bukhari (rh), Imam Muslim (rh), and other hadith scholars have narrated through Urwah (rh) from Aisha that Urwah said: I asked Aisha (RA) about Allah's command اِنَّ الصَّفَا وَالْمَرْوَةَ. I thought that if someone does not perform Sa'ee between these two, there is no sin upon them.

Aisha (RA) said: Nephew, you have misunderstood. If the verse meant what you think, it would have been اَنْ لَا يَّطَّوَّفَ instead of فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ. This verse was revealed to provide proper guidance for the actions of the Ansar, who used to assume Ihram for an idol called Manat before accepting Islam. ***(Bukhari: H# 1643)***

In the age of ignorance, when they wore Ihram, they considered running between the mountains of Safa and Marwah as bad. They enquired about this from the Messenger of Allah (Sallallahu 'Alaihi

Wasallam) and said: O Messenger of Allah (Sallallahu ‘Alaihi Wasallam), we used to consider Sa’ee between Safa and Marwah as bad in the age of ignorance. Allah commanded that these two mountains are divine monuments, and for those performing Hajj or Umrah, there is no sin in performing Sa’ee between them.

● **Imam Bukhari (rh) has narrated from Asim bin Sulaiman that when Anas (RA) was asked, he said: At the beginning of Islam, we considered it a custom of ignorance, so we stopped the Sai. Then Allah revealed this verse:** اِنَّ الصَّفَا وَالْمَرْوَةَ.

● **Imam Hakim (rh) has narrated from Ibn Abbas (RA) that in the age of ignorance, devils used to run between Safa and Marwah at night, and idols were placed between them. After the advent of Islam, Muslims said: O Messenger of Allah (Sallallahu ‘Alaihi Wasallam), we will not perform Sa’ee between Safa and Marwah because we used to do this in ignorance. Then Allah revealed this verse to establish Sa'ee as an act of worship and a divine symbol.**

● **Ibn Jarir (rh) and Ibn Abi Hatim (rh) have narrated through Saeed (rh) or Ikrimah (rh) from Ibn Abbas (RA) that Mu’az bin Jabal (RA), Sa’d bin Mu’az (RA), and Khazah bin Zaid (RA) asked Jewish scholars about some rulings of the Taurat (Torah), but the Jews concealed those matters. Allah revealed this verse about the Jews:** اِنَّ الَّذِيْنَ يَكْتُمُوْنَ.

● **Asim bin Sulaiman says that I asked Anas bin Malik (RA), and he said: At the beginning of Islam, we all considered it a custom of ignorance, so we stopped it. Then this verse was revealed.** ***(Bukhari: H# 487)***

Allah's Command and Sa’ee Between Safa and Marwah

Allah stated in His verse that both the mountains of Safa and Marwah are symbols of His religion. Therefore, whoever presents themselves for Hajj or Umrah at the House of Allah, performing Sa’ee between these two is completely permissible, and there is no sin in it.

Umm Salamah (RA) narrates that I heard the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) say: If any calamity befalls a Muslim and

they say: اِنَّا لِلّٰهِ وَاِنَّـآ اِلَيْهِ رٰجِعُوْنَ۔ اَللّٰهُمَّ أْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَأَخْلِفْ لِيْ خَيْراً مِنْهَا (O Allah, give me reward for my distress and grant me something better in exchange), then Allah grants them something better in exchange for that calamity.

Umm Salamah (RA) says that when Abu Salamah passed away, I thought, "Who could be better than Abu Salamah, because his family was the first among those who migrated to Madinah. I recited these words, and Allah granted me the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) as a blessing. ***(Muslim: H# 2126)***

Reason of Revelation

This verse was revealed for the people of the Ansar, Aus, and Khazraj, who used to worship an idol called Manat and recite *Talbiyah* at a place called *Mushallal* before Islam. Those who recited Talbiyah for this idol considered Sa’ee between Safa and Marwah as a sin, so they enquired from the Messenger of Allah (Sallallahu ‘Alaihi Wasallam): In the age of ignorance, we considered Sa’ee between Safa and Marwah as a sin. What is the ruling about it now? Allah then revealed this verse.

Narrations and Clarification

Imam Zuhri (rh) and Abu Bakr bin Abdur Rahman (rh) narrate that some people considered Sa’ee between Safa and Marwah as a custom of ignorance. Some from the Ansar said that the command for Tawaf of the House of Allah was given, but not for Sai. This verse was revealed in response.

In another narration, it is mentioned that two idols, اساف (Asaaf) and نائله (Naaila), were placed on Safa and Marwah, and people used to perform Sa’ee for them. After Islam, when these idols were removed, people stopped performing Sai. Allah then revealed this verse to clarify that Sa’ee is an act of worship and a divine monument.

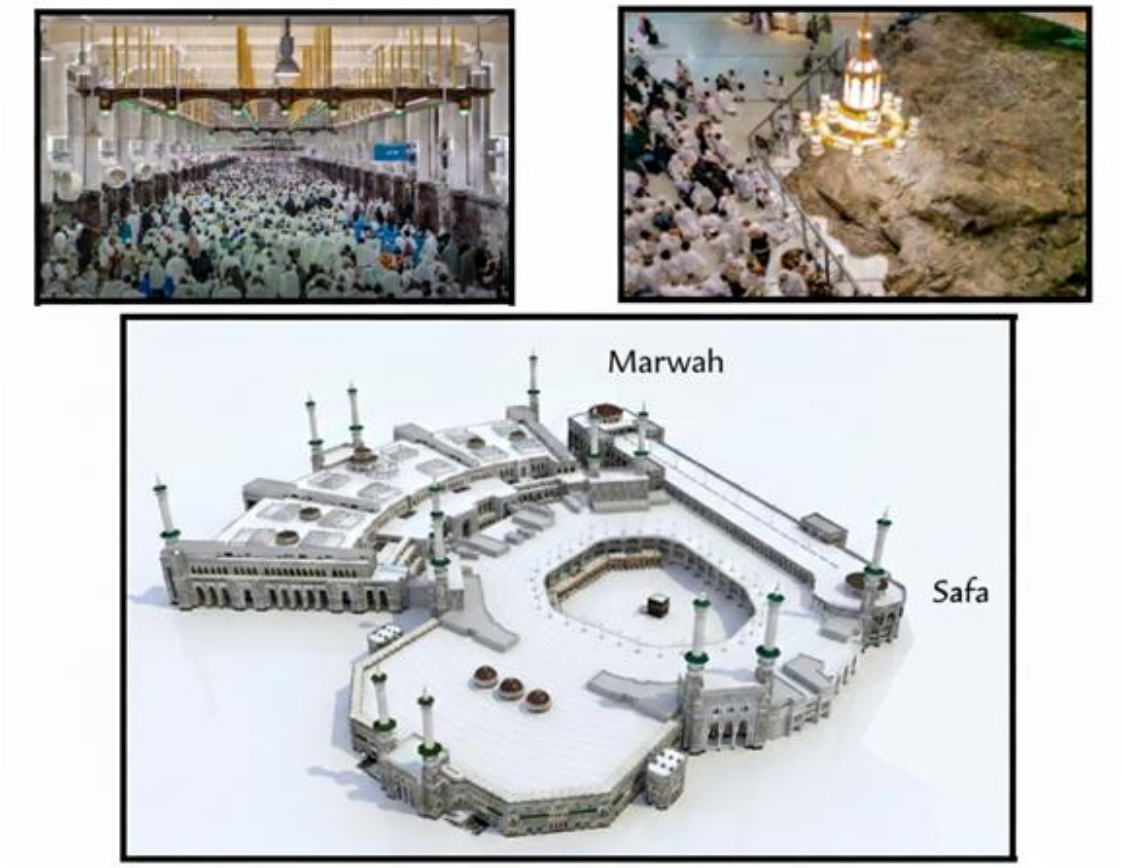
Abu Bakr bin Abdur Rahman (rh) says that it is possible this verse was revealed for all the mentioned individuals. In Sahih Muslim, Jabir bin Abdullah (RA) narrates that after performing Tawaf of the House of Allah, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Perform Sa’ee between Safa and Marwah, because Allah has made Sa’ee obligatory upon you. Aisha (RA) said that this Sa’ee is the Sunnah of the Messenger of

Allah (Sallallahu ‘Alaihi Wasallam), so it is not permissible for anyone to abandon it. ***(Bukhari: H# 1643)***

Note: Sa’ee between Safa and Marwah is a memorial of the struggle and patience of Hajar (AS). When food and water were exhausted, and she saw her child, Ismail (AS), crying from thirst, in extreme distress and anguish, with humility and submission before Allah, she began running between the two mountains. In that very state, Allah's mercy showered His grace upon them, and the spring of Zamzam burst forth, which removed their distress.

Therefore, those who perform Sa’ee must maintain in their hearts a sense of humility and need before Allah, continue seeking forgiveness for their sins, and keep praying that Allah purifies and softens their hearts and removes their faults and defects.

The Place of Sa’ee Between Safa and Marwah



Verse Number (159)

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَ الْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِي الْكِتٰبِ ۙ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَ يَلْعَنُهُمُ اللّٰعِنُوْنَ ۙ﴿۱۵۹﴾

Translation: Those who conceal the clear proofs and guidance that We have sent down, after We explained it clearly for people in the Book, it is they who are cursed by Allah and will be cursed by those who curse.

Explanation

This verse issues a severe warning for those who conceal the signs of guidance and direction sent by Allah to people. The original revelation concerned those scholars among the Jews and Christians who concealed the clear signs of the Noble Prophet's (Sallallahu ‘Alaihi Wasallam) truthfulness, but its ruling is general. Every person who conceals the signs of truth will come within the scope of this warning. Concealing the truth is such a grave sin that Allah distances such individuals from His mercy and closeness, and all the curses of the world descend upon them.

Verse Number (160)

اِلَّا الَّذِيْنَ تَابُوْا وَ اَصْلَحُوْا وَ بَيَّنُوْا فَاُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْ ۚ وَ اَنَا التَّوَّابُ الرَّحِيْمُ ﴿۱۶۰﴾

Translation: Except for those who repent, mend their deeds, and clarify the truth, I will surely accept their repentance, for I am the Accepter of Repentance, Most Merciful.

Explanation

This verse states that whoever repents from their sins, reforms themselves, and declares before people the truth they had concealed, Allah will accept their repentance.

Verse Number (161)

اِنَّ الَّذِيْنَ كَفَرُوْا وَ مَاتُوْا وَ هُمْ كُفَّارٌ اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَ الْمَلٰٓئِكَةِ وَ النَّاسِ اَجْمَعِيْنَ ۙ﴿۱۶۱﴾

Translation: Truly, those who disbelieved and died while they were disbelievers, upon them is the curse of Allah, and of the angels, and of all human beings together.

Explanation

In this verse, Allah has informed that whoever denies Allah and dies in this state will face the curse of Allah, His angels, and all human beings, and Hell will become their permanent abode. Neither will the punishment be reduced, nor will Allah cast a merciful glance upon them.

Verse Number (162)

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ۝١٦٢

Translation: They will remain under it forever. Neither will the punishment be lightened for them, nor will they be given respite.

Explanation

In this verse, Allah has informed that there is no deity except Him. He is alone in His essence and attributes. No one is His partner. There is no creator besides Him. Therefore, all forms of worship are exclusive to Allah alone.

Verse Number (163)

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝١٦٣

Translation: Your God is one God. There is no god but He, the Most Compassionate, Most Merciful.

Explanation

After stating the proof of His oneness, Allah has mentioned in detail the signs of the universe in this verse and invited humanity to reflect. Look at these manifestations of the universe. Are not all these proofs of Allah's power and absolute sovereignty?

The heights and vastness of the sky, the sun, moon, and stars revolving in it, the evenness and lowness of the earth, mountains, seas and their depths, settlements and beneficial things for humanity, the changing of night and day, the moderation of seasons, heat and cold, ships and vessels carrying goods in the seas, the blowing of winds, life coming to dead earth through rain, different types of plants and food items, animals on earth and their subjugation for humanity, clouds carrying rainwater and

all these manifestations reaching every corner of the world by Allah's command. All these are clear proofs of Allah's existence and power, and sufficient and clear signs for every person of understanding to believe.

Verse Number (164)

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَ اخْتِلَافِ الَّیْلِ وَ النَّهَارِ وَ الْفُلْكِ الَّتِیْ تَجْرِیْ فِی الْبَحْرِ بِمَا یَنْفَعُ النَّاسَ وَ مَاۤ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْیَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَ بَثَّ فِیْهَا مِنْ كُلِّ دَآبَّةٍ ۪ وَّ تَصْرِیْفِ الرِّیٰحِ وَ السَّحَابِ الْمُسَخَّرِ بَیْنَ السَّمَآءِ وَ الْاَرْضِ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ۝۱۶۴

Translation: Indeed, in the creation of the heavens and the earth, the alternation of the night and the day, the sailing of the ships in the sea for the benefit of people, the sending down of rain from the sky by Allah, reviving thereby the earth after its death, the spreading of all kinds of creatures therein, and the directing of the winds and the clouds between the sky and the earth, in all these are signs for people of understanding.

Explanation

Allah has stated the clear signs of His existence, power, oneness, and mercy so that servants worship only Him, love only Him, and do not associate anyone as a partner in worship and love. But the condition of the polytheists is the exact opposite of this. They worship others instead of Allah and have such love for their deities as should be for Allah alone. Whereas true believers, based on correct knowledge and awareness, do not make anyone a partner with Allah, worship only Him, trust only in Him, and seek refuge only in Allah in all matters of their lives.

There are two types of shirk: Shirk Akbar (major shirk) and Shirk Asghar (minor shirk). Shirk Akbar is that which Allah does not forgive without repentance. In it, a person associates someone with Allah and loves that being as one should love Allah. This is the form of shirk in which the polytheist places false deities on an equal level with the Lord of the worlds. This equality appears in love, reverence, and worship.

The condition of most polytheists is that they love their deities more than Allah and feel joy at their mention. If someone does not mention their deities with respect, they become far more offended than they do over disrespect to the name of Allah. If the limits set by Allah are violated, it troubles them not at all. Instead, for a small worldly temptation or benefit,

they become pleased at once, as if nothing had happened.

Verse Number (165)

وَ مِنَ النَّاسِ مَنۡ يَّتَّخِذُ مِنۡ دُوۡنِ اللّٰهِ اَنۡدَادًا يُّحِبُّوۡنَهُمۡ كَحُبِّ اللّٰهِ ؕ وَ الَّذِيۡنَ اٰمَنُوۡۤا اَشَدُّ حُبًّا لِّلّٰهِ ؕ وَ لَوۡ يَرَى الَّذِيۡنَ ظَلَمُوۡۤا اِذۡ يَرَوۡنَ الۡعَذَابَ ۙ اَنَّ الۡقُوَّةَ لِلّٰهِ جَمِيۡعًا ۙ وَّ اَنَّ اللّٰهَ شَدِيۡدُ الۡعَذَابِ ﴿۱۶۵﴾

Translation: And among people, there are some who take others as equals to Allah. They love them as they should love Allah. But those who believe are stronger in their love for Allah. If only the wrongdoers could see the punishment, they would surely realise that all power belongs to Allah, and that Allah is severe in punishment.

Explanation

In this verse, there is a severe warning for the polytheists that when they see the punishment of the wrongdoers with their own eyes, and themselves are caught within its scope, then perhaps this reality will become clear to them that true sovereignty belongs only to Allah, and every particle of the heavens and earth is under His rule alone. ***(For details, see Surah Az-Zumar, Verse 45)***

It is narrated from Ibn Masood (RA) that the Noble Prophet (Sallallahu ‘Alaihi Wasallam) said one statement and I said another. The Prophet said, "Whoever dies while still invoking anything other than Allah as a rival to Allah will enter Hell (Fire)." And I said, 'Whoever dies without invoking anything as a rival to Allah will enter Paradise.' ***(Bukhari: H# 4497)***

Verse Number (166)

اِذۡ تَبَرَّاَ الَّذِيۡنَ اتُّبِعُوۡا مِنَ الَّذِيۡنَ اتَّبَعُوۡا وَ رَاَوُا الۡعَذَابَ وَ تَقَطَّعَتۡ بِهِمُ الۡاَسۡبَابُ ﴿۱۶۶﴾

Translation: When those who were followed will disown their followers upon seeing the punishment, and all ties between them will be cut off.

Explanation

In this verse, a severe warning for the polytheists on the Day of Judgment has been described. On that day, those false deities who were worshipped will see the punishment before their eyes and will express hatred and disavowal of those who worshipped them. Similarly, all the

relationships and connections that were gathered around them will be severed, and no attachment will remain.

Verse Number (167)

وَ قَالَ الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ كَمَا تَبَرَّءُوْا مِنَّا ؕ كَذٰلِكَ يُرِيْهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرٰتٍ عَلَيْهِمْ ؕ وَ مَا هُمْ بِخٰرِجِيْنَ مِنَ النَّارِ ﴿۱۶۷﴾

Translation: And those who followed will say, "We wish we had another chance to return to the world, so that we may disown them as they disowned us." Thus, Allah will show them their deeds as regrets for them, and they will never get out of the Fire.

Explanation

When the polytheists see on the Day of Judgement that their false deities have ended their relationship with them and expressed their displeasure, they will feel intense regret over the deeds they performed in the world and will say: If only we were sent back to the world again, we too would disown them and worship only Allah! But they will be false in their words, because if they were truly sent back to the world again, they would do the same things they had been doing before. As Allah has stated, their evil deeds will be presented before them, which they will look upon with regretful eyes. But at that time, feeling remorse and regret will be of no use, and they will never gain deliverance from this state.



Verses: 168-176

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا ۖ وَّ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝ اِنَّمَا يَاْمُرُكُمْ بِالسُّوْۗءِ وَ
الْفَحْشَاۗءِ وَاَنْ تَقُوْلُوْا عَلَي اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝ وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَاۗءَنَا ۭ
اَوَلَوْ كَانَ اٰبَاۗؤُهُمْ لَا يَعْقِلُوْنَ شَيْـــًٔا وَّلَا يَهْتَدُوْنَ ۝ وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَاۗءً وَّنِدَاۗءً ۭ
صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ
تَعْبُدُوْنَ ۝ اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَمَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَلَآ
اِثْمَ عَلَيْهِ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَيَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ اُولٰۗىِٕكَ مَا
يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝ اُولٰۗىِٕكَ الَّذِيْنَ اشْتَرَوُا
الضَّلٰلَةَ بِالْهُدٰى وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَآ اَصْبَرَهُمْ عَلَي النَّارِ ۝ ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ۭ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا
فِي الْكِتٰبِ لَفِيْ شِقَاقٍۢ بَعِيْدٍ ۝

Translation:

(168) O mankind, eat of that which is lawful and good on the earth, and do not follow the footsteps of Satan. Surely, he is an open enemy to you. (169) He only orders you to commit evil and immoral deeds, and to say about Allah what you do not know. (170) When it is said to them, "Follow what Allah has sent down," they say, "Rather, we will follow that upon which we found our forefathers." Is it so, even though their forefathers had no understanding at all, nor were they guided? (171) The example of those who disbelieve is like that of one who shouts to what hears nothing but calls and cries. They are deaf, dumb, and blind, so they understand nothing. (172) O you who believe, eat of the good things We have provided for you, and be grateful to Allah, if you truly worship Him alone. (173) He has only forbidden you carrion, blood, the flesh of swine, and that which has been sacrificed to other than Allah. But whoever is compelled by necessity, neither desiring it nor exceeding immediate need, there is no sin upon him. Surely, Allah is All-Forgiving, Most Merciful. (174) Indeed, those who conceal what Allah has revealed of the Book and exchange it for a small price, they consume nothing into their bellies except Fire. Allah will not speak to them on the Day of Judgement, nor will He purify them, and for them is a painful punishment. (175) They are the ones who have traded guidance for misguidance and forgiveness for punishment. How patient they must be in enduring the Fire. (176) That is because Allah has revealed

the Book in truth. And indeed, those who dispute concerning the Book are far away in opposition.

Verse Number (168)

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝

Translation: O mankind, eat of that which is lawful and good on the earth, and do not follow the footsteps of Satan. Surely, he is an open enemy to you.

Explanation

It has already been stated that there is no deity except Allah, and that He alone is the Creator of everything. It is now clarified that He alone is the Provider of sustenance. He has declared every lawful and pure provision on earth permissible for human beings, meaning that which is not harmful to the body and intellect and is pleasurable. Allah has forbidden people from following the deception of Satan, because in the age of ignorance, people would fall under Satan's influence and attribute various animals to idols, considering their meat forbidden. The details of this matter will be explained in Surah Al-Ma'idah, Verse 103.

Verse Number (169)

اِنَّمَا يَاْمُرُكُمْ بِالسُّوْۗءِ وَالْفَحْشَاۗءِ وَاَنْ تَقُوْلُوْا عَلَي اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝

Translation: He only orders you to commit evil and immoral deeds, and to say about Allah what you do not know.

Explanation

The purpose here is to instil hatred of Satan. As Allah has stated elsewhere: إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ **(Indeed, Satan is your enemy, so take him as an enemy. He only invites his party so that they may become companions of the blazing Fire)** ***(Surah Fatir: 6)*****.**

Verse Number (170)

وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَاۗءَنَا ۭ اَوَلَوْ كَانَ اٰبَاۗؤُهُمْ لَا يَعْقِلُوْنَ شَيْـــًٔا وَّلَا يَهْتَدُوْنَ ۝

Translation: When it is said to them, "Follow what Allah has sent down," they say, "Rather, we will follow that upon which we found our forefathers." Is it so, even though their forefathers had no understanding at all, nor were they guided?

Explanation

In this verse, Allah has described the example of the disbelievers as animals. Just as when a shepherd calls his animals, they merely hear the sound but cannot understand its meaning. Similarly, Allah calls human beings towards His guidance, and His Messenger (Sallallahu 'Alaihi Wasallam) explains it clearly and openly, but they understand nothing. They are deprived in this respect: their intellect does not work properly, they are deaf as they cannot hear the call of truth, they are mute as they cannot respond to the truth, and they are blind as the truth remains hidden from their eyes despite thousands of proofs.

Verse Number (171)

وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّنِدَآءً ؕ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ﴿۱۷۱﴾

Translation: The example of those who disbelieve is like that of one who shouts to what hears nothing but calls and cries. They are deaf, dumb, and blind, so they understand nothing.

Explanation

In Verse 168, Allah addressed all human beings, saying to eat lawful and pure sustenance. However, this address particularly focuses on the believers, because only through faith can they properly obtain and benefit from sustenance according to Allah's commands. Therefore, Allah commanded the believers to eat pure sustenance and express gratitude for it, just as the prophets were also commanded: O My messengers, eat from the pure provisions and do righteous deeds *(Surah Al-Muminoon: 51)*.

This command is for the spiritual and physical welfare of the believers, so that they may obtain Allah's pleasure through lawful sustenance and remain engaged in righteous deeds.

Verse Number (172)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿۱۷۲﴾

Translation: O you who believe, eat of the good things We have provided for you, and be grateful to Allah, if you truly worship Him alone.

Explanation

What is meant here are those lawful items whose lawfulness is clear and certain. According to a hadith, Noman bin Bashir (RA) said: I heard Allah's Apostle (Sallallahu ‘Alaihi Wasallam) saying, "Both legal and illegal things are evident, but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honour. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima, and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body. If it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart. ***(Bukhari: H# 52)***

Harms of Consuming Forbidden Things

It is narrated from Abu Hurairah that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "O people, Allah is Pure and He therefore, accepts only that which is pure. And Allah commanded the believers as He commanded the Messengers by saying: O Messengers, eat of the good things, and do good deeds..... He then mentioned a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): O Lord, O Lord, whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful, and his nourishment is unlawful. How then can his supplication be accepted? ***(Muslim: H# 2346)***

This hadith teaches us that the supplication of a traveller or distressed person is also not accepted when their provision, clothing, or means of life are forbidden. Even today, many people supplicate repeatedly, but their supplications are not accepted. Therefore, every person should examine their life and see how much lawful food they are eating and how much unlawful. The clothes they wear, the household items they use, and their residence should all be lawful. If the provision or use is unlawful, supplications and deeds are also affected.

This teaching makes us realise that lawful and pure means are the foundation of life, and failing to act upon them causes not only spiritual harm but also becomes an obstacle to the acceptance of supplication.

Some Forms of Unlawful Earnings

Nowadays, taking and giving bribes has become a common problem, and everyone knows that bribery is forbidden in all circumstances. Even if it is called a gift or a present, in reality, it remains forbidden. Those who work in any legitimate government department and take bribes have their salaries also not lawful, because they do not perform the work for which they were appointed to the office. For the sake of bribes, they violate their positions, principles or rules, and as a result, their earnings are forbidden.

Interest, whether small or large, taken from an individual or an institution, is forbidden. Even if it is called profit, it is still forbidden. Similarly, every employment in which sin is committed, or assistance is provided for sin, is forbidden, because both committing sin and helping in sin are forbidden. Therefore, the wages of sin are also forbidden, and the profit obtained from it is also forbidden.

Trade in forbidden things is also prohibited, and the profit obtained from it is also forbidden, such as the buying and selling of alcohol, pork, carrion, idols, or images. All forms of tax collection are unlawful, and the salary earned from them is also unlawful.

Insurance policies are entirely based on gambling, whether it is life insurance, commercial property insurance, factory insurance, or vehicle insurance. All of these are unlawful, and the profit earned through them is unlawful. Likewise, gambling, horse racing, and other forms of betting are sources of unlawful income.

Money obtained through usurpation, theft, robbery, or kidnapping people is all unlawful. Whatever is given through so-called spiritual authority or discipleship, even though people consider such figures to be righteous, is also unlawful.

In most places, inheritance is not distributed according to Shari'ah. Whatever wealth comes into the possession of an heir, they keep it for themselves. The rights of orphans and sisters are also lost. According to Islamic law, taking the wealth of others into one's ownership is unlawful.

Any wealth that is not given willingly is also unlawful. These are only a few examples. The scope of unlawful income is wide, so everyone must exercise strict caution regarding income and expenditure.

Charity from Unlawful Wealth

Some people think that giving charity from unlawful earnings makes the remaining wealth lawful, but this belief is incorrect. Giving charity from unlawful wealth is itself a sin and is not accepted. As stated in the Hadith, Allah accepts only pure wealth.

If charity is not accepted, then how can the remaining wealth become lawful? The charity given will also become a burden, and the remaining wealth will also be a burden and a means of punishment in the Hereafter.

Abdullah bin Masood (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Whoever earns from forbidden wealth and then gives charity from it, it will not be accepted. And whatever he spends from it will have no blessing, and whatever he leaves behind will become a cause of Hell for him. Indeed, Allah does not remove evil through evil, but removes evil through good. What is impure does not remove what is impure. ***(Musnad Ahmad: H# 3672)***

This teaching clarifies that lawful and pure income is the foundation of faith, and forbidden earnings are not only a cause of punishment in the Hereafter but also a means of spiritual loss in this world.

It is narrated from Jabir that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: “Flesh which has grown out of what is unlawful will not enter paradise, but hell is more fitting for all flesh which has grown out of what is unlawful.” ***(Mishkat: H# 2772)***

Furthermore, it is narrated from Ibn Umar (RA) that if someone bought cloth worth ten dirhams and one dirham of the forbidden was included in it, then Allah will not accept any of their prayers as long as that cloth is on their body. ***(Musnad Ahmad: H# 5732)***

Summary: These teachings make it clear that lawful and pure provision is the foundation of faith. Wealth or food obtained through unlawful means is not only a cause of loss in the Hereafter but also becomes an obstacle to the acceptance of worship and righteous deeds.

Verse Number (173)

اِنَّمَا حَرَّمَ عَلَيۡكُمُ الۡمَيۡتَةَ وَ الدَّمَ وَ لَحۡمَ الۡخِنۡزِيۡرِ وَ مَاۤ اُهِلَّ بِهٖ لِغَيۡرِ اللّٰهِ ۚ فَمَنِ اضۡطُرَّ غَيۡرَ بَاغٍ وَّ لَا عَادٍ فَلَاۤ اِثۡمَ عَلَيۡهِ ؕ
اِنَّ اللّٰهَ غَفُوۡرٌ رَّحِيۡمٌ ۝

Translation: He has only forbidden you carrion, blood, the flesh of swine, and that which has been sacrificed to other than Allah. But whoever is compelled by necessity, neither desiring it nor exceeding immediate need, there is no sin upon him. Surely, Allah is All-Forgiving, Most Merciful.

Explanation

Forbidden Meat

In this blessed verse, eating dead animals (those that die without being slaughtered), blood, and pork has been declared forbidden. The meat of animals over which the name of anyone other than Allah is taken at the time of slaughter was common among the Arab polytheists. Along with this, they also consumed lawful provisions. Still, those practices that were part of their customs and were unlawful according to Islamic law were clearly declared forbidden. There are other unlawful items as well, which will be mentioned in other verses and ahadith.

The pig is an impure animal, and its most preferred food is filth and rubbish, which is disliked by every pure nature. Its meat is harmful to human health. According to modern medicine and research, pork has severely dangerous effects everywhere, especially in hot countries, because it gives rise to certain parasites that can be life-threatening. Scientists also say that continuous consumption of pork can reduce a person's sense of honour.

This teaching clarifies that Allah's commands contain wisdom and human welfare, and the harms of forbidden food are not only worldly but also have spiritual effects.

Some forbidden things are mentioned in Surah Al-Baqarah. Still, the details will be explained in the explanation of Surah Al-Ma'idah, in sha Allah. Here Allah has stated: فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ.

Its meaning is that if a person is struck by such severe hunger or

hardship that life itself is at risk, and no lawful provision is available, then to save life, that person may consume from unlawful items *only to the extent necessary to remain alive*. One must not go beyond this limit, nor eat for pleasure.

For example, if life is in danger from hunger, they should not use the permission to eat pork or alcohol as an *excuse* and think that now eating and drinking of *all kinds* is permissible and fill their stomach with pork. In such a case, they would be transgressing limits and become sinful.

Allah has stated: فَلَا إِثْمَ عَلَيْهِ so that it becomes clear that permission to eat a limited amount only in dire necessity is at the level of pardon, but this does not mean that the forbidden thing has become lawful. Nowadays, some people drink alcohol, eat pork, and consume the meat of non-slaughtered animals without hesitation. When told about this, they say they are compelled and take refuge in the word فَمَنِ اضْطُرَّ, even though they have access to lawful food such as fish, eggs, and milk, or, by arrangement, they can also obtain lawful meat. In such circumstances, eating what is forbidden is absolutely not permissible.

If a person is genuinely in extreme necessity, with no option other than food to save life, then they may eat *only the amount necessary* to sustain life. But filling the stomach or eating forbidden food daily is absolutely not permissible.

Some people say they eat pork by reciting Bismillah. Ma'az Allah! Reciting Bismillah does not make the unlawful lawful. Rather, this poses a danger to faith. A Muslim should avoid living in a country where lawful food is not available, and they are forced to eat what is forbidden.

Verse Number (174)

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَ يَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ وَ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَ لَا يُزَكِّيْهِمْ ۪ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ۝

Translation: Indeed, those who conceal what Allah has revealed of the Book and exchange it for a small price, they consume nothing into their bellies except Fire. Allah will not speak to them on the Day of Judgment, nor will He purify them, and for them is a painful punishment.

Explanation

Ibn Jarir (rh) has narrated from Ikrimah (rh) that this verse إِنَّ الَّذِينَ يَكْتُمُونَ **and that verse from Surah Aal-e-Imran** إِنَّ الَّذِينَ يَشْتَرُونَ **were both fundamentally revealed about the Jews. Sa'labah has narrated through Kalbi, Abu Salih, and Ibn Abbas (RA) that these verses are specifically about the scholars and elders of the Jews, because they used to take gifts and presents from their poor and hoped that the Noble Prophet (Sallallahu 'Alaihi Wasallam) would be sent among them. But when the Messenger of Allah (Sallallahu 'Alaihi Wasallam) was sent among others, they feared the loss of their status and the end of those gifts.**

Consequently, they altered the attributes of the Messenger of Allah (Sallallahu 'Alaihi Wasallam) mentioned in the Taurat and presented them to their people in such a way that the Prophet who would be sent in the last times does not possess these attributes. Upon this, Allah revealed this verse: إِنَّ الَّذِينَ يَكْتُمُونَ. ***(Tafseer Ibn Abbas)***

In this verse, a severe warning has been repeated for those who conceal the truth so that the Muslim ummah remains protected from it. The Jews concealed those attributes of Muhammad (Sallallahu 'Alaihi Wasallam) that were proof of His prophethood, so that they could maintain their superiority among the Arabs and continue to receive the gifts they used to get. Allah stated that these people are filling their bellies with the fire of Hell. On the Day of Resurrection, because of their sins, the wrath of Allah will descend upon them, and a painful punishment has been prepared for them.

Verse Number (175)

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

Translation: They are the ones who have traded guidance for misguidance and forgiveness for punishment. How patient they must be in enduring the Fire.

Explanation

In this verse, it is made clear that these disbelievers have chosen misguidance in exchange for guidance and the punishment of Hell in

exchange for the forgiveness of Allah. On the Day of Resurrection, they will be afflicted with such severe and painful punishment that even those who witness it will be astonished at their endurance and will wonder how they are bearing such intense torment.

Verse Number (176)

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ؕ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِى الْكِتٰبِ لَفِىْ شِقَاقٍۭ بَعِيْدٍ ۝

Translation: That is because Allah has revealed the Book in truth. And indeed, those who dispute concerning the Book are far away in opposition.

Explanation

In this verse, it is clarified that these people deserve severe punishment because Allah sent down the Books so that the truth could be made clear and falsehood removed. However, they made a mockery of the Book of Allah and adopted a contemptuous attitude towards the Qur'an. Some said it was magic, some said it was stories, and some said it was tales of the past. In this way, they distanced themselves from the truth and became deserving of punishment.



Verses: 177-182

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ لٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ الْمَلٰٓئِكَةِ وَ الْكِتٰبِ وَ
النَّبِيّٖنَ ۚ وَ اٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنَ وَ ابْنَ السَّبِيْلِ ۙ وَ السَّآئِلِيْنَ وَ فِي الرِّقَابِ ۚ وَ اَقَامَ الصَّلٰوةَ وَ
اٰتَى الزَّكٰوةَ ۚ وَ الْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَ الصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَ الضَّرَّآءِ وَ حِيْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ؕ وَ
اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿۱۷۷﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَ الْعَبْدُ بِالْعَبْدِ وَ الْاُنْثٰى
بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌۢ بِالْمَعْرُوْفِ وَ اَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَ رَحْمَةٌ ؕ فَمَنِ
اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿۱۷۸﴾ وَ لَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۷۹﴾ كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ
اَحَدَكُمُ الْمَوْتُ اِنْ تَرَكَ خَيْرَا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَ الْاَقْرَبِيْنَ بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُتَّقِيْنَ ﴿۱۸۰﴾ فَمَنْۢ بَدَّلَهٗ بَعْدَ مَا سَمِعَهٗ
فَاِنَّمَاۤ اِثْمُهٗ عَلَى الَّذِيْنَ يُبَدِّلُوْنَهٗ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱۸۱﴾ فَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا اَوْ اِثْمًا فَاَصْلَحَ بَيْنَهُمْ فَلَاۤ اِثْمَ عَلَيْهِ ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۸۲﴾

Translation:

(177) It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Book, and the prophets, and to give charity out of one's wealth to relatives, orphans, the needy, the wayfarer, beggars, and for freeing slaves, to establish prayer and give zakah, to fulfil covenants when they are made, and to be patient in times of hardship, adversity, and during battle. Such are the true believers, and such are the righteous. (178) O you who believe, legal retribution (Qisaas) is prescribed for you in cases of murder, the free for the free, the slave for the slave, and the female for the female. But if one is pardoned by the victim's guardian, then a fair ransom of blood money should be agreed upon and paid in a good manner. This is a concession and a mercy from your Lord. But whoever transgresses the limits after that will have a painful punishment. (179) In legal retribution, there is life for you, O people of understanding, so that you may become righteous. (180) It is prescribed for you that when death approaches one of you, if he leaves behind wealth, a bequest should be made in favour of parents and close relatives with fairness. This is a duty upon the righteous. (181) Then whoever alters it after he has heard it, the sin is only upon those who alter it. Surely, Allah is All-Hearing, All-Knowing. (182) But if someone fears partiality or injustice from the one making the bequest, and sets matters right between the parties, then there is no sin upon him. Surely, Allah is All-Forgiving, Most Merciful.

Explanation: Verses 177-182

Verse Number (177)

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ لٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ الْمَلٰٓئِكَةِ وَ الْكِتٰبِ وَ النَّبِيّٖنَ ۚ وَ اٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنَ وَ ابْنَ السَّبِيْلِ ۙ وَ السَّآئِلِيْنَ وَ فِي الرِّقَابِ ۚ وَ اَقَامَ الصَّلٰوةَ وَ اٰتَى الزَّكٰوةَ ۚ وَ الْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَ الصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَ الضَّرَّآءِ وَ حِيْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ؕ وَ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ۝١٧٧

Translation: It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Book, and the prophets, and to give charity out of one's wealth to relatives, orphans, the needy, the wayfarer, beggars, and for freeing slaves, to establish prayer and give zakah, to fulfil covenants when they are made, and to be patient in times of hardship, adversity, and during battle. Such are the true believers, and such are the righteous.

Explanation

Imam Abdur Razzaq (rh) has narrated through Ma'mar (rh) from Qatadah (rh) that the Jews used to pray facing west and the Christians facing east. In response to this, the following verse was revealed: لَيْسَ الْبِرَّ, meaning that righteousness is not about facing any direction. Ibn Abi Hatim (rh) has also confirmed this narration through Abul Aliyah.

Ibn Jarir (rh) and Ibn Munzir (rh) narrate from Qatadah (rh) that a person asked the Messenger of Allah (Sallallahu 'Alaihi Wasallam) about righteousness, and upon this, this verse was recited. This incident is from before the revelation of obligatory commands, when a person merely testified that there is no deity except Allah and Muhammad (Sallallahu 'Alaihi Wasallam) is the servant and messenger of Allah, there was hope of forgiveness for that person.

Commentators have mentioned that this verse was revealed in response to the Jews and Christians, because after the change of Qibla, they started making all sorts of statements about Islam and the Prophet (Sallallahu 'Alaihi Wasallam). It is also possible that this verse was

revealed after the Muslims expressed their happiness, so that it becomes clear that righteousness is not that a person faces east or west. Rather, true righteousness is that one believes in Allah, has certainty in the Day of Judgement, believes in all the details that Allah and His Messenger have informed about, believes in all the books that Allah revealed to His messengers, and believes in the Qur'an and all the prophets that were revealed to Muhammad (Sallallahu 'Alaihi Wasallam).

Regarding spending wealth, Allah has stated that righteousness is that one spends their best wealth on relatives, orphans, the needy, travellers, those who ask, and in freeing slaves. Also, those who establish prayer, pay Zakat, fulfil promises made to Allah and people, and hold firmly to patience during hardship and calamity when facing the enemies of Islam. These are the people who are truthful in their faith. Their words and deeds have confirmed the truth of faith and proven that even a state of fear and danger cannot affect one who has faith.

These people are truly pious because they have adopted good deeds while staying away from what is forbidden. The spending of wealth mentioned here is in addition to Zakat, because the command to pay Zakat comes later. This spending is actually for righteousness in the rights of people beyond the obligations prescribed by Shari'ah. Later comes the mention of the rights of Allah, meaning worship, which includes prayer among physical obligations and Zakat in financial worship.

Verse Number (178)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَ الْعَبْدُ بِالْعَبْدِ وَ الْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ
مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌۢ بِالْمَعْرُوْفِ وَ اَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَ رَحْمَةٌ ؕ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ
فَلَهٗ عَذَابٌ اَلِيْمٌ ۝

Translation: O you who believe, legal retribution (Qisaas) is prescribed for you in cases of murder, the free for the free, the slave for the slave, and the female for the female. But if one is pardoned by the victim's guardian, then a fair ransom of blood money should be agreed upon and paid in a good manner. This is a concession and a mercy from your Lord. But whoever transgresses the limits after that will have a painful punishment.

Explanation

Command of Justice in Qisaas (Retribution)

In this verse, Allah has commanded the believers to act with justice in Qisaas, meaning retaliation for blood. A free person for a free person, a slave for a slave, and a woman for a woman should be killed. The commands prescribed by Allah should not be changed according to one's desires.

The word Qisaas (قصاص) means equivalence or equality. Its purpose is that whatever oppression or transgression someone has committed against another, only that much retaliation should be taken from them, not more. In Shari'ah, equality is also necessary in the punishment for murder or injury. Thus, the meaning of Qisaas is that a person should be treated the same way they treated another.

In Jewish teaching, there was only punishment for murder and no law of pardon, while in Christianity, there was only the law of pardon and no principle of retaliation. In Arabia during the age of ignorance, both Qisaas and pardon were common, but there was much oppression in it. For example, if the killer was an ordinary person and the victim was from a large family, several people would be killed, or double or triple the blood money (Diyah) would be taken for a wound.

Death for Death

Commentators have stated that this verse was revealed in the context of the matter of Qisaas and Diyah between Banu Quraiza and Banu Nazeer. In ignorance, after war, victorious tribes would not carry out Qisaas for the killed in exchange for a small ransom, which created oppression. Against this, Allah commanded the Muslims to maintain justice in Qisaas: free for free, woman for woman.

If the guardians of the victim forgive the killer or agree to take Diyah, then Qisaas will end, and Diyah will become obligatory. The heirs of the victim should not place a burden on the killer beyond their capacity, and the killer should not delay in giving the Diyah and should not cause mental distress to the heirs. If the killer is killed even after forgiveness or Diyah, then punishment for them is determined in this world and the Hereafter.

Only One Life in Return for One Life

Two important principles have been stated in the verse:

(1) Equality is necessary in Qisaas. Two or four people should not be killed for one person, as in the age of ignorance. There should be no difference between slave and master. In terms of life, all are equal.

(2) Among the victims, there is only equality of life, not in the method of killing. That is, if someone burned someone in fire, it is not necessary to burn them in fire as well, or if someone was drowned in water, it is not necessary to drown the killer in water. Similarly, it is not obligatory to kill someone who killed through sorcery by using sorcery.

Authority of Qisaas

Qisaas is only within the authority of the ruler. Every person should not implement it themselves, otherwise disorder and mischief will increase. Qisaas is implemented in case when murder has been committed deliberately and with intention. If the killing occurred by mistake or by accident, there is no Qisaas. Rather, it is obligatory to pay Diyah in exchange for spilling blood. In this way, Allah has commanded justice and equality in the system of Qisaas so that appropriate retaliation for oppression and transgression is taken and social peace is maintained.

System of Diyah (Blood Money)

Diyah, meaning blood money, has been specifically prescribed in Shari'ah. If it is given through camels, the number will be one hundred camels, and the details regarding their age and quality are mentioned in books of fiqh (jurisprudence). If Diyah is paid in gold, it will be one thousand dinars, and if given in silver, it will be equal to ten thousand dirhams.

A dirham, according to today's weight, is approximately *three and a half mashas* of silver. Thus, the full amount of Diyah will be approximately 2,916 *tolas* and eight *mashas* of silver, meaning approximately 34.20 kilograms. If the compensation for Diyah is agreed upon by mutual consent in something other than the prescribed camels, dinars, or dirhams, such as grain, cloth, horses, houses, shops, property, or motor vehicles, then Qisaas will end and it will be obligatory to pay the agreed wealth or its value,

whether this value is more or less than the prescribed blood money.

If the compensation involves those same three things (camels, dinars, or dirhams), then adherence to the quantity will be obligatory, as prescribed by Shari'ah. Two fundamental principles have been stated in the verse: (1) Qisaas, meaning the principle of equal retaliation through Qisaas. (2) If the heirs of the deceased pardon the killer, or some of the heirs pardon, or Qisaas is waived through Diyah, then it is obligatory upon the killer to pay the compensation willingly and with sincerity.

This command is a mercy and favour from Allah for the Muslim ummah. This facility was not available to previous nations. Only Qisaas was prescribed for the Jews, and only Diyah for the Christians. In Islam, Allah has prescribed the facility of forgiveness and compensation along with Qisaas so that there is kindness towards humanity, and ease is provided along with justice.

Verse Number (179)

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ۝

Translation: In legal retribution, there is life for you, O people of understanding, so that you may become righteous.

Explanation

Law of Qisaas and Its Importance

Ibn Abi Hatim (rh) has narrated from Saeed bin Jubair (rh) that before Islam, in the age of ignorance, a fight occurred between two tribes due to a minor dispute, in which not only men but also slaves and women were killed and injured. At that time, some tribes did not make any demands from each other, but when all became Muslims, each tribe wanted compensation for its people and wealth. Consequently, both tribes took oaths and agreed that in exchange for our slave, their free person would be killed, and in exchange for our woman, their man would be killed. Upon this incident, Allah revealed this verse: Free for free, slave for slave, and woman for woman should be killed.

Mercy and Wisdom of Qisaas

The law of Qisaas apparently demands the death of the killer, but in

reality, it is a cause of life and safety for the nation. Allah has stated: وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ, (there is life for you in Qisaas). Due to this law, every individual and tribe remains cautious so that murder and violence do not occur against anyone, and in this way, peace is maintained in society.

According to Ibn Kathir (rh), all four Imams and most scholars agree that if one person is killed by multiple individuals, then in Qisaas, all of them will be punished for the victim. Saeed bin Musayyib (rh) narrated that if five or seven people secretly killed one person, then Umar (RA) would order all of them to be killed as Qisaas for one person and said that if all the people of the city of San'aa collectively killed one person, I would punish all of them.

This incident presents a complete clarification of the strictness and justice of the system of Qisaas, so that murder and oppression are prevented, and society remains safe and organised.

Qisaas: Justice and Its Importance

By enforcing and implementing the law of Qisaas, countless lives are saved, and people refrain from killing each other. This is why Allah has declared it a means of great life. However, some ignorant people consider Qisaas to be injustice, while they are unaware of the true meaning of injustice. The real wrongdoer is the killer who deliberately takes a life. Killing the killer in return is pure justice. Calling it injustice is ignorance and foolishness.

These people say that the killer should not be killed but should be imprisoned. But they do not understand that this will increase the killer's courage. The one who commits murder may think that killing can be done, and only a short time in prison will follow. People who are habitual in murder, robbery, and corruption often escape even by breaking prison walls or windows. Therefore, Qisaas remains the most effective and just punishment.

Those who place no value on human life do not accept Qisaas. They have mercy on the killer but no mercy on the lives of ordinary people. In Sunan Abu Dawood, it is stated that whoever deliberately commits murder, Qisaas is obligatory upon them. And whoever creates obstacles in the

implementation of Qisaas, upon them is the curse of Allah, the angels, and all human beings.

Principle of Forgiveness in Qisaas or Diyah

In some countries of the world, rulers pardon the killer upon their request for their personal or party interests, but this is completely against Islamic Shari'ah. In Islam, the right belongs to the heirs of the deceased. They may demand Qisaas, grant pardon, or accept Diyah. No ruler, minister, president, or king has the authority to pardon a killer without the consent of the heirs.

Verse Number (180)

كُتِبَ عَلَيۡكُمۡ اِذَا حَضَرَ اَحَدَكُمُ الۡمَوۡتُ اِنۡ تَرَكَ خَيۡرَا ۖ الۡوَصِيَّةُ لِلۡوَالِدَيۡنِ وَ الۡاَقۡرَبِيۡنَ بِالۡمَعۡرُوۡفِ ۚ حَقًّا عَلَى الۡمُتَّقِيۡنَ ﴿۱۸۰﴾

Translation: It is prescribed for you that when death approaches one of you, if he leaves behind wealth, a bequest (will) should be made in favour of parents and close relatives with fairness. This is a duty upon the righteous.

Explanation

Will of Wealth

In this verse, initially making a bequest of wealth for parents and relatives was made obligatory so that the household left behind by the deceased would not remain deprived of their rights. When signs of a person's death begin to appear, they should make a bequest. According to the commentators, the obligation of this command was later abrogated.

The word وَصِيَّة (wasiyyah) (bequest) means to command and advise. In the light of Shari'ah, it refers to the instructions that the dying person gives for those remaining after them, which are fulfilled after their death. Different types of bequests are as follows:

1. **Obligatory Will: such as a will regarding someone's trust, a debt that must be paid, or Zakat.**
2. **Recommended Will: making a will for a good deed.**
3. **Permissible Will: making a will for a lawful purpose.**

4. **Impermissible Will: making a will for a forbidden or unlawful purpose, the fulfilment of which is prohibited in Shari'ah.**

5. **Suspended Will: a will whose fulfilment requires certain Shari'ah conditions, such as if the deceased makes a bequest of more than one-third of their estate, it will be fulfilled with the consent of the heirs.**

Will for Close Relatives

In the early period, when the shares of heirs were not prescribed, the dying person was permitted to bequeath one-third of their wealth to their parents and relatives. These shares were prescribed so that parents and close relatives would not remain deprived, and the remaining wealth would be for the children.

Meaning: It is made obligatory upon you that when someone perceives the signs of death approaching, provided they also leave some wealth in the estate, they should bequeath one-third of the entire wealth for their parents and other relatives, and this bequest has been made obligatory upon those who fear Allah.

Obligation and Abrogation of Will

According to most commentators, this verse is now abrogated. The command to make a Will for parents and close relatives was until the verse of inheritance was revealed. Therefore, the Noble Prophet (Sallallahu 'Alaihi Wasallam) said: It is not appropriate for a Muslim that three nights pass and they do not have a written Will.

When the verse of inheritance was revealed, and Allah prescribed the share of each heir, this obligation of will ended. Now every heir is entitled to their lawful share, and no will is obligatory upon them. Thus, the commands of inheritance abrogated the initial command of will, and every heir receives their prescribed share without any will. In Islamic Shari'ah, the commands of inheritance according to the Qur'an and ahadith have special importance, because they ensure the distribution of rights within the family and justice.

Distribution of the Deceased's Wealth

It is also necessary to understand an important matter: certain

specific expenses are made before the distribution of the inheritance among the heirs. After these expenses, whatever wealth remains, inheritance proceeds in that, and heirs receive their shares. If the wealth left by the deceased is exhausted in these expenses, the heirs will receive nothing. These three basic expenses are as follows:

(1) The expense of the deceased's shroud and burial: expenditure is made on the necessary items to properly bury the deceased and shroud them. (2) Payment of the deceased's obligatory debts: the remaining obligatory debts of the deceased should be paid first. (3) Payment of will: if the deceased made a bequest for a lawful purpose, it should be fulfilled, but only after payment of debts and up to one-third of their estate.

This principle clarifies that after spending wealth on debts and wills, whatever remains is where the shares of the heirs are determined.

Obligatory Matters in a Will

In a will, the first things to be paid are the obligatory and mandatory matters. For example, if Hajj was obligatory upon the deceased but was not performed, or Zakat was obligatory but not paid, or any expiation was obligatory but not fulfilled, then all these must be paid before the bequest. Even if non-obligatory and non-mandatory things were mentioned first in the will, the payment of obligations and mandatory matters will take precedence.

A Will for Sin

Making a will for any forbidden or sinful act is not permissible according to Shari'ah. If someone makes a will to spend their wealth on sins or on acts of shirk and innovation, that will is not valid and is not carried out.

Importance of a Will

While living in the world, a person deals with many people, taking from some and giving to others. They have obligatory rights, debts, trusts, and religious duties. Death can arrive at any moment without warning, so it is essential to keep a will always prepared. All obligatory rights, debts, trusts, and remaining duties should be written down or noted somewhere, so that if sudden death occurs, the heirs can fulfil all these obligations.

Ibn Umar (RA) narrated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him." ***(Bukhari: H# 2738)***

Jabir bin Abdullah (RA) narrated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: “Whoever dies leaving a will, he dies on the right path and Sunnah, and he dies with piety and witness, and he dies forgiven.” ***(Ibn Majah: H# 2701)***

Verse Number (181)

فَمَنۢ بَدَّلَهٗ بَعۡدَ مَا سَمِعَهٗ فَاِنَّمَاۤ اِثۡمُهٗ عَلَى الَّذِيۡنَ يُبَدِّلُوۡنَهٗ ؕ اِنَّ اللّٰهَ سَمِيۡعٌ عَلِيۡمٌ ﴿۱۸۱﴾

Translation: Then whoever alters it after he has heard it, the sin is only upon those who alter it. Surely, Allah is All-Hearing, All-Knowing.

Explanation

Once the testator has made their will, it becomes obligatory upon the heirs to fulfil that will exactly as it was intended in its original form. If the will was made in favour of the poor and needy, the heirs may not know that the deceased left specific instructions for them. Some heirs might conceal it or make changes to it, and this is the very situation about which Allah has warned in this verse. Whoever alters the will shall be sinful and will be questioned about it in the Hereafter.

Note: If Zakah was obligatory upon someone and they passed away without paying it, they will be sinful and fall under the ruling of those who withhold Zakah. However, if they made arrangements through a will for the payment of Zakah and the heirs failed to fulfil it, the deceased will be cleared of the sin. The sin will then fall upon those heirs who altered the will. If, however, the will was contrary to Islamic law, then altering it and carrying it out according to the Shari’ah becomes obligatory.

Verse Number (182)

فَمَنۡ خَافَ مِنۡ مُّوۡصٍ جَنَفًا اَوۡ اِثۡمًا فَاَصۡلَحَ بَيۡنَهُمۡ فَلَاۤ اِثۡمَ عَلَيۡهِ ؕ اِنَّ اللّٰهَ غَفُوۡرٌ رَّحِيۡمٌ ﴿۱۸۲﴾

Translation: But if someone fears partiality or injustice from the one making the bequest, and sets matters right between the parties, then there is no sin upon him. Surely, Allah is All-Forgiving, Most Merciful.

Explanation

Sometimes it happens that the person making the will mistakenly creates a will that shows excessive favour towards a particular heir or relative, and fairness is not maintained. If someone becomes aware that such a will has been made or that there is an intention to make one, they may intervene to rectify it and guide the testator to the correct method according to Shari'ah. Similarly, if a judge corrects the will, there is no sin in that. Whoever corrects the will with this good intention will be forgiven by Allah.



Verses: 183-187

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۸۳﴾ اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ
كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ وَ عَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا
فَهُوَ خَيْرٌ لَّهٗ ؕ وَ اَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۱۸۴﴾ شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَ
بَيِّنٰتٍ مِّنَ الْهُدٰى وَ الْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ؕ وَ مَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ
يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيْدُ بِكُمُ الْعُسْرَ ۫ وَ لِتُكْمِلُوا الْعِدَّةَ وَ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۸۵﴾
وَ اِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ وَ لْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ﴿۱۸۶﴾
اُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ اِلٰى نِسَآئِكُمْ ؕ هُنَّ لِبَاسٌ لَّكُمْ وَ اَنْتُمْ لِبَاسٌ لَّهُنَّ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ
اَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ عَفَا عَنْكُمْ ۚ فَالْـٰٔنَ بَاشِرُوْهُنَّ وَ ابْتَغُوْا مَا كَتَبَ اللّٰهُ لَكُمْ ۪ وَ كُلُوْا وَ اشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ
الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ۪ ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيْلِ ۚ وَ لَا تُبَاشِرُوْهُنَّ وَ اَنْتُمْ عٰكِفُوْنَ ۙ فِي
الْمَسٰجِدِ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ ﴿۱۸۷﴾

Translation:

(183) O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may become righteous. (184) Fasting is for a specified number of days. But if any of you is ill or on a journey, then an equal number of other days should be made up. And for those who are able but do not fast, a compensation is to feed a needy person for each day. But whoever volunteers to give more, it is better for him. Yet fasting is better for you, if only you knew. (185) Ramadan is the month in which the Qur'an was revealed as guidance for mankind, and as clear proofs of guidance and the criterion between right and wrong. So whoever among you witnesses the month should fast it. But whoever is ill or on a journey should make up for those days. Allah intends ease for you and does not intend hardship for you, so that you may complete the prescribed number, proclaim the greatness of Allah for having guided you, and so that you may be grateful. (186) And when My servants ask you concerning Me, indeed I am near. I respond to the call of the supplicant when he calls upon Me. So let them respond to Me and believe in Me, so that they may be guided. (187) It has been made lawful for you to have intimate relations with your wives during the nights of fasting. They are a garment for you, and you are a garment for them. Allah knows that you used to betray yourselves, so He accepted your repentance and pardoned you. So now

have relations with them and seek what Allah has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of night, then complete the fast until nightfall. And do not have relations with them while you are staying in the mosques for retreat (E'tikaaf). These are the limits set by Allah, so do not approach them. Thus Allah makes His verses clear to people, so that they may become righteous.

Verse Number (183)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ﴿۱۸۳﴾

Translation: O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may become righteous.

Explanation

Prayer and Fast are both physical acts of worship, while Zakah is a financial obligation. Hajj involves both physical effort and financial expenditure, so it falls into the category of both physical and financial worship. Prayer was made obligatory in the fifth year of Prophethood in Makkah on the night of Meraj, while the fasts of Ramadan became obligatory after the migration to Madinah in 2 AH.

Just as prayer and Zakah were obligatory upon previous communities, fasting was also required of them. This is mentioned in the Qur'an in the phrase كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ (as it was prescribed for those before you), indicating that fasting is not a new form of worship but was also obligatory upon previous Ummah.

The obligation of fasting extended to every community from Adam (AS) to Isa (AS), though the number of fasts and the days on which they were observed differed. When the Prophet (Sallallahu 'Alaihi Wasallam) arrived in Madinah, he would fast three days every month and also observe the fast of Ashura (the tenth of Muharram). Later, Allah made the fasts of Ramadan obligatory upon all Muslims, but initially there was a choice: one could either fast or, despite having the ability, choose not to fast and instead pay a *Fidyah* (compensation).

There were also initial changes in the rules of fasting. After the migration of Muhammad (Sallallahu 'Alaihi Wasallam) to Madinah, the command was given to fast three days each month. Later, the fasts of

Ramadan were made obligatory. In the beginning, because people were not accustomed to fasting, it felt burdensome, so Allah granted permission that if someone did not fast despite having the ability, they could feed one poor person for each day as compensation.

Subsequently, this verse was revealed: فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (whoever among you witnesses the month must fast during it). In the early days of fasting, eating, drinking, and marital relations were permitted until one went to sleep at night. If someone fell asleep, the fast would begin for them, and eating, drinking, and intimacy would no longer be allowed during the night.

Later, the verse اُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ (it is made lawful for you to go to your wives during the nights of fasting) was revealed, which permitted eating, drinking, and intimacy during Ramadan nights from sunset until dawn.

Verse Number (184)

اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ وَ عَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ؕ وَ اَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝۱۸۴

Translation: Fasting is for a specified number of days. But if any of you is ill or on a journey, then an equal number of other days should be made up. And for those who are able but do not fast, a compensation is to feed a needy person for each day. But whoever volunteers to give more, it is better for him. Yet fasting is better for you, if only you knew.

Explanation

In clarifying this verse وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ, Ibn Sa'd (rh) narrated in Tabaqat from Mujahid (rh) that this verse was revealed concerning Qais ibn Saaeb (RA), in which it was stated that he should break his fast and feed one poor person for each day.

Concession in Fasting

In Bukhari, it is narrated from Ibn Abi Laila (RA) that when the fasts of Ramadan were revealed, the Sahaba began to find fasting burdensome. At that time, a person who could feed one needy person daily would leave the fast despite having the ability, and they were permitted to do so. Later, this

ruling was abrogated, and fasting became obligatory upon everyone, as indicated by the words وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ. (and to fast is better for you).

Ibn Umar (RA) also recited the verse فِدْيَةٌ طَعَامُ مِسْكِيْنٍ and said that this permission has now been abrogated. This makes it clear that it is no longer permissible for those who have the ability to fast during Ramadan to skip it by paying Fidyah. Rather, fasting is now obligatory, and whatever hardship comes with it must be borne with patience and perseverance.

Concession for Fidyah

However, for someone who is completely unable to fast, the permission to give Fidyah remains. Furthermore, the verse فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ (whoever voluntarily does good, it is better for them) clarifies that if someone voluntarily observes additional voluntary fasts besides the obligatory Ramadan fasts, this is better for them and a means of reward.

Encouragement to Fast

The phrase وَ اَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ (and to fast is better for you) may also relate to those who were initially given permission to pay compensation and skip fasting despite being healthy. According to Allama Abu Bakr Jassas (rh), it is possible that this relates both to الَّذِيْنَ يُطِيْقُوْنَهٗ and to travellers, because travellers and the ill can skip fasting in Ramadan and make it up later. However, it is still better for them to fast during Ramadan itself. This indicates that even during travel, not fasting is not better than fasting.

Verse Number (185)

شَهْرُ رَمَضَانَ الَّذِیْۤ اُنْزِلَ فِیْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَ بَیِّنٰتٍ مِّنَ الْهُدٰى وَ الْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْیَصُمْهُ ؕ وَ مَنْ كَانَ مَرِیْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَیَّامٍ اُخَرَ ؕ یُرِیْدُ اللّٰهُ بِكُمُ الْیُسْرَ وَ لَا یُرِیْدُ بِكُمُ الْعُسْرَ ۫ وَ لِتُكْمِلُوا الْعِدَّةَ وَ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ۝۱۸۵

Translation: Ramadan is the month in which the Qur'an was revealed as guidance for mankind, and as clear proofs of guidance and the criterion between right and wrong. So whoever among you witnesses the month should fast it. But whoever is ill or on a journey should make up for those days. Allah intends ease for you and does not intend hardship for you,

so that you may complete the prescribed number, proclaim the greatness of Allah for having guided you, and so that you may be grateful.

Explanation

In the previous verse, Allah stated that fasts should be observed for a specific number of days (اَيَّامًا مَّعْدُوْدٰتٍ), and now in this same verse, Allah clarifies that these specific days are those of the month of Ramadan.

Ease in Ramadan Fasting

When the obligation of Ramadan fasting was first revealed, certain concessions were provided. The first was that those who were ill, or for whom fasting was difficult, or who were travelling, had the choice to fast or not. Whatever fasts were not observed during Ramadan could be made up later on other days.

The second concession was for those who had the ability to fast but found it difficult to fast continuously throughout the entire month due to a lack of habit in the beginning. They were permitted not to fast but instead feed one poor person two meals for each missed day. Later, when people became accustomed to fasting, this concession was withdrawn.

Virtue of Ramadan

This verse also describes the excellence of Ramadan. Allah revealed His scriptures in this month, and the Qur'an was also revealed in this month, as mentioned in Surah Al-Qadr, where the entire Qur'an was sent down to the Preserved Tablet on Lailatul Qadr and placed in Bait ul-'Izzah. It was then revealed gradually through Jibreel (AS) over approximately 23 years.

A narration states that Talha bin Ubaidullah (RA) reported that a Bedouin with unkempt hair came to Allah's Apostle (Sallallahu 'Alaihi Wasallam) and said, O Allah's Apostle (Sallallahu 'Alaihi Wasallam)! Inform me what Allah has made compulsory for me as regards the prayers. He replied: You have to offer the five compulsory prayers perfectly in a day and night (24 hours), unless you want to pray Nawafil. The Bedouin further asked, Inform me what Allah has made compulsory for me as regards fasting. He replied, You have to fast during the whole month of

Ramadan, unless you want to fast more as Nawafil. The Bedouin further asked, Tell me how much Zakat Allah has enjoined on me. Thus, Allah's Apostle informed him about all the rules (i.e. fundamentals) of Islam. The Bedouin then said, By Him Who has honoured you, I will neither perform any Nawafil nor will I decrease what Allah has enjoined on me. Allah's Apostle said, If he is saying the truth, he will succeed (or he will be granted Paradise). ***(Bukhari: H# 1891)***

The Qur'an as Guidance for All Humanity

The verse also states that the Qur'an is guidance for all humanity, meaning every person can learn the path to living according to their Lord's will only through the Qur'an. The Qur'an contains clear proofs of guidance and direction, through which a person gains a complete understanding of how to walk the straight path.

Al-Furqan (Criterion)

The third characteristic mentioned is that it is 'Al-Furqan' (the criterion to distinguish between right and wrong). Its guidance grants people the ability to distinguish between truth and falsehood, right and wrong, and truth and error, so they can decide which action is correct and which is wrong.

Ramadan Fasts

Allah has stated: فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (whoever among you witnesses the month should fast), meaning the fasts of Ramadan have been made obligatory upon sane, adult Muslim men and women. However, concessions have been provided for travellers, the ill, pregnant women, and nursing mothers, allowing them not to fast and to make up the days later. Similarly, menstruating women and those experiencing postnatal bleeding should not fast during Ramadan and should complete these fasts later. The details are found in hadith and fiqh literature.

Respect for Ramadan

Jurists and scholars have stated that during the days of Ramadan, even those not fasting (such as minors, adults, or menstruating women after becoming pure) should abstain from eating and drinking until evening to

maintain the sanctity of Ramadan. There are two forms of respect: (1) not fasting and eating and drinking, (2) fasting.

Whoever reaches a place where Ramadan is still being observed should respect Ramadan and fast. Allah says: "Allah intends ease for you, not hardship."

Ease in Acts of Worship

Ease has also been provided in prayer: if one cannot pray standing, one may pray sitting or lying down. If bowing and prostration are not possible, one may perform them through gestures or according to ability. In Zakah, a threshold (Nisaab) has been set: at the end of the year, one-fortieth of total wealth becomes due. Hajj is also not obligatory upon everyone, but only upon those who have the ability to travel to Makkah and can bear the expenses. It is obligatory only once in a lifetime.

Similarly, despite the obligation of Ramadan fasts, concessions have been provided for the ill, travellers, the elderly, pregnant women, and nursing mothers, as mentioned above.

Takbeer and Gratitude

The next verse states: وَ لِتُكۡمِلُوا اللّٰهَ (and so that you may complete). In explaining this, Zaid bin Aslam (rh) states that this refers to the Takbeers on the day of Eid, while according to Ibn Abbas (RA), it means saying 'Allahu Akbar' when sighting the moon. Following this, it is stated that you should express gratitude to Allah because these concessions are blessings from Allah, and you should value these blessings.

Verse Number (186)

وَ اِذَا سَاَلَكَ عِبَادِیۡ عَنِّیۡ فَاِنِّیۡ قَرِیۡبٌ ؕ اُجِیۡبُ دَعۡوَۃَ الدَّاعِ اِذَا دَعَانِ ۙ فَلۡیَسۡتَجِیۡبُوۡا لِیۡ وَ لۡیُؤۡمِنُوۡا بِیۡ لَعَلَّہُمۡ یَرۡشُدُوۡنَ ﴿۱۸۶﴾

Translation: And when My servants ask you concerning Me, indeed I am near. I respond to the call of the supplicant when he calls upon Me. So let them respond to Me and believe in Me, so that they may be guided.

Explanation

Mu’awiya bin Zaid (RA) narrated that a Bedouin came to the

Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and said, "Is our Lord close so that we may speak to Him in whispers, or is He far so that we must call Him in a loud voice?"

The Prophet (Sallallahu ‘Alaihi Wasallam) remained silent, after which Allah revealed this verse: "When My servants ask you about Me, tell them that I am very close."

Abdul Razzaq (rh) narrated from Hasan (RA) that the Sahaba asked the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), "Where is our Lord?" Upon this, this verse was revealed. This hadith is Mursal (a hadith with a break in the chain of narration) and has also been narrated through other sources.

Ibn Asakir (rh) narrated from Ali (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "Never despair in supplication, because Allah has revealed this verse: Ask of Me, and I will accept your supplication."

A person asked, "O Messenger of Allah (Sallallahu ‘Alaihi Wasallam)! Does our Lord hear supplications, or is there some other way?" Upon this, the verse was revealed that Allah is close to every servant, and whoever remembers Him and offers gratitude, Allah is close to them.

Allah has stated in another place: وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ (We are closer to man than his jugular vein). ***(Surah Qaaf: 16)***

Narrated Abu Huraira (RA): Allah's Apostle (Sallallahu ‘Alaihi Wasallam) said, Allah said, 'I will declare war against him who shows hostility to a pious worshipper (Wali) of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." ***(Bukhari: H# 6502)***

Note: These teachings tell us that Allah is close to His servants, He hears their supplications, and as a person draws close to Allah through obligatory and voluntary worship, Allah remains with them in all their affairs and protects them.

Importance of Supplication and Fasting

Scholars of tafseer state that the mention of supplication among the rulings of fasting indicates that supplication holds great importance in the month of Ramadan.

- **Abdullah bin Amr (RA) used to make supplication with his family at the time of breaking the fast, because the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "When the fasting person breaks his fast, his supplication is not turned back."** ***(Ibn Majah: H# 1753)***

- **In another hadith, Abu Hurairah (RA) narrated that the supplications of three people are not rejected: a just leader, a fasting person, and an oppressed person.** ***(Musnad Ahmad: H# 8030)***

- **Ibn Jarir (rh) and Ibn Abi Hatim (rh) narrated that a person came to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and asked, "O Messenger of Allah! Is our Lord close so that we may speak to Him in whispers, or is He far so that we must call Him in a loud voice?" The Prophet (Sallallahu ‘Alaihi Wasallam) remained silent until this verse was revealed.** ***(For details, see Surah Qaaf: 16)***

Allah is close to His servants because He is watchful, knows the apparent and the hidden, and is aware of the secrets of hearts. He is close to those who call upon Him and hears their calls. If a servant calls upon their Lord from the heart and the religious conditions for supplication are also present (meaning the servant obeys Allah's commands and has faith and conviction in Him), then Allah accepts their supplication.

Ways of Acceptance of Supplication

(1) In the hadith of Abu Hurairah (RA), the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state)." ***(Muslim: H# 1083)***

There are six conditions for the acceptance of supplication: (1) The supplication should be made through Allah's beautiful names. (2) There should be sincerity in intention. (3) The supplicant should demonstrate their weakness and need. (4) Supplication is not done for sin. (5) The supplicant should not supplicate for something through which Allah would be disobeyed. (6) The supplicant should have conviction that if Allah has deprived them of some worldly benefit, this too is a blessing from Allah, just like the blessing that Allah has given them.

Supplication as a Means to Avert Calamities

Supplication is the strongest means to avert calamities, but sometimes the effect of supplication is not visible. The reasons for this can vary, such as: making supplication for something undesirable, lack of complete attention during supplication, the supplicant's sustenance being unlawful, being an oppressor or having a veil of sins upon the heart, making supplication in a state of heedlessness or being engaged in amusement and entertainment.

The Supplicant Never Perishes

Supplication should be made repeatedly and with sincerity. From the sayings of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), it is known that one who makes supplication never perishes. ***(Mustadrak: H# 1818)***

Famous Times for Acceptance of Supplication

There are six well-known times for the acceptance of supplication: (1) In the last third of the night. (2) At the time of Azan. (3) Between the Azan and the Iqamah. (4) After the Farz prayers. (5) On Friday, from the time the Imam ascends the pulpit until the end of the prayer. (6) On Friday, in the final moments after Asr prayer.

Verse Number (187)

اُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ اِلٰى نِسَآىِٕكُمْ ؕ هُنَّ لِبَاسٌ لَّكُمْ وَ اَنْتُمْ لِبَاسٌ لَّهُنَّ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ
اَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ عَفَا عَنْكُمْ ۚ فَالْـٰٔنَ بَاشِرُوْهُنَّ وَ ابْتَغُوْا مَا كَتَبَ اللّٰهُ لَكُمْ ۪ وَ كُلُوْا وَ اشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ
الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ۪ ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيْلِ ۚ وَ لَا تُبَاشِرُوْهُنَّ وَ اَنْتُمْ عٰكِفُوْنَ ۙ فِي
الْمَسٰجِدِ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ ﴿۱۸۷﴾

Translation: It has been made lawful for you to have sexual relations with your wives during the nights of fasting. They are a garment for you, and you are a garment for them. Allah knows that you used to betray yourselves, so He accepted your repentance and pardoned you. So now have relations with them and seek what Allah has ordained for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of night, then complete the fast until nightfall. And do not have relations with them while you are staying in the mosques for retreat (E'tikaaf). These are the limits set by Allah, so do not approach them. Thus Allah makes His verses clear to people, so that they may become righteous.

Explanation

Permission for Eating and Intimacy Before Sleep

Ibn Jarir (rh) narrated from Ata bin Abi Rabah (rh) that when this verse was revealed *(Your Lord says: Call upon Me, I will accept your supplication)*, the Sahaba said they did not know at what time to make supplication. In this context, this verse was revealed.

Imam Ahmad (rh), Abu Dawood (rh), and Imam Hakim (rh) narrated through Abdur Rahman bin Abi Laila (rh) from Mu'az bin Jabal (RA) that the noble Sahaba would eat, drink, and go to their wives at night before sleeping, and when they slept, they would abstain from all these matters. *(Abu Dawood)*

Initially, like the People of the Book, Muslims were also permitted to eat, drink, and have intimacy with their wives during the nights of fasting before going to sleep. However, if they woke up after falling asleep, eating, drinking, and intimacy were not permitted. This caused considerable difficulty for the Sahaba on some occasions, and some fell into error. They then came to the Messenger of Allah (Sallallahu 'Alaihi Wasallam) with remorse and repented. Allah showed mercy upon their regret and revealed this verse.

An Example of the Reason for Revelation

An Ansari sahabi, Umar bin Aas (RA), returned home at the time of breaking the fast after fasting all day and working as a labourer. Nothing

was prepared at home for breaking the fast. His wife said she would arrange something and bring it. However, due to the exhaustion of the entire day, he fell asleep. When he woke up, eating had become forbidden. Due to continuing the next fast, weakness overwhelmed him, and this incident reached the Messenger of Allah (Sallallahu ‘Alaihi Wasallam).

Similarly, in other incidents, some Sahaba presented themselves before the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and stated that, overcome by emotions, they had intimacy with their wives and apologised with remorse.

After these incidents, Allah granted ease and abrogated the previous ruling, giving permission that from sunset until dawn, throughout the entire night, one could eat, drink, and have intimacy with one's wife, whether someone wakes up after sleeping or does these things after sleeping. This verse is a sign of ease and concession for the Sahaba, so that during Ramadan fasting, along with acts of worship and religious duties, ease remains in life.

Permission to Eat After Sleeping

In this noble verse, the phrase اُحِلَّ لَكُمْ (it has been made lawful for you) makes it clear that what was made lawful through this verse was previously forbidden. The ruling that this verse abrogated (the prohibition of eating, drinking, and having intimacy with one's wife after falling asleep) is not mentioned elsewhere in the Qur’an. The noble Sahaba acted upon this ruling according to the teachings of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam).

This also clarifies that certain rulings established through Sunnah can be abrogated through the Qur’an, and for the proof of Shari’ah rulings, the directive of the Noble Messenger (Sallallahu ‘Alaihi Wasallam) is also equivalent to the ruling of the Qur’an.

Husband and Wife Compared to Garments

In the verse, husband and wife are described as garments for one another, which demonstrates the close and loving relationship that has been ordained for them by Allah's permission and command. This garment manifests in several meanings: mutual closeness, need for one another,

physical intimacy, adornment and tranquillity for each other, and maintaining privacy despite being extremely intimate. This also proves that Islamic law does not seek to eliminate natural emotions and desires but wants to mould them according to Allah's will and command.

Permission for Intimacy and Offspring

This verse states فَالْـٰٔنَ بَاشِرُوْهُنَّ (now have relations with them) and alongside it وَابْتَغُوْا مَا كَتَبَ اللّٰهُ لَكُمْ (seek what Allah has ordained for you), making it clear that the purpose of intimacy is to produce offspring. In Islam, along with human pleasure, the fundamental objective of this act is the continuation of the lineage and the preservation of offspring.

This guidance indicates that preventing childbirth and family planning are contrary to Islamic teachings. From this verse, it is also understood that observing continuous fasts without taking the pre-dawn meal (suhoor) is disliked in Islamic law.

E'tikaaf and Boundaries

This verse also mentions E'tikaaf (spiritual retreat): E'tikaaf in the mosques, which is specifically designated for men. Women may observe e'tikaaf in a corner of their home. At the end of the verse, a warning is also given that all these principles, laws, boundaries, and restrictions have been ordained by Allah, Who is All-Wise and All-Knowing. This teaching clarifies that ease in worship, boundaries, and Shari'ah limits are according to Allah's wisdom and understanding, so that people may practise the religion with moderation and obedience in their lives.



Verses: 188-196

وَ لَا تَاْكُلُوْۤا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَ تُدْلُوْا بِهَاۤ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَ اَنْتُمْ تَعْلَمُوْنَ۠ ﴿۱۸۸﴾
يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ؕ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَ الْحَجِّ ؕ وَ لَيْسَ الْبِرُّ بِاَنْ تَاْتُوا الْبُيُوْتَ مِنْ ظُهُوْرِهَا وَ لٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَ اْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۪ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۸۹﴾ وَ قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ
اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿۱۹۰﴾ وَ اقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَ اَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَ الْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَ
لَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿۱۹۱﴾ فَاِنِ انْتَهَوْا
فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۹۲﴾ وَ قٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ يَكُوْنَ الدِّيْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ﴿۱۹۳﴾
اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَ الْحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ ۪ وَ
اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿۱۹۴﴾ وَ اَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَ لَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛۚ وَ اَحْسِنُوْا ۛۚ اِنَّ اللّٰهَ
يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۹۵﴾ وَ اَتِمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلّٰهِ ؕ فَاِنْ اُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَ لَا تَحْلِقُوْا رُءُوْسَكُمْ حَتّٰى
يَبْلُغَ الْهَدْيُ مَحِلَّهٗ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ بِهٖۤ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ فَاِذَاۤ اَمِنْتُمْ ۪
فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ اِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ اِذَا رَجَعْتُمْ ؕ
تِلْكَ عَشَرَةٌ كَامِلَةٌ ؕ ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۱۹۶﴾

Translation:

(188) And do not consume one another's property unjustly, nor bribe the rulers in order to consume a portion of people's property wrongfully while you know. (189) They ask you about the new moons. Say: They are indicative of time for the people, and of the Hajj. It is not righteousness that you come into your houses from their backs, but righteousness is that one fears Allah. So come into houses through their doors, and fear Allah so that you may be successful. (190) And fight in the way of Allah against those who fight you, and do not transgress. Indeed, Allah does not like the transgressors. (191) And kill them (during war) wherever you find them, and drive them out from where they drove you out, for Fitnah (creating disorder) is far worse than fighting. But do not fight them at Al-Masjid-Al-Haram (the Sacred Mosque) unless they fight you there. However, if they fight you, then kill them. Such is the reward of the disbelievers. (192) But if they desist, then Allah is All-Forgiving, Most Merciful. (193) And fight them until there is no Fitnah any more, and the religion remains for Allah. But if they desist, then aggression is not allowed except against the transgressors. (194) The sacred month is for the sacred

month, and for the prohibited things, there is the Law of Equality (Qisaas). So if anyone commits aggression against you, return the aggression against him in the same manner as he showed against you. But fear Allah, and know that Allah is with those who fear Him. (195) And spend in the way of Allah and do not put yourselves into destruction, and do good. Of course, Allah loves those who do good. (196) And Complete Hajj and 'Umrah for Allah. But if you are prevented, then (offer) whatever sacrificial animal is available, and do not shave your heads until the sacrificial animal reaches its place of sacrifice. But if anyone among you is sick or has an ailment of the scalp, then he must compensate by fasting, charity, or a sacrificial offering. And when you are safe, then if anyone takes a break between 'Umrah and Hajj, he must offer a sacrifice of whatever animal is available. However, if he cannot afford an offering, he should fast for three days during Hajj and seven days upon his return (home), making ten days in all. This is for those who are not of the residents of the Sacred Mosque. And fear Allah, and know that Allah is severe in punishment.

Explanation: Verses 188-196

Verse Numbers (188-189)

وَ لَا تَاْكُلُوْۤا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَ تُدْلُوْا بِهَاۤ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَ اَنْتُمْ تَعْلَمُوْنَ۠ ﴿۱۸۸﴾
يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ؕ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَ الْحَجِّ ؕ وَ لَيْسَ الْبِرُّ بِاَنْ تَاْتُوا الْبُيُوْتَ مِنْ ظُهُوْرِهَا وَ لٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَ اْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۪ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۸۹﴾

Translation: And do not consume one another's property unjustly, nor bribe the rulers in order to consume a portion of people's property wrongfully while you know. They ask you about the new moons. Say: They are indicative of time for the people, and of the Hajj. It is not righteousness that you come into your houses from their backs, but righteousness is that one fears Allah. So come into houses through their doors, and fear Allah so that you may be successful.

Explanation

وَلَا تَأْكُلُوْا (Don't Consume)

Ibn Abi Hatim (rh) has narrated from Saeed bin Zubair (rh) that a dispute arose between Imrul-Qais bin Aabis and Abdan bin Ashwa al-

Hazrami over a piece of land. Imrul-Qais intended to take an oath, so this noble verse was revealed, forbidding people from consuming one another's wealth unjustly.

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ (They ask you about the new moons)

Ibn Abi Hatim (rh) has narrated through Ikrimah (rh) from Ibn Abbas (RA) that people asked the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) about the moon, and this verse was revealed in response. Similarly, Abu Nuaim (rh) and Ibn Asakir (rh) have recorded in Tarikh Dimashq that the Sahaba asked why the moon begins as a thin thread, then grows, becomes full, wanes, and continues to decrease until it returns to its original state. This verse was revealed in response to that question.

Unlawful Wealth Does Not Become Lawful

In this verse, Allah has forbidden Muslims from consuming one another's wealth through unlawful means. This makes it clear that if a judge accepts a bribe or delivers a verdict through injustice, the unlawful wealth does not become lawful as a result.

Ibn Abbas (RA) says that these verses concern a person who owes someone else's property, but the rightful owner has no proof. Despite being in the wrong, that person denies the claim and takes the matter to a judge so that the verdict will be in their favour, even though they know it is sinful and are prepared to consume what is forbidden.

Different Forms of Unlawful Wealth

There are several ways of consuming people's wealth unlawfully: usurping or concealing someone's property, theft, breach of trust, taking interest, gambling, deception in buying and selling, taking payment for work not properly performed, charging for acts of worship, unlawfully taking wealth meant for Zakat, charity, endowment, or bequest. All these lead to consuming people's wealth unjustly and are forbidden and unlawful.

Abdullah bin Amr bin Aas (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) cursed the one who bribes and the one who takes a bribe. ***(Abu Dawood: H# 3580)***

وَلَيْسَ الْبِرُّ (It is not righteousness)

Imam Bukhari (rh) has narrated from Bara (RA) that during the age of ignorance, people would enter their homes from the back after assuming ihram. Allah revealed this verse to clarify that there is no virtue in this practice. This verse teaches us that true piety and righteousness are not established through the form or outward manner of deeds, but through sincere and legally correct actions.

Calendar Through the Moon

Allah has stated that people determine the important times and obligations in their lives with the help of the moon. These include the times for prayer and fasting, breaking the fast, Hajj, wages for labour, days of menstruation, the waiting period for women, and many other time periods. All these matters are known according to the phases of the moon.

The calendar is a fundamental necessity in human life. Most of the world uses the solar calendar, which is based on calculation and carries the possibility of error. However, from the very beginning, Islam has determined the calendar through the sighting of the crescent, because the chances of error in this method are almost non-existent. This is indicated not only in this Surah but also in Surah Yunus, verse 5, and Surah Yasin, verse 39, which instruct that the Islamic calendar should be kept according to the lunar system, meaning based on the moon.

Surah Taubah, verse 36, states that there are twelve Islamic months, of which four are sacred. This fact reveals that the lunar calendar has always been in use throughout human history, whether it was the time of Adam (AS), the flood of Nuh (AS), the burning of Ibrahim (AS) in the fire, the era of Yusuf (AS) and the Children of Israel, the time of Dawood (AS) and Sulaiman (AS), or the period of Isa (AS). All used the lunar calendar.

The Year of the Elephant is also well known, but at that time the Quraish based their calendar on the construction of the Ka'bah and the incident of the elephant. After the Hijrah (migration), when the Prophet (Sallallahu 'Alaihi Wasallam) arrived in Madinah, there was no permanent year or calendar in use there. The Sahaba began to count the dates of each month after the event of Hijrah, and the years were named according to

important historical events, such as:

- **The year of migration was called سنة الأذن بالرحال**
- **The second year was called سنة الأمر بالقتال**
- **The third year was called سنة التمحيص**

This practice continued for some time, but later the custom ceased. During the caliphate of Abu Bakr Siddiq (RA) and the early four years of Umar Farooq (RA), there was no permanent year in use among the Muslims. However, during the caliphate of Umar (RA), the need for a calendar became keenly felt in governance and financial matters. The governor of Basra, Abu Musa Ash'ari (RA), wrote to Umar (RA) that the absence of dates on letters was causing difficulty in work. A cheque had only the word 'Shaban' written on it, making it unclear which Shaban was meant: the past, present, or future one?

At the same time, a newly converted Muslim king, Hurmuzan (RA), appeared in the court of Umar (RA) and explained that in his land they used a calendar called 'Mahrouz', in which both the month and year were clearly written. Umar (RA) liked this method very much and said that Muslims should also write their dates according to this principle.

Beginning of the Islamic Calendar

Umar Farooq (RA) convened a council of the Muhajireen and Ansar Sahaba on the 16th of Rabi ul-Awwal in the year 16 Hijri to organise the Islamic calendar. Several Sahaba offered their opinions and advice in this assembly. Different views were presented regarding the starting point of the Islamic calendar: some suggested beginning from the birth of the Messenger of Allah (Sallallahu 'Alaihi Wasallam), some from the start of the prophetic mission, some from the event of migration, and others from the Prophet's (Sallallahu 'Alaihi Wasallam) death.

Ali (RA) proposed that Islamic history should begin from the migration (Hijrah) of the Prophet. Umar (RA) liked this suggestion very much, and with everyone's agreement, the Hijri calendar was adopted, because the migration is the most suitable and significant event for the beginning of Islamic history.

After this, it was decided from which month the Islamic year should

begin. Various opinions were given on this as well, but Usman Ghani (RA) suggested that the year should begin from the month of Muharram, and this opinion had the support of Ali (RA) too. Umar (RA) also liked it, because the first foundation of migration, the first pledge of Aqabah, was laid in this very month. Everyone agreed on this, and Umar (RA) issued the order, after which this system became widespread throughout the world.

In this way, the Islamic calendar became an important symbol of the Islamic faith, because in the laws of all the Prophets, the calendar began from the night and months were counted according to the lunar system. This is why lunar months hold importance in Islamic worship, although the use of the solar calendar in worldly matters is also permissible.

Verse Numbers (190-193)

وَ قَاتِلُوْا فِیْ سَبِیْلِ اللّٰهِ الَّذِیْنَ یُقَاتِلُوْنَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا یُحِبُّ الْمُعْتَدِیْنَ۝۱۹۰ وَ اقْتُلُوْهُمْ حَیْثُ ثَقِفْتُمُوْهُمْ وَ
اَخْرِجُوْهُمْ مِّنْ حَیْثُ اَخْرَجُوْكُمْ وَ الْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَ لَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى یُقٰتِلُوْكُمْ فِیْهِ ۚ
فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ الْكٰفِرِیْنَ۝۱۹۱ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ۝۱۹۲ وَ قٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ
یَكُوْنَ الدِّیْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِیْنَ۝۱۹۳

Translation: And fight in the way of Allah against those who fight you, and do not transgress. Indeed, Allah does not like the transgressors. And kill them (during war) wherever you find them, and drive them out from where they drove you out, for Fitnah (creating disorder) is far worse than fighting. But do not fight them at Al-Masjid-Al-Haram (the Sacred Mosque) unless they fight you there. However, if they fight you, then kill them. Such is the reward of the disbelievers. But if they desist, then Allah is All-Forgiving, Most Merciful. And fight them until there is no Fitnah any more, and the religion remains for Allah. But if they desist, then aggression is not allowed except against the transgressors.

Explanation

Command to Fight in the Way of Allah

In the sixth year of Hijrah, Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) set out from Madinah with his Sahaba to perform Umrah. When they reached near Makkah, the polytheists of Makkah stopped them at Hudaibiyah and did not allow them to enter Makkah. After many

difficulties and negotiations, a peace treaty was made for that year on certain conditions, which included the condition that Umrah could not be performed that year. Instead, they would come for Umrah the following year and would not stay in Makkah for more than three days.

This incident took place in the month of Zul Qa'dah. The following year, the Prophet (Sallallahu 'Alaihi Wasallam) came to perform the missed Umrah in the month of Zul Qa'dah. However, fighting was forbidden in the four months of Zul Qa'dah, Zul Hijjah, Muharram and Rajab, and the month of Zul Qa'dah was among them.

Abdullah ibn Abbas (RA) narrates that this verse was revealed when the Messenger of Allah (Sallallahu 'Alaihi Wasallam) went with his Sahaba to perform the missed Umrah in the seventh year of Hijrah. The Sahaba feared that the Quraish of Makkah might break the terms of the treaty and not let them reach the Sacred Mosque, and might start fighting in this month. If that happened, Muslims would also have to retaliate, even though fighting was forbidden in this month. In view of this fear and concern, Allah revealed this verse and granted permission to fight.

Meaning of Jihad

The literal meaning of the word 'Jihad' is 'to strive'. In Islamic terminology, Jihad means 'every kind of effort and sacrifice for the propagation and protection of truth, that is, Islam'. This includes the physical, financial and intellectual faculties that Allah has given to His servants, and spending them in this path. This may even require sacrificing for the protection of one's life, spouse, children and relatives. The purpose of Jihad is to thwart every effort of those who oppose truth, stop their attacks, and if necessary, fight with full preparation on the battlefield.

A Hadith states: "One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite (Munafiq)." ***(Muslim: H# 4931)***

Ibn Mas'ud (RA) asked, 'O Allah's Apostle (Sallallahu 'Alaihi Wasallam)! What is the best deed? He replied, "To offer the prayers at their early stated fixed times." I asked, 'What is next in goodness?' He replied, "To be good and dutiful to your parents." I further asked, 'What is next in goodness?' He replied, "To participate in Jihad in Allah's Cause."

(Bukhari: H# 2782)

Prohibition of Injustice and Excess

Allah has also made it clear that you should fight those who fight you, but do not transgress. Indeed, Allah does not like transgressors. Islam has laid down principles, limits, etiquette and morals for every action, even for fighting. Jihad is permissible for the protection of human life and the establishment of truth, but in all cases, justice and observance of limits are essential.

Restrictions and Principles in Jihad

Hasan Basri (rh) says that the general meaning of "do not transgress" includes all those commands which have been forbidden during war, such as: Mutilation, that is, cutting parts of a slain person's body or disfiguring the face. Dishonesty in war booty. Killing of innocent people, women, children and elderly who are neither involved in fighting nor give military advice or decisions. The killing of monks and worshippers is forbidden. Causing harm to trees or animals without reason is prohibited. ***(Tafseer Ibn Kathir)***

Advice for the Mujahideen

Sahih Muslim records that Sulaiman ibn Buraida narrated from his father that when the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) sent an army or military detachment under a commander, he would specifically advise them: "Fight in the Name of Allah, for the sake of Allah. Fight those who disbelieve in Allah. Fight but do not steal from the war booty, do not break your promises, do not mutilate (the dead enemy) and do not kill children." ***(Muslim: H# 4522)***

Narrated Ibn Umar (RA): That a woman was found killed in one of the expeditions of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), so the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) rebuked that, and he prohibited killing women and children. ***(Tirmizi: H# 1569)***

Principles and Limits of Qital (Fighting)

Allah has commanded: وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ (Fight them wherever you find them, even if it be in the sacred precincts).

وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ **(And expel them from where they expelled you), meaning you were forced to leave Makkah and migrate, so now you may take the same action against them.**

Note: ***'Wherever you find them'*** **does not mean that <u>any disbeliever</u> can be killed <u>anywhere</u>. Rather, the point is that if the enemy starts fighting even near the Ka'bah or in the sacred precincts, you now have permission to confront them there as well.**

Severity of Fitnah

وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ **(Fitnah (Persecution) is worse than killing). By Fitnah is meant polytheism and turning away from religion.**

The author of Rooh ul-Ma'ani writes that the Sahaba had a question in their hearts: How could fighting be permitted in the sacred precincts when respect for the sanctuary is essential? Allah answered that the severity of polytheism and persecution is greater than killing in the sacred precincts. Therefore, do not get confused about this. Rather, striving against such rebellion and transgression of the enemy is permissible.

Qital and Its Conditions

Allah says: وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ۭ كَذٰلِكَ جَزَاۗءُ الْكٰفِرِيْنَ

Meaning: And do not fight them near the Sacred Mosque until they attack you, but if they fight, then you too should fight them. This is the recompense for the disbelievers.

Initial Instruction on Qital

This verse makes clear to Muslims that they should not initiate fighting near the Sacred Mosque on their own.

Respect for the sanctity of the sacred precincts: If the polytheists do not care about the sanctity of the sacred precincts and start fighting, then you too should fight in defence. Then if the enemy turns away from Shirk (polytheism) and Kufr (disbelief) and accepts Islam, Allah is All-Forgiving and Merciful (فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ**).**

Purpose and Duration of Qital

وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ

Meaning: Fight the disbelievers until persecution remains no more and religion belongs wholly to Allah.

This shows that the purpose of fighting is not just defence, but to eliminate Shirk and Kufr and to make the religion of Allah universal. Shirk is the worst sin and rebellion against the Creator. Therefore, Jihad is the name of struggle and effort against it.

Intention holds the most fundamental position in establishing Jihad. The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) stated that only that Qital is considered fee sabilillah (in Allah's cause) which is carried out in the path of Allah to raise the religion of Allah. A man came to the Prophet (Sallallahu ‘Alaihi Wasallam) and asked, A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause? The Prophet (Sallallahu ‘Alaihi Wasallam) said, He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause. ***(Bukhari: H# 2810)***

This makes clear that the purpose of conflict or fighting *should not be worldly gain, fame or pride,* but only the supremacy of Allah's religion and opposition to polytheism and disbelief.

Instruction to Fight and End Fitnah

In Surah At-Taubah, Allah has mentioned ending war through payment of jizyah, but here the polytheists of Arabia are not explicitly mentioned. It is possible that the law of jizyah was revealed later to help prevent persecution and corruption. Allah says: وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ **(Fight until persecution remains no more and religion belongs to Allah).**

The word 'Fitnah' is general, but the greatest Fitnah is Kufr and Shirk. Besides this, the Fitnah of transgression and immorality keep arising among people. Sometimes Muslims fight amongst themselves, which makes it difficult to decide between right and wrong at times, and Fitnah increases.

Example of Ibn Umar (RA)

Sahih Bukhari records that two men came to Abdullah ibn Umar (RA) during the time of conflict with Abdullah ibn Zubair (RA), and they said: The people are lost, and you are the son of Umar (RA), and the companion of the Prophet (Sallallahu ‘Alaihi Wasallam), so what forbids you from coming out? He said, What forbids me is that Allah has prohibited the shedding of my brother's blood. They both said: Has Allah not said: وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ, (And fight then until there is no more Fitnah) He said, 'We fought until there was no more Fitnah, and the worship is for Allah (Alone), while you want to fight until there is Fitnah and until the worship becomes for other than Allah.' *(Sahih Bukhari: H# 4513)*

This incident is a lesson for Muslims even today that infighting among Muslims and killing of Muslims is forbidden. Doing so makes one deserving of calamity and punishment in this world and the hereafter, and benefits the enemies.

Punishment for the Oppressors

فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ **Meaning: If a disbeliever or polytheist abandons the path of oppression and accepts Islam, then further killing or transgression against them is not permissible. If they are killed, the Muslims become oppressors and deserve punishment. This is because harshness is only for the oppressor, not for the righteous and those who repent.**

The word عُدْوَان ('udwaan) means transgression or excess. Just as it is said idiomatically that if someone transgresses against you, do not immediately transgress against them in return. Similarly, Muslims can take defensive action against those who persist in disbelief and commit oppression, but transgression against those who accept Islam is not permissible.

This guidance clearly tells us that the purpose of Qital and Jihad in Islam is only for the elimination of oppression, disbelief and polytheism, not for revenge or personal gain.

Verses about Jihad and Objections to Them

If anyone has an objection to a Qur’anic verse related to Jihad and

Qital, they should read some verses before and after that verse together. In most cases, the general objection is removed, and it becomes clear that wherever the Qur'an commands fighting or punishment, those commands are based on the need to establish justice and peace. This matter is not considered objectionable in any society or country. Rather, everywhere it is considered necessary to establish security, peace and justice.

Riots and Disorder (Fasaad)

In situations such as riots, disturbances, booth capturing during elections, dealing with terrorists, or military action by a country, immediate measures are taken in every society and country to control such disruptive elements, and this is not called oppression or violence. Even in our own country, the concerned authorities have this right under the law.

Wherever such commands have been given in the Qur'an, their background is limited to those circumstances.

For example, Allah says:

وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَاۤءِ وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَاۤ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۙ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا

Translation: And why is it that you do not fight in the way of Allah and for the sake of the oppressed men, women, and children who say, "Our Lord, take us out of this town of oppressive people, and grant us from Yourself a protector and grant us from Yourself a helper?" ***(Surah An-Nisa: 75)***

This verse clarifies that the purpose of Jihad is only to help the oppressed and end the oppression of oppressors, not for personal revenge or unjustified violence.

Command of War in the Qur'an

The verse in the Noble Qur'an where permission for war was first granted is this very verse. Allah says:

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ۭ وَاِنَّ اللّٰهَ عَلٰي نَصْرِهِمْ لَقَدِيْرُۨ ۝ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ۭ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ۭ وَلَيَنْصُرَنَّ

اللّٰهُ مَنۡ يَّنۡصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِىٌّ عَزِيۡزٌ ۝ اَلَّذِيۡنَ اِنۡ مَّكَّنّٰهُمۡ فِى الۡاَرۡضِ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ وَ اَمَرُوۡا بِالۡمَعۡرُوۡفِ وَ نَهَوۡا عَنِ الۡمُنۡكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الۡاُمُوۡرِ ۝

Translation: Permission (to fight) is given to those who are attacked, because they were oppressed, and Allah is indeed Most Capable of granting them victory, those who have been driven out of their homes for no reason other than they say, "Our Lord is Allah." If Allah were not to repel some people by means of others, monasteries, churches, synagogues and mosques wherein the name of Allah is often mentioned, would surely have been demolished. Allah surely helps those who stand up for His cause. Indeed, Allah is All-Powerful, All-Mighty. It is those who, if We give them power in the land, establish prayer and give zakah, and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters. ***(Surah Al-Hajj, verses 39-41)***

This is the first verse revealed concerning permission for war. Before this, details of the oppression and persecution by the Quraish of Makkah against Muslims had been described. They had imposed restrictions on Muslims performing Hajj, although they had no right to do so. Now, here it has been made absolutely clear that the reason for permitting fighting is: بِاَنَّهُمۡ ظُلِمُوۡا, meaning oppression has been inflicted upon the Muslims. And it is the right of the oppressed to defend themselves against the oppressor. These Muslims remained targets of the persecution and violence of the Quraish for 13 years, finally being forced to leave their homeland. Yet despite their exile, they were not allowed to sit in peace, and conspiracies were made to wage war against them.

Their only crime was that they said: "Our Lord is Allah". We wish to remember our Creator according to our faith, and we do not compel anyone to accept our religion. But others began forcing them to abandon their faith.

Right of the Oppressed and Defensive Need

This verse makes clear that "the defence of the oppressed is the right of human nature and justice". If this right is taken away, it will not be possible to prevent oppression and tyranny in the world. Powerful groups will always trample the freedom of belief and action of weaker groups. That is why Allah established a system so that the path of resistance and defence against oppression and violence always remains available. If this

were not so, places of worship in the world would not remain safe from human oppression.

Purpose of Muslim Dominance

When the oppressed Muslims establish themselves and gain dominance and authority, they should: establish prayer, pay Zakat, enjoin good and forbid evil, establish a government of justice and fairness in opposition to oppression and coercion.

The Qur'an has made clear that the purpose of war is not to attack others, but to support the oppressed and helpless and free them from the clutches of oppressors. That is why it has been repeatedly said: *fight in the way of Allah*, meaning *not for your own selfish desires but for the establishment of justice and fairness.*

Summary of the Discussion

The disbelievers of Makkah inflicted extreme oppression on Prophet Muhammad (Sallallahu 'Alaihi Wasallam) and his Sahaba. These disbelievers laid the Muslims bare backs on burning coals, punished them by placing heavy stones, dragged them in hot sand, wounded bodies with hot iron rods, treated women disgracefully, made unsuccessful attempts to assassinate Prophet Muhammad (Sallallahu 'Alaihi Wasallam), forced Muslims into exile, imposed economic oppression and boycotts in which family members starved and children were forced to eat tree leaves and dried leather.

The purpose of all this oppression was to make the Prophet of Islam (Sallallahu 'Alaihi Wasallam) abandon preaching and propagation. This oppression and persecution continued for 13 years, until the enemy even plotted a night siege of the house of Muhammad (Sallallahu 'Alaihi Wasallam) to kill him.

Enemies of the Life of the Prophet ﷺ

Prophet Muhammad (Sallallahu 'Alaihi Wasallam) was the Messenger of Allah, and Allah Himself was his protector. He emerged safely from among the enemies and reached Madinah, where the people

had already become Muslims and their leaders had decided that the Prophet (Sallallahu ‘Alaihi Wasallam) should leave Makkah and come to Madinah. But the oppressive enemies were not satisfied with this. Instead, they attacked Madinah. In such a situation, permission was granted to fight these disbelieving enemies. Was this permission not appropriate? Yet despite this, Muslims were commanded not to transgress even in war. That is, they should not commit any act based on oppression, because Allah does not like transgressors.

Meaning of Excess

Excess means an act that is inappropriate, immoral and against justice. Muslims were commanded not to fight those who do not interfere with their religion. During war, women, children, the elderly, and the disabled should not be harmed, and crops and animals should not be damaged. Physical force should only be used as necessary. The purpose of this was that before Islam, the Arabs used to commit all these inhumane acts.

When the enemy has no intention of peace and is ready to fight, then combat becomes necessary. Therefore, it was said that wherever there is confrontation with the enemy, or from wherever they have expelled the Muslims, fighting is permitted there.

Shedding Blood

Shedding blood is not in itself a good act. However, when the enemy uses force to prevent people from the path of truth and tries to unlawfully impose their religion, then fighting against such oppressive enemies is permissible.

Fighting around the Ka’bah is generally sinful. But the disbelievers of Makkah, in the arrogance of their power, did not even care for the sanctity of the Ka’bah. Therefore, Muslims were instructed not to take the initiative in the area of the Ka’bah. If the enemy is ready to fight, then responding to them is permissible.

If hypocrites, disbelievers or oppressive enemies cease fighting, then Allah is Al-Forgiving and Most Merciful. This taught Muslims that justice and fairness should include the qualities of kindness and forgiveness. If the enemy stops fighting, then despite feelings of defence, one should hold back.

The purpose of war is only to prevent oppressors from oppression.

The purpose of Muslim fighting is to remove obstacles from the path of religion. This fighting should continue only as long as the obstacle exists. As soon as the obstacle is removed and religion is established for Allah, the fighting should be stopped.

Note: Reflect on which religion or book contains such a principle. The reality is that the Prophet (Sallallahu ‘Alaihi Wasallam) and the Sahaba were oppressed only because they believed in Allah as One and believed Muhammad (Sallallahu ‘Alaihi Wasallam) to be His Messenger. They were living according to the command of Allah. When they were oppressed for this reason, should the oppressed have been commanded to shower flowers upon their oppressors?

Forced to Accept Islam

The Noble Qur’an clearly states that no one can be forced to accept Islam. Nor can the death penalty be given for not accepting Islam. If someone even forcibly accepts Islam, their acceptance and faith will be unacceptable.

In the sight of Allah, faith that is only outward or acquired through force is never accepted. The basic condition of faith is inner willingness and sincere desire. Faith cannot be instilled by the sword or by force. The Qur’an has presented its teachings and message with such clarity, arguments, and evidence that every person has full freedom to accept or reject them.

Objections and Clarification

It is necessary to clarify that the commands of war or punishment in the Qur’an are not given separately for every individual. Rather, these commands are specific to the Islamic government or ruling authority. Judicial proceedings and fair principles have always been observed in these decisions.

Unfortunately, some people present objections in a way that suggests that the Qur’an has given every Muslim the personal authority to execute someone or kill a disruptive element. This is completely against reality and justice.

In every era, rulers have taken measures against those who spread disorder and hypocrisy within their states and societies. The Qur'an uses the word 'fitnah' to clarify this matter, which shows that fighting was directed only against the greatest oppressors.

The principles related to war in the Qur'an are extremely valuable and clear, which cannot be denied. These principles can only come from the true Lord. The Islamic government has been bound that war can only be fought in the way of Allah. Fighting in the way of Allah means that war is not for economic or personal interest, not for establishing one's own existence, but only for the establishment of truth, justice and peace. This war should be fought according to the pleasure of the true Master and His guidance, and for the implementation of Shari'ah law and justice in society, so that justice and peace may be established.

Verse Number (194)

اَلشَّهۡرُ الۡحَرَامُ بِالشَّهۡرِ الۡحَرَامِ وَ الۡحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعۡتَدٰی عَلَیۡکُمۡ فَاعۡتَدُوۡا عَلَیۡهِ بِمِثۡلِ مَا اعۡتَدٰی عَلَیۡکُمۡ ۪ وَ اتَّقُوا اللّٰهَ وَ اعۡلَمُوۡۤا اَنَّ اللّٰهَ مَعَ الۡمُتَّقِیۡنَ ﴿۱۹۴﴾

Translation: The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisaas). So if anyone commits aggression against you, return the aggression against him in the same manner as he showed against you. But fear Allah, and know that Allah is with those who fear Him.

Explanation

Response to the Excess of the Polytheists

When the Noble Prophet (Sallallahu 'Alaihi Wasallam) went with his Sahaba to perform the missed Umrah in the 7th year of Hijrah, the month was Zul Qa'dah. At that time, Muslims faced the threat from the polytheists of Makkah that they might violate the treaty and attack. If that happened, fighting would have to be done in the sacred month and in the sacred precincts, which would affect the sanctity of both the place and the time.

In this regard, Allah said in the first verse: وَلَا تُقٰتِلُوۡهُمۡ عِنۡدَ الۡمَسۡجِدِ الۡحَرَامِ حَتّٰی یُقٰتِلُوۡکُمۡ فِیۡهِ. **Meaning, fight in the sacred precincts only when they attack you.**

Regarding the sanctity of the month, it was said that if fighting becomes necessary, consider the sacred month in exchange for the sacred month. That is, if the polytheists respect the sanctity of the month, you too should show them consideration and not fight them. But if they commit a violation, then you, too, can take retaliatory action. As stated: وَالْحُرُمٰتُ قِصَاصٌ, meaning sanctities are subject to retaliation. Those who observe sanctity with you, you too should treat them the same way.

Then Allah made clear: فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ. Meaning, whoever commits aggression against you, you too should return aggression against them to the same extent as they transgressed against you.

This verse was revealed on the occasion of 'Umrah al Qaza' (missed Umrah) when there was a threat of enemy attack. Although it was revealed for a specific occasion, its wording represents a general law that retaliation may be taken only to the extent of the excess committed. Going beyond that makes a person a wrongdoer.

Allah is with *Muttaqeen* (God-fearing)

At the end, Allah said: وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ.

This means that even while taking retaliatory action, sin must be avoided and Allah must always be feared. What is not permitted must be avoided, and it must be understood that the status of those who adopt Taqwa (piety) is very high. Those who possess Taqwa are the ones who, despite inner impulses, observe the limits of the Shari'ah and refrain from excess. Allah is with such people, and Allah Himself grants them the best reward in this world and the Hereafter.

Verse Number (195)

وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ۝١٩٥

Translation: And spend in the way of Allah and do not put yourselves into destruction, and do good. Of course, Allah loves those who do good.

Explanation

Ibn Abbas (RA) narrates that this noble verse was revealed

regarding the incident of the Treaty of Hudaibiyah. The summary of this incident is that when the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was prevented from entering the House of Allah, he made peace with the polytheists of Makkah that they would perform Umrah al-Qaza the following year.

When the next year arrived, the Prophet (Sallallahu ‘Alaihi Wasallam) and the Companions prepared for Umrah al-Qaza. On this occasion, there was apprehension that the disbelievers might not fulfil their promise and prevent entry to the Sacred Mosque or resort to fighting, because the Companions avoided war during the months of Hajj. Upon this, Allah revealed this verse.

Ibn Jarir (rh) narrated from Qatadah (rh) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and the Companions set out in the month of Zul Qa’dah wearing ihram and taking sacrificial animals with them. But the polytheists stopped them at Hudaibiyah. So the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) made peace, and it was agreed that they would return that year and perform Umrah the following year. The next year, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) entered Makkah for Umrah and stayed there for three nights. The polytheists were proud that they had turned back the Messenger of Allah (Sallallahu ‘Alaihi Wasallam).

Allah clarified this entire incident and said: اَلشَّهۡرُ الۡحَرَامُ بِالشَّهۡرِ الۡحَرَامِ, **meaning the sacred month for the sacred month, and sanctities are subject to retaliation.**

Similarly, Allah said: وَاَنۡفِقُوۡا فِىۡ سَبِيۡلِ اللّٰهِ.

Imam Bukhari (rh) narrated from Huzaifa (RA) that this verse was revealed about spending. Imam Abu Dawood (rh) and Imam Tirmizi (rh) also narrated this, and Imam Hakim (rh) and Ibn Hibban (rh) narrated from Abu Ayyub. According to their account, when Islam gained honour and supporters increased, there was a secret discussion among some Companions that their wealth was being wasted. Upon this, Allah commanded through this verse to spend their wealth in His way and not to put themselves into destruction. ***(Tirmizi: H# 2982)***

Imam Tabarani (rh) narrated with a sound chain from Noman ibn Bashir (RA) that when a person commits a sin and thinks in their heart, 'will Allah not forgive me?', then Allah revealed this verse not to throw yourself into destruction. In connection with this Hadith, Imam Hakim (rh) has also narrated from Bara (RA).

Prohibition of Throwing into Destruction

In Mustadrak Hakim (3/752), it is narrated from Abu Imran that he stated they were in Constantinople, and on behalf of the Commander of the Faithful, Uqbah ibn Amir Juhni (RA) was in Egypt, and Fuzalah (RA) was in Syria. A large Roman army appeared before the Muslims, and the Muslims also formed ranks to face them. A Muslim attacked them and then returned. People said that he had thrown himself into destruction. Upon this, Abu Ayyub Ansari (RA) said that people are understanding the verse incorrectly. Its purpose is not that you should not fight enemies and not attack.

Some people said that this verse was revealed for the Ansar. When Allah gave Islam dominance, and supporters increased, some Ansar said that our wealth had been wasted, so we should sit at home and protect our wealth and lives. Upon this, Allah rejected their intentions and revealed the noble verse: وَ اَنْفِقُوْا فِیْ سَبِیْلِ اللّٰهِ. This made clear that sitting at home to protect wealth and abandoning Jihad is destruction.

Abu Ayyub Ansari (RA) continued Jihad in the way of Allah until his death. Sunan Tirmizi mentions this incident with some variation, in which it is said that if we stayed with our wealth and corrected what had gone wrong, it would have been good. But Allah revealed this verse upon this, which clarifies that the real destruction is sitting at home to look after wealth and abandoning Jihad.

Importance and Necessity of Jihad

Abdullah ibn Umar (RA) narrates that the Noble Messenger (Sallallahu ‘Alaihi Wasallam) said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they

save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah." ***(Bukhari: H# 25)***

This Hadith makes clear that Jihad and spending wealth in the way of Allah are necessary for the survival of Islam and the honour of Muslims. There is destruction in abandoning Jihad and retreating for the protection of wealth and life, while remaining steadfast in the way of Allah maintains the honour and dominance of religion and the nation.

Teaching to Avoid Destruction

In reality, Jihad is a very great and important act of worship. Since Muslims have abandoned Jihad 'in the way of Allah', general difficulties and punishment are being seen in society as its effects.

Allah has said: وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ

One explanation of this verse is what was learned from the context of revelation, as stated by Abu Ayyub Ansari (RA). Commentators have given numerous interpretations of it. According to the general meaning of the words, it includes: wasteful spending of wealth, destroying lawful means of livelihood, committing suicide, deliberately performing acts that cause destruction, not spending wealth in obligatory or necessary situations, remaining involved in sins and not repenting. All these situations are forbidden under this verse because they all lead a person towards destruction.

Command of the Quality of Ihsan

At the end of the verse, Allah says: وَاَحْسِنُوْا ۚ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ.

The word وَ اَحْسِنُوْا **is the imperative form from the chapter of af'al, and** احسان **(Ihsan) is derived from the word** حسن **(husn), which means excellence and goodness. The concept of ihsan is to perform every task in a good manner, maintaining etiquette and discipline in it, so that an element of excellence and beauty is created in the action, and truly becomes Ihsan.**

In the Hadith of Jibreel (AS), Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) was asked: What is ihsan? He (Sallallahu ‘Alaihi

Wasallam) said: اَنْ تَعْبُدَ اللهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ. **Meaning, Worship Allah as if you see Him, and if you cannot achieve this state of devotion, then you must consider that He is looking at you.** ***(Bukhari: H# 50)***

Ihsan is not limited to acts of worship but applies to every action. It includes not violating the restrictions of Ihram during Hajj, avoiding unnecessary fighting, keeping the purpose of Hajj correct, avoiding backbiting, abuse, and other evils while fasting, and even when animals are slaughtered for human needs, maintaining Ihsan in that process as well.

Shaddad ibn Aus (RA) narrates that the Noble Prophet (Sallallahu ‘Alaihi Wasallam) said: "Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably." ***(Muslim: H# 5055)***

Meaning, adopting excellence in execution and ihsan in every task is not only part of worship but brings a person close to Allah and makes actions worthy of acceptance.

Verse Number (196)

وَ اَتِمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلّٰهِ ؕ فَاِنْ اُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَ لَا تَحْلِقُوْا رُءُوْسَكُمْ حَتّٰى يَبْلُغَ الْهَدْيُ مَحِلَّهٗ ؕ
فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ بِهٖۤ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ فَاِذَاۤ اَمِنْتُمْ ۪ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ
اِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ اِذَا رَجَعْتُمْ ؕ تِلْكَ عَشَرَةٌ كَامِلَةٌ ؕ
ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۱۹۶﴾

Translation: And Complete Hajj and ‘Umrah for Allah. But if you are prevented, then (offer) whatever sacrificial animal is available, and do not shave your heads until the sacrificial animal reaches its place of sacrifice. But if anyone among you is sick or has an ailment of the scalp, then he must compensate by fasting, charity, or a sacrificial offering. And when you are safe, then if anyone takes a break between ‘Umrah and Hajj, he must offer a sacrifice of whatever animal is available. However, if he cannot afford an offering, he should fast for three days during Hajj and seven days upon his return (home), making ten days in all. This is for those who are not residents of the Sacred Mosque. And fear Allah, and know that Allah is severe in punishment.

Explanation

Kaffarah (Expiation) for the Sick or Disabled

فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا **Imam Bukhari (rh) has narrated from Ka'b ibn Ujrah (RA): Allah's Apostle stood beside me at Hudaibiyah, and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b (RA) added, This Verse 'And if any of you is ill, or has ailment in his scalp (2.196), etc. was revealed regarding me. The Prophet (Sallallahu ‘Alaihi Wasallam) then ordered me either to fast three days, or feed six poor persons with one Faraq (three Sa's) (of dates), or slaughter a sheep, etc. (sacrifice), whatever was available.** ***(Bukhari: H# 1815)***

Revelation at Hudaibiyah

Imam Ahmad (rh) has narrated from Ka'b that when he and other Sahaba were in ihram at Hudaibiyah, the polytheists stopped them. The lice on Ka'b's head were so numerous that they were falling onto his face. The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) saw this and said, "Are these lice troubling you?" Then the Prophet (Sallallahu ‘Alaihi Wasallam) commanded the shaving of the head, and at that very moment this verse was revealed: فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا. **Wahidi (rh) has narrated from Ibn Abbas (RA) that during the encampment at Hudaibiyah, Ka'b ibn Ujrah (RA) came brushing off lice and submitted: "O Messenger of Allah (Sallallahu ‘Alaihi Wasallam), these lice are eating me." Then this verse was revealed.**

Kaffarah for Missed Hajj and Umrah

The Hadith describes the great virtue of Hajj and Umrah. Upon accepting Islam, previous sins are washed away, and the reward of migration and Hajj in the way of Allah is immense. Abdullah ibn Umar (RA) says that Hajj and Umrah are obligatory upon every Muslim. Ibn Abbas (RA) says: "In this verse, mention of Umrah has come in connection with Hajj". The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise. ***(Bukhari: H# 1773)***

This verse was revealed in 6 Hijri during the incident of Hudaibiyah, when Muslims were prevented from performing Umrah. If a person, after entering Ihram, is unable to perform Hajj or Umrah due to illness, obstruction by the enemy, or any other compulsion, such a person is called a *Muhsar*. Ka'b ibn Ujrah (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Whoever, after wearing ihram, cannot complete Hajj or Umrah for some reason, should keep three fasts, or feed six poor people, or slaughter a goat." *(Bukhari: H# 1815)*

From this verse and Hadith, it became known that Allah has prescribed ease and expiation for every helpless and sick person so that worship may be completed and mercy may be included even in hardship.

Rules of Sacrifice and Fidyah in Hajj and Umrah

If a person is prevented from completing Hajj and Umrah due to enemy obstruction or illness, then in this state, it is obligatory upon them to provide an animal for sacrifice and remove Ihram. Until the animal reaches the Haram and is sacrificed there, it is not permissible for such a person (Muhsar) to shave the head or exit Ihram. Within this general ruling, Allah has also granted concessions for the disabled and the ill.

Amount of Fidyah

If a person is compelled to shave their head due to illness or some trouble, such as wounds, pain or lice, etc., then they have permission to shave their head and give Fidyah: 1. Keep three fasts. 2. Or feed six poor, giving each poor person half a portion of food (this will be equal to half a sa' of grain, equal to Sadaqah Fitr). 3. Or slaughter a goat. In this way, the rulings of Hajj and Umrah for the sick or Muhsar will be completed and the legal expiation will be paid.

Important Issues According to Hanafi Fiqh

(1) Hajj is Farz upon the person who has the means. If one who does not have the means wears Ihram, then completing it becomes Wajib. Upon starting Umrah too, the *Sunnah Muakkidah* is not Wajib, but if Ihram is worn, then completing Umrah becomes necessary.

(2) If Hajj and Umrah cannot be completed due to some excuse, such as

insecurity on the way or illness, then such a person should ask a reliable person to sacrifice an animal on their behalf within the boundaries of the Haram. When it is most likely that the sacrifice has been completed within the Haram, the person may shave or trim the hair and exit Ihram. This Hajj or Umrah will have to be made up later.

(3) The command to shave the head or cut all the hair is only for men. For women, cutting hair the length of a finger is sufficient; shaving the head is forbidden.

(4) If, after Hajj or Umrah, the need to shave the head arises due to illness or trouble, then the person has three options: shave the head and keep three fasts, or give food to six poor people (in which one poor person should be given a portion equal to Sadaqah Fitr), or sacrifice a goat and distribute it among the poor, provided the sacrifice is done within the boundaries of the Haram.

These rulings are specific for the Muhsar (one who has worn Ihram for Hajj or Umrah but could not complete it due to some compulsion, or became ill, or wants to shave the head due to trouble).

Three Basic Types of Hajj

1) Ifraad (افراد): In this, only Hajj is performed during the days of Hajj.

2) Tamattu (تمتع): In this case, first Ihram is worn for Umrah, Umrah is performed, then Ihram is worn again for Hajj and Hajj is performed.

3) Qiraan (قرآن): In this, one Ihram is worn for both Umrah and Hajj. First, Umrah is performed, and then Hajj is completed with the same Ihram.

Rulings of Sacrifice in Hajj

1- In Tamattu and Qiraan, slaughtering one animal is obligatory, and this sacrifice should be performed within the boundaries of the Haram. If someone does not have the ability to sacrifice, then keeping ten fasts is necessary. Three fasts must be completed before the tenth of Zul Hijjah, and seven fasts should be kept after completing Hajj, whether after returning home or remaining there. And if three fasts could not be kept before the tenth of Zul Hijjah, then sacrifice becomes obligatory.

2- Ifraad Hajj is permissible for every person, but Tamattu and Qiraan are permissible only for those who live outside the boundaries of the Miqaat

(ميقات). Miqaat are those special places from where it is obligatory upon people going to Makkah to wear Ihram, whether for Hajj or Umrah.

At the end of this verse, Allah makes it clear that we must follow His commands, for His punishment is severe for those who disobey.

Masjid Khaif in Mina



Fire-proof tents in Mina



Masjid of Muzdalifah



Masjid Nimra in Arafat



Plain of Arafat



Jabal-e-Rahmat



Bai'at Aqaba Masjid in Mina



Masjid Haram



Verses: 197-207

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَ لَا فُسُوْقَ ۙ وَ لَا جِدَالَ فِي الْحَجِّ ؕ وَ مَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ
اللّٰهُ ؕ وَ تَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۫ وَ اتَّقُوْنِ يٰۤاُولِي الْاَلْبَابِ ۝ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ؕ فَاِذَاۤ
اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۪ وَ اذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَ اِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ۝
ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ
كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَاۤ اٰتِنَا فِي الدُّنْيَا وَ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ۝ وَ مِنْهُمْ مَّنْ
يَّقُوْلُ رَبَّنَاۤ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ۝ اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ؕ وَ اللّٰهُ سَرِيْعُ
الْحِسَابِ ۝ وَ اذْكُرُوا اللّٰهَ فِيْۤ اَيَّامٍ مَّعْدُوْدٰتٍ ؕ فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَاۤ اِثْمَ عَلَيْهِ ۚ وَ مَنْ تَاَخَّرَ فَلَاۤ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ؕ
وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ۝ وَ مِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَ يُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ
قَلْبِهٖ ۙ وَ هُوَ اَلَدُّ الْخِصَامِ ۝ وَ اِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَ يُهْلِكَ الْحَرْثَ وَ النَّسْلَ ؕ وَ اللّٰهُ لَا يُحِبُّ الْفَسَادَ ۝ وَ
اِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ؕ وَ لَبِئْسَ الْمِهَادُ ۝ وَ مِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ
مَرْضَاتِ اللّٰهِ ؕ وَ اللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝

Translation:

(197) The Hajj is in known months. So, whoever intends to perform Hajj, there should be no intimacy, foul language, and arguments during Hajj. Whatever good you do, Allah is aware of it. And take provisions for the journey, but the best provision is Taqwa (righteousness). So fear Me, O people of understanding. (198) There is no sin on you that you seek the grace of your Lord (by trading). Later, when you flow down from 'Arafat, recite the name of Allah near Mash'aril-Haraam (the Sacred Monument), and recite His name as He has guided you, while before it, you were among the astray. (199) Then move on from where the people move on, and seek Allah's forgiveness, for Allah is All-Forgiving, Most Merciful. (200) So when you have completed your rites of Hajj, remember Allah as you used to remember your forefathers, or with even more. There are some people who say, "Our Lord, give us in this world," but they will have no share in the Hereafter. (201) And there are others who say, "Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire." (202) For them, there is a share of what they have earned, and Allah is swift in account. (203) And remember Allah during

the appointed days (of stay in Mina). But whoever hastens to depart (Mina) on the second day, there is no sin upon him; and whoever delays, there is no sin upon him for those who fear Allah. So fear Allah, and know that you will be gathered before Him. (204) And of mankind, there is he whose speech may please you, in this worldly life, and he calls Allah to witness on what is in his heart, yet he is the most quarrelsome of the opponents. (205) And once he turns back, he moves about in the land trying to spread corruption in it, and to destroy the crops and the cattle; and Allah does not like corruption. (206) And when it is said to him, "Fear Allah," pride takes hold of him to persist in sin. Hellfire is sufficient for him. What a terrible resting place! (207) But there are some people who sell their souls to seek Allah's pleasure, and Allah is Most Gracious to His slaves.

Explanation: Verses 197-207

Verse Number (197)

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ ۙ وَلَا جِدَالَ فِي الْحَجِّ ۭ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ۭ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۡ وَاتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ۝

Translation: The Hajj is in known months. So, whoever intends to perform Hajj, there should be no intimacy, foul language, and arguments during Hajj. Whatever good you do, Allah is aware of it. And take provisions for the journey, but the best provision is Taqwa (righteousness). So fear Me, O people of understanding.

Explanation

Abdullah ibn Abbas (RA) says that the people of Yemen used to come for Hajj and used not to bring enough provisions with them, and used to say that they depend on Allah. On their arrival in Madinah, they used to beg the people, and so Allah revealed, 'And take a provision (with you) for the journey, but the best provision is the fear of Allah.' (Qur'an 2.197) ***(Bukhari: H# 1523)***

Month of Hajj

From the pre-Islamic period of ignorance until Prophet Muhammad (Sallallahu 'Alaihi Wasallam), these same months have been designated for Hajj, that is, from the first of Shawwal to the tenth of Zul Hijjah. The

person who has fixed their Hajj after wearing Ihram for Hajj, it is not permissible for them to get involved in any mistake, disobedience or quarrel. Rather, they should remain engaged in good deeds at all times, because Allah is aware of every good deed and will reward it.

Avoidance in the State of Ihram

1. **Rafas (رفث) means closeness with women, immodesty, unnecessarily staring, and conversation with women without a veil are all forbidden. All these actions are forbidden for the 'Muhrim' (one wearing Ihram).**

2. **Fusooq (فسوق) means, in general terms, transgression and disobedience encompassing all sins, but in the state of Ihram, these are specifically those actions which become impermissible due to Ihram, which are called prohibited acts of Ihram, such as: 1. Sexual relations with the wife or all matters related to it. 2. Use of perfume. 3. Removing hair from the body or cutting nails. 4. Hunting animals. 5. Wearing stitched clothes. 6. For men, covering the head and face is forbidden. 7. For women, covering the face is forbidden, but covering the head is permissible.**

3. **Jidaal (جدال) means completely avoiding arguments, quarrels, or disputes. Fighting, sinful behaviour, and wrongdoing are disliked in all circumstances, but their sin becomes even more severe in the state of Ihram. These three matters arise most frequently during Hajj, so a person must remain especially cautious.**

Note: **These teachings indicate that in the state of Ihram, a person should adopt Taqwa (piety) in every movement so that the act of Hajj may be complete and accepted.**

It is necessary to keep expenses with you before setting out for Hajj so that there is no need to beg from others, and dignity and honour are preserved.

Taqwa and Fear of Allah

At the end, guidance has been given to keep fearing Allah and adopting Taqwa in every matter. This command has come repeatedly in the Qur'an, whether it be issues of halal and haram, matters of marriage or

divorce, description of Jihad and Qital, laws of will and inheritance, commands regarding the wealth and property of orphans and the poor, mention of retaliation, or teachings of fasting, Hajj and Umrah. Everywhere, Muslims have been taught to keep fearing Allah and adopting righteousness so that Taqwa may remain established in all deeds and the pleasure of Allah may be obtained.

Verse Number (198)

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ؕ فَاِذَاۤ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۪ وَ
اذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ۝

Translation: There is no sin on you that you seek the grace of your Lord (by trading). Later, when you flow down from ‘Arafat, recite the name of Allah near Mash’aril-Haraam (the Sacred Monument), and recite His name as He has guided you, while before it, you were among the astray.

Explanation

Trade during Hajj

Before the revelation of Sharia, in the era of ignorance, the Arab polytheists had also changed acts of worship and Hajj according to their own interests. During the Hajj season, markets were set up in various places in Mina, and people would trade extensively on this occasion.

Ibn Abbas (RA) says that in the era of ignorance, markets of Ukaz, Majannah and Zul Majaz would be held, and people considered trade during Hajj as sinful. Upon this, this verse was revealed, which states that it is permissible.

Abdur Rahman ibn Auf (RA) states that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Hajj is complete for the person who reaches before dawn on the night of the day of Arafah."

Abu Qatadah (RA) narrates that fasting on the day of Arafah is Kaffarah (expiation) for the sins of the previous and following year.

Aisha (RA) states that the Quraish and their followers used to stand at Muzdalifah instead of Arafat, while the rest of the Arabs would stand at Arafat. When Islam spread, Allah commanded the Prophet (Sallallahu

‘Alaihi Wasallam) to go to Arafat and stay there, then return to Muzdalifah, and said: ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ, meaning, from where the people return, you too should return from there.

When the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) abolished old customs, some people thought that trading or doing labour during Hajj was also a product of ignorance, so perhaps it would not be permitted in Islam. A man came to Abdullah bin Umar (RA) and said that their profession was to rent out camels. Some people hired their camels for Hajj, and they would accompany them. He asked whether their Hajj would still be valid?

Abdullah ibn Abbas (RA) says that this person was presented before the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), and initially he did not respond, until this command was revealed: لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ. *(Abu Dawood: H# 1733)* After this, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said that your Hajj is valid.

This ruling makes it clear that buying, selling, earning wages, or engaging in trade during Hajj is permissible and not sinful. However, it is better that, especially during the five days specifically assigned to the rituals of Hajj, a person devotes themselves fully to worship and remembrance of Allah, and avoids trade or work during that time so that sincerity remains intact.

The phrase فَضْلًا مِّنْ رَّبِّكُمْ in the verse also clarifies that whatever provision or profit a person obtains is not just the result of their own effort, but is granted by the grace and mercy of Allah.

Stay at Arafat and Muzdalifah

When you stay at Arafat and begin to return, spend the night near اَلْمَشْعَرُ الْحَرَامُ (Al-Mash’aril-Haraam), meaning at Muzdalifah, and remember Allah. Do not include your own opinion in the manner of remembrance, but remember Allah in the same way as Allah has taught you, because in reality, before this, you were unaware of this method.

Here, in the context of the commands of Hajj, it has been made clear that in returning from Arafat, staying at Muzdalifah at night and

remembering Allah is obligatory. Arafat is located approximately 25 kilometres from the House of Allah, and it covers a vast area. It is obligatory in Hajj for pilgrims to reach this field on the 9th of Zul Hijjah and stay from midday until sunset, and if this is missed, there is neither Kaffarah nor Fidyah.

At the place of Arafat, there is also a mountain whose name is Jabal ar-Rahmah, and below it are large black stones near which the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) stood during the Farewell Pilgrimage. Throughout the year, this field remains empty, but on the 9th of Zul Hijjah, the arrival of pilgrims here brings together millions of people.

The Five Days of Hajj and Commands of Worship

Pilgrims reach Mina from Makkah before midday on the 8th of Zul Hijjah. Mina is located a few kilometres from the Sacred House and is included within the boundaries of the sacred precincts. Five prayers are offered here: Zuhr, Asr, Maghrib, Isha on the 8th of Zul Hijjah and Fajr on the 9th of Zul Hijjah.

On the 9th of Zul Hijjah, after sunrise, pilgrims depart from Mina to Arafat and, reaching the field of Arafat before midday, stay until sunset. During this stay, pilgrims remain engaged in recitation of the Qur’an, remembrance of Allah, praise and glorification, exaltation, Durood upon the Prophet (Sallallahu ‘Alaihi Wasallam), repentance, seeking forgiveness, and prayers with humility. As soon as the sun sets, it is necessary to leave Arafat for Maghrib prayer, because Maghrib and Isha prayers will not be offered at Arafat. Rather, these two prayers are performed at Muzdalifah.

Muzdalifah, which is also called اَلْمَشْعَرُ الْحَرَامُ (Al-Mash’aril-Haraam), is within the boundaries of the Haram and is located a few kilometres from the House of Allah. The word Mash’ar means sign or symbol, and Haram means honoured and sacred. Spending the night here and offering Maghrib and Isha prayers together is obligatory.

The night of Muzdalifah is very excellent for pilgrims. This night is spent in remembrance of Allah, repentance, seeking forgiveness, remembrance of Allah and prayers. After the appearance of true dawn, pilgrims offer the Fajr prayer and then set out to return to Mina. The verse

commands that Allah should be remembered in the manner taught, without inserting personal reasoning or assumptions. The purpose of this is that Maghrib and Isha are offered together at this place.

Etiquette of Worship

Every act of worship has special etiquette, which the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) explained and taught. Changing worship or giving it a new form on one's own is a grave sin. The greatest attack of the world and Satan, both, is to divert a person from true worship and entangle them in fabricated methods.

In the era of ignorance, people were entangled in countless customs and false beliefs, and they thought that their self-made specific methods could become a means of closeness to Allah. But this verse of the Qur’an completely removed this misunderstanding and made clear that you were previously unaware of this reality.

The Noble Qur’an also made it clear that until a person acts upon the light and guidance given by Allah, follows the revelation sent by Him, and adopts the method taught by the Messenger (Sallallahu ‘Alaihi Wasallam), that person remains misguided.

Verse Number (199)

ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۹۹﴾

Translation: Then move on from where the people move on, and seek Allah’s forgiveness, for Allah is All-Forgiving, Most Merciful.

Explanation

Command of Remembrance (Zikr) After Hajj

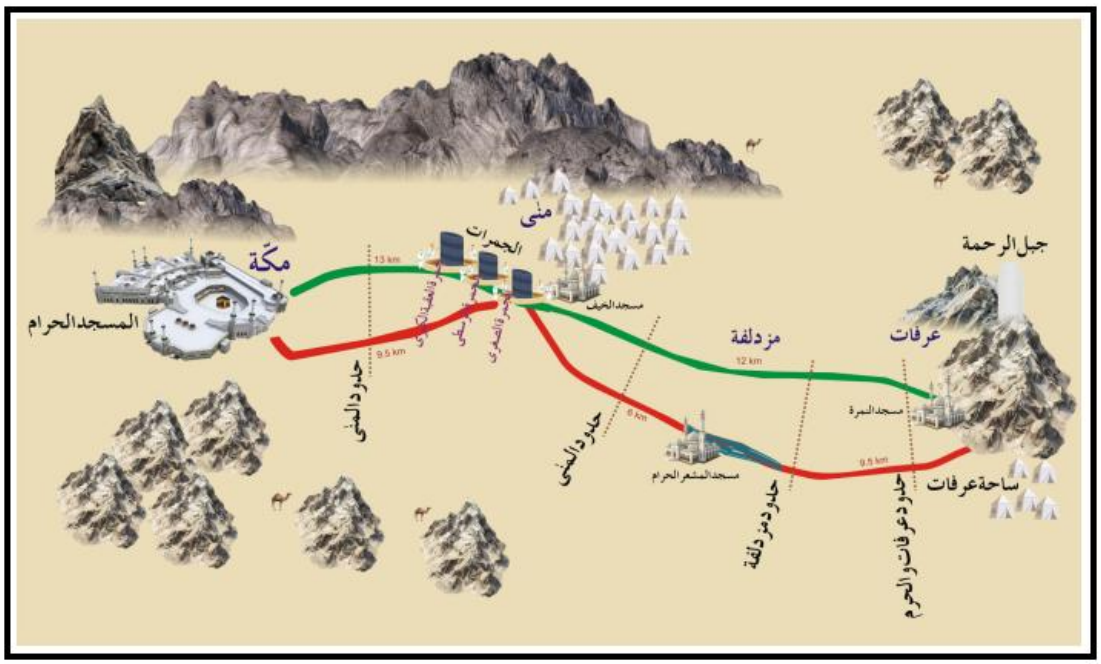
In this verse, Allah has commanded remembrance and gratitude to Allah after the completion of the great act of worship of Hajj. When this great obligation is completed with the grace of Allah, it is obligatory to express gratitude for it.

In the era of ignorance, after returning from Muzdalifah to Mina, people would hold gatherings at the place of Jamrah and recite eulogies in

praise of their forefathers. But the correct thing was that at this time a person should be immersed in the remembrance of Allah. For this very reason, Allah corrected the Muslims and taught them that only the remembrance and gratitude of Allah should be expressed, because the true right of worship and gratitude belongs only to Allah.

Therefore, after pelting pebbles, making a sacrifice, shaving hair, performing tawaf al-ziyarah and completing the Sa'ee between Safa and Marwah, pilgrims should remain engaged in the remembrance and gratitude of Allah while staying in Mina, and express praise and glorification of Allah upon the completion of this great act of worship.

Map of Hajj at a Glance



Verse Number (200)

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَاۤ اٰتِنَا فِي الدُّنْيَا وَمَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ۝

Translation: So when you have completed your rites of Hajj, remember Allah as you used to remember your forefathers, or with even more. There are some people who say, "Our Lord, give us in this world,"

but they will have no share in the Hereafter.

Explanation

Ibn Abi Hatim (rh) has narrated from Ibn Abbas (RA) that in the era of ignorance, people would stand during Hajj and mention the deeds and achievements of their forefathers. Each person would state that his father fed people, provided transport or paid off wealth owed on behalf of others. During this time, there was no mention of the being of Allah or His commands.

In view of this very situation, this noble verse was revealed that when you complete your acts of Hajj, you should remember Allah extensively, so that the purpose of worship does not become merely praise of ancestors but is centred on the remembrance of Allah and gratitude to Him.

Acceptance of Supplication

After seeking forgiveness and abundant remembrance, Allah also drew attention to supplication, because after remembrance, the hope of acceptance of supplication is greater. In this verse, those people have been condemned whose lives revolve only around obtaining worldly gains and benefits. On the contrary, those have been praised whose purpose is to achieve success in the hereafter and salvation from the fire of Hell.

Ibn Abbas (RA) narrates that some Bedouin would seek from Allah only worldly benefits at Arafat and would forget the hereafter. Some commentators said that the polytheists of Arabia used to do this, and some said that some Muslims would also pray to improve their worldly life and forget the hereafter. For this reason, this verse was revealed to make it clear that those who ignore salvation in the Hereafter while pursuing worldly desires will not attain success in the Hereafter. However, if they repent sincerely, Allah forgives them.

Verse Number (201)

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ۝

Translation: And there are others who say, "Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire."

Explanation

Ibn Abi Hatim (rh) has narrated from Ibn Abbas (RA) that a group of Arabs would come to the place of standing at Arafat and supplicate to Allah: O Allah! Grant us rain, greenery and beauty this year, but they would not mention any blessing of the Hereafter. Allah revealed this verse about them: "Some people only seek the world; for such people there is no portion in the Hereafter." After this, another group of believers came who made true supplication to Allah. رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ***(Lubab un-Nuqool fi Asbab in-Nuzool)***

Supplication for This World and the Hereafter

In this supplication, every good of this world and the Hereafter has been included, and refuge with Allah has been sought from every kind of evil. 'Good of the world' includes every kind of worldly goodness, and in 'good of the Hereafter', the highest thing is the pleasure of Allah and entry into Paradise. The immense virtue of this supplication has been mentioned in the Ahadith.

- **Imam Bukhari (rh) has narrated from Anas ibn Malik (RA) that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) would frequently make this supplication.** ***(Bukhari: H# 6389)***
- **Similarly, Sunan Abu Dawood mentions that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) would make this very supplication between the Yemeni Corner (Rukn Yemeni) and the Black Stone (Hajr al-Aswad).** ***(Abu Dawood: H# 1892)***
- **Imam Ahmad (rh) and Imam Muslim (rh) have narrated from Anas ibn Malik (RA) that the Prophet (Sallallahu 'Alaihi Wasallam) visited a sick person who was in a state of severe weakness and emaciation, and the Prophet (Sallallahu 'Alaihi Wasallam) advised him to make this very supplication. He acted upon this supplication and Allah removed his illness.**

Verse Number (202)

اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ؕ وَاللّٰهُ سَرِيْعُ الْحِسَابِ ۝

Translation: For them, there is a share of what they have earned, and Allah is swift in account.

Explanation

Allah has promised that those who supplicate for success in this world and the Hereafter, Allah accepts their supplication. Even if the entire supplication is not accepted, a part of it is certainly granted to them. In this verse, the word كَسَبُوا refers to supplicating.

Verse Number (203)

وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ؕ فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ۝

Translation: And remember Allah during the appointed days (of stay in Mina). But whoever hastens to depart (Mina) on the second day, there is no sin upon him; and whoever delays, there is no sin upon him for those who fear Allah. So fear Allah, and know that you will be gathered before Him.

Explanation

Command of Takbeer in the Days of Tashreeq

In this verse, Allah has instructed Muslims to remember Him during a few specific days. These few days, which are called the Days of Tashreeq, are those in which sacrifices are made, pilgrims stay in Mina and pelt pebbles at the Jamrah. Before this, emphasis has been placed on remembrance at Muzdalifah and supplication and recitation at Arafat.

Aisha (RA) narrates that the Noble Prophet (Sallallahu ‘Alaihi Wasallam) said: "Pelting pebbles at the Jamrah and performing sa’ee between Safa and Marwah were instituted to maintain the remembrance of Allah." ***(Abu Dawood: H# 1888)***

Tafseer Ma'alim at-Tanzil also states that by Zikr is meant saying Takbeer. Umar (RA) and Abdullah ibn Umar (RA) would say Takbeer in Mina after prayers, in gatherings, on beds and also on the roads.

Takbeer Tashreeq after Farz Prayers

During the Days of Tashreeq, whether a person is in Mina or in their homeland, it is obligatory to recite Takbeer after obligatory prayers. Men

will say Takbeer loudly, and women in a soft voice. This Takbeer will be recited from Fajr of the ninth of Zul Hijjah until Asr of the thirteenth of Zul Hijjah.

Nubaisha Huzali (RA) narrates that the Noble Prophet (Sallallahu ‘Alaihi Wasallam) said not to fast during these days because these days are for eating, drinking and remembrance of Allah. ***(Muslim: H# 2677)***

Ruling on Rami al-Jamarat

After the mention of Zikr, certain matters related to Rami al-Jamarat have been explained. On the 10th of Zul Hijjah, only the stoning of the large Jamrah is obligatory. Its time begins after sunrise and extends until the next Fajr (dawn). Performing Rami at night is disliked for healthy individuals.

On the 11th and 12th of Zul Hijjah, the time for throwing pebbles begins after the sun's zenith and continues until the next Fajr. Performing Rami at night is disliked. On the 11th and 12th dates, all three Jamarat are stoned.

Performing Rami on the 10th, 11th, and 12th of Zul Hijjah is obligatory. Three marked places have been established in Mina, which are called Jamarat.

Three Jamarat in Mina

There are three Jamarat in Mina. The first Jamrah is located near Masjid Khaif and is called 'Jamrah Ula' or 'Jamrah Sughra'. The second Jamrah is known as 'Jamrah Wusta'. The third Jamrah is called 'Jamrah Kubra', 'Jamrah Akhira', or 'Jamrah Aqabah'. Pebbles are thrown at these three locations.

This practice is the Sunnah of Ibrahim (AS). He threw pebbles at these spots to defeat the whispers of Satan. This act of Rami continues as a memorial to this day.

The words recited while throwing pebbles are: بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ، رَغْمًا لِلشَّيْطَانِ وَ رِضًا لِلرَّحْمٰنِ **(Bismillahi Allahu Akbar, Raghman lish-Shaitani wa Ridan lir-Rahman).**

This means: "I perform this Rami in the name of Allah. Allah is the Greatest. This act is to humiliate Satan and to please Allah the Most Gracious."

After the Rami of the 11th and 12th of Zul Hijjah, if someone wishes to leave Mina and not perform the Rami of the 13th, permission is granted. Allah has said: فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ

However, it is preferable for pilgrims to remain in Mina and perform the Rami of the 13th as well, just as the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) did during Hajjat ul-Wada'. The time for Rami on the 11th and 12th extends from after the sun's zenith until the next Fajr, while the Rami of the 13th is specific only until sunset.

Jurists have stated that if the sun sets in Mina on the 12th, then abandoning the Rami of the 13th is disliked. If dawn breaks while one is still in Mina, the Rami of the 13th becomes obligatory.

A person who performs the Rami of the 11th and 12th, stays in Mina, performs the Rami of the 13th, and then departs, also commits no sin.

The author of Rooh ul-Ma’ani writes that the phrase فَلَا إِثْمَ عَلَيْهِ **is used in both instances to grant choice. Both the one who departs after performing Rami for two days following the 10th and the one who stays for the third day's Rami have been given a choice. This refutes the disagreements of the pre-Islamic era, when people considered either hastening or delaying as sinful.**

The author of Ma'alim at-Tanzil, citing the narrations of certain scholars, has clarified that no sin remains upon a person who performs Hajj, provided that taqwa was adopted during that Hajj.

The statement of Ali (RA) and Ibn Mas'ud (RA) also confirms this meaning: اِنَّمَا جُعِلَت مَغفِرَةُ الذُّنُوبِ لِمَنِ اتَّقٰى الله تَعَالٰى فِي حَجِّهٖ. **This means that the sins of a person who observes taqwa of Allah during Hajj are forgiven.**

The explanation of لِمَنِ اتَّقٰى **also makes it clear that this taqwa is not limited to Hajj alone, but is also guidance to avoid sins for the rest of one's life.**

Verse Number (204)

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ۝

Translation: And of mankind, there is he whose speech may please you, in this worldly life, and he calls Allah to witness on what is in his heart, yet he is the most quarrelsome of the opponents.

Explanation

Ibn Jarir (rh), citing Suddi, narrated that this verse was revealed concerning Akhnas ibn Shariq. He would come to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and declare his Islam, while he was a disbeliever at heart.

Similarly, according to a narration from Ibn Abbas (RA), this verse was revealed about a group of hypocrites who mocked Khubaib (RA) and his companions.

However, according to the well-known principle, the teachings of the Qur’an and Sunnah are true for every era and every situation, not merely for a specific incident.

This verse applies to every person who does not genuinely accept the belief of Islam but outwardly presents themselves as Muslim for worldly gains.

The meaning of the verse is that some hypocrites speak pleasant words to please Muslims and call Allah as witness concerning themselves, while they make every possible effort to prove falsehood as truth.

As the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "The signs of a hypocrite are three: 1. Whenever he speaks, he tells a lie. 2. Whenever he promises, he always breaks it. 3. If you trust him, he proves to be dishonest." ***(Bukhari: H# 33)***

Verse Number (205)

وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ؕ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ۝

Translation: And once he turns back, he moves about in the land trying to spread corruption in it, and to destroy the crops and the cattle; and Allah does not like corruption.

Explanation

This means that when a Muslim goes to a non-Muslim, their schemes become apparent, and doubt is created in people's hearts regarding faith. They make plans to strengthen disbelief and remain concerned with every type of destruction for Muslims, whether it be crops or the destruction of livestock.

Sayyidah Aisha (RA) narrates that the Prophet (Sallallahu ‘Alaihi Wasallam) said: "The most disliked people in the sight of Allah are those who are quarrelsome." ***(Bukhari: H# 2457)***

Verse (206)

وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ؕ وَلَبِئْسَ الْمِهَادُ۝

Translation: And when it is said to him, “Fear Allah,” pride takes hold of him to persist in sin. Hellfire is sufficient for him. What a terrible resting place!

Explanation

This means that when this corrupt person is advised to fear Allah and refrain from disputes in actions and speech, arrogance flares up within them and they refuse to accept advice. Allah has made their outcome clear. In return for their disbelief, hypocrisy, and arrogance, Hell is sufficient for them, and it is the worst destination. Imam Hakim (rh) wrote that the greatest sin is when someone is told ‘fear Allah’ and they respond "mind your own business."

Verse (207)

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ۝

Translation: But there are some people who sell their souls to seek Allah’s pleasure, and Allah is Most Gracious to His slaves.

Explanation

Qualities of the Believers

After describing the qualities of hypocrites, the qualities of righteous

believers are described so that people may avoid the evils of hypocrites and develop the good characteristics of the righteous within themselves.

Ibn Abbas (RA) narrates that this verse was revealed about Suhaib Rumi (RA). When he was migrating from Makkah, the disbelievers of Quraish surrounded him and said that he could not take his wealth with him. If he left his wealth behind, he could go. Suhaib (RA) handed over all his property to the people of Makkah and set off for Madinah with only his faith. This verse had been revealed even before he reached Madinah. When the Messenger of Allah (Sallallahu 'Alaihi Wasallam) saw him, he said: رَبِحَ بَيْعُكَ، رَبِحَ بَيْعُكَ. *(Mustadrak, Tabaqat Ibn Sa'd)*

Here too, the same principle applies that the teachings of the Qur'an and Sunnah are for general circumstances, not only for a specific incident. Therefore, this verse applies to every Mujahid in the way of Allah who sacrifices life and wealth solely to attain the pleasure of Allah.



Verses: 208-215

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا ادۡخُلُوۡا فِى السِّلۡمِ كَآفَّةً‌ۖ وَّلَا تَتَّبِعُوۡا خُطُوٰتِ الشَّيۡطٰنِ‌ؕ اِنَّهٗ لَـكُمۡ عَدُوٌّ مُّبِيۡنٌ ۝ فَاِنۡ زَلَلۡتُمۡ مِّنۡۢ بَعۡدِ مَا
جَآءَتۡكُمُ الۡبَيِّنٰتُ فَاعۡلَمُوۡۤا اَنَّ اللّٰهَ عَزِيۡزٌ حَكِيۡمٌ ۝ هَلۡ يَنۡظُرُوۡنَ اِلَّاۤ اَنۡ يَّاۡتِيَهُمُ اللّٰهُ فِىۡ ظُلَلٍ مِّنَ الۡغَمَامِ وَالۡمَلٰٓئِكَةُ وَقُضِىَ الۡاَمۡرُ‌ؕ
وَاِلَى اللّٰهِ تُرۡجَعُ الۡاُمُوۡرُ ۝ سَلۡ بَنِىۡۤ اِسۡرَآءِيۡلَ كَمۡ اٰتَيۡنٰهُمۡ مِّنۡ اٰيَةٍۢ بَيِّنَةٍ‌ؕ وَمَنۡ يُّبَدِّلۡ نِعۡمَةَ اللّٰهِ مِنۡۢ بَعۡدِ مَا جَآءَتۡهُ فَاِنَّ اللّٰهَ
شَدِيۡدُ الۡعِقَابِ ۝ زُيِّنَ لِلَّذِيۡنَ كَفَرُوا الۡحَيٰوةُ الدُّنۡيَا وَيَسۡخَرُوۡنَ مِنَ الَّذِيۡنَ اٰمَنُوۡا‌ۘ وَالَّذِيۡنَ اتَّقَوۡا فَوۡقَهُمۡ يَوۡمَ الۡقِيٰمَةِ‌ؕ وَاللّٰهُ
يَرۡزُقُ مَنۡ يَّشَآءُ بِغَيۡرِ حِسَابٍ ۝ كَانَ النَّاسُ اُمَّةً وَّاحِدَةً‌۟ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيۡنَ وَمُنۡذِرِيۡنَ‌ۖ وَاَنۡزَلَ مَعَهُمُ الۡكِتٰبَ
بِالۡحَـقِّ لِيَحۡكُمَ بَيۡنَ النَّاسِ فِيۡمَا اخۡتَلَفُوۡا فِيۡهِ‌ؕ وَمَا اخۡتَلَفَ فِيۡهِ اِلَّا الَّذِيۡنَ اُوۡتُوۡهُ مِنۡۢ بَعۡدِ مَا جَآءَتۡهُمُ الۡبَيِّنٰتُ بَغۡيًۢا بَيۡنَهُمۡ‌ۚ
فَهَدَى اللّٰهُ الَّذِيۡنَ اٰمَنُوۡا لِمَا اخۡتَلَفُوۡا فِيۡهِ مِنَ الۡحَـقِّ بِاِذۡنِهٖ‌ؕ وَاللّٰهُ يَهۡدِىۡ مَنۡ يَّشَآءُ اِلٰى صِرَاطٍ مُّسۡتَقِيۡمٍ ۝ اَمۡ حَسِبۡتُمۡ اَنۡ
تَدۡخُلُوا الۡجَنَّةَ وَلَمَّا يَاۡتِكُمۡ مَّثَلُ الَّذِيۡنَ خَلَوۡا مِنۡ قَبۡلِكُمۡ‌ؕ مَسَّتۡهُمُ الۡبَاۡسَآءُ وَالضَّرَّآءُ وَزُلۡزِلُوۡا حَتّٰى يَقُوۡلَ الرَّسُوۡلُ وَالَّذِيۡنَ
اٰمَنُوۡا مَعَهٗ مَتٰى نَصۡرُ اللّٰهِ‌ؕ اَلَاۤ اِنَّ نَصۡرَ اللّٰهِ قَرِيۡبٌ ۝ يَسۡـَٔلُوۡنَكَ مَاذَا يُنۡفِقُوۡنَ‌ؕ قُلۡ مَاۤ اَنۡفَقۡتُمۡ مِّنۡ خَيۡرٍ فَلِلۡوَالِدَيۡنِ وَالۡاَقۡرَبِيۡنَ وَ
الۡيَتٰمٰى وَالۡمَسٰكِيۡنِ وَابۡنِ السَّبِيۡلِ‌ؕ وَمَا تَفۡعَلُوۡا مِنۡ خَيۡرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيۡمٌ ۝

Translation:

(208) O you who believe, enter Islam completely, and do not follow the footsteps of Satan. Surely, he is an open enemy of you; (209) and if you slip, even after clear signs have come to you, then you must know that Allah is All-Mighty, All-Wise. (210) Are they waiting that Allah should come to them in shadows of clouds, along with the angels? But then the matter would be decided. And to Allah return all matters. (211) Ask the Children of Israel (Bani Israel) how many a clear sign We have given them. And whoever changes the blessing of Allah after it has come to him, then Allah is severe in punishment. (212) The life of this world is made appealing to those who disbelieve, and they ridicule the believers, while those who fear Allah will be above them on the Day of Judgment. And Allah provides to whom He wills without measure. (213) Mankind was just one nation (i.e., on one religion). Then (they disputed, so) Allah sent prophets with good news and warnings, and sent down to them the Book in truth, to judge between people in matters over which they disputed. But none disputed thereafter except out of arrogance after they had received the clear proofs (i.e., Book). Then Allah, by His grace, guided those who believed to the truth in which they disputed, for Allah guides whom He wills to a straight path. (214) Or do you think that you will enter Paradise while such (trial) has not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were

shaken until the Messenger and the believers with him said, “When will the help of Allah come?” (Then it was said) Indeed, the victory of Allah is near. (215) They ask you (O Prophet) what they should spend. Say, “Whatever good you spend should be for parents, relatives, orphans and the needy, and the wayfarer; and whatever good you do, Allah is All-Knowing of it.”

Explanation: Verses 208-215

Verse Numbers (208-209)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَاۤفَّةً ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۗ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝ فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَاۤءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوْٓا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝

Translation: O you who believe, enter Islam completely, and do not follow the footsteps of Satan. Surely, he is an open enemy of you; and if you slip, even after clear signs have come to you, then you must know that Allah is All-Mighty, All-Wise.

Explanation

Command to Enter Islam Completely

Ibn Jarir (rh) narrated from Ikrimah (rh) that Abdullah ibn Salam (RA), Sa’labah (RA), Ibn Yameen (RA), Asad ibn Ka'b (RA), Saeed ibn Amr (RA), and Qais ibn Zaid (RA), who were from among the People of the Book, said to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam): "O Messenger of Allah (Sallallahu ‘Alaihi Wasallam), we venerate Saturday. Please permit us to continue this. The Taurat (Torah) is also Allah's Book. Please permit us to act upon it."

Upon this, the blessed verse was revealed: "O you who believe! Enter into Islam completely!" According to the context of revelation, some Sahaba who were previously Jewish wished to maintain the sanctity of Saturday as it was in the law of Musa (AS), and wanted to continue avoiding camel meat because they did not eat it during their Jewish period. They asked the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) if they could recite the Taurat in the Tahajjud prayer.

Allah revealed this command to them to enter Islam completely, because after the revelation of the Qur’an, no remnants of previous laws remained.

It is narrated from Jabir (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Indeed, I have brought to you a clear and evident law. If Musa (AS) were alive, he would have no choice but to follow me." ***(Ma’alim ut-Tanzeel: 1/183)***

The narration from Jabir (RA) is also found in Musnad Ahmad and Shoabul Iman by al-Baihaqi. ***(Mishkat: Page 30)***

Everyone is Bound by the Commands of Islam

This verse commands Muslims to enter into Islam completely. This means accepting and acting upon all the commands of Islam completely. Whether ruler or ruled, elder or younger, urban or rural, trader or craftsman, factory owner, worker or farmer, everyone must act upon Islam entirely. No one should act by observing how others behave. Rather, each person should keep their own responsibility in view.

Unfortunately, many people limit Islam to just prayer, fasting and a few specific acts. They show no concern for Islamic commands in other areas of life, such as social dealings, trade, politics and daily affairs. They trade as they wish, buy or sell whatever they find, and take up employment wherever they please, without caring about lawful and unlawful. They adopt un-Islamic methods in marriages and other matters and believe that on joyous occasions, religious restrictions have no importance.

If someone tells them that their employment is unlawful or that an interest is involved in their trade, they object and say that scholars obstruct progress. In reality, the religion is comprehensive, perfect, and complete, and it encompasses every area of human life. The commands of Islam detail every sphere of life. Acting upon some parts and leaving others is not correct at all.

As stated in Rukoo number 10 of Surah al-Baqarah, addressing the Jews: "Do you believe in some parts of the Book and disbelieve in others?" Many people are Muslim only in name. They do not fully act upon the obligations of Islam and limit their religiosity to a few acts like prayer or fasting.

If they are guided to leave unlawful employment or abandon interest-based dealings, they are not willing and say it is a matter of livelihood, as if they are completely free in earning their livelihood.

Muslim Governments

Not acting upon Islam completely, accepting some commands and leaving others, these are all satanic actions. After commanding complete entry into Islam, Allah made this very point clear.

وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ **(And do not follow the footsteps of Satan). Along with this, He said:** اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ **(Indeed, he is to you an open enemy).**

It is very strange that people call Satan evil and send curses upon him, yet they adopt the methods he shows them.

Then Allah said: فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوْٓا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ **(But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise).**

This verse clarifies that when clear and evident proofs exist for a person to enter Islam, yet they still show negligence or abandon the path. This is no trivial matter. This is disobedience to Allah, and He is All-Dominant. No one can escape His punishment and retribution.

Allah is also All-Wise. If He does not hasten in punishment according to His wisdom, do not be deceived by this and do not think you will escape or that there will be no accountability.

Verse Number (210)

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ يَّاْتِيَهُمُ اللّٰهُ فِيْ ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلٰٓئِكَةُ وَقُضِيَ الْاَمْرُ ۭ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝

Translation: Are they waiting that Allah should come to them in shadows of clouds, along with the angels? But then the matter would be decided. And to Allah return all matters.

Explanation

Warning for Rejecting the Truth

Those who do not accept the religion of Islam despite clear and evident proofs, what awaits them? Their actions and lifestyle indicate they are merely waiting for that moment when Allah and His angels appear in the shadows of clouds to punish them for their disbelief, and all matters are

concluded. After this, no opportunity remains to accept Islam, because when punishment becomes visible, a person is no longer receptive to guidance.

Then Allah stated that all matters will be returned to Him for decision. He is the Judge on the Day of Recompense, when no one with authority will be present. Allah will judge with truth, and for the disbelievers, there will always be the decree of punishment. Therefore, every person should reflect upon their end and understand the account of their deeds.

Verse Number (211)

سَلۡ بَنِیۡۤ اِسۡرَآءِیۡلَ کَمۡ اٰتَیۡنٰہُمۡ مِّنۡ اٰیَۃٍۭ بَیِّنَۃٍ ؕ وَ مَنۡ یُّبَدِّلۡ نِعۡمَۃَ اللّٰہِ مِنۡۢ بَعۡدِ مَا جَآءَتۡہُ فَاِنَّ اللّٰہَ شَدِیۡدُ الۡعِقَابِ ﴿۲۱۱﴾

Translation: Ask the Children of Israel (Bani Israel) how many a clear sign We have given them. And whoever changes the blessing of Allah after it has come to him, then Allah is severe in punishment.

Explanation

In this blessed verse, Allah has condemned Bani Israel for their rebellion and disbelief. Allah sent prophets and messengers for their guidance, and sent before them clear and evident signs so they might see them and believe.

Among these signs were the white hand (Yad Baiza), the staff of Musa (AS), the parting of the sea, the flowing of springs from stones, the shade of clouds in the wilderness of Tih, Manna and Salwa, and several other clear proofs of this kind, which were sent to bring them to the straight path. But despite all this, they did not believe and chose disbelief instead of faith. Consequently, they became deserving of the punishment of Hell.

Verse Number (212)

زُیِّنَ لِلَّذِیۡنَ کَفَرُوا الۡحَیٰوۃُ الدُّنۡیَا وَ یَسۡخَرُوۡنَ مِنَ الَّذِیۡنَ اٰمَنُوۡا ۘ وَ الَّذِیۡنَ اتَّقَوۡا فَوۡقَہُمۡ یَوۡمَ الۡقِیٰمَۃِ ؕ وَ اللّٰہُ یَرۡزُقُ مَنۡ یَّشَآءُ بِغَیۡرِ حِسَابٍ ﴿۲۱۲﴾

Translation: The life of this world is made appealing to those who disbelieve, and they ridicule the believers, while those who fear Allah will be above them on the Day of Judgment. And Allah provides to whom He wills without measure.

Explanation

Worldly Life of Disbelievers

In this verse, Allah states that the life of this world has been made attractive and appealing for the disbelievers, and they are pleased and content with it. They accumulate wealth but do not spend it in the way of Allah. They mock the believers by calling them poor and needy. They assume that worldly wealth alone is true success, and whoever is deprived of it is miserable and unfortunate.

But the people of faith abstain from worldly excess, and whatever wealth they acquire, they continue to spend in the way of Allah. Therefore, on the Day of Resurrection, their abode will be Paradise and the disbelievers' dwelling will be Hell. The believers will be in *Illiyyeen* (the highest place) and the disbelievers in *Asfal as-Saafileen* (the lowest depths).

Whether worldly provision or the blessings of the Hereafter, no one can receive anything without Allah's will, because the universe and every particle in it is in His grasp. Allah grants provision without measure to whomever He wills. Therefore, Allah has stated: "Allah gives provision to whom He wills without measure."

Verse Number (213)

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً ۟ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَ مُنْذِرِيْنَ ۪ وَ اَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
فِيْمَا اخْتَلَفُوْا فِيْهِ ؕ وَ مَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ بَغْيًۢا بَيْنَهُمْ ۚ فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا
لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ؕ وَ اللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

Translation: Mankind was just one nation (i.e., on one religion). Then (they disputed, so) Allah sent prophets with good news and warnings, and sent down to them the Book in truth, to judge between people in matters over which they disputed. But none disputed thereafter except out of arrogance after they had received the clear proofs (i.e., Book). Then Allah, by His grace, guided those who believed to the truth in which they disputed, for Allah guides whom He wills to a straight path.

Explanation

Ibn Abbas (RA) states that there is a gap of ten centuries between

Adam (AS) and Nuh (AS). Throughout this entire period, people remained under one law. Then, with the passage of time, changes occurred in beliefs, so Allah sent the noble prophets to bring them to the straight path. The prophets gave glad tidings of success in this world and the Hereafter, and of Paradise, to those who worshipped Allah. They warned those who disobeyed Him of failure, deprivation, humiliation, disgrace, and Hell in this world and the Hereafter. Books were sent along with the prophets, containing true reports and commands, and these books served as the criterion for resolving fundamental disagreements.

Disagreement of Jews and Christians

The Jews and Christians disputed in Allah's Books despite knowing everything, and the reason was their mutual envy and antagonistic feelings. Allah guided the Muslims towards truth through His grace and kindness, and they believed in all the heavenly Books and then in the Qur'an. Along with this, they adopted the balance in which the Jews and Christians had already disagreed. Allah guides whomever He wills to the straight path.

Abu Hurairah (RA) narrated that the Prophet (Sallallahu 'Alaihi Wasallam) said: "It was Friday from which Allah diverted those who were before us. For the Jews (the day set aside for prayer) was *Sabt* (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order, would they (Jews and Christians) come after us on the Day of Resurrection? We are the last of (the Ummahs) among the people in this world and the first among the created to be judged on the Day of Resurrection." ***(Muslim: H# 1982)***

It is narrated from Sauban (RA) that the Prophet (Sallallahu 'Alaihi Wasallam) said: "A group of people from my Ummah will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm, nor shall those who oppose them (be able to harm them) until Allah's Command comes to pass (the Day of Resurrection) and they are in the same state." ***(Muslim: H# 4950)***

Verse Number (214)

اَمۡ حَسِبۡتُمۡ اَنۡ تَدۡخُلُوا الۡجَنَّةَ وَ لَمَّا يَاۡتِكُمۡ مَّثَلُ الَّذِيۡنَ خَلَوۡا مِنۡ قَبۡلِكُمۡ ؕ مَسَّتۡهُمُ الۡبَاۡسَآءُ وَ الضَّرَّآءُ وَ زُلۡزِلُوۡا حَتّٰى

يَقُوْلَ الرَّسُوْلُ وَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ؕ اَلَاۤ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ ۝

Translation: Or do you think that you will enter Paradise while such (trial) has not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until the Messenger and the believers with him said, "When will the help of Allah come?" (Then it was said) Indeed, the victory of Allah is near.

Explanation

Trial of Believers

According to Abdur Razzaq (rh), Ma'mar (rh) and Qatadah (rh), this blessed verse was revealed on the occasion of the Battle of Ahzab (the Confederates), when the Messenger of Allah (Sallallahu 'Alaihi Wasallam) faced severe difficulties and anxieties.

يَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ **(They ask you what they should spend). The Muslims began to enquire from the Messenger of Allah (Sallallahu 'Alaihi Wasallam) about where and how they should spend their wealth. Upon this, the verse was revealed to guide the believers about the proper use of wealth.**

Allah made it clear that He tests His believing servants, and whoever has stronger faith will face trials proportionate to that level. This practice has always remained with past prophets and believers, and this practice never changes. Whoever follows Allah's religion will inevitably face trials. Those who remain steadfast with patience, Allah will grant them honour. And those who weaken in trials and consider worldly troubles to be the punishment of the Hereafter will face deprivation and failure on the Day of Resurrection.

Allah addressed the Muslims, asking how they thought they would enter Paradise without being tested. You have not yet faced the trials that came upon previous prophets and believers. The severity of the calamities that befell them can be gauged from the fact that even the prophets and those who believed in them prayed: 'O Allah! Send Your help.' And when the trial was complete, Allah states: 'Here, now Allah's help is near for My believing and righteous servants, because Allah has power over all things. Allah wanted to see who was truthful in action.'

It is narrated from Khabbab (RA): We complained to Allah's

Apostle (Sallallahu ‘Alaihi Wasallam) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka’bah, leaning over his *Burd* (i.e. covering sheet). We said to him, ‘Would you seek help for us? Would you pray to Allah for us?’ He said, "Among the nations before you, a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveller from Sana' (in Yemen) to Hazramaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty." ***(Bukhari: H# 3612)***

Similarly, in another narration, Khabbab (RA) states: Once the Prophet (Sallallahu ‘Alaihi Wasallam) was sitting resting against a sheet in the shade of the Ka’bah. I said: Will you invoke Allah (to help us)? He sat down with a red face and said, "(A believer among) Those who were before you used to be combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head, which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (i.e. Islam) so that a traveller from Sana to Hazramaut will not be afraid of anybody except Allah. ***(Bukhari: H# 3852)***

Verse Number (215)

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ؕ قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَ الْاَقْرَبِيْنَ وَ الْيَتٰمٰى وَ الْمَسٰكِيْنِ وَ ابْنِ السَّبِيْلِ ؕ وَ مَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝۲۱۵

Translation: They ask you (O Prophet) what they should spend. Say, “Whatever good you spend should be for parents, relatives, orphans and the needy, and the wayfarer; and whatever good you do, Allah is All-Knowing of it.”

Explanation

Spending in the Way of Allah

People asked the Prophet (Sallallahu ‘Alaihi Wasallam) what they

should spend from their wealth. Allah guided them to spend any lawful wealth in the way of Allah, whether it be a little or a lot. After this, the Prophet (Sallallahu ‘Alaihi Wasallam) also explained to them that more important than this question is knowing upon whom the wealth should be spent. Therefore, they were taught that the people most deserving of a person's kindness and good treatment are their parents. Spending on parents and treating them well is the greatest act of goodness, and if they are not provided for despite being in need, this is the greatest disobedience.

It is narrated in Musnad Ahmad from a Companion from Banu Yarbu' that once I presented myself before the Prophet (Sallallahu ‘Alaihi Wasallam). The Prophet (Sallallahu ‘Alaihi Wasallam) said: "Spend on your mother and father, spend on your sister and brother, then on close relatives. After parents, spend on other relatives, orphans, the needy and the poor, and also on those travellers who become dependent on reaching their destination due to their provisions running out on the way." ***(Musnad Ahmad: H# 16730)***

After this detail, Allah stated a very important reason: O Muslims! Whatever good you do, whether for the people mentioned above or for anyone else, Allah knows it and will grant the best reward, as Allah has said: فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّیْ لَاۤ اُضِیْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى **(So their Lord responded to them: Never will I allow to be lost the work of any worker among you, whether male or female). I do not let the effort of anyone go to waste.** ***(Surah Aal Imran: 195)***



Verses: 216-221

كُتِبَ عَلَيۡكُمُ الۡقِتَالُ وَهُوَ كُرۡهٌ لَّكُمۡ ۚ وَعَسٰۤى اَنۡ تَكۡرَهُوۡا شَيۡـًٔا وَّهُوَ خَيۡرٌ لَّكُمۡ ۚ وَعَسٰۤى اَنۡ تُحِبُّوۡا شَيۡـًٔا وَّهُوَ شَرٌّ لَّكُمۡ ؕ وَاللّٰهُ
يَعۡلَمُ وَاَنۡتُمۡ لَا تَعۡلَمُوۡنَ ﴿۲۱۶﴾ يَسۡـَٔلُوۡنَكَ عَنِ الشَّهۡرِ الۡحَرَامِ قِتَالٍ فِيۡهِ ؕ قُلۡ قِتَالٌ فِيۡهِ كَبِيۡرٌ ؕ وَصَدٌّ عَنۡ سَبِيۡلِ اللّٰهِ وَكُفۡرٌ
بِهٖ وَالۡمَسۡجِدِ الۡحَرَامِ ۬ۙ وَاِخۡرَاجُ اَهۡلِهٖ مِنۡهُ اَكۡبَرُ عِنۡدَ اللّٰهِ ۚ وَالۡفِتۡنَةُ اَكۡبَرُ مِنَ الۡقَتۡلِ ؕ وَلَا يَزَالُوۡنَ يُقَاتِلُوۡنَكُمۡ حَتّٰى
يَرُدُّوۡكُمۡ عَنۡ دِيۡنِكُمۡ اِنِ اسۡتَطَاعُوۡا ؕ وَمَنۡ يَّرۡتَدِدۡ مِنۡكُمۡ عَنۡ دِيۡنِهٖ فَيَمُتۡ وَهُوَ كَافِرٌ فَاُولٰٓئِكَ حَبِطَتۡ اَعۡمَالُهُمۡ فِى الدُّنۡيَا
وَالۡاٰخِرَةِ ۚ وَاُولٰٓئِكَ اَصۡحٰبُ النَّارِ ۚ هُمۡ فِيۡهَا خٰلِدُوۡنَ ﴿۲۱۷﴾ اِنَّ الَّذِيۡنَ اٰمَنُوۡا وَالَّذِيۡنَ هَاجَرُوۡا وَجٰهَدُوۡا فِىۡ سَبِيۡلِ اللّٰهِ ۙ اُولٰٓئِكَ
يَرۡجُوۡنَ رَحۡمَتَ اللّٰهِ ؕ وَاللّٰهُ غَفُوۡرٌ رَّحِيۡمٌ ﴿۲۱۸﴾ يَسۡـَٔلُوۡنَكَ عَنِ الۡخَمۡرِ وَالۡمَيۡسِرِ ؕ قُلۡ فِيۡهِمَاۤ اِثۡمٌ كَبِيۡرٌ وَّمَنَافِعُ لِلنَّاسِ ۫ وَ
اِثۡمُهُمَاۤ اَكۡبَرُ مِنۡ نَّفۡعِهِمَا ؕ وَيَسۡـَٔلُوۡنَكَ مَاذَا يُنۡفِقُوۡنَ ۬ؕ قُلِ الۡعَفۡوَ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الۡاٰيٰتِ لَعَلَّكُمۡ تَتَفَكَّرُوۡنَ ﴿۲۱۹﴾ فِى
الدُّنۡيَا وَالۡاٰخِرَةِ ؕ وَيَسۡـَٔلُوۡنَكَ عَنِ الۡيَتٰمٰى ؕ قُلۡ اِصۡلَاحٌ لَّهُمۡ خَيۡرٌ ؕ وَاِنۡ تُخَالِطُوۡهُمۡ فَاِخۡوَانُكُمۡ ؕ وَاللّٰهُ يَعۡلَمُ الۡمُفۡسِدَ مِنَ
الۡمُصۡلِحِ ؕ وَلَوۡ شَآءَ اللّٰهُ لَاَعۡنَتَكُمۡ ؕ اِنَّ اللّٰهَ عَزِيۡزٌ حَكِيۡمٌ ﴿۲۲۰﴾ وَلَا تَنۡكِحُوا الۡمُشۡرِكٰتِ حَتّٰى يُؤۡمِنَّ ؕ وَلَاَمَةٌ مُّؤۡمِنَةٌ خَيۡرٌ مِّنۡ
مُّشۡرِكَةٍ وَّلَوۡ اَعۡجَبَتۡكُمۡ ۚ وَلَا تُنۡكِحُوا الۡمُشۡرِكِيۡنَ حَتّٰى يُؤۡمِنُوۡا ؕ وَلَعَبۡدٌ مُّؤۡمِنٌ خَيۡرٌ مِّنۡ مُّشۡرِكٍ وَّلَوۡ اَعۡجَبَكُمۡ ؕ اُولٰٓئِكَ
يَدۡعُوۡنَ اِلَى النَّارِ ۖ وَاللّٰهُ يَدۡعُوۡۤا اِلَى الۡجَنَّةِ وَالۡمَغۡفِرَةِ بِاِذۡنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمۡ يَتَذَكَّرُوۡنَ ﴿۲۲۱﴾

Translation:

(216) Qital (Fighting) is enjoined upon you, while it is hard on you. It could be that you dislike something when it is good for you, and it could be that you like something when it is bad for you. Allah knows, and you do not know. (217) They ask you about the Sacred Month, that is, about fighting in it. Say, "Fighting in it is something grave, but it is much more grave, in the sight of Allah, to prevent from the path of Allah, to disbelieve in Him, and preventing from Al-Masjid-Al-Haram (the Sacred Mosque), and to expel its people from there, and Fitnah (creating disorder) is far worse than killing." They will not cease fighting you until they turn you away from your faith if they can. And if anyone among you renounces his faith and dies as a disbeliever, their deeds will be void in this life and in the Hereafter. They are the people of the Fire; they will live therein forever. (218) And those who believed, migrated, and fought for the sake of Allah – it is they who hope for Allah's mercy, and Allah is All-Forgiving, Most Merciful. (219) They ask you about intoxicants and gambling. Say, "In both there is a great sin, and some benefits for people, but their sin is far greater than their benefit." They ask you what they should spend. Say, "The surplus". This is how Allah makes His verses clear to you, so that you may

give thought. (220) in this life and the Hereafter. They ask you about orphans. Say, "Reforming their affairs is best. If you mix your affairs with theirs, then they are your brothers. Allah knows who is the corrupter and who is the reformer. If Allah had willed, He could have made things hard for you. Allah is indeed All-Mighty, All-Wise." (221) Do not marry polytheist women until they believe; for a believing slave woman is better than a free polytheist, even though she may attract you. And do not give your women in marriage to polytheist men until they believe, for a believing slave is better than a free polytheist, even though he may attract you. They invite to the Fire while Allah invites to Paradise and to forgiveness by His grace, and He makes His verses clear to people so that they may remember.

Explanation: Verses 216-221

Verse Number (216)

كُتِبَ عَلَيۡكُمُ الۡقِتَالُ وَهُوَ كُرۡهٌ لَّكُمۡ ۚ وَعَسٰۤى اَنۡ تَكۡرَهُوۡا شَيۡـًٔا وَّهُوَ خَيۡرٌ لَّكُمۡ ۚ وَعَسٰۤى اَنۡ تُحِبُّوۡا شَيۡـًٔا وَّهُوَ شَرٌّ لَّكُمۡ ؕ وَاللّٰهُ يَعۡلَمُ وَاَنۡتُمۡ لَا تَعۡلَمُوۡنَ ﴿۲۱۶﴾

Translation: Qital (Fighting) is enjoined upon you, while it is hard on you. It could be that you dislike something when it is good for you, and it could be that you like something when it is bad for you. Allah knows, and you do not know.

Explanation

When Muhammad (Sallallahu 'Alaihi Wasallam) was in Makkah, defensive war against the enemy was not permitted. Patience and forbearance were commanded. However, after the migration to Madinah, permission for defence was granted in response to attacks by Jewish groups and polytheists.

Permission was given to fight those disbelievers who fought against Muslims. When the disbelievers did not cease their excesses and oppression, the general permission for fighting was granted, and Jihad was made obligatory. Regarding the obligation of Jihad, it was stated: كُتِبَ عَلَيۡكُمُ الۡقِتَالُ**, meaning fighting is made obligatory for you.**

This indicates that Jihad is obligatory upon every Muslim. However,

the teachings of the Messenger (Sallallahu ‘Alaihi Wasallam) clarified that this is Farz Kifayah (communal obligation) rather than Farz Ain (individual obligation). If a group of Muslims performs this duty, the rest are considered absolved. If no group performs this duty at any time, all Muslims will share the sin.

In the commentary Ma'arif ul-Qur’an, Mufti Muhammad Shafi (rh) wrote that the Hadith stating "Jihad continues until the Day of Resurrection" means a group must always exist to perform this duty.

Participation of All Muslims is not Necessary

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ ***(Surah At-Taubah: 122)***

Muslims should not think that everyone must go out for Jihad at once. It is better that a small group goes from every large party so that the remaining people can occupy themselves with the understanding and teaching of religion. This is only possible if Jihad is a Farz Kifayah.

Service to Parents

Sahih Bukhari and Sahih Muslim record that a man said to the Prophet, Shall I participate in Jihad? The Prophet (Sallallahu ‘Alaihi Wasallam) said, "Are your parents alive?" The man said, Yes. The Prophet (Sallallahu ‘Alaihi Wasallam) said, "Do Jihad for their benefit." ***(Bukhari: H# 5972)***

This confirms that while one group performs Jihad, others can engage in different religious duties. However, if the leader of the Muslims deems it necessary and calls everyone to Jihad, it becomes an individual obligation. As mentioned in Surah At-Taubah: "O you who believe! What is the matter with you that when you are told to go forth in the way of Allah, you cling heavily to the earth?"

Emphasis on Fulfilling Obligations

A person who has a debt or responsibility should fulfil it before participating in a Farz Kifayah Jihad. However, if Jihad becomes Farz Ain due to a general order or an attack by disbelievers, the permission of parents, husband, or creditor is no longer a condition.

Disliking Jihad

Humans may sometimes dislike Jihad due to material and visible losses. However, its outcome is a source of blessing. While Jihad involves bloodshed and loss of life or property, it results in high ranks for warriors and martyrs. This leads to success in the Hereafter.

A person might like something for its apparent benefit even if it is harmful. For example, one might prefer avoiding Jihad to seek comfort and protect property, but abandoning Jihad results in total loss and failure in the Hereafter. You would be humiliated by disbelievers who would destroy you, loot your wealth, enslave women and children, and occupy your cities.

Allah alone knows all wisdom and the arrangement of causes because His knowledge is perfect and encompasses everything. Human knowledge is flawed and limited. Therefore, every command given by Allah is certainly for the betterment of Muslims and should be accepted as wise. Although loss of life and wealth is visible in Jihad, the reality shows it is a means of eternal comfort and gain.

Verse Number (217)

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَ صَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَ كُفْرٌۢ بِهٖ وَ الْمَسْجِدِ الْحَرَامِ ۬ۙ وَ
اِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَ الْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ وَ لَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ
اسْتَطَاعُوْا ؕ وَ مَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَ هُوَ كَافِرٌ فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَ اُولٰٓئِكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۱۷﴾

Translation: They ask you about the Sacred Month, that is, about fighting in it. Say, "Fighting in it is something grave, but it is much more grave, in the sight of Allah, to prevent from the path of Allah, to disbelieve in Him, and preventing from Al-Masjid-Al-Haram (the Sacred Mosque), and to expel its people from there, and Fitnah (creating disorder) is far worse than killing." They will not cease fighting you until they turn you away from your faith if they can. And if anyone among you renounces his faith and dies as a disbeliever, their deeds will be void in this life and in the Hereafter. They are the people of the Fire; they will live therein forever.

Explanation

Ibn Jarir (rh), Ibn Abi Hatim (rh), Tabarani (rh), and Baihaqi (rh)

recorded from Jundub bin Abdullah (RA) that the Messenger (Sallallahu ‘Alaihi Wasallam) sent an army under the leadership of Abdullah bin Jahsh (RA). This army killed an enemy named Ibn Hazrami. The Muslims were unaware whether the incident occurred in Rajab or Jumada ul-Akhir. The polytheists accused Muslims of fighting in a sacred month. Consequently, this verse was revealed.

Some people wondered if these participants would receive any reward if they were not considered sinful. Then the verse was revealed: إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا

Ibn Munzir (rh) reported from Ibn Abbas (RA) that this also relates to the question about intoxicant in Surah Al-Ma'idah.

Similarly, Allah says: يَسْـَٔلُوْنَكَ مَا ذَا يُنْفِقُوْنَ (And they ask you what they should spend. Ibn Abi Hatim (rh) reported from Ibn Abbas (RA) that when the command to spend in the way of Allah was given, a group of Sahaba asked what kind of spending was required from their wealth. This verse was then revealed.

Ibn Abi Hatim (rh) reported from Yahya as well that Mu’az (RA) and Sa’labah (RA) also asked the Messenger (Sallallahu ‘Alaihi Wasallam), 'We have both slaves and family members; so what (portion) of our wealth should we spend?' Upon this, Allah the Almighty revealed this verse." *(Tafseer Ibn Abbas)*

A particular incident related to Jihad became the cause of this verse's revelation. It is narrated from Ibn Abbas (RA) that two months before the Battle of Badr, in Jumada ul-Akhir 2 AH, the Prophet (Sallallahu ‘Alaihi Wasallam) sent a group of eight or twelve Muhajireen (Emigrants) under the command of his cousin Abdullah ibn Jahsh (RA) from Madinah to confront the disbelievers. Only Muhajireen were included in this group.

Abdullah ibn Jahsh (RA) was also given a letter and told to open it after two days of travel, read it to the companions, but not to compel anyone. Abdullah ibn Jahsh (RA) made camp at a station after the agreed journey. As soon as he read the directive, he said with complete heart and soul: We hear, and we obey, and read the letter to his companions. He also stated that the Prophet (Sallallahu ‘Alaihi Wasallam) had instructed him

not to compel anyone. After this, he said that whoever has the spirit of martyrdom should accompany him, and whoever wishes may return. Upon hearing this, all the noble Sahaba agreed wholeheartedly and not a single person was willing to go back.

When this force reached Nakhla, a place between Makkah and Taif, and was about to halt, a Quraish caravan appeared carrying trade goods from Taif such as olive oil, raisins, leather and so on. The Muslims attacked it, in which one person was killed, and two were captured. The noble Sahaba presented the prisoners and goods along with the camels before the Prophet (Sallallahu ‘Alaihi Wasallam) in Madinah.

The incident of attacking this caravan occurred on the first date of the month of Rajab, but the Sahaba thought it was the 30th of Jumada ul-Akhir, whereas in fact the moon had already turned 29, and the fighters were unaware of this. Since the time of Ibrahim (AS), it had been customary in Arabia that four months (Zul Qa'dah, Zul Hijjah, Muharram and Rajab) were considered sacred months in which killing, fighting or warfare was not permissible. Based on this traditional belief, the disbelievers taunted the Muslims over this incident and said they had committed a great sin by fighting and killing in the sacred month of Rajab. Some narrations even mention that some Quraish disbelievers personally went to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and objected. In this context, Allah revealed this verse.

Four Sacred Months

This verse establishes the prohibition of fighting in the *Ashhur Hurum* (sacred months): 1. Zul Qa'dah, 2. Zul Hijjah, 3. Muharram, 4. Rajab.

Most commentators and jurists say this ruling has now been abrogated and fighting is no longer forbidden in any month, while according to some commentators this ruling still exists and the sanctity remains. On this subject, in light of other Qur’anic verses and ahadith, and presenting the views of commentators, Maulana Mufti Muhammad Shafi (rh) has summarised in his commentary as follows: initiating fighting in these months is forbidden forever, but when the disbelievers themselves attack in these months, Muslims are permitted defensive fighting. As narrated by Jabir ibn Abdullah (RA), the Messenger of Allah (Sallallahu

‘Alaihi Wasallam) would not fight in a sacred month unless the disbelievers initiated fighting.

This verse states that fighting in the sacred month is wrong, but in comparison, those actions which the disbelievers commit are worse and more serious sins. Yet they do not reflect upon their own evil and taunt Muslims over one unknowing mistake. These verses point to five major sins:

1- صَدٌّ عَنْ سَبِيلِ اللهِ (hindering from the path of Allah): preventing people from accepting the true religion and causing severe hardship to those who do accept. Just as the disbelievers of Makkah forced the people of Islam into migration.

2- كفر به (disbelief in Him): denying the existence and attributes of Allah.

3- الْمَسْجِدِ الْحَرَامِ (the Sacred Mosque): the Ka’bah, Allah's house, built for worship, but the disbelievers prevented Muslims from entering it and worshipping there.

4- إِخْرَاجُ أَهْلِهِ مِنْهُ (expelling its people from it): driving Muslims out of their homes, meaning such harshness and oppression upon the people of Islam that they were forced into migration.

5- وَلَا يَزَالُوْنَ يُقَاتِلُونَكُمْ (and they will not cease fighting you): the disbelievers will keep fighting you, until they turn you away from your religion, meaning they try to make you disbelievers again.

Therefore, when the Quraish of Makkah criticised the Muslims for unknowingly fighting in the month of Rajab, Allah told them to first look at their own condition, that they themselves were caught in five major sins which are far more serious than this unknowing fighting.

Ruling on the Apostate

At the end of the verse, a ruling is given regarding those who adopt disbelief and apostasy after accepting Islam, so that the people of Islam remain alert. If any person turns away from the true religion (Islam) due to the influence of disbelievers or polytheists, and dies in a state of disbelief without repentance, then all their deeds will be wasted in this world and the Hereafter.

The wasting of the apostate's deeds in this world means that the life and property which were protected due to Islam will no longer remain protected. The Muslim wife will be free from his marriage, he will not receive a share in inheritance, the people of Islam will not perform his funeral prayer, nor will he be buried in the Muslim graveyard. The wasting of deeds in the Hereafter means that no reward will be given for any good deed, and there will be eternal punishment in Hell, meaning he has no hope of being released from Hell. For this reason, the punishment for a man who leaves Islam is death, while for a woman, life imprisonment is fixed, meaning she will remain in prison forever.

When the noble Sahaba became certain there was no misunderstanding about this matter, they submitted to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam): Will this journey of ours be counted as jihad and will we receive reward for it? Upon this, the next verse was revealed, in which the noble Sahaba were given the good news that they would certainly receive a share of Allah's mercy.

Verse Number (218)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَاجَرُوْا وَ جٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ۙ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

Translation: And those who believed, migrated, and fought for the sake of Allah – it is they who hope for Allah’s mercy, and Allah is All-Forgiving, Most Merciful.

Explanation

Allah's Mercy

From the revelation of the previous verse, the Emigrant Sahaba (Muhajireen) came to know that they had committed no sin for the killing of one polytheist that occurred unknowingly in the sacred month of Rajab. However, they were hesitant about whether they would also receive a reward for this jihad or not. This verse was revealed for their good news and consolation, in which it was made clear that those who believed, emigrated and fought the enemies of religion in the way of Allah, while their purpose was not worldly aims or personal benefit, are certainly hopeful of Allah's mercy and deserving of reward. Allah does not deprive the sincere of His mercy. In reality, those who believed and left their homeland in the way of Allah (emigrated) become hopeful of the Lord's

mercy. As for the reward of this particular jihad, since your intention was solely jihad, in Allah's sight, that too is counted as jihad. Those possessing these qualities need not despair, because Allah will forgive their mistakes and have mercy upon them.

After the revelation of this verse, the war booty which Abdullah ibn Jahsh (RA) had brought to Madinah, which had been kept awaiting revelation until then, was distributed after removing one fifth (Khums) from it. At the end of the verse, Allah stated: And Allah is All-Forgiving and Most Merciful, so that the believers might be assured that, along with forgiveness for their mistakes, they would also receive reward for this jihad.

The noteworthy point is that this glad tidings was given to the believers for that emigration (from Makkah) and jihad which was in the cause of Allah, not for any ordinary leaving of homeland or warfare. This means that people who make sacrifices and suffer hardships can be found in every nation, but if their efforts are not in the way of Allah and the true religion, then they have no share in Islam and religion.

Meaning of Jihad

The literal meaning of jihad is striving (جہد, jahd), and in Islamic law, its meaning is that effort should be made to exalt the word of Allah (اعلاء کلمته الله), even to the point of sacrificing one's life. If this effort is through fighting and the purpose is solely Allah's pleasure, then it is called jihad. But if its aim is wealth, worldly gain, love of homeland, nationalism, or personal bravery, then it is not regarded as jihad in the sight of Allah and His Messenger (Sallallahu ‘Alaihi Wasallam). True jihad is that which is done solely for Allah's pleasure and approval, and is pure from every worldly or selfish motive.

It is narrated from Umar Farooq (RA) that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for. ***(Bukhari: H# 1)***

In one narration, it is mentioned that a person migrated to Madinah for a woman named Umm Qais. When the Sahaba informed the Messenger

of Allah (Sallallahu ‘Alaihi Wasallam) of this, he said that such a migration carries no reward, because it was not based on sincere intention. Migration (Hijrah) is a great act of worship in the religion, but if sincerity for the sake of Allah is absent, its reality and reward do not remain.

Similarly, other acts of worship and deeds should also be examined according to this principle: if they are solely for Allah's sake, then they are correct and acceptable. Otherwise, they will be considered lifeless and devoid of reward. Imam Shafi'ee (rh) said that this principle applies everywhere in religion: worship, transactions, customs and permissible acts. Without correct and pure intention, no action or worship holds reward in Allah's sight.

Three Types of Jihad

Whatever thing becomes an obstacle in the path of obedience to Allah, confronting it falls within the scope of jihad. Such obstacles appear in three forms. Therefore, jihad has these categories. After explaining these three types, Imam Raghib (rh) stated that the Qur’an commands: وَجَاهِدُوا فِي اللّٰهِ حَقَّ جِهَادِهٖ (And strive in Allah's cause with true striving), which includes all three of these jihads. Looking at the meaning of the word jihad and its reward, scholars have divided it into three basic types:

1) Openly fighting the enemy: Meaning the jihad in which the enemy is confronted, and fighting is done in the way of Allah by sacrificing life and wealth. This is true jihad and has permanent rulings.

2) Confronting Satan and the thoughts he creates: Meaning the jihad conducted in the heart and mind against Satan's whispers and misguiding thoughts. This is also a type of striving.

3) Confronting the unlawful desires of the self: Meaning the jihad in which a person strives to control their carnal desires and bad habits. This is also a type of striving.

In some narrations, the struggle against the desires of the self has also been counted as jihad, because in several Qur’anic verses, spending wealth has also been declared jihad. In one hadith, the jihad of the tongue has also been declared jihad. Since the writing of the pen falls under the rulings of the tongue, scholars have also included written defence in jihad.

Scholars have declared the hadith إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ (Actions are based on intentions) as one of the four parts of Islam, because a large portion of Islamic teachings is built upon it.

According to a hadith, on the Day of Judgment, three men face judgment first. A martyr recalls Allah's blessings. He claims he fought solely for Allah. Allah reveals that he sought fame as a brave. He gets dragged face-down into Hell. Next, a scholar who taught knowledge and recited Qur'an appears. He says he sought Allah's pleasure. Allah exposes his desire for the title of scholar and reciter. He, too, enters Hell the same way. Finally, a rich man who spent generously comes. He claims obedience to Allah's commands. Truth shows he wanted praise as generous. He meets the same fate. ***(Muslim: H# 4923)***

This hadith clarifies that the true reward of deeds is received only when done with pure intention and for Allah's pleasure, not for worldly fame or benefit.

Verse Number (219)

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ ؕ قُلْ فِيْهِمَاۤ اِثْمٌ كَبِيْرٌ وَّ مَنَافِعُ لِلنَّاسِ ۫ وَ اِثْمُهُمَاۤ اَكْبَرُ مِنْ نَّفْعِهِمَا ؕ وَ يَسْـَٔلُوْنَكَ مَا ذَا
يُنْفِقُوْنَ ۬ؕ قُلِ الْعَفْوَ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۙ﴿۲۱۹﴾

Translation: They ask you about intoxicants and gambling. Say, "In both there is a great sin, and some benefits for people, but their sin is far greater than their benefit." They ask you what they should spend. Say, 'The surplus'. This is how Allah makes His verses clear to you, so that you may give thought.

Explanation

Prohibition of Intoxicant and Gambling

In this part of the verse, the noble Sahaba asked about خمر (liquor/ intoxicant/alcoholic drinks) and ميسر (gambling), to which Allah answered. The word خمر (khamr) means to cover something. Just as a shawl or head covering covers the head, similarly, intoxicant is called khamr because it places a veil over human intellect, and the senses do not function properly. ميسر (Maisir) in its broad meaning encompasses all types of gambling and games of chance, whatever their form or name.

Before the arrival of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), intoxicant and gambling were common practices in Arabia. The Arabs were intensely devoted to both these things, so much so that everyone, young and old, drank liquor and played different types of gambling. In all of Arabia, there would be only a few people who remained free from these. When the Prophet (Sallallahu ‘Alaihi Wasallam) came to Madinah, the practice of liquor and gambling existed there too. Some noble Sahaba felt their destructive effects, and Umar Farooq (RA), Mu'az ibn Jabal (RA) and a few Ansari Sahaba submitted that these things harm the intellect and destroy wealth. What is your guidance about this?

The First Command

This verse was revealed in response to the Sahaba's question. This is the first verse in which Muslims were given the first command to refrain from intoxicant and gambling. Although this verse did not explicitly declare intoxicant and gambling forbidden (haram), by describing their harms and destructive effects, advice was given that they should be avoided.

Harms of Intoxicant

The verse clarified that these two things are not sins in themselves, but their use opens the door to other sins. Intoxicant paralyses the intellect, harms health, and inclines human nature towards filth and the forbidden. While gambling increases greed for wealth, which is the root of all evils. Both destroy a person's financial condition, although sometimes temporary worldly benefits also accompany them, such as physical comfort, temporary peace or commercial profit.

Similarly, in gambling, winning is sometimes possible, and wealth can be obtained without effort. But compared to these few possible benefits, the harms are far greater. Nothing in the world is completely free from benefit or harm, but a person should look at the balance of benefit and harm. If the harm is greater, then leaving that thing is necessary, even if it contains some benefit, and what has greater benefit can be adopted, even if it includes some difficulty or harm.

This verse was not revealed to describe the evil of intoxicant and gambling in themselves, but to point out the other corruptions produced through them, so that Muslims might be advised to stay away from them.

Some Sahaba abandoned both things immediately after the revelation of this verse, although they had not been explicitly declared forbidden, because the source of evil and sin in them had become clear. But some Sahaba thought that since the verse had not declared intoxicant forbidden, they would use it cautiously, just taking care that no evil arose from it. For this reason, even after the verse, some people continued using liquor.

Later, an incident occurred in Madinah: Abdur Rahman ibn Auf (RA) invited some friends from among the noble Sahaba. After eating, liquor was consumed, and the time for Maghrib prayer arrived. Everyone stood for prayer, and one person was made the imam. But in a state of intoxication, when the imam began recitation, he recited Surah *Qul ya ayyuha al-kafiroon* incorrectly. After this incident, this verse was revealed: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى **(O you who have believed, do not approach prayer while you are intoxicated).** ***(Surah an-Nisa: 43)***

Through this command, only the effects of liquor at prayer time were prohibited. Although there was no explicit prohibition of drinking liquor at times other than prayer, some Companions understood that what affects prayer should not be adopted at other times either. However, some people still continued drinking liquor at times other than prayer.

Another incident occurred when some Sahaba were invited to a gathering. After eating, a round of liquor began, and in a state of intoxication, poetry recitation and arguments started. During this, an Ansari youth struck a fellow Companion on the head with a camel's jawbone in anger, causing an injury. This incident reached the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), and he prayed: O Allah! Grant us a clear statement and law regarding liquor. After this prayer, the verse from Surah al-Ma'idah was revealed in which liquor was declared completely forbidden, so that no ambiguity remained for Muslims in this matter.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ۝ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاۤءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ۝

Translation: O you who believe, intoxicants, gambling, idols and divining arrows are evil, of Satan’s work; therefore avoid such [evil], so that you may be successful. Satan only wants to create enmity and hatred between you through intoxicants and gambling, and to prevent you from remembering Allah and from prayer. Will you not then abstain?

Prohibition of Liquor

In these verses, the prohibition and forbidding of intoxicant was revealed clearly, and this became the final command, which abrogated all previous partial commands. With the revelation of these verses, all vessels of liquor were broken, the liquor flowing in the streets of Madinah stopped, and the Muslims not only repented immediately but also adopted severe disgust and hatred for this evil.

Thus, in 3 AH, a complete prohibition was imposed on intoxicant in Islam, and deliverance came forever from such a terrible evil of Arab society, which had previously taken deep roots in their social and moral life. Its detailed explanation is present in the verses of Surah al-Ma'idah. Here, the effects of intoxicant and gambling were described in the context of the Companions' questions and their answers, while guidance was also given on other matters ahead.

Liquor is an intoxicating substance that produces intoxication in humans. Its effects fall on both intellect and body, and it is dangerous not only for the individual's morals but also causes destruction for the family, society and nation. Although liquor has some temporary benefits, such as increased physical energy or a task seeming easier to do, these benefits are temporary and fleeting. On the contrary, it is severely dangerous morally and socially.

The Encyclopaedia of Religion and Ethics also presents numerous examples of the harms of liquor. These make it clear that by declaring liquor unlawful, the Qur'an seeks to protect human intellect, morality, physical health, and social life from all forms of corruption and impurity.

Extracts From Encyclopaedia of Religion And Ethics, Vol. 1 Alcohol

- **When enough alcohol is taken to produce intoxication, judgement, self-control, perception, and other higher faculties are affected first. There may be greater facility in thought and speech, along with a certain disregard for the environment. A quiet person may become lively and witty. Unwanted confidences are given, and there may be assertiveness and quarrelsomeness, singing, shouting, and other noisy demonstrations that indicate the free play of emotions. Such a person may suffer from an insane or alcoholic heredity. An automatic dream state, in which**

complicated and many criminal actions may be performed quite unconsciously, is sometimes induced by acute alcoholism. (p. 300)

- **Self-respect becomes impaired, along with selfishness, neglect of spouse, children, and other dependents, loss of self-control, and lack of truthfulness. Moral deterioration becomes evident. (p. 300)**
- **It is estimated that in this country, the United Kingdom, alcohol accounts for 100,000 to 120,000 deaths per year. (p. 301)**
- **Alcohol is a poison for protoplasm. A large number of psychometric experiments, conducted under conditions of the greatest accuracy, prove that alcohol, even in small doses, exerts a distinctly paralysing effect on the functioning of the brain. (p. 299)**
- **The amount of work may appear to increase and seem easier to perform, but after a brief period of about 20 to 30 minutes, a prolonged reaction follows, so the total effect is clearly disadvantageous. (p. 200)**
- **On the whole, experiments show that alcohol does not strengthen the heart but rather produces the opposite effect. (p. 300)**
- **There is universal testimony regarding the close relationship between excessive drinking and violations of moral law and the laws of the state. This is a direct consequence of the impairment of higher intellectual and moral faculties, resulting in free expression of lower inclinations. Alcohol is not only a direct cause of crime, but it also acts powerfully in combination with other conditions, such as hereditary nervous weakness or instability of the brain. (p. 301)**

On the basis of chemical science, it is clear that alcohol is a type of solvent, particularly known as a solvent for fat. It is not a nourishing substance. Rather, it is a byproduct produced during the digestion of sugar by bacteria. On this basis, it is a harmful substance for humans. The liver immediately begins to break it down in order to neutralise its harmful effects, a process known as detoxification. Its only limited effect is that it dissolves certain metabolites produced in the body. It has countless harmful effects, some of which are as follows.

Diseases Caused by Alcohol Consumption

- **Cirrhosis of the liver: a specific liver disease that develops due to alcohol consumption.**

- **Oesophageal and intestinal cancer. The risk of these types of cancer increases significantly among those who drink alcohol.**
- **Hepatitis, pancreatitis, gastritis, and oesophagitis. All of these diseases can emerge as a result of alcohol consumption.**
- **Risks related to blood vessels increase markedly due to alcohol use.**
- **Hypertension, cardiomyopathy, coronary atherosclerosis, angina, and heart attack.**
- **Specific syndromes such as cerebellar atrophy, cortical atrophy, and peripheral neuropathy develop in those who consume alcohol.**
- **Alcohol consumption causes a deficiency of thiamine in the body, which leads to Wernicke-Korsakoff disease. This affects memory and both present and past events, and becomes a cause of other illnesses as well.**
- **Pellagra, Beri Beri, and other nutritional diseases are common among those who drink alcohol.**
- **Delirium tremors is a life-threatening complication that occurs in those who consume alcohol, often after repeated infections or surgical procedures. This condition can persist during or after abstinence, and even with proper treatment, it may result in death.**
- **Many endocrine disorders occur due to the effects of alcohol, such as myxoedema, hyperthyroidism, and fluoride crusting syndrome.**
- **Numerous blood-related disorders are also the result of alcohol consumption, such as Zieve's syndrome, macrocytic anaemia, jaundice, hyperlipidaemia, and thrombocytopenia.**
- **Metrogyl or Flagyl, containing metronidazole, is a commonly used medicine. If it is taken with alcohol, dangerous effects can occur in different parts of the body due to drug interaction.**
- **The immunological defence system of people who consume alcohol becomes weak. For this reason, repeated infections are common among them.**
- **During alcohol intoxication, cough reflexes are often impaired. Sometimes vomit enters the lungs, which causes pneumonia and a lung**

abscess. This may also lead to suffocation, which can prove fatal.

Extracted from: **Books of Medicine, Davidson, Kumar and Clark**
Books of Pathology, Robbins, Harsh Mohan
Books of Pharmacology, K D Tripathi

Effects of Alcohol on the Digestive System

The first harmful effects of alcohol begin in the mouth. Saliva in the mouth contains various types of microflora that work to protect and balance the mouth's environment (symbiosis). Continuous use of alcohol causes this microflora to disappear, and this is why alcoholics develop bad breath. When this flora is eliminated, various types of infections develop in the gums, leading to bleeding and ulceration.

After the mouth, the effect falls on the throat and oesophagus. These parts are sensitive because they have a very delicate layer of mucous membrane. The use of alcohol damages this layer, which causes burning and pain in the throat, and prolonged use also increases the risk of cancer here.

Gastritis is also very common due to alcohol. The reason is that alcohol dissolves lipids, while the inner surface of the stomach is covered with a protective lipid layer. Continuous drinking damages this protective layer, and the hydrochloric acid present in the stomach injures its walls. Consequently, many stomach diseases develop, and the digestive process is severely affected.

Furthermore, alcoholics become very weak internally because the components necessary for blood formation are not produced properly in the liver. Outwardly, they may appear healthy, but internally, their bodies become weak, and the bone marrow becomes quite depleted. As a result, blood becomes visible in the veins. Since immunoglobulin, which protects the body from diseases, is produced in the liver, its production decreases in alcoholics, making them frequently susceptible to infections. Sometimes the liver of alcoholics becomes severely damaged, and they fall unconscious and succumb to death.

Effect on Blood Circulation

The liver performs several important functions, the most important of which is breaking down fats and maintaining lipid balance in the blood.

In alcoholics, the liver cannot perform this important task properly, due to which lipids accumulate on the walls of blood vessels and create hardness. This reduces the arterial lumen, placing an extra burden on the heart, which results in increased blood pressure (hypertension) and the onset of a chain of other diseases.

Alcohol burns quickly, so it also affects blood flow. Most alcoholics die due to liver or heart failure, or a heart attack. Some people think that drinking a small amount makes little difference, but the kidneys, which perform the final stage of blood purification, carry out extremely sensitive chemical processes. It is a proven fact that even a small amount of alcohol affects this sensitive process, which is why the kidneys of alcoholics often fail.

Effect on the Nervous System

Alcohol enters the nerves and has an effect because their outer layer consists of lipids, and alcohol easily passes through it. As a result, signal transmission is affected, leading to several diseases. Children and young people are most affected by its impact, and various diseases such as amnesia (memory loss), tremor (shaking), Korsakoff syndrome, etc., develop.

Alcohol can cause infertility in men, while for pregnant women, it is severely harmful for the pregnancy and child, due to which foetal alcohol syndrome develops, which is a well-known reality in hospitals.

Social Effects of Alcohol

1. **It is absolutely clear that after drinking alcohol, a person first takes themselves and then others into their grip.**
2. **Alcoholics become angry very quickly, which affects others in society.**
3. **An addicted alcoholic needs alcohol at all costs, even if they have to commit injustice or sin for it, which is why theft, robbery and other crimes are common.**
4. **Laziness, sluggishness and weakness develop in alcoholics, which affects their work.**
5. **Because of alcohol, compassion in a person is eliminated, and the entire society is affected by its impact.**

6. **In an intoxicated state, alcoholics commit several other crimes, such as driving, which causes dangerous accidents and has become a routine occurrence in some areas.**

This is why it is well understood that Allah declared alcohol forbidden. In reality, by imposing a ban on it, Allah has shown great mercy on humanity.

Moral and Economic Harms of Gambling

1. **Gambling distances a person from hard work: It teaches a person to rely on fate and mere desires, whereas in real life, success requires hard work, proper effort, and reliance on the resources provided by Allah. Islam encourages a person to achieve their purpose through proper means and effort, rather than relying on luck.**

2. **Unlawful acquisition of wealth: Gambling is equivalent to unlawfully seizing people's wealth.**

3. **Creates enmity and hatred: Although the loser in gambling appears outwardly silent, anger and hatred are hidden in that silence, which spoils relationships.**

4. **Social and family harm: A gambler does not care about their own life and family responsibilities. Such people can endanger their religion, honour and even their country for their own interest. Therefore, the passion for gambling is dangerous not only for the individual but for the entire society.**

5. **The similar destruction of alcohol and gambling: In the Qur'an, alcohol and gambling are mentioned together to clarify the reality that both these things are equally harmful for the individual, family, country and morality. The condition of a gambler is very similar to that of an alcoholic, and often one is not found without the other.**

Extracts From Encyclopaedia of Religion And Ethics, Vol. 6 'Gambling'

- **On the Aryan races, gambling has a special hold. A famous hymn of the Rigveda (x34) vividly sets forth the woe of the ruined gambler, and the length to which gambling was carried in India is well illustrated by the episode of *Nala* and *Damayanti* in the Mahabharata (iii. 59-61), where the prince loses all that he has. Sanskrit Literature abounds in allusions to the evils of play. (p. 64)**

- **The vicious tendency of gambling has never been called in question. Lord Beaconsfield spoke of it as a vast engine of national demoralisation. (p. 166)**

- **The economic aspect needs no discussion. Gambling adds nothing to the wealth of the community. (p. 166)**

- **Though it is in society that the temptation comes, Gambling itself is anti-social; it is, as Herbert Spencer says, a kind of action by which pleasure is obtained at the cost of pain to another. The happiness of the winner implies the misery of the loser. This kind of action, therefore, is essentially anti-social; it scars the sympathies, cultivates a hard egoism, and so produces a general deterioration of character; it is a habit intrinsically savage. In an atmosphere of brotherhood, no form of gambling could exist. (p.166)**

- **There are only three ways in which property can be legitimately acquired—by gift, by labour, and by exchange. Gambling stands outside all of these. Its motive is, however carefully disguised, covetousness. It is an attempt to get property without paying the equivalent price for it; it is a violation of the law of equivalents. It is a species of robbery by mutual agreement; but it is still robbery, just as duelling, which is murder by mutual agreement, is still treated as murder. It is begotten of covetousness; it leads to idleness, it is moreover an appeal to chance, it concentrates attention upon luck and thereby withdraws attention from worthier objects of life. (p. 66)**

In this blessed Surah, the series of questions from the Sahaba and their answers continues. In the previous verse, the question regarding alcohol and gambling was answered. In the same sequence, the Sahaba had previously asked: وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ What should we spend from our wealth? The same question was presented again in exactly the same words. However, on the earlier occasion, the answer was given in one manner, while on this occasion it was given in a different manner. The wisdom behind giving two different answers to the same question becomes clear when the circumstances and background of the revelation of these verses are understood.

On the occasion of the first question, the Sahaba had enquired from the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) what we should

spend from our wealth and to whom we should give. This question had two parts:

1. **How much and what should be spent from the wealth?**
2. **Who should be the recipients of this wealth?**

The answer given was that whatever wealth you spend in the path of Allah, those with the most right to it are your parents, relatives, orphans, the poor and travellers. And it was also said that whatever you spend, Allah is fully aware of it. This means that Allah did not make any specific amount obligatory, but rather said to spend according to your capacity and strength, and the reward will certainly be received from Allah.

However, the background to the revelation of this verse is that when a general command was given in the Qur'an that Muslims should spend their wealth in the path of Allah, some Sahaba presented themselves before the Messenger of Allah (Sallallahu 'Alaihi Wasallam) and submitted: "O Messenger of Allah (Sallallahu 'Alaihi Wasallam)! We have been commanded to spend in the path of Allah. Please clarify what wealth is and how much we should spend?"

It comes in narrations that Mu'az ibn Jabal (RA) and Sa'labah (RA) presented themselves in the Prophet's court and submitted: "O Messenger of Allah (Sallallahu 'Alaihi Wasallam)! We possess wealth, families, and servants. Allah has commanded spending in His way, so inform us how much wealth we should spend in good causes."

In response to this, Allah commanded: قُلِ الْعَفْوَ (Say, whatever is surplus to your needs). Commentators have offered several interpretations, but the gist is that spending should be from what remains after fulfilling one's essential needs. Spending should not be such that a person falls into worldly hardship or neglects the rights of others and thereby becomes answerable in the Hereafter.

It should be clear here that the question was not about obligatory acts of worship like Zakat, Sadaqah Fitr or *Ushr*, because their amounts and details had been separately explained by the Messenger of Allah (Sallallahu 'Alaihi Wasallam). Rather, the question here was about general charity and voluntary spending. The answer given was that wealth beyond one's needs should be spent in the way of Allah.

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) explained the same meaning on another occasion in this way: Abu Hurairah (RA) narrates that the Prophet (Sallallahu ‘Alaihi Wasallam) said: "Allah says: O son of Adam! You spend, I will spend on you." ***(Bukhari: H# 5352)***

This instruction actually points to the reality that spending in the path of Allah never causes a deficiency; rather, Allah bestows far greater grace and generosity upon His servant.

Verse Number (220)

فِي الدُّنْيَا وَ الْاٰخِرَةِ ؕ وَ يَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ؕ قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ؕ وَ اِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ؕ وَ اللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ؕ وَلَوْ شَآءَ اللّٰهُ لَاَعْنَتَكُمْ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝

Translation: in this life and the Hereafter. They ask you about orphans. Say, “Reforming their affairs is best. If you mix your affairs with theirs, then they are your brothers. Allah knows who is the corrupter and who is the reformer. If Allah had willed, He could have made things hard for you. Allah is indeed All-Mighty, All-Wise.”

Explanation

Imam Abu Dawood (rh), Imam Hakim (rh) and others have narrated from Ibn Abbas (RA) that when these verses were revealed: وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ **and** إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ, **those who had an orphan under their care separated the orphan's food from their own food and their drink from their own drink. They would even keep extra food for the orphan on their dining cloth so that no one else would eat it or waste it. However, this practice became difficult for the Sahaba. They mentioned this difficulty to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), so Allah revealed this verse:** كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۝ فِي الدُّنْيَا وَ الْاٰخِرَةِ ؕ

(This means that Allah clarifies His commands for you in this way so that you may have a proper understanding of them, and through this understanding, you may reflect on the consequences in this world and the hereafter before every action, and then act according to these commands after thinking carefully.) The details of this command are as follows:

- **Spending wealth on sinful acts is completely unlawful.**

- **If religious works are obligatory or necessary, such as Zakat, etc., then spending wealth on them is also obligatory and necessary.**
- **If religious works are voluntary, for example, general charity, then:**
  - **If this spending results in the loss of household members' rights, it is unlawful.**
  - **If no one's rights are lost, but the person themselves becomes involved in hardship and impatience, then it is also unlawful.**
  - **However, if neither anyone's rights are lost nor does one face difficulty, then spending in this manner is permissible.**
- **If spending is neither in religious work nor in sin but in permissible matters, such as in parks, etc., then this depends on intention: If the intention is worship, then reward will be received, and if the intention is sin, then it will be sin. And if the intention is merely to please the heart, then it is permissible; there is neither reward nor sin in it. Here, the question of the Sahaba was specifically about orphans, and Allah answered it with wisdom and mercy.**

Ruling About Orphans

Allah's command is: "Those who unjustly consume the wealth of orphans, they are filling their bellies with fire." ***(An-Nisa: 10)*** **And He said: "And do not approach the orphan's wealth except in the best manner."** ***(Al-An'am: 153)***

The word يتامى (yatama) is the plural of يتيم (yateem). Yateem refers to a minor child, boy or girl, who has lost the protection of their father or mother or both. If a child is deprived of the father's protection, their orphanhood becomes even more deserving of mercy.

Initially, when people were not being completely careful in fulfilling the rights of orphans, the Qur'an commanded in a very stern manner: وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ***(Bani Israel: 34)***

This means that those who wrongfully consume the wealth of orphans are filling their bellies with fire and will soon be thrown into blazing Hell. Upon hearing these verses, the Sahaba, who would sacrifice their lives on

Allah's command and remained fearful of His wrath, became extremely frightened. The orphans in their care would be included in eating and drinking with them. Now, the apprehension arose that the orphan's share might increase or decrease, and that they might become subject to this severe warning. This fear compelled them to have separate food cooked for the orphan, kept in separate utensils. If that food remained, it would be fed to the same orphan at another time or would be wasted.

In this way, on one hand, the orphans themselves began to suffer loss, and on the other hand, the guardians fell into severe difficulty. Finally, they presented themselves in the service of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and submitted that clarification be provided in this matter. Then, this verse was revealed, and permission was given that mixing the orphan's wealth with one's own wealth with good intention and trustworthiness is correct.

Keeping the Orphans' Wealth Combined

From this verse, it became known that things which are perishable, keeping them combined with the orphans with good intention, is correct. However, in other matters, keeping separate accounts is necessary. Since at the time of this verse's revelation, generally only Muslim orphans were under the care of Muslims, it was said: فَإِخْوَانُكُمْ (they are your brothers). However, if the care of a non-Muslim orphan is the responsibility of a Muslim, then the same ruling applies to them. This is supported by other verses and ahadith. Rather, there is further emphasis regarding non-Muslim orphans that no restriction should be placed on their religious freedom. When they become adults, putting pressure on them to accept Islam or doing so forcibly is absolutely not permissible. Rather, they should be given the full right to choose their own opinion and belief.

The purpose of this verse is to teach the welfare of the orphan, their success and well-wishing. Moreover, the reality has also been clarified here that Allah is the Knower of the unseen. He knows the secrets of intentions. If the guardian has good intentions, Allah is aware of their sincerity. If they act with bad intentions, He is fully informed of that as well.

Verse Number (221)

وَ لَا تَنۡكِحُوا الۡمُشۡرِكٰتِ حَتّٰى يُؤۡمِنَّ ؕ وَ لَاَمَةٌ مُّؤۡمِنَةٌ خَيۡرٌ مِّنۡ مُّشۡرِكَةٍ وَّ لَوۡ اَعۡجَبَتۡكُمۡ ۚ وَ لَا تُنۡكِحُوا الۡمُشۡرِكِيۡنَ حَتّٰى

يُؤْمِنُوْا ؕ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ؕ اُولٰٓئِكَ يَدْعُوْنَ اِلَى النَّارِ ۖۚ وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۲۲۱﴾

Translation: Do not marry polytheist women until they believe; for a believing slave woman is better than a free polytheist, even though she may attract you. And do not give your women in marriage to polytheist men until they believe, for a believing slave is better than a free polytheist, even though he may attract you. They invite to the Fire while Allah invites to Paradise and to forgiveness by His grace, and He makes His verses clear to people so that they may remember.

Explanation

Allah's command is: وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ.

Imam Muslim (rh) and Imam Tirmizi (rh) have narrated from Anas (RA): Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle asked The Apostle (Sallallahu ‘Alaihi Wasallam), and Allah, the Exalted revealed: And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation to the end (Qur'an, ii. 222). The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Do everything except intercourse. ***(Muslim: H# 694)***

Muslim Man Marrying a Disbelieving Woman

In this noble verse, a very important issue has also been explained: Is it permissible for a Muslim man to marry a disbelieving woman or not? In the early period, there was permission for marriage between Muslim men and disbelieving women. Similarly, there was also a custom of marriage between Muslim women and disbelieving men, but after the revelation of this verse, this ruling was abrogated.

Regarding the context of revelation, it is narrated that this verse was revealed about Abdullah ibn Rawahah (RA). He had a black slave girl. Once, in anger over something, he struck her. She came to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) to complain. Later, when Abdullah ibn Rawahah (RA) realised his mistake, he became remorseful and submitted: O Messenger of Allah (Sallallahu ‘Alaihi Wasallam)! The

atonement for my error is that I free her and take her in marriage. On the advice of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), he freed the slave girl and married her. People taunted him, saying he had married a black slave girl. On this occasion, this verse was revealed. It is possible that this and other incidents also became the reason for the revelation of this verse.

In this verse, Allah has said: "Do not marry disbelieving women until they believe. A believing woman, even if she is a slave, is a thousand times better than a free disbelieving woman, no matter how good that disbelieving woman may seem to you due to her beauty or wealth. Similarly, do not marry your Muslim women to disbelievers until they believe. A believing slave is far better than a free disbelieving man, no matter how good that disbelieving man may seem due to his wealth or status."

Reason for the Prohibition

The fundamental reason given for forbidding marriage with disbelievers is that disbelievers lead towards Hell through their way of life and invitation. Since they encourage disbelief, and the end of disbelief is nothing but Hell. In contrast, Allah calls His servants towards Paradise and forgiveness. For this very purpose, Allah explains His commands clearly so that people may reflect on them, obtain guidance and become deserving of Paradise and forgiveness.

Summary of the Ruling

Before the revelation of this verse, in Arab society, marriage of Muslim men to disbelieving women and Muslim women to disbelieving men was common. But, after this verse, this custom was ended, and two clear commands were given: 1. A Muslim man should not marry a disbelieving woman. 2. A Muslim woman should not marry a disbelieving man.

Muslim Man Marrying a Disbelieving Woman

The clarification of this command is that the marriage of a Muslim man to any disbelieving woman is not permissible according to Islamic law. Therefore, marrying a Hindu or fire-worshipping woman is forbidden. However, if a woman is truly from the 'Ahlul Kitab' (People of the Book), meaning she is from among the Jews or Christians and believes in the

divinely revealed heavenly book, then according to the verse of Surah Al-Ma'idah, marriage with her is permissible: وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ (the chaste women from the People of the Book are also lawful for you).

However, the condition is that the woman should not be an apostate, meaning she should not have returned to Judaism or Christianity after accepting Islam. If the woman is truly from the People of the Book, then the marriage is valid but not preferred.

In ahadith, there is encouragement to marry a religious woman. Therefore, establishing a relationship with an irreligious woman is not a preferred action. In this regard, one point should be kept in mind that nowadays many people who call themselves Christians or Jews actually do not have the beliefs of the People of the Book. For example, some white people are considered Christians, while research shows that they neither believe in Allah, nor acknowledge the prophethood of Isa (AS), nor consider the Injeel a heavenly book. In reality, they are atheists or non-religious. Therefore, marriage with such women is not permissible according to Islamic law.

Muslim Woman Marrying a Disbelieving Man

This second command clarifies that the marriage of a Muslim woman to any disbelieving man, whether he is from the People of the Book or not, is not permissible under any circumstances. Rather, if there was a marriage previously and one spouse becomes a disbeliever and the other becomes a Muslim, then the marriage does not remain. There are a few examples of this:

1) If a Muslim man becomes an apostate and his wife is Muslim, then the marriage will end immediately. The woman can complete her waiting period and marry another Muslim man.

2) If a disbelieving woman accepts Islam and she is married to a disbelieving man, but her husband does not become Muslim, then this marriage will end.

If this matter occurs in 'Dar ul-Islam' (Islamic governance), then the man will be invited to Islam. If he accepts, then the marriage will remain. Otherwise, it will be dissolved.

However, if this matter occurs in 'Dar ul-Harb' (non-Islamic territory), then there is no need to invite the man. After the woman accepts Islam, when three menstrual cycles pass, or in the case of no menstruation, when three months are completed, or if there is a pregnancy, then after the birth of the child, this marriage will end automatically.

In any case, after the marriage ends, the waiting period ('Iddah) will be obligatory on the woman, and after completing it, she can marry another Muslim man.

Scholars have also written that in today's era, the dominance of materialism and science has also distanced Jews and Christians from their original religion. Similarly, many young people who call themselves Muslims and are captivated by Western civilisation have fallen victim to atheistic and irreligious ideologies. They neither have faith in Allah and the Messenger, nor do they believe in Shari'ah and the hereafter. Marriage of a Muslim woman to such people is absolutely not permissible. Rather, even after marriage, if the beliefs of either party incline towards disbelief, the marriage ends immediately.

For this reason, it is extremely necessary to be fully satisfied regarding one another's beliefs before marriage. If, after marriage, the husband's beliefs are proven to have turned towards disbelief or atheism, it is obligatory upon a religious woman to separate from him immediately. It is the responsibility of guardians and protectors to support the woman in this matter.

In this verse, marriage to disbelieving and polytheistic women has been declared forbidden, and marriage of a Muslim woman to polytheistic and disbelieving men has been explicitly declared unlawful. Along with this, the reality has also been made clear that no disbeliever, no matter how beautiful, wealthy, or possessing honour and power, can be equal to even a poor but believing servant of Allah.

Allah has also explained the reason for this command that a disbeliever always shows a person the path of disobedience to Allah, rebellion and sin, the end of which is Hell. In contrast, Allah calls people to faith and righteous deeds, directs them towards Paradise and forgiveness, and wants servants to adopt such beliefs and actions that make them deserving of forgiveness and enter Paradise.

Finally, it was also said that Allah makes His commands and laws clear to people so that they may reflect on their wisdom, obtain guidance from them, and then, while acting upon them, value Islam and faith and become completely bound by the commands of Shari'ah.



Verses: 222-229

وَ يَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ قُلْ هُوَ اَذًى ۙ فَاعْتَزِلُوا النِّسَآءَ فِي الْمَحِيْضِ ۙ وَ لَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ فَاِذَا تَطَهَّرْنَ
فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَ يُحِبُّ الْمُتَطَهِّرِيْنَ ۝۲۲۲ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۠ فَاْتُوْا حَرْثَكُمْ اَنّٰى
شِئْتُمْ ۪ وَ قَدِّمُوْا لِاَنْفُسِكُمْ ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّكُمْ مُّلٰقُوْهُ ؕ وَ بَشِّرِ الْمُؤْمِنِيْنَ ۝۲۲۳ وَ لَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّاَيْمَانِكُمْ
اَنْ تَبَرُّوْا وَ تَتَّقُوْا وَ تُصْلِحُوْا بَيْنَ النَّاسِ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝۲۲۴ لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْۤ اَيْمَانِكُمْ وَ لٰكِنْ يُّؤَاخِذُكُمْ
بِمَا كَسَبَتْ قُلُوْبُكُمْ ؕ وَ اللّٰهُ غَفُوْرٌ حَلِيْمٌ ۝۲۲۵ لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ
رَّحِيْمٌ ۝۲۲۶ وَ اِنْ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝۲۲۷ وَ الْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ؕ وَ لَا يَحِلُّ لَهُنَّ اَنْ
يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْۤ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ وَ بُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْۤا اِصْلَاحًا ؕ
وَ لَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪ وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝۲۲۸ اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمْسَاكٌۢ
بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ بِاِحْسَانٍ ؕ وَ لَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّاۤ اٰتَيْتُمُوْهُنَّ شَيْـًٔا اِلَّاۤ اَنْ يَّخَافَاۤ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ؕ فَاِنْ
خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا فِيْمَا افْتَدَتْ بِهٖ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ وَ مَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ
فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝۲۲۹

Translation:

(222) And they ask you about menstruation. Say: "It is an impurity. So, keep away from women during menstruation, and do not have intercourse with them until they are cleansed. But when they are cleansed, then go to them from where Allah has commanded you. Surely Allah loves those who are most repenting, and loves those who keep themselves pure. (223) Your wives are fields for you, so come to your fields as you please, and send forth something good for yourselves. Fear Allah and know that you will meet Him, and give good news to the believers." (224) And do not use Allah's (name) in your oaths as an excuse against doing good and acting piously, or making peace between people, for Allah is All-Hearing, All-Knowing. (225) Allah does not hold you accountable for unintentional oaths, but He holds you accountable for what your hearts have intended. And Allah is All-Forgiving, Most Forbearing. (226) Those who swear to abstain from (intercourse with) their wives have four months of waiting. Therefore, if they return (in this duration), Allah is All-Forgiving, Most Merciful. (227) and if they decided to divorce, Allah is All-Hearing, All-Knowing. (228) And divorced women should wait for three menstrual cycles. It is not permissible for them to hide what Allah has created in their

wombs if they believe in Allah and the Last Day. Their husbands have the greater right to take them back within that period, if they want reconciliation. Women have rights similar to the rights over them in a reasonable manner, although men have a higher degree (of responsibility) over them. And Allah is All-Mighty, All-Wise. (229) Divorce is twice; then either to retain in all fairness, or to release nicely. It is not lawful for you to take back anything from what you have given them (as Mahr- dower), unless both fear that they would not be able to maintain the limits set by Allah. Now, if you fear that they would not maintain the limits set by Allah, then there is no sin on them in what she gives up (her Mahr) to secure her release. These are the limits set by Allah. Therefore, do not exceed them. Whosoever exceeds the limits set by Allah, then those are the transgressors.

Explanation: Verses 222-229

Verse Numbers (222-223)

وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ قُلْ هُوَ اَذًى ۙ فَاعْتَزِلُوا النِّسَآءَ فِي الْمَحِيْضِ ۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ ۝ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۪ فَاْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ ۪ وَقَدِّمُوْا لِاَنْفُسِكُمْ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ مُّلٰقُوْهُ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ ۝

Translation: And they ask you about menstruation. Say: "It is an impurity. So, keep away from women during menstruation, and do not have intercourse with them until they are cleansed. But when they are cleansed, then go to them from where Allah has commanded you. Surely Allah loves those who are most repenting, and loves those who keep themselves pure. Your wives are fields for you, so come to your fields as you please, and send forth something good for yourselves. Fear Allah and know that you will meet Him, and give good news to the believers."

Explanation

Allah says: نِسَآؤُكُمْ حَرْثٌ لَّكُمْ۔ (Your wives are fields for you).

● **Regarding this verse, Imam Bukhari (rh), Imam Muslim (rh), Imam Abu Dawood (rh), and Imam Tirmizi (rh) narrated from Jabir (RA) that the Jews used to say: If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child. So this verse was revealed:- Your wives are a tilth (field) unto you; so go to your tilth when or how you will. (2.223)** ***(Bukhari: H# 4528)***

● **Similarly, Imam Ahmad (rh) and Imam Tirmizi (rh) narrated from Ibn Abbas (RA) that Umar (RA) came to the Prophet (Sallallahu ‘Alaihi Wasallam) and said: 'O Messenger of Allah (Sallallahu ‘Alaihi Wasallam), I am ruined!' He said: 'Why are you ruined?' He (Umar) said: 'I turned my mount during the night (meaning that he went into his wife from behind).' He said: So the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) did not say anything in reply to him. Then Allah revealed this Ayah to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam): Your wives are a tilth unto you; so go to your tilth when or how you will. (2.223)** ***(Tirmizi: H# 2980)***

The meaning of this verse is that a husband may approach his wife's front passage, whether from the front or from behind. However, intercourse in the back passage, meaning the anus, and intercourse during menstruation are strictly forbidden. In a narration of Abu Saeed Khudri (RA), it is also clarified that when a man had intercourse with his wife from behind, but in the front place, and people disapproved of it, this verse was revealed on that occasion.

● **Similarly, Imam Abu Dawood (rh) narrated from Ibn Umar (RA) that this verse was revealed to permit approaching a woman from behind while entering the front passage.** ***(Abu Dawood: H# 2164)***

However, this refers only to the place that is a tilth, meaning the private part (vagina), because children are born from there. The back passage (anus) is not a tilth, so children cannot be born from it, and this is an unnatural act.

● **Ibn Abbas (RA) said: Ibn Umar (RA) misunderstood (the Qur’anic verse, So come to your tilth however you will)--may Allah forgive him. The fact is that this clan of the Ansar, who were idolaters, lived in the company of the Jews, who were the people of the Book. They (the Ansar) accepted their superiority over themselves in knowledge and followed most of their actions. The people of the Book (i. e., the Jews) used to have intercourse with their women on one side alone (i. e., lying on their backs). This was the most concealing position for (the vagina of) the women. This clan of the Ansar adopted this practice from them. But this tribe of the Quraish used to uncover their women completely, and seek pleasure with them from in front and behind, and lie them on their backs. When the Muhajiroon (immigrants) arrived in Madinah, a man married a woman of the Ansar. He began to do the same thing with her, but she disliked it and said to him:**

We were approached on one side (i. e., lying on the back); do it so, otherwise keep away from me. This matter of theirs spread widely, and it reached the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). So Allah, the Exalted, sent down the Qur’anic verse: "Your wives are a tilth to you, so come to your tilth however you will, i.e., from in front, from behind, or lying on the back." But this verse meant the place of the delivery of the child, i. e., the vagina. ***(Abu Dawood: H# 2164)***

Hafiz Ibn Hajar Asqalani (rh) stated that what Ibn Umar (RA) mentioned about the reason for the revelation of this verse is well-known. Still, Ibn Abbas (RA) had not received the narration of Abu Saeed Khudri (RA), which is why his account appears somewhat different.

● **It is narrated from Anas (RA) that the Jews would completely separate themselves from women during menstruation, eat separately from them, and cut off all contact. The Companions asked the Prophet (Sallallahu ‘Alaihi Wasallam) about this, and this verse was revealed.** ***(Muslim: H# 694)***

What is Menstruation?

Menstruation is the monthly blood flow women experience during the menstrual cycle. The Qur’an provides complete guidance for every aspect of human life.

Clearly, along with eating, drinking, sleeping, waking, and working, humans also naturally have sexual desires, and marital relations are an essential part of life. Therefore, the Qur’an has given very moderate and balanced teachings in this matter and guided humanity towards the path of moderation.

Practices of Different Communities

The Jews and Christians did not maintain moderation in this matter. The Jews were so extreme that they would completely separate themselves from menstruating women, neither eating nor drinking with them, nor sitting nor conversing with them. They considered food prepared by them impure and sometimes during the days of menstruation would send the woman out of the house to a separate dwelling, maintaining no relationship whatsoever. Among the Magians (Majoos) and Hindu communities as well, women were considered impure and untouchable during these days.

In contrast to the Jews, the Christians exercised excessive leniency. They not only maintained contact with women but also did not refrain from having sexual relations with them even during menstruation.

Islamic Ruling

Some Sahaba asked the Messenger of Allah (Sallallahu ‘Alaihi Wasallam): O Messenger of Allah, the Jews and Christians have such attitudes towards menstruating women; what should we do with our women during these days? The Qur’anic verse was revealed and clearly stated that during the days of menstruation, only sexual relations are forbidden, while all other interactions like sitting together, eating, drinking, and conversing are permissible.

Duration of Menstruation

The Qur’an does not specify the duration of menstruation, but scholars have determined its limits based on the statements of hadith scholars and the practices of the Sahaba. According to Imam Abu Hanifa (rh), the minimum duration of menstruation is three days, and the maximum is ten days.

Other Rulings During Menstruation

During these days, not only is intercourse not forbidden, but other rulings are also established from hadith. A woman cannot offer a prayer. Fasting cannot be observed. Entry into the mosque is not permitted. The Qur’an cannot be touched. Tawaf of the Ka’bah cannot be performed.

Similarly, during menstruation, it is not permissible to look at or touch the area between the navel and the knee. If intercourse occurs by mistake during these days, repentance for this sin is obligatory, and giving some charity is preferable. Likewise, if a woman's menstrual pattern and routine changes, it is necessary to consult Islamic books or ask knowledgeable scholars regarding purity and relations. Otherwise, sin may occur due to ignorance.

Under the verse فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ (So approach your wives from where Allah has permitted you), it has been clarified that Anal intercourse with one's wife is forbidden. It also appears in hadith that Allah's curse is upon the person who has relations with a woman through the back passage.

Prohibitions Regarding Menstruation and Anal Intercourse

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a soothsayer, then he has disbelieved in what was revealed to Muhammad (Sallallahu ‘Alaihi Wasallam). ***(Tirmizi: H# 135)***

Comparing Women to Tilth

The Qur’an states: نِسَآؤُكُمْ حَرْثٌ لَّكُمْ (Your wives are a tilth for you). This means that just as planting seeds in a field produces crops and fruits, similarly, placing a seed in a woman's womb continues the lineage. Although marriage brings many other benefits, the main purpose is the survival and growth of the human race.

Just as a farmer considers his crop a valuable asset, looks after it, protects it, and prays for a good harvest, similarly, a husband should consider his wife a precious trust, protect her, and pray for righteous and pious children.

Main Purpose of Marriage

According to Islam, the fundamental purpose of marriage is the birth and upbringing of children. It appears from ahadith that righteous children are an ongoing charity for a person, increasing rewards in their record of deeds even after death. In another hadith, the Prophet (Sallallahu ‘Alaihi Wasallam) said that on the Day of Judgement, he will take pride in the large number of his followers. This shows that increasing the population through marriage is a desired objective of Islamic law.

Therefore, those who adopt various methods to prevent or eliminate children are actually going against nature. After all, what wise farmer would plant seeds in a field but not want a harvest, or uproot the plant before it even grows?

Family Planning

Those who use family planning methods to prevent the birth of children forget the real purpose of marriage and consider it merely a

means of sexual satisfaction. If marriage is considered only a means of pleasure, then what difference remains between humans and animals? This thinking is actually an imitation of the Jews and Christians.

It is narrated from Jabir (RA) that the Jews believed that if a person approached his wife from behind, the child would be born cross-eyed. ***(Bukhari: H# 4528)***

Incident of Umar (RA)

Umar (RA) came to the Prophet (Sallallahu ‘Alaihi Wasallam) and said: 'O Messenger of Allah (Sallallahu ‘Alaihi Wasallam), I am ruined!' He said: 'Why are you ruined?' He (Umar) said: 'I turned my mount during the night (meaning that he went into his wife from behind).' He said: So the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) did not say anything in reply to him. Then Allah revealed this Ayah to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam): Your wives are a tilth unto you; so go to your tilth when or how you will. (2.223) ***(Tirmizi: H# 2980)***

Message of the Qur’an

At the end of this verse, two important matters are emphasized:

وَقَدِّمُوا لِأَنْفُسِكُمْ **(Send forth provisions for yourselves), meaning do not drown merely in temporary pleasure, but make your intention righteous and turn this act into a means of worship. Take Allah's name during intercourse and pray for righteous children so that they become a harvest for your afterlife, pray for you, and benefit you on the Day of Judgement.**

It appears in authentic hadith that if a husband recites this supplication at the time of intimacy with the spouse: بِسْمِ اللهِ، اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا **(In the name of Allah, O Allah, keep us away from Satan and keep Satan away from what You grant us), such children remain protected from the evil of Satan.** ***(Bukhari: H# 141)***

وَاتَّقُوا اللّٰهَ **(Fear Allah), meaning remember Allah at every stage of life, obey His commands, and remain on the straight path.**

Finally, Allah commanded His Prophet (Sallallahu ‘Alaihi Wasallam) to give glad tidings to those believers who adopt piety, believe in

accountability before Allah, and obey His commands, that for them there is a tremendous reward, unlimited blessings, and honour in the afterlife.

Verse Number (224)

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّاَيْمَانِكُمْ اَنْ تَبَرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسِ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝٢٢٤

Translation: And do not use Allah's (name) in your oaths as an excuse against doing good and acting piously, or making peace between people, for Allah is All-Hearing, All-Knowing.

Explanation

Ibn Jarir (rh) narrated from Ibn Juraij (rh) that this verse was revealed concerning Abu Bakr Siddiq (RA). When he had taken an oath, Allah stated that He hears the oaths you take regarding abandoning your good deeds. Allah also knows the intentions of your hearts and the payment of Kaffarah (expiation) for oaths.

As for the idle oaths that slip from a person's tongue involuntarily, such as repeatedly saying 'no, by Allah' and 'yes, by Allah' during buying and selling, no Kaffarah is required for these. However, those false oaths that are deliberately taken with intention in the heart, Allah will hold them accountable for them in the afterlife. Nevertheless, Allah is forgiving regarding these idle oaths, and He can also seize those who deliberately take false oaths and commit sin.

Eela (ایلاء) and Oaths

At this point, rulings on Eela (taking an oath to stay away from one's wife) and related matters have been explained, including divorce, waiting period ('Iddah), Mahr, breastfeeding period, and the will of a widow. Among these, the first command given was to refrain from those idle oaths which were common among Arabs as a bad custom from the time of ignorance.

The practice at that time was that when people were angry with someone, they would take an oath saying: By Allah, we will not speak to them, we will not go to them, we will not maintain relations with them, or we will not make peace between certain disputants. They would even adopt this behaviour with close relatives and avoid good conduct by taking oaths.

Conduct After Taking an Oath

When someone asked them why they were not doing this good deed, they would reply, "We have taken an oath against it." In this way, they would abandon good deeds merely on the excuse of an oath. However, avoiding good deeds by taking Allah's name is also a major sin, because Allah is Most Merciful and Most Compassionate, He is the Most High and Exalted, and making His name a plaything in this manner is an extremely evil act.

This is why in these verses Allah forbade making your Lord's name an obstacle to goodness, piety, and making peace between people.

Incidents of Revelation

Noman bin Bashir (RA) gave a revocable divorce to the sister of Abdullah bin Rawaha (RA). After some days, when they desired reconciliation and reunion, Abdullah (RA) took an oath that he would neither speak to Noman (RA) nor allow peace to be made between them.

In another narration, a cousin of Abu Bakr Siddiq (RA) had sided with the hypocrites in the incident of slander (افک). When Allah declared the chastity of Aisha Siddiqa (RA) in the Qur'an, Abu Bakr (RA) became angry and took an oath that he would no longer give financial support to this relative, because he had participated in the slander. On this occasion, these verses were revealed, and Abu Bakr (RA) broke his oath and paid the expiation.

Some commentators have also written that the revelation of these verses was not specific to a single incident but occurred in the background of many such events. The common practice of that time was that people would take Allah's oath: I will not meet so-and-so, I will not make peace with so-and-so, or I will not give financial support to so-and-so. These rulings were revealed regarding all such situations.

Issues Concerning Oaths

1. **Taking oaths unnecessarily on every matter is a very bad habit. This involves disrespect and insult to Allah's name. It is better not to take an oath even on a truthful matter.**

2. **If someone has taken Allah's oath to do or not do something, acting against it is not correct. If they violate it, paying Kaffarah for breaking the oath becomes obligatory.**

3. **If someone has taken an oath based on sin, such as saying I will never meet my parents, breaking such an oath is obligatory. Breaking the oath and paying Kaffarah is necessary. If it is not broken, the person becomes sinful. As the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: He who took an oath and (later on) found something better than that should do that, and expiate for (breaking) his vow.** ***(Muslim: H# 4271)***

4. **Kaffarah for breaking an oath is: (1) Feed ten needy people two meals until they are satisfied, or (2) Give them raw grain: in the case of wheat, approximately two 'ser' to each person (equivalent to Sadaqah Fitr), and in the case of barley, four 'ser', or (3) Clothe ten needy people with such garments that cover a large portion of the body.**

5. **If a person is so poor that they can neither feed people nor give clothing, then they must fast for three consecutive days. If any fast is broken in between, the Kaffarah will not be fulfilled.**

6. **Kaffarah can only be given to those needy people to whom it is permissible to give zakah.**

Verse Number (225)

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغۡوِ فِيۡۤ اَيۡمَانِكُمۡ وَلٰكِنۡ يُّؤَاخِذُكُمۡ بِمَا كَسَبَتۡ قُلُوۡبُكُمۡ ؕ وَاللّٰهُ غَفُوۡرٌ حَلِيۡمٌ ۝٢٢٥

Translation: Allah does not hold you accountable for unintentional oaths, but He holds you accountable for what your hearts have intended. And Allah is All-Forgiving, Most Forbearing.

Explanation

Unintentional Oaths

This verse clarifies that a real oath is one taken with the intention of the heart and conscious resolve. However, words that slip from the tongue out of habit or heedlessness, without the heart even being aware of them, are considered futile, meaning useless and meaningless oaths. Allah does not take account of such oaths.

The clarification of an unintentional oath is this: if a false oath about a past matter slips from the tongue, but it was without intention, or it was with intention, but the person believed it to be true in their assumption, then there is neither sin nor expiation for it. Similarly, if something else was intended to be said about a future matter but oath-related words slipped from the tongue unintentionally, then there is no accountability for that either.

However, the oath for which Allah will take account is when a person knowingly swears while believing it to be false, or deliberately takes an oath with the intention of doing or not doing a future act, and then violates it.

From this, it becomes clear that Allah does not hold a person accountable for an oath taken unintentionally or unknowingly. But if an act is done with full intention and conscious resolve, whether it involves sin or goes against Shari'ah, then accountability will certainly follow.

Note: Further on, the Qur'an mentions the oath of staying away from one's wife, which was a common practice among Arabs at that time. In Islamic law, this is called Eela. Its detailed rulings are explained in Surah Al-Ma'idah (verse 8).

Verse Number (226)

لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآىِٕهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

Translation: Those who swear to abstain from (intercourse with) their wives have four months of waiting. Therefore, if they return (in this duration), Allah is All-Forgiving, Most Merciful.

Explanation

Method of Eela (ایلاء)

These verses address a specific matter concerning women, known as Eela in Islamic law. In jurisprudential terminology, if a husband takes an oath that he will not go to his wife and will remain separate from her, this is called Eela.

In the age of ignorance, Arabs had a custom: when a person was

angry with his wife or disliked her, he would take an oath, or Eela, that he would no longer go near her. They had no fixed time period for this. As a result, the husband would end the marital relationship permanently, but the woman would neither be free from the husband to marry someone else, nor be able to live a married life. She was forced into a suspended state of life and suffered severe hardship. This was a cruel way of tormenting women, in which they were neither regarded as widows nor given the true rights of a wife.

Islam eliminated the defects of this ignorant custom and made clear reforms regarding Eela. The Qur'an fixed a period of four months for it, so that the husband would have an opportunity to think and could make a final decision with a cool mind. If, after reflection, he reaches the conclusion that he should reconcile with his wife and restore marital relations, then within four months, he must go to his wife and pay Kaffarah for the oath.

However, if he does not restore the relationship during this period and considers separation better, then after four months, an irrevocable divorce will take place upon the woman, and in this way, she will become free from the marriage.

Verse Number (227)

وَاِنۡ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ سَمِيۡعٌ عَلِيۡمٌ ﴿۲۲۷﴾

Translation: And if they decided to divorce, Allah is All-Hearing, All-Knowing.

Explanation

Rulings of Eela and Divorce

These verses mention two matters. The first matter is Eela, meaning the husband taking an oath to stay away from his wife, which has already been explained. The second matter is divorce, which is the name for legally ending the mutual relationship between husband and wife.

Before Islam, strange methods of divorce were prevalent among different communities. Among the Jews, there was no restriction or responsibility regarding divorce. Whenever the husband wished, he could

write a divorce document and separate from his wife, and the wife also had the right to enter another marriage immediately. In contrast, the Christians adopted extreme strictness in this matter. According to them, there was no way to separate a husband and wife except by death. This belief still exists today among Roman Catholics that divorce is not permissible under any circumstances. Later, several centuries after the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), when the Protestant sect emerged among Christians, they permitted separation, but only in the case of a woman who committed adultery.

In Hinduism, too, there is no concept of divorce. Compared to these unbalanced paths, Islam adopted a moderate way. Islam established the principle that if a husband honestly feels that his life with his wife is not harmonious or she is not fulfilling his legitimate needs, then it is better for both that instead of spending their entire lives unnecessarily in fighting, quarrelling, and bitterness, they should separate honourably, so that both can find peace.

Ruling of Eela

This verse explains the ruling of Eela as follows: those who take an oath not to go to their wives have a respite of four months. If, within this period, they break their oath and return to their wives, the marriage will remain intact, and Kaffarah (expiation) for the oath must be given. Allah will bestow mercy upon them due to this return and expiation. However, if the husband makes a firm decision to sever ties with his wife and does not return for four months, then, upon the end of that period, the divorce will be granted to the woman. Allah hears their oaths and knows their intentions; therefore, this Shari’ah ruling has been issued in this matter.

Explanation by Jurists

Jurists (Fuqaha) have described four situations of Eela: (1) The husband takes an oath that he will not go to his wife, but does not specify a period. (2) He explicitly states a period of four months. (3) He sets a period longer than four months. (4) He fixes a period shorter than four months.

The first, second and third situations are called Eela in the terminology of Islamic law. Their ruling is that if the husband goes to his wife within four months and breaks the oath, Kaffarah will be obligatory,

and the marriage will remain intact. However, if four months pass and he does not return, divorce takes effect upon the woman, and returning is only possible through a new marriage, without the need for halala.

In the fourth situation, if a period shorter than four months is fixed, the ruling is that if the husband breaks the oath, Kaffarah will be obligatory; even if he fulfils his oath, the marriage will still remain intact.

Note: This was the Kaffarah of the legal rulings of Eela. Further in these same verses, the waiting period of divorced women and some important matters of divorce are mentioned.

Verse Number (228)

وَ الْمُطَلَّقٰتُ یَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ؕ وَ لَا یَحِلُّ لَهُنَّ اَنْ یَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِیْۤ اَرْحَامِهِنَّ اِنْ كُنَّ یُؤْمِنَّ بِاللّٰهِ وَ
الْیَوْمِ الْاٰخِرِ ؕ وَ بُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِیْ ذٰلِكَ اِنْ اَرَادُوْۤا اِصْلَاحًا ؕ وَ لَهُنَّ مِثْلُ الَّذِیْ عَلَیْهِنَّ بِالْمَعْرُوْفِ ۪ وَ لِلرِّجَالِ
عَلَیْهِنَّ دَرَجَةٌ ؕ وَ اللّٰهُ عَزِیْزٌ حَكِیْمٌ ﴿۲۲۸﴾

Translation: And divorced women should wait for three menstrual cycles. It is not permissible for them to hide what Allah has created in their wombs if they believe in Allah and the Last Day. Their husbands have the greater right to take them back within that period, if they want reconciliation. Women have rights similar to the rights over them in a reasonable manner, although men have a higher degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.

Explanation

'Iddah (Waiting Period) for Divorced Women

Asma, daughter of Yazid ibn as-Sakan al-Ansariyyah (RA), was divorced in the time of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). No 'Iddah was prescribed for a divorced woman (at that time). When Asma (RA) was divorced, Allah, the Exalted, sent down the injunction of a waiting period for divorce. She is the first of the divorced women about whom the verse relating to the waiting period was sent down. ***(Abu Dawood: H# 2281)***

Similarly, Sa’labah (RA) narrated an incident that Ismail bin Abdullah Ghifari (RA) divorced his wife Qutailah (RA) during the time of the Prophet (Sallallahu ‘Alaihi Wasallam). At that time, he did not know

that his wife was pregnant. Later, when this became known, he took her back. After this, his wife gave birth to a child, but during childbirth, both mother and child passed away. On this, Allah revealed this blessed verse: وَالْمُطَلَّقٰتُ, meaning a woman who is not pregnant should observe an 'Iddah of three menstrual cycles.

In the previous verses, Eela and divorce were mentioned. Eela is, in a sense, a preliminary stage to divorce, and sometimes the possibility of return remains within it. Therefore, here the rulings on ‘Iddah for divorced women and the regulations regarding the return after divorce are stated.

'Iddah After Divorce

During the time of ignorance, it was customary for a man to divorce his wife and keep her separated for years. During this time, the woman could neither remarry nor did the husband fulfil her needs. In this way, the woman remained suspended and endured oppression. At that time, there was no fixed duration after divorce to determine when a woman could remarry. When Islam reformed these ignorant customs, clear rulings were given regarding the waiting period of a divorced woman, and it was determined how long she could enter into another marriage after divorce.

It is narrated from Ibn Abbas (RA): The wife of Sabit bin Qais (RA) came to the Prophet (Sallallahu ‘Alaihi Wasallam) and said, 'O Allah's Apostle! I do not blame Sabit for defects in his character or his religion, but I, being a Muslim, dislike behaving in an un-Islamic manner (if I remain with him).' On that Allah's Apostle (Sallallahu ‘Alaihi Wasallam) said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, Yes. Then the Prophet said to Sabit, "O Sabit! Accept your garden, and divorce her." ***(Bukhari: H# 5273)***

Rulings of Khula (خلع) and 'Iddah

In legal terminology, obtaining separation through a woman's own effort is called Khula. When no possibility of continuation remains between husband and wife, adopting separation through divorce or Khula is better.

Regarding the occasion of the revelation of this verse, it is narrated that Asma bint Yazid Ansariyyah (RA) was divorced by her husband. Still, at that time, no period of waiting was fixed. She came to the service of the

Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and enquired, then this verse was revealed, and Allah explained the waiting period of divorced women.

Allah states: "And divorced women should restrain themselves from marriage until three menstrual periods pass." (This specific period is called 'Iddah.) It is not lawful for these women to conceal what Allah has placed in their wombs, whether it is pregnancy or menstruation, because doing so will create confusion in the calculation of 'Iddah. If these women believe in Allah and the Day of Judgement, it is obligatory upon them not to conceal the truth.

Furthermore, those women who have been given a revocable divorce (طلاق رجعی), their husbands have the right to take them back during her 'Iddah without a new marriage, provided the purpose of return is reconciliation and improvement of the mutual relationship. Islam has established this principle because women also have rights over men, just as men have rights over women. However, men have been given one degree of responsibility over them. Allah is All-Powerful and All-Wise, and He alone sets commands with wisdom and purpose.

Types of 'Iddah

This verse explains rulings related to the 'Iddah, which have several forms, such as:

1. **'Iddah of an underage girl: A young girl who has not yet started menstruating has no 'Iddah.**
2. **'Iddah of an elderly woman: One whose menstruation has stopped due to old age, if she receives divorce, then mention of her 'Iddah is in Surah At-Talaq.**
3. **'Iddah of a pregnant woman: If divorce occurs or the husband passes away, her waiting period is until delivery, meaning her 'Iddah is completed when the child is born. This is also explained in Surah At-Talaq.**
4. **'Iddah of a non-pregnant widow: A woman who is not pregnant and whose husband has passed away, her waiting period is four months and ten days. This is mentioned in the 30th Rukoo of Surah Al-Baqarah.**

5. **'Iddah of an adult divorced woman: One who is neither pregnant nor underage, and with whom valid seclusion (privacy or intimacy) has taken place, if she is given divorce, her waiting period is three menstrual cycles. This is the waiting period mentioned in this verse.**

6. **'Iddah of a woman divorced before seclusion: If a woman receives divorce before intimacy, she has no waiting period. This ruling is in Surah Al-Ahzab.**

7. **'Iddah of a female slave: If she is divorced and menstruates, her 'Iddah is two menstrual cycles, and if she does not menstruate, her 'Iddah is one and a half months.**

In this way, this verse explains the first basic ruling about the 'Iddah. The second command given is that it is obligatory upon the woman to reveal the state of her menstruation or pregnancy so that the waiting period can be calculated correctly.

The third ruling is that revocable divorce is mentioned here, meaning if the husband gives divorce once or twice and wishes to return before her 'Iddah ends, he can do so. In this case, the first marriage remains intact, and the husband has this right even without the woman's consent; however, if three divorces are granted, there is no possibility of return.

Rights of Women Over Men

The fourth ruling is that just as men have rights over women, women also have rights over men. The responsibilities of both are interconnected. The difference is only that, in certain aspects, men have been given a degree of superiority over women.

The specific rights of women are:

(1) The man should provide his wife with food, clothing, residence and Mahr (dower) according to his means.

(2) He should treat the woman well and not trouble her.

The specific rights of men are:

(1) The wife should obey her husband in lawful matters.

(2) She should not allow any undesirable person into the house without her husband's permission.

Thus, in the mutual relations of husband and wife, both are equal in that one's right is obligatory upon the other. However, a difference has been maintained in the degree and scope of responsibilities.

Sermon of the Prophet ﷺ at Hajjatul Wada'

A narration in Sahih Muslim states that Jabir (RA) relates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said in his sermon at Hajjatul Wada: People, fear Allah regarding women. Do not trouble them unjustly. You have taken them into your companionship as a trust from Allah, and you have made their chastity lawful for yourselves by Allah's command. Your right over them is that they should not allow anyone you dislike to enter your homes. If they do so, admonish them, but ensure that no marks of beating appear. Their right is that you provide them with food and clothing according to custom. Then the Prophet (Sallallahu ‘Alaihi Wasallam) said: I am leaving among you such a thing that if you hold onto it firmly and continue to act upon it, you will never go astray, and that is Allah's Book (the Qur’an) and my Sunnah. ***(Sahih Muslim: H# 1218)***

Verse Number (229)

اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمۡسَاكٌۢ بِمَعۡرُوۡفٍ اَوۡ تَسۡرِيۡحٌۢ بِاِحۡسَانٍ ؕ وَلَا يَحِلُّ لَـكُمۡ اَنۡ تَاۡخُذُوۡا مِمَّاۤ اٰتَيۡتُمُوۡهُنَّ شَيۡـئًا اِلَّاۤ اَنۡ يَّخَافَاۤ اَلَّا يُقِيۡمَا حُدُوۡدَ اللّٰهِ ؕ فَاِنۡ خِفۡتُمۡ اَلَّا يُقِيۡمَا حُدُوۡدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيۡهِمَا فِيۡمَا افۡتَدَتۡ بِهٖ ؕ تِلۡكَ حُدُوۡدُ اللّٰهِ فَلَا تَعۡتَدُوۡهَا ۚ وَمَنۡ يَّتَعَدَّ حُدُوۡدَ اللّٰهِ فَاُولٰٓـئِكَ هُمُ الظّٰلِمُوۡنَ ۝

Translation: Divorce is twice; then either to retain in all fairness, or to release nicely. It is not lawful for you to take back anything from what you have given them (as Mahr- dower), unless both fear that they would not be able to maintain the limits set by Allah. Now, if you fear that they would not maintain the limits set by Allah, then there is no sin on them in what she gives up (her Mahr) to secure her release. These are the limits set by Allah. Therefore, do not exceed them. Whosoever exceeds the limits set by Allah, then those are the transgressors.

Explanation

Method of Divorce and Its Limit

Imam Tirmizi (rh) and Imam Hakim (rh) narrated from Aisha Siddiqa (RA) that in the age of ignorance, a husband would give as many divorces as he wished and would return during her 'Iddah whenever he wanted. The woman would remain in his marriage repeatedly, even if he divorced her a hundred times or more.

A man said to his wife: By Allah, I will neither divorce you in such a way that you become separated from me, nor will I allow you to live in peace. The wife asked, surprised: "How is this possible?" He said: 'When your 'Iddah is about to end, I will take you back and will continue this process forever.' This woman came to the Messenger of Allah (Sallallahu 'Alaihi Wasallam) with her situation. The Prophet (Sallallahu 'Alaihi Wasallam) listened and remained silent, then Allah revealed this verse: اَلطَّلَاقُ مَرَّتٰنِ (Divorce is twice), meaning the divorce in which return is permitted is limited to only two times.

Allah's Command: وَلَا يَحِلُّ لَكُمْ

Imam Abu Dawood (rh) narrated in 'Nasikh wa Mansookh' from Ibn Abbas (RA) that people would seize all their wives' wealth, whether given or not, and would think there was no sin in this. On this, Allah revealed the command: "It is not lawful for you to take back what you have given to your wives."

Custom of Divorce in Arabia

In Arab society, no limit was fixed for divorce. A husband would give as many divorces as he wished and then take the wife back before the waiting period ended. Some people would do this repeatedly to torment women. Allah closed the door to this oppression and restricted the right of return to two divorces.

Correct Method of Giving Two Divorces

Allah states: اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ بِاِحْسَانٍ ؕ

This means the correct divorce with return is only twice. After this, the husband has only two options:

1. **Return and keep the woman in his marriage with kindness.**
2. **Or free her with good conduct so that her waiting period is completed and she may marry wherever she wishes.**

It has been made clear here that the right to return is limited to only two divorces, and that too during the waiting period ('Iddah). The right to return does not remain after the waiting period ends. Yes, if both agree, a new marriage can be performed. But after the third divorce, neither return nor a new marriage is valid until the woman marries another man and he divorces her of his own choice. This situation is called halala in Shari'ah.

A Custom of the Age of Ignorance

One cruel custom of the age of ignorance was that when a husband divorced his wife, he would also snatch back whatever he had given her. Allah forbade this oppression.

Real Meaning of Talaq

'Talaq' is a legal term that means releasing the wife from the bond of marriage. Islam has taught with great clarity to strengthen the marital relationship, but also kept in view the reality that, in certain circumstances, maintaining this relationship can become a cause of corruption and disorder. Permission for divorce has been given in such situations so that husband and wife are not forced to live a life of oppression and compulsion.

Although divorce has been permitted at the time of need, Islam has also declared it undesirable. As narrated from Ibn Umar (RA), the Prophet (Sallallahu 'Alaihi Wasallam) said: Among all the lawful acts, the most detestable to Allah is divorce. ***(Abu Dawood: H# 2178)***

This means the purpose of Islamic law is that the husband should exercise this right only in cases of severe necessity, not for trivial matters. Furthermore, Islamic law has also clarified the correct meaning of divorce and its related rulings, some of which are listed below.

Where Islam has given men the right to divorce, it has also given

women ways to obtain separation, one important form of which is 'Khula', the ruling of which is mentioned in the same verse.

Method of Divorce Among Jews

The concept of divorce also existed in the law of Musa (AS), but the People of the Book exceeded in it. The Jews made it extremely easy. In the present Taurat (Torah), this command is recorded: If a man marries a woman and then finds some fault in her and becomes displeased with her, he may write a divorce document for her, give it into her hand and send her out of his house. When that woman leaves his house, she may become another man's wife. ***(Deuteronomy, Chapter 24, verses 1-2)***

Among the Jews, there was also a rule that after giving divorce once, a husband could not remarry his former wife.

Ruling of Divorce Among Christians

The Gospel says, Therefore what God has joined together, let no one separate. When they were back in the house again, the disciples asked Jesus about this. He answered, "Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery. ***(Mark 10:9–12)***

In Matthew 19:9, a similar passage includes the phrase "except for sexual immorality. On this basis, Christians declared divorce completely forbidden and only permitted it in cases where the wife is involved in adultery. However, the reality is that apart from adultery, there are several other reasons sufficient for the permissibility of divorce.

Accordingly, the author of the *Encyclopaedia of Religion and Ethics* has also pointed to this reality.

"Although it is evident that adultery affects the marriage relation more closely than any other offence, yet it may fairly be said that there are other things which may make married life so intolerable and the perfect ideal union so impossible that, if divorce or separation be allowed at all, the ground for such separation ought not in reason to be confined to the one offence of adultery... there are offences which make life so intolerable that there can be no restoration of affection, that where the tie of affection has

been absolutely destroyed, the real vinculum has been ruptured and that, therefore, such offences may rightly be put in the same category as conjugal infidelity in the strict sense of the word." ***(Encyclopaedia of religion and ethics: Vol 8, p.438)***

Summary

It is completely clear that in certain crimes or situations where maintaining the marital relationship becomes impossible, giving a divorce becomes unavoidable. There are also other reasons due to which love and harmony between husband and wife come to an end, and living together becomes unbearable. Such reasons should also be considered valid grounds for divorce.

Islam's view on this matter is based on justice and fairness. On the one hand, it has declared divorce undesirable. On the other hand, it has established clear limits and conditions regarding its use so that this right is exercised without unnecessary use or excess.

وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ اٰتَيْتُمُوْهُنَّ شَيْـًٔا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ؕ

Translation: It is not lawful for you to take back anything from what you have given them (as Mahr- dower), unless both fear that they would not be able to maintain the limits set by Allah.

However, there is an exception in one specific situation: when the relations between husband and wife deteriorate to such an extent that it becomes impossible to fulfil the legal rights established by Allah, meaning no path of reconciliation or understanding remains between the two.

The evil custom of the time of ignorance is prohibited, in which whatever was given to the wife as Mahr was taken back after divorce. However, if relations become so strained that shared life becomes unbearable and divorce becomes unavoidable, then in such a case, the woman may obtain a divorce by giving up some wealth.

In Islamic law, this specific form of divorce is called 'Khula', the purpose of which is to end the relationship for both the husband and the wife, with protection of honour and rights, and details about this will follow.

Method of Khula (خلع)

فَاِنۡ خِفۡتُمۡ اَلَّا يُقِيۡمَا حُدُوۡدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيۡهِمَا فِيۡمَا افۡتَدَتۡ بِهٖ ؕ

Translation: if you fear that they would not maintain the limits set by Allah, then there is no sin on them in what she gives up (her Mahr) to secure her release.

It is mentioned in a hadith that the wife of Sabit bin Qais (RA) came to the service of the Messenger of Allah (Sallallahu ʻAlaihi Wasallam) and said: O Allah's Apostle! I do not blame Sabit for defects in his character or his religion, but I, being a Muslim, dislike behaving in an un-Islamic manner (if I remain with him). On that Allah's Apostle said (to her), Will you give back the garden which your husband has given you (as Mahr)? She said, Yes. Then the Prophet said to Sabit, O Sabit! Accept your garden, and divorce her once. ***(Bukhari: H# 5273)***

On this, this verse was revealed, and this was the first Khula in Islam.

There are two situations of separating from a woman by taking wealth in Khula:

1) Khula: The woman says, "Separate from me through Khula for such and such wealth", and the man says, "I accept". With his saying this, irrevocable divorce occurs, even if the word divorce is not said, and it becomes obligatory upon the woman to give that wealth to the man.

2) Divorce upon wealth: The man says, "You have a divorce in exchange for such and such wealth". If the woman does not accept, the divorce will not occur; if she accepts, the divorce becomes irrevocable immediately, and giving the wealth becomes obligatory upon the man.

Matters Related to Khula

1. **If the discord is due to the woman and she herself requests Khula, the woman will be sinful, the man will not be sinful in taking wealth, although taking more wealth than Mahr is disliked.**
2. **If the discord is due to the man, the man will be sinful in taking wealth, but the woman will not be sinful in giving wealth.**

3. **If both accuse each other and each considers themselves wronged, then taking more than Mahr is disliked for the man, but requesting Khula is permissible for the woman.**

4. **These same principles apply to divorce upon wealth as well, meaning that regardless of sin or absence of sin, the divorce will be properly completed.**

5. **In all circumstances, even if it is with sin, Khula will be enforced and valid.**

There are many subtleties in matters of divorce and Khula. Therefore, if issues of divorce arise, guidance should be obtained from scholars with expertise in Islamic law, and action should be taken accordingly. At the end of the verse, as an emphasis and warning, this command has been given that consideration, and caution is essential in this matter.

تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ

Translation: These are the limits set by Allah. Therefore, do not exceed them. Whosoever exceeds the limits set by Allah, then those are the transgressors.

This means that these rulings are the laws set by Allah. There is no distinction in them between rich and poor, noble and common, learned and ignorant, or ruler and beggar. Those who turn away from the laws of Allah are, in reality, wronging themselves and will deserve severe accountability in the Hereafter.

From here, it becomes clear that Islam provides guidance in every field, especially for domestic and family matters and the reform of society. Islam wants relations between husband and wife and the social system of the world to be established on the foundation of goodness and piety, and that no one commits oppression and excess against anyone. However, if we do not care about these commands of Allah, not only does severe punishment await us in the afterlife, but goodness and peace cannot be obtained in this world either.



Verses: 230-234

فَاِنۡ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنۡۢ بَعۡدُ حَتّٰى تَنۡكِحَ زَوۡجًا غَيۡرَهٗ ؕ فَاِنۡ طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَاۤ اَنۡ يَّتَرَاجَعَاۤ اِنۡ ظَنَّاۤ اَنۡ يُّقِيۡمَا
حُدُوۡدَ اللّٰهِ ؕ وَ تِلۡكَ حُدُوۡدُ اللّٰهِ يُبَيِّنُهَا لِقَوۡمٍ يَّعۡلَمُوۡنَ ﴿۲۳۰﴾ وَ اِذَا طَلَّقۡتُمُ النِّسَآءَ فَبَلَغۡنَ اَجَلَهُنَّ فَاَمۡسِكُوۡهُنَّ بِمَعۡرُوۡفٍ اَوۡ
سَرِّحُوۡهُنَّ بِمَعۡرُوۡفٍ ۪ وَّلَا تُمۡسِكُوۡهُنَّ ضِرَارًا لِّتَعۡتَدُوۡا ۚ وَ مَنۡ يَّفۡعَلۡ ذٰلِكَ فَقَدۡ ظَلَمَ نَفۡسَهٗ ؕ وَلَا تَتَّخِذُوۡۤا اٰيٰتِ اللّٰهِ هُزُوًا ۟ وَّ
اذۡكُرُوۡا نِعۡمَتَ اللّٰهِ عَلَيۡكُمۡ وَ مَاۤ اَنۡزَلَ عَلَيۡكُمۡ مِّنَ الۡكِتٰبِ وَ الۡحِكۡمَةِ يَعِظُكُمۡ بِهٖ ؕ وَ اتَّقُوا اللّٰهَ وَ اعۡلَمُوۡۤا اَنَّ اللّٰهَ بِكُلِّ شَىۡءٍ
عَلِيۡمٌ ﴿۲۳۱﴾ وَ اِذَا طَلَّقۡتُمُ النِّسَآءَ فَبَلَغۡنَ اَجَلَهُنَّ فَلَا تَعۡضُلُوۡهُنَّ اَنۡ يَّنۡكِحۡنَ اَزۡوَاجَهُنَّ اِذَا تَرَاضَوۡا بَيۡنَهُمۡ بِالۡمَعۡرُوۡفِ ؕ ذٰلِكَ
يُوۡعَظُ بِهٖ مَنۡ كَانَ مِنۡكُمۡ يُؤۡمِنُ بِاللّٰهِ وَ الۡيَوۡمِ الۡاٰخِرِ ؕ ذٰلِكُمۡ اَزۡكٰى لَكُمۡ وَ اَطۡهَرُ ؕ وَ اللّٰهُ يَعۡلَمُ وَ اَنۡتُمۡ لَا تَعۡلَمُوۡنَ ﴿۲۳۲﴾ وَ
الۡوَالِدٰتُ يُرۡضِعۡنَ اَوۡلَادَهُنَّ حَوۡلَيۡنِ كَامِلَيۡنِ لِمَنۡ اَرَادَ اَنۡ يُّتِمَّ الرَّضَاعَةَ ؕ وَ عَلَى الۡمَوۡلُوۡدِ لَهٗ رِزۡقُهُنَّ وَ كِسۡوَتُهُنَّ بِالۡمَعۡرُوۡفِ ؕ
لَا تُكَلَّفُ نَفۡسٌ اِلَّا وُسۡعَهَا ۚ لَا تُضَآرَّ وَالِدَةٌۢ بِوَلَدِهَا وَ لَا مَوۡلُوۡدٌ لَّهٗ بِوَلَدِهٖ ۟ وَ عَلَى الۡوَارِثِ مِثۡلُ ذٰلِكَ ۚ فَاِنۡ اَرَادَا فِصَالًا عَنۡ
تَرَاضٍ مِّنۡهُمَا وَ تَشَاوُرٍ فَلَا جُنَاحَ عَلَيۡهِمَا ؕ وَ اِنۡ اَرَدۡتُّمۡ اَنۡ تَسۡتَرۡضِعُوۡۤا اَوۡلَادَكُمۡ فَلَا جُنَاحَ عَلَيۡكُمۡ اِذَا سَلَّمۡتُمۡ مَّاۤ اٰتَيۡتُمۡ
بِالۡمَعۡرُوۡفِ ؕ وَ اتَّقُوا اللّٰهَ وَ اعۡلَمُوۡۤا اَنَّ اللّٰهَ بِمَا تَعۡمَلُوۡنَ بَصِيۡرٌ ﴿۲۳۳﴾ وَ الَّذِيۡنَ يُتَوَفَّوۡنَ مِنۡكُمۡ وَ يَذَرُوۡنَ اَزۡوَاجًا يَّتَرَبَّصۡنَ
بِاَنۡفُسِهِنَّ اَرۡبَعَةَ اَشۡهُرٍ وَّ عَشۡرًا ۚ فَاِذَا بَلَغۡنَ اَجَلَهُنَّ فَلَا جُنَاحَ عَلَيۡكُمۡ فِيۡمَا فَعَلۡنَ فِىۡۤ اَنۡفُسِهِنَّ بِالۡمَعۡرُوۡفِ ؕ وَ اللّٰهُ بِمَا
تَعۡمَلُوۡنَ خَبِيۡرٌ ﴿۲۳۴﴾

Translation:

(230) And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another man. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits ordained by Allah, which He makes clear to people who understand. (231) And when you divorce women (two times), and they have completed their waiting period (‘Iddah), either retain them with fairness or release them with fairness. Do not retain them in order to harm them, exceeding the limits. Whoever does this has wronged himself. Do not make a mockery of Allah’s verses, and remember Allah’s favours upon you and what He has sent down to you of the Book and the Wisdom, to exhort you. And fear Allah, and know that Allah is All-Knowing of everything. (232) And when you divorce women (the third time), and they have reached the end of their waiting period, do not prevent them from marrying their husbands if they mutually agree with fairness. This advice is for all among you who believe in Allah and the Last Day. This is better and purer for you. And Allah knows, and you do not know. (233) And mothers may breastfeed

their children for two whole years, for those who wish to complete the full term of breastfeeding (after divorce). It is the obligation of the father of the child to provide food and clothing (for the mother) with fairness. No soul is obligated beyond what it can bear. Neither mother nor father should be made to suffer on account of their child. Likewise, responsibility (of suckling) lies on the (one who may become an) heir (of the child). If they both decide on weaning, by mutual consent and consultation, there is no sin on them. And if you wish to provide a wet-nurse to your children, there is no sin on you, if you pay in full what you have agreed upon with fairness. But fear Allah and know that Allah is All-Seeing of what you do. (234) And those among you who die and leave wives behind, their wives keep themselves waiting for four months and ten days. So, when they have reached their waiting period, there is no sin on you in what they do for themselves in a recognised manner (i.e., remarry). And Allah is All-Aware of what you do.

Explanation: Verses 230-234

Verse Number (230)

فَاِنۡ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنۡۢ بَعۡدُ حَتّٰى تَنۡكِحَ زَوۡجًا غَيۡرَهٗ ؕ فَاِنۡ طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَاۤ اَنۡ يَّتَرَاجَعَاۤ اِنۡ ظَنَّاۤ اَنۡ يُّقِيۡمَا حُدُوۡدَ اللّٰهِ ؕ وَتِلۡكَ حُدُوۡدُ اللّٰهِ يُبَيِّنُهَا لِقَوۡمٍ يَّعۡلَمُوۡنَ ﴿۲۳۰﴾

Translation: And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another man. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits ordained by Allah, which He makes clear to people who understand.

Explanation

Ibn Jarir (rh) narrated through Aufa (rh) from Ibn Abbas (RA) that previously, people would divorce their wives, then return before the 'Iddah (waiting period) was completed, and divorce again, thus causing harm to women and keeping them hanging in uncertainty. On this behaviour, Allah revealed this verse.

In the previous verse, the right of a man to return within the 'Iddah up to two divorces was explained. This means, after giving two divorces, if

the man wishes, he can return and reconcile with the woman and keep her in his marriage, or he may refrain from returning during 'Iddah and properly release the woman so that the 'Iddah is completed and the woman becomes free to marry someone else.

Now in this verse, the ruling after the third divorce has been explained, meaning if someone has given a third divorce after two divorces, its legal and Islamic ruling has been clarified.

Ruling of Divorce During 'Iddah

In this verse, the rulings of three divorces have been explained. After two divorces, if the divorce is revocable (طلاق رجعی), the husband can return during the 'Iddah; but if he has also given a third divorce within the 'Iddah, he can neither return nor marry. However, only one situation is possible for the woman to return to the first husband's marriage: she completes her 'Iddah, marries another man, fulfils her rights, and lives with the second husband. If the second husband also divorces her or passes away, then the woman can come into the first husband's marriage after completing her 'Iddah, and this is called 'halala' in legal terminology.

Conditions for Remarriage with the First Husband

For a divorced woman to remarry her first husband, the following five conditions must be fulfilled:

1. **Complete the 'Iddah of the first husband.**
2. **After the 'Iddah, contract a legal marriage with another husband.**
3. **Sexual intercourse must occur with the second husband.**
4. **The second husband must divorce her.**
5. **Complete the 'Iddah after the second husband's divorce.**

If any one of these five conditions is not fulfilled, remarriage with the first husband will not be permissible. Permission for marriage will only be granted when both the first husband and the woman are certain that, after remarriage, there will be no shortfall in each other's rights.

It is clear from this verse that after three divorces, a man has no right of return remaining, whether these three divorces were given together

or separately. The Sahaba, their successors, and the leading jurists have a consensus that three divorces, whether given at one time or at different times, will be counted as three separate divorces.

Jurisprudential Agreement

Imam Abu Hanifa (rh), Imam Malik (rh), Imam Shafi'ee (rh), and Imam Ahmad bin Hanbal (rh), and, after them, the majority of scholars, jurists, hadith scholars, and commentators of the Muslim community, agree that giving three divorces results in three divorces taking effect. Imam Bukhari (rh) also established a specific chapter on this issue in Sahih Bukhari and gave detailed answers to the doubts raised by those who argue that three divorces should count as one. Imam Qurtubi (rh) has also discussed this in detail. Therefore, in matters of three divorces, the Qur'an and Sunnah, the consensus of the Sahaba, and the consensus of the leading jurists should be followed.

The Best Form of Divorce

From the teachings of the Qur'an and Sunnah, the practice of the Sahaba, and the narrations of the Successors, the established conclusion regarding the number of divorces is that when there is no option left except divorce, the best method is to give one divorce only. That divorce should be given in a state of purity, meaning that no marital relations have taken place during that period. After giving one divorce, the woman should be left, and upon completion of 'Iddah, the marriage will end automatically. The jurists have called this method *Talaq Ahsan*, and the Sahaba also regarded it as the most preferable.

From the previous verse اَلطَّلَاقُ مَرَّتٰنِ (divorce is twice), permission is also obtained that two divorces can be given. Still, the word مَرَّتٰنِ indicates that these two divorces should not be at one time or in one utterance, but separately in two periods of purity. Therefore, jurists and leading scholars agree that up to two divorces fall within the Sunnah form of divorce. In contrast, the third divorce is undesirable, and there is no disagreement on this.

Proof of the third divorce being disliked is also found in hadith. Still, if someone has nevertheless given three divorces, the effect will be the same as that of permissible and desirable divorce, meaning three divorces will occur. The option of return will not remain.

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) enforced this decision on several occasions, that despite displeasure, the effect of three divorces will remain, and these facts are also present in books of hadith.

Opponents of Islam and some non-Muslims sometimes object that Islam has permitted such a system of divorce, which goes against mutual relationships. The answer to this is that divorce itself is disliked. This is why the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said that among lawful things, divorce is the most disliked in the sight of Allah.

It is also mentioned in one hadith that the woman who takes divorce without any legal reason will have the fragrance of Paradise forbidden to her. However, this does not mean at all that husband and wife must always live together or that their differences should be ignored. In certain circumstances, such severe necessity arises that its remedy is only possible through divorce.

For this reason, Islamic Shari’ah did not leave divorce unrestricted like the Jews. Instead, it first instructed that patience should be shown over a woman’s shortcomings or habits, that good conduct and kindness should be adopted, and that she should be advised regarding obedience and goodwill. Then, when severe necessity or compulsion arises, divorce has been permitted. Even then, these principles should always be kept in mind so that the possibility of reconciliation, harmony, and mutual understanding remains.

Conditions of Giving Divorce

The first condition is that divorce should be given in the state of purity, meaning during the time when the woman is clean from her menstrual days.

The second is that three divorces should not be given at one time or on one occasion, so that anger can cool down through reconciliation or conversation in between, and the possibility of resolving the matter can arise.

The third is that even during the Iddah, if reconciliation is possible, return (meaning taking back as wife) is permissible, so that the door of reconciliation remains open.

Islam has neither adopted the harshness of the Jews nor the leniency

of the Christians. Rather, Islam is a natural religion which presents a complete code of conduct for every aspect of human life. This religion guarantees success in this world and the hereafter, and provides guidance for solving every problem of life.

This is why, keeping human nature in view, Islam has declared divorce permissible in the state of severe necessity or compulsion. In view of the importance of relations between husband and wife, Shari'ah has established certain commands and restrictions that are in accordance with human nature.

During divorce, Allah repeatedly emphasises in the Qur'an the observance of the limits of Allah: وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ

This means these limits are established by Allah and have been clearly explained for sensible people, so that they may reflect on the wisdom and purpose hidden in them and understand the benefits of these commands.

Verse Number (231)

وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ ۪ وَّ لَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ وَ لَا تَتَّخِذُوْۤا اٰيٰتِ اللّٰهِ هُزُوًا ۠ وَّ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَ مَاۤ اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَ الْحِكْمَةِ يَعِظُكُمْ بِهٖ ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۲۳۱﴾

Translation: And when you divorce women (two times), and they have completed their waiting period ('Iddah), either retain them with fairness or release them with fairness. Do not retain them in order to harm them, exceeding the limits. Whoever does this has wronged himself. Do not make a mockery of Allah's verses, and remember Allah's favours upon you and what He has sent down to you of the Book and the Wisdom, to exhort you. And fear Allah, and know that Allah is All-Knowing of everything.

Explanation

Revocable Divorce (طلاق رجعی)

This verse explains the law of revocable divorce or Talaq Raj'ee (طلاق رجعی). It clarifies that the right of return should not be used to trouble women or oppress them. In the age of ignorance, some people would

repeatedly divorce their wives to torment them. They would return near the end of the Iddah and divorce again. Because of this, the woman could neither live in peace nor marry another man. Allah forbade this oppression. He commanded that if you want to take back a woman who has been given a revocable divorce, take her back with good intentions. Keeping a woman with you for the purpose of causing her pain or oppressing her is not permissible. Whoever does this will bear severe consequences for their actions in this world and the hereafter.

When a woman is near completing her Iddah and the Iddah has not ended, it is obligatory upon the husband to either return her to marriage according to Shari'ah or free her according to Shari'ah. But in any case, the purpose should not be to harm the woman.

Command of Divorce with Dignity

This part of the verse also explains that if the husband has given one or two divorces and has not given the third divorce, he can return if he wishes. And if he does not wish to return, he can conclude the matter. In both cases, the action should be done with goodness and dignity. This means if the woman is brought back, she should be allowed to remain in the marriage with honour and respect. And if the relationship is to be ended, honour and respect should be maintained when she leaves the house. Those who keep a woman with them to torment her violate the woman's rights. They will bear its burden in the hereafter.

The verse further states: Do not consider Allah's commands as play and mockery. You cannot ignore the commands of Shari'ah at your own will. Remember the blessings Allah has bestowed upon you, and especially that Book and wisdom which Allah has revealed for advice and guidance. Keep fearing Allah and believe with certainty that Allah is fully aware of everything.

Three Important Commands

① The first ruling is contained in the words: وَلَا تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ هُزُوًا (Do not make a mockery of Allah's verses). This is a warning that marriage, divorce, and other Shari'ah rulings must not be treated as jokes or entertainment. The commentators have explained that Allah has set clear limits, laws, and conditions for marriage and divorce, and these must not be taken lightly. In

the time of ignorance, some people would divorce their wives or free slaves and then claim that it was said jokingly and without intention. Allah has forbidden this attitude and clarified that such excuses are not acceptable.

It is narrated in hadith that there are three matters in which seriousness and joking carry the same legal effect: 1. Divorce, 2. Freeing (the liberation of a slave), 3. Marriage.

This means that if a person pronounces marriage with witnesses, even in jest, the marriage takes effect. If a divorce is pronounced, it takes effect. Likewise, declaring the freedom of a slave or bondwoman in jest also becomes effective.

This is why the verse وَلَا تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ هُزُوًا teaches us not to make Allah's commands a means of mockery or entertainment. Whoever mocks Allah's commands can become a disbeliever. Whether the belief remains sound or not, belittling the religion in itself falls within disbelief, and even slight negligence is included in this warning. In light of this command, it becomes clear that the limits and rulings of Shari'ah must always be adopted with seriousness and respect.

② The second command: Allah states: وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ (and remember Allah's favours upon you)

You were previously misguided and in darkness, then Allah sent His Messenger (Sallallahu 'Alaihi Wasallam), through whom your hearts were illuminated with the light of guidance. After humiliation, you received honour. After weakness, you gained strength. Good habits replaced bad habits. These are all great blessings of Allah. Above all, Allah revealed this Qur'an to you, in which matters of wisdom and advice are present, so that you may act upon them and receive correct guidance in life. Therefore, it is obligatory upon you to fully observe Allah's commands.

③ The third command: Allah states: وَاتَّقُوا اللّٰهَ (And fear Allah). Remember and believe with certainty that Allah is fully aware of everything. The Qur'an has stated this in a wisdom-filled manner so that fear of Allah and accountability of the hereafter remain in every person's heart, and no one deliberately rebels against Allah's laws. May Allah grant us all the ability to follow His commands and laws. Ameen.

Verse Number (232)

وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَلَا تَعْضُلُوْهُنَّ اَنْ يَّنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوْفِ ؕ ذٰلِكَ يُوْعَظُ
بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ ذٰلِكُمْ اَزْكٰى لَكُمْ وَ اَطْهَرُ ؕ وَ اللّٰهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ۝۲۳۲

Translation: And when you divorce women (the third time), and they have reached the end of their waiting period, do not prevent them from marrying their husbands if they mutually agree with fairness. This advice is for all among you who believe in Allah and the Last Day. This is better and purer for you. And Allah knows, and you do not know.

Explanation

These commands are for advice and reform. They remove suspicion and enmity from the woman's heart. Allah knows better how much love the woman has for her husband, while humans do not possess such complete awareness.

Ma'qil bin Yasar (RA) narrates that his sister Jamilah was divorced by her husband, Asim bin Adi (RA), but he did not return to her. When the 'Iddah was completed, he came again and asked for her hand. I refused due to pride and anger. I took an oath that I would not allow the marriage to take place. That man was not a bad man, and his wife wanted to go back to him. So Allah revealed this verse: 'Do not prevent them.' (2.232). So I said, 'Now I will do it (let her go back to him), O Allah's Apostle (Sallallahu ‘Alaihi Wasallam). So he married her to him again. ***(Bukhari: H# 5130)***

Custom of the Age of Ignorance

In the age of ignorance, some people would not allow their divorced wives to remarry because they considered it dishonourable, hence committed oppression. Allah revealed this verse to stop this cruel behaviour, so that divorced women could enter new marriages according to legal principles.

The address is not limited only to husbands but extends to the woman's guardian and close relatives. When a woman completes her 'Iddah and wishes to marry her former husband or another person with mutual consent, no one has the right to prevent her, provided that the marriage fulfils the following conditions.

The marriage is conducted in accordance with Shari'ah principles, not in secret or unlawfully.

- **There should be no intention of marriage during the Iddah.**
- **The woman should not marry an unsuitable (non-compatible) man.**
- **The marriage should not be for less than the Mahr.**
- **The former husband should not have given three divorces; otherwise, the marriage is not valid without 'halala'.**

This advice is for those who believe in Allah and the Day of Judgement. Accepting this guidance leads to greater purity and success. Allah knows best the underlying wisdom and benefits, while human knowledge is limited. Therefore, it is obligatory to refrain from imposing personal opinions over the commands of Allah.

Through this verse, Allah has given three important pieces of advice:

(1) Action According to Faith

These commands are for those who believe in Allah and the Day of Judgement. This makes it clear that the necessary result of believing in Allah and the Day of Judgement is that a person becomes bound by Allah's commands, including those concerning marriage and divorce. Those who violate or neglect these commands should realise that weakness and deficiency exist in their faith.

(2) Means of Cleanliness and Reform

Observance of divine commands is a means of purity and cleanliness for you. If they are not acted upon, the heart drowns in sins and mischief and corruption are born. Therefore, when a man and woman are inclined towards each other, allowing their marriage according to legal principles is better. Otherwise, hidden relationships may develop, leading to disgrace, loss of honour, and harm in both this world and the Hereafter. Preventing marriage in such cases falls under injustice and the denial of rights. If the man or woman then turns to sin, its burden will also fall upon those who prevented them from lawful marriage.

(3) Allah's Purpose and Wisdom

Your understanding of your own interests is limited, whereas Allah is

fully aware of what is best and most beneficial for you. For this reason, He has prescribed these commands so that your life may remain sound and protected. If you follow the law set by Allah, it will bring benefit and goodness. If you act against it, it will result in hardship, misguidance, and destruction.

The commentators write that the Qur'an has clearly established here that preventing divorced women from marrying according to their own choice is a crime. To ensure compliance with this law, three points have been stated.

1. **Verbally, through fear of the Day of Judgement and punishment for crimes, humans are encouraged to act upon the law.**
2. **In verbal explanations, people are prepared for compliance by being told about the evils arising from law violations and the harms to humanity.**
3. **The statement that your own welfare also lies in observing Allah's commands, because thinking contrary to this is the result of your ignorance and limited understanding.**

This is a distinctive style of the Qur'an that, with every law, the fear of Allah and accountability of the Hereafter are recalled, such as in the words وَاتَّقُوا اللّٰهَ **or** اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ, **so that a person does not become careless in complying with the law.**

The Qur'an is a complete code of life for all humanity. It provides the best guidance in every sphere of life for every generation until the Day of Judgement. It also mentions punishments, but its approach differs from worldly legal systems, as the Qur'an's style is more advisory and reformative than merely commanding. Along with stating every law, efforts have been made so that no one becomes deserving of punishment for violating it.

Governments of the world simply create and enforce laws, and anyone who violates them faces punishment. But in the Qur'an, a person is not bound merely by fear of worldly punishment. Rather, the displeasure of Allah and the fear of punishment in the hereafter become part of their life. On this basis, a person remains cautious in public and private, openly and secretly, because of the belief that Allah is present everywhere and fully aware of even the smallest detail.

This is why a Muslim who acts upon the teachings of the Qur'an considers this compliance the purpose of their life. On the one hand, the limits of law are clear in the Qur'anic system. On the other hand, through punishment and reward, human morals and character are elevated, making legal limits natural and necessary to them, and they put their personal desires behind them.

The history of the world and the experiences of governments show that merely enforcing the law has not reformed any nation or individual. Police and army cannot stop crimes unless fear of Allah and accountability of the hereafter are seated in a person's heart, along with the law. In reality, the greatest force that protects against crime is the fear of God and the accountability of the hereafter; otherwise, no person can restrain others from crime.

Verse Number (233)

وَ الْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ؕ وَ عَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَ كِسْوَتُهُنَّ
بِالْمَعْرُوْفِ ؕ لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَالِدَةٌۢ بِوَلَدِهَا وَ لَا مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ ۚ وَ عَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ فَاِنْ
اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَ تَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ؕ وَ اِنْ اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْۤا اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا
سَلَّمْتُمْ مَّاۤ اٰتَيْتُمْ بِالْمَعْرُوْفِ ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۲۳۳﴾

Translation: And mothers may breastfeed their children for two full years, for those who wish to complete the full term of breastfeeding (after divorce). It is the obligation of the father of the child to provide food and clothing (for the mother) with fairness. No soul is obligated beyond what it can bear. Neither mother nor father should be made to suffer on account of their child. Likewise, responsibility (of suckling) lies on the (one who may become an) heir (of the child). If they both decide on weaning, by mutual consent and consultation, there is no sin on them. And if you wish to provide a wet-nurse to your children, there is no sin on you, if you pay in full what you have agreed upon with fairness. But fear Allah and know that Allah is All-Seeing of what you do.

Explanation

Breastfeeding Rights & Parental Responsibilities

After divorce, hatred or enmity often develops between the man and

woman. In such a situation, if the woman has a young child in her care, then issues regarding the child's upbringing and breastfeeding also arise, and these can become a cause of disputes or disagreements. Sometimes the man wants the child to be separated from the mother and breastfed by another woman, which causes distress to the mother. Sometimes the woman refuses to breastfeed because the man has no other woman available to breastfeed, or she adopts indifference towards the child due to a new marriage.

Allah has established such a moderate and easy law in this matter that is suitable for both man and woman and leaves no way for injustice or excess upon anyone.

Duration of Breastfeeding

It is obligatory upon mothers to breastfeed their child for two years, whether they remain in marriage or after divorce. If the mother or father wishes, breastfeeding can also be stopped in less than two years; there is no sin in this. The child's upbringing, including their food and clothing, is the father's responsibility, whether the mother is in the waiting period or in marriage.

This command from Allah is according to everyone's capacity and ease. Neither should the mother be caused difficulty because of the child, nor the father. The mother and father should ensure that their disagreements and stubbornness do not become obstacles in the child's upbringing. If the father is not alive, the upbringing of the child becomes obligatory upon the child's mahram relatives, who are legally the child's heirs.

If the father and mother mutually agree to wean the child before the child is two years old, this is permissible. If for any reason, such as the mother's milk not being suitable or the child being harmed, the father wishes the child to be breastfed by another woman, then there is no sin in this either.

Compensation and Rights

Whatever has been agreed to be given to the mother for breastfeeding, whether earlier or later, must be paid. Withholding payment or compensation will be sinful. At the end, Allah commands: "But fear

Allah and know that Allah is All-Seeing of what you do." This clarifies that not only legal but also moral and religious responsibility is imposed upon parents and guardians, so that the child's rights are not lost, and all actions are carried out in a manner pleasing to Allah.

Shari’ah Rulings Regarding Breastfeeding

1- If the mother is not genuinely unable, it is obligatory upon her to breastfeed the child, whether she is in marriage or in 'Iddah. Such a mother is not permitted to take payment for breastfeeding.

2- After divorce, if the 'Iddah has been completed, then there is no obligatory duty upon the divorced woman to breastfeed the child without wages.

3- If the mother refuses to breastfeed, then she will be considered excused, and she will not be forced. However, if the child does not accept milk from anyone else and can be breastfed only by the mother, the mother will be compelled to breastfeed the child.

4- If the mother is willing to breastfeed and there is no defect in her milk, then it is not permissible for the father to prevent her from breastfeeding and have another woman breastfeed.

5- If the mother is willing to breastfeed but her milk is harmful for the child, then it is permissible for the father to arrange for another woman to breastfeed the child.

6- If the mother demands payment for breastfeeding while she is still in the husband’s marriage or the iddah has not yet been completed after divorce, then taking payment is not permissible.

7- If, after divorce, the iddah is completed and the mother demands payment, then the father is obliged to pay her.

8-If, after divorce, the iddah is completed and the mother demands payment, it is not permissible for the father to arrange breastfeeding by another woman for the same payment in order to ignore the mother. Even if another woman agrees to a lower payment, the mother still has the right to breastfeed without taking additional payment. However, if the mother requests, then she will have the option to have the other breastfeeding woman kept near her so that the child is not separated from the mother.

Shari’ah Rulings about the Child's Expenses

9- If the father is alive, the responsibility of the child's upbringing and their expenses is completely imposed upon the father. If the father passes away, then the details are as follows. A) If the child owns wealth, it will be used to cover the child’s expenses. B) If the child does not possess wealth, then the financially capable mahram relatives who are legally the heirs of the child are obliged to bear the expenses. Being a mahram means that marriage with them is not permissible, and they are also entitled to a share in the inheritance after death. For example, if the child has a mother and a grandfather, then the distribution of expenses will be one-third upon the mother and two-thirds upon the grandfather, because both are mahram and legal heirs.

10- The period of breastfeeding is generally 2 years. The child has the right to be breastfed for this period, unless there is a particular obstacle. However, according to Imam Abu Hanifa (rh), even if this period becomes thirty months (2.5 years), the rulings of breastfeeding will still apply. If breastfeeding is extended due to the child's weakness or need, there will be no sin. Reference for this is Surah Al-Ahqaf: 15.

Allama Abdul Haq Dehlawi (rh) explains in his 'Tafseer Haqqani' that according to Imam Shafi'ee (rh), Alqamah (rh), Sho’abi (rh) and Zuhri (rh), the period of breastfeeding is 2 years. This is also the opinion of Ali (RA), Ibn Mas'ud (RA) and Ibn Abbas (RA). However, according to Imam Abu Hanifa (rh), this period is 2.5 years. The evidence for this is the verse in Surah Al-Ahqaf: وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا. Thus, the total period of pregnancy and breastfeeding is 30 months (2.5 years).

Imam Abu Hanifa (rh) states that if a child is breastfed within 2.5 years, marriage will not be valid between Milk siblings (Raza'at) due to the establishment of foster relations. But if breastfeeding occurs after 2.5 years, it will have no effect, and the marriage will be valid. According to the other Imams, this verse refers to the combined duration of pregnancy and weaning, from which the minimum pregnancy period is 6 months and the breastfeeding period is 2 years. The verse in Surah Al-Baqarah that mentions two complete years specifically refers to the wages of breastfeeding. Hadith reports and narrations of the Sahaba also indicate that the actual period of breastfeeding is two years. Likewise, relationships that are prohibited through lineage become prohibited through breastfeeding as well.

11- If the parents mutually agree to wean the child before the two-year breastfeeding period, whether the reason is a lack of money or the child's illness, there is no sin in this.

12- If a woman is engaged for breastfeeding (i.e., wet-nurse), the matter of payment or wages must be settled clearly and transparently in advance so that no dispute or disagreement arises later. The agreed payment must be made promptly and in full, without delay or reduction.

Concept of Allah's Knowledge

After explaining the rulings on breastfeeding, the Qur'an presents the concepts of fear and knowledge of Allah through its distinctive style of expression, making compliance with the law easier and ensuring its implementation in all circumstances. Allah states: وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ. This means that you should understand that Allah is fully aware of your actions, open and hidden, outward and inward, and even the secrets of the heart. Your intentions and motives, even if hidden from people, are never hidden from Allah. Whoever violates these commands will be deserving of punishment, and nothing can remain concealed from Allah. ***(For details, see Surah An-Nisa: 1, 12 and Surah Al-Baqarah: 233)*****.**

Verse Number (234)

وَ الَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَ يَذَرُوْنَ اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّ عَشْرًا ۚ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ بِالْمَعْرُوْفِ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝۲۳۴

Translation: And those among you who die and leave wives behind, their wives keep themselves waiting for four months and ten days. So, when they have reached their waiting period, there is no sin on you in what they do for themselves in a recognised manner (i.e., remarry). And Allah is All-Aware of what you do.

Explanation

Clarification of 'Iddah After Death

This verse explains the Iddah of a widow. It is stated that a woman's Iddah is of three types:

1. **'Iddah of divorce: Its ruling and period have already been clarified in the previous verse, number 228.**
2. **'Iddah of a pregnant woman: If a woman is pregnant and her husband passes away, her Iddah continues until delivery, meaning until the birth of the child. Its details are in Surah At-Talaq, verse number 4.**
3. **'Iddah after death: If a woman is not pregnant and her husband passes away, her 'Iddah is fixed at four months and ten days. And if she is pregnant, the 'Iddah will continue until the child's birth, whether this is before or after four months and ten days, until the child's birth.**

In the age of ignorance among Arabs, the period of Iddah was generally fixed at one year. Initially, the same ruling existed so that the rights of the heirs could be determined. After the revelation of the Qur'an, the 'Iddah was clearly defined, which ensured the protection of a woman's dignity and the rights of the heirs.

'Iddah and Marriage of a Widow

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا وَّصِيَّةً لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرَ اِخْرَاجٍ

Translation: And those of you who die leaving widows should make a will in their favour to be maintained for one year without forcing them out.
(Surah Al-Baqarah: 240)

It means that they should not be expelled from the house. This ruling of one year's Iddah has now been abrogated. Now the 'Iddah of a widow who is not pregnant has been fixed at four months and ten days.

During this period, the widow should refrain from a new marriage. This includes avoiding adornment, perfume, and beautification, and not leaving the home without necessity.

If during the 'Iddah it becomes known that the woman is pregnant, her 'Iddah will continue until the child's birth. After the 'Iddah is completed, the woman becomes free regarding her personal right to marriage. She may wear adornment, use perfume, and marry in accordance with Shari'ah. No heir or close relative has the right to deprive a widow of this lawful right.

At the end of the verse, Allah states: وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ. This means Allah is aware of every deed, outward and inward, every intention and thought. Therefore, do not oppose His commands. Otherwise, there is a risk of punishment. Despite this command in the Qur'an, in some places, widows are oppressed based on community customs or fear of family dishonour. Some widows are deprived of their husbands in their youth, but their heirs do not allow them to remarry. This is absolute ignorance, oppression and disobedience to Allah's command.

A Few Legal Issues Related to 'Iddah

1. **A woman who becomes a widow is not permitted during the Iddah to apply perfume, adorn herself, wear jewellery or silk clothes, apply kohl or oil, or use unnecessary medicine or henna. However, after the 'Iddah is completed, she can use all these things.**

2. **If the husband's death occurred on the night of the new moon, whether the months are of 29 days or 30 days, they will be completed in full. And if the death occurred after the night of the new moon, all months will be counted as 30 days. The total period of four months and ten days (approximately 130 days) will be completed, and at whatever time the death occurred, the 'Iddah will end at the exact time the death occurred.**

3. **At the time of the husband's death, the woman should observe 'Iddah in the same house where she was living. Going out is not correct. However, if the woman is poor and works to earn a living, this is permissible, but she must return to her own house at night.**

4. **A widow is permitted to live anywhere within the house as she wishes. In some places, a specific spot is wrongly fixed for her residence. This is an unlawful restriction in Shari'ah.**

5. **If a woman receives news of her husband's death later, the waiting period will not be counted from the time she received the news. Rather, it will be considered according to the 'Iddah that had already elapsed before the news reached her. Similarly, if a woman learns of a divorce late, the waiting period will be considered completed up to that point.**

6. **If the woman is pregnant and the child is born a few hours after the husband's death, even then, the Iddah ends.**

7. **In some homes, there was an old custom that a widow would remain in 'Iddah for a full year after her husband's death. This is absolutely unlawful and forbidden. The Prophet Muhammad (Sallallahu ‘Alaihi Wasallam) said: It is not permissible for a Muslim woman who believes in Allah and the Day of Judgement to mourn for more than three days, except for her husband for four months and ten days *(Bukhari: H# 1280)*.**

8. **During a widow's 'Iddah, it is obligatory for the husband's household to arrange food, bread and clothing for her.**

9. **If a woman has gone for some work or to a neighbour's house and during this time her husband passes away, it is necessary to immediately return to her original house and observe 'Iddah there.**

10. **If a man gives his wife an irrevocable divorce (three divorces) during his illness and the 'Iddah of divorce is not completed, and then the man passes away, then whichever 'Iddah is longer must be completed by the woman, whether it is the 'Iddah of divorce or the 'Iddah of death, whichever has more days.**



Verses: 235-242

وَ لَا جُنَاحَ عَلَيۡكُمۡ فِيۡمَا عَرَّضۡتُمۡ بِهٖ مِنۡ خِطۡبَةِ النِّسَآءِ اَوۡ اَكۡنَنۡتُمۡ فِىۡۤ اَنۡفُسِكُمۡ ؕ عَلِمَ اللّٰهُ اَنَّكُمۡ سَتَذۡكُرُوۡنَهُنَّ وَ لٰكِنۡ لَّا
تُوَاعِدُوۡهُنَّ سِرًّا اِلَّاۤ اَنۡ تَقُوۡلُوۡا قَوۡلًا مَّعۡرُوۡفًا ۬ۚ وَ لَا تَعۡزِمُوۡا عُقۡدَةَ النِّكَاحِ حَتّٰى يَبۡلُغَ الۡكِتٰبُ اَجَلَهٗ ؕ وَ اعۡلَمُوۡۤا اَنَّ اللّٰهَ يَعۡلَمُ مَا
فِىۡۤ اَنۡفُسِكُمۡ فَاحۡذَرُوۡهُ ۚ وَ اعۡلَمُوۡۤا اَنَّ اللّٰهَ غَفُوۡرٌ حَلِيۡمٌ ﴿۲۳۵﴾ لَا جُنَاحَ عَلَيۡكُمۡ اِنۡ طَلَّقۡتُمُ النِّسَآءَ مَا لَمۡ تَمَسُّوۡهُنَّ اَوۡ تَفۡرِضُوۡا
لَهُنَّ فَرِيۡضَةً ۖ وَّ مَتِّعُوۡهُنَّ ۚ عَلَى الۡمُوۡسِعِ قَدَرُهٗ وَ عَلَى الۡمُقۡتِرِ قَدَرُهٗ ۚ مَتَاعًا ۢ بِالۡمَعۡرُوۡفِ ۚ حَقًّا عَلَى الۡمُحۡسِنِيۡنَ ﴿۲۳۶﴾ وَ اِنۡ
طَلَّقۡتُمُوۡهُنَّ مِنۡ قَبۡلِ اَنۡ تَمَسُّوۡهُنَّ وَ قَدۡ فَرَضۡتُمۡ لَهُنَّ فَرِيۡضَةً فَنِصۡفُ مَا فَرَضۡتُمۡ اِلَّاۤ اَنۡ يَّعۡفُوۡنَ اَوۡ يَعۡفُوَا الَّذِىۡ بِيَدِهٖ
عُقۡدَةُ النِّكَاحِ ؕ وَ اَنۡ تَعۡفُوۡۤا اَقۡرَبُ لِلتَّقۡوٰى ؕ وَ لَا تَنۡسَوُا الۡفَضۡلَ بَيۡنَكُمۡ ؕ اِنَّ اللّٰهَ بِمَا تَعۡمَلُوۡنَ بَصِيۡرٌ ﴿۲۳۷﴾ حٰفِظُوۡا عَلَى الصَّلَوٰتِ
وَ الصَّلٰوةِ الۡوُسۡطٰى ۟ وَ قُوۡمُوۡا لِلّٰهِ قٰنِتِيۡنَ ﴿۲۳۸﴾ فَاِنۡ خِفۡتُمۡ فَرِجَالًا اَوۡ رُكۡبَانًا ۚ فَاِذَاۤ اَمِنۡتُمۡ فَاذۡكُرُوا اللّٰهَ كَمَا عَلَّمَكُمۡ مَّا لَمۡ
تَكُوۡنُوۡا تَعۡلَمُوۡنَ ﴿۲۳۹﴾ وَ الَّذِيۡنَ يُتَوَفَّوۡنَ مِنۡكُمۡ وَ يَذَرُوۡنَ اَزۡوَاجًا ۖ وَّصِيَّةً لِّاَزۡوَاجِهِمۡ مَّتَاعًا اِلَى الۡحَوۡلِ غَيۡرَ اِخۡرَاجٍ ۚ فَاِنۡ
خَرَجۡنَ فَلَا جُنَاحَ عَلَيۡكُمۡ فِىۡ مَا فَعَلۡنَ فِىۡۤ اَنۡفُسِهِنَّ مِنۡ مَّعۡرُوۡفٍ ؕ وَ اللّٰهُ عَزِيۡزٌ حَكِيۡمٌ ﴿۲۴۰﴾ وَ لِلۡمُطَلَّقٰتِ مَتَاعٌۢ بِالۡمَعۡرُوۡفِ ؕ
حَقًّا عَلَى الۡمُتَّقِيۡنَ ﴿۲۴۱﴾ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمۡ اٰيٰتِهٖ لَعَلَّكُمۡ تَعۡقِلُوۡنَ ﴿۲۴۲﴾

Translation:

(235) And there is no sin on you if you hint as a proposal to the women (observing waiting period), or conceal it in your hearts. Allah knows that you will remember them. But do not make a promise to them secretly, except that you speak in a recognised manner. Nor resolve upon a contract of marriage until the prescribed time is reached. Be assured that Allah knows what is in your hearts. So, fear Him and be assured that Allah is All-Forgiving, Most Forbearing. (236) There is no sin on you if you divorce women when you have not yet touched them nor fixed their Mahr (dower). So, give them benefit, a rich man according to his means and a poor one according to his means - a benefit in the recognised manner, an obligation on the virtuous. (237) And if you divorce them before you have touched (intercourse with) them, but you have already fixed their Mahr, then pay half the amount agreed upon, unless the wife graciously waives it or forgives the one in whose hand lies the marriage tie, and it is closer to righteousness that you forgive. Do not forget to be graceful to one another, for Allah is All-Seeing of what you do. (238) Guard strictly all the Prayers, especially the middle Prayer; and stand before Allah in complete devotion. (239) And if you are in danger, then pray while walking or riding. But when you are safe, remember Allah as He taught you (how to pray and) what you did not know. (240) And those of you who die leaving widows

should make a will in their favour to be maintained for one year without forcing them out. But if they leave, then there is no blame on you for what they reasonably do with themselves. And Allah is All-Mighty, All-Wise. (241) And the divorced women must be paid a reasonable compensation (during 'Iddah), an obligation upon the righteous. (242) This is how Allah makes His verses clear to you, so that you may understand.

Verse Number (235)

وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَّضْتُمْ بِهٖ مِنْ خِطْبَةِ النِّسَآءِ اَوْ اَكْنَنْتُمْ فِيْۤ اَنْفُسِكُمْ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ سَتَذْكُرُوْنَهُنَّ وَلٰكِنْ لَّا
تُوَاعِدُوْهُنَّ سِرًّا اِلَّاۤ اَنْ تَقُوْلُوْا قَوْلًا مَّعْرُوْفًا ۬ؕ وَلَا تَعْزِمُوْا عُقْدَةَ النِّكَاحِ حَتّٰى يَبْلُغَ الْكِتٰبُ اَجَلَهٗ ؕ وَاعْلَمُوْۤا اَنَّ اللّٰهَ يَعْلَمُ مَا
فِيْۤ اَنْفُسِكُمْ فَاحْذَرُوْهُ ۚ وَاعْلَمُوْۤا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿۲۳۵﴾

Translation: And there is no sin on you if you hint as a proposal to the women (observing waiting period), or conceal it in your hearts. Allah knows that you will remember them. But do not make a promise to them secretly, except that you speak in a recognised manner. Nor resolve upon a contract of marriage until the prescribed time is reached. Be assured that Allah knows what is in your hearts. So, fear Him and be assured that Allah is All-Forgiving, Most Forbearing.

Explanation

Legal Rulings About Marriage Proposals

This verse clarifies rulings regarding marriage or marriage promises to widows during 'Iddah. The ruling is that sending an explicit marriage proposal to a woman during the 'Iddah is not permissible. However, adopting an indirect approach to marriage is permissible. The reason for this is that if a man sends a marriage proposal immediately after the widow's husband passes away, this will be considered a kind of lack of decency, as if he were waiting for the husband's death.

Similarly, talking about marriage with a woman during the 'Iddah shows that she does not respect her previous husband and was waiting for his death. The demands of human nature and natural disposition also require this consideration. This is why the Qur'an has explained comprehensive rulings on this subject.

The verse states: There will be no sin upon you if you send marriage

proposals to widows during the Iddah indirectly or in a concealed manner, provided there is no explicit promise or conversation. Allah knows what is in your hearts, so keep fearing Allah and do not harbour unlawful intentions. Allah is All-Forgiving and Most Forbearing.

Four Rulings About Marriage During the 'Iddah

1. **Giving an explicit proposal verbally: Sending a marriage proposal to a widow in clear words during the 'Iddah is unlawful and forbidden.**
2. **Giving an indirect proposal verbally: Sending a proposal in an indirect or metaphorical manner during the 'Iddah is permissible and allowed.**
3. **Intending marriage during the 'Iddah in the heart: Having the intention to marry immediately during the Iddah is forbidden.**
4. **Intending marriage after the 'Iddah in the heart: Having the intention to marry after the 'Iddah is completed is permissible.**

According to some scholars, this same ruling applies during the 'Iddah of irrevocable divorce (Talaq Baain/طلاق بائن).

At the end, Allah says, "Know that Allah knows what is in your hearts, so keep fearing Him." Believe with certainty that Allah is All-Forgiving and Most Forbearing. He is aware even of the intentions of your heart. Therefore, do not harbour any ill intention or undesirable purpose in your heart regarding women, and fully observe Allah's commands. Do not be deceived by Allah's knowledge and observation, and if there is delay in punishment, do not become bold.

This makes it clear that caution, decency, and strict adherence to Shari'ah limits are obligatory in matters of marriage during the 'Iddah, so that neither the dignity of the woman is harmed nor the intention of the man becomes a source of suspicion.

Verse Number (236)

لَا جُنَاحَ عَلَيۡكُمۡ اِنۡ طَلَّقۡتُمُ النِّسَآءَ مَا لَمۡ تَمَسُّوۡهُنَّ اَوۡ تَفۡرِضُوۡا لَهُنَّ فَرِيۡضَةً ۖ وَّ مَتِّعُوۡهُنَّ ۚ عَلَى الۡمُوۡسِعِ قَدَرُهٗ وَ عَلَى الۡمُقۡتِرِ قَدَرُهٗ ۚ مَتَاعًۢا بِالۡمَعۡرُوۡفِ ۚ حَقًّا عَلَى الۡمُحۡسِنِيۡنَ ﴿۲۳۶﴾

Translation: There is no sin on you if you divorce women when you have not yet touched them nor fixed their Mahr (dower). So, give them

benefit, a rich man according to his means and a poor one according to his means - a benefit in the recognised manner, an obligation on the virtuous.

Explanation

Rulings About Mahr of Divorced Women

This verse explains detailed rulings regarding the Mahr (Dower) of divorced women. There are four different situations of divorce, and payment of Mahr according to them is as follows:

1. **If Mahr was fixed at the time of marriage and divorce was given after seclusion or intimacy, in this case it is obligatory upon the husband to pay the full Mahr that was agreed upon at the time of marriage.**
2. **If Mahr was fixed at the time of marriage, but divorce was given before seclusion, in this case, the husband will have to pay half the Mahr, as explained in verse 237 of Surah Al-Baqarah.**
3. **If neither was Mahr fixed at the time of marriage nor did seclusion occur, and divorce was given before seclusion, in this case, payment of Mahr is not obligatory upon the husband. However, giving the woman at least one set of clothes as a benefit, according to his capacity, is necessary.**
4. **If Mahr was not fixed at the time of marriage but divorce was given after seclusion, in this case, Mahr equivalent to similar cases must be given, meaning according to whatever Mahr was fixed for women of the woman's family.**

Clarification of the Word مَتِّعُوهُنَّ

The word used in the verse, مَتِّعُوهُنَّ, translates as: Give them benefit. This word comes from متاع (mataa'), whose literal meaning is something from which benefit is obtained for a short period. On this basis, scholars and commentators have fixed at least three sets of clothes for divorced women. But this ruling is not the same for every man. Rather, it is according to his financial capacity.

Amount of Mahr

If Mahr was not fixed at the time of marriage, according to the

Hanafi school, the minimum amount of Mahr is the value of ten dirhams of silver, which is approximately equal to 31 grams.

According to Mufti Muhammad Shafi (rh), if someone fixes less Mahr than this, even then giving at least this much will be obligatory. Shari'ah has not fixed any limit for giving more Mahr. However, giving according to capacity and following the Sunnah is recommended.

Important Issues

- **If a woman is given divorce before seclusion and Mahr was not fixed, the husband is only bound to give one set of clothes.**
- **In this set, the man's financial status will be considered. The one who has means can give more according to their capacity, and one whose means are limited should give the minimum.**
- **This verse makes it clear that protecting women's rights after divorce and maintaining financial justice are the fundamental purposes, so that neither the woman's honour is affected nor the demand for social justice is violated.**

Verse Number (237)

وَ اِنۡ طَلَّقۡتُمُوۡهُنَّ مِنۡ قَبۡلِ اَنۡ تَمَسُّوۡهُنَّ وَ قَدۡ فَرَضۡتُمۡ لَهُنَّ فَرِيۡضَةً فَنِصۡفُ مَا فَرَضۡتُمۡ اِلَّاۤ اَنۡ يَّعۡفُوۡنَ اَوۡ يَعۡفُوَا الَّذِىۡ
بِيَدِهٖ عُقۡدَةُ النِّكَاحِ ؕ وَ اَنۡ تَعۡفُوۡۤا اَقۡرَبُ لِلتَّقۡوٰى ؕ وَ لَا تَنۡسَوُا الۡفَضۡلَ بَيۡنَكُمۡ ؕ اِنَّ اللّٰهَ بِمَا تَعۡمَلُوۡنَ بَصِيۡرٌ ۝۲۳۷

Translation: And if you divorce them before you have touched (intercourse with) them, but you have already fixed their Mahr, then pay half the amount agreed upon, unless the wife graciously waives it or forgives the one in whose hand lies the marriage tie, and it is closer to righteousness that you forgive. Do not forget to be graceful to one another, for Allah is All-Seeing of what you do.

Explanation

Qur'anic Command and Consideration Regarding Mahr

If a husband divorces his wife and has already fixed a Mahr at the time of marriage, but gives the divorce before intimacy, then in this case,

half of the fixed Mahr will be the husband's responsibility, and half will be considered forgiven. However, two situations are exempt from this ruling:

1. **The woman forgives her half Mahr: In such a case, the husband is not obligated to pay even half the Mahr.**
2. **The husband pays the full Mahr of his own will: This means if the husband wishes to give the woman the full Mahr, paying the full Mahr will be obligatory.**

Summary

According to Qur'anic teachings, showing consideration and forgiveness in one's rights is a sign of reward and piety. Kindness and good conduct should go hand in hand in all circumstances. Allah is aware of every deed. Therefore, make consideration and goodness in women's rights your habit. Similarly, if Mahr is fixed and a woman is given divorce before intimacy, the man is obligated to pay half the Mahr. However, if the woman forgives or the man gives the full Mahr, this is a matter of choice and mutual consent.

In Qur'anic verses where it is stated حَقًّا عَلَى الْمُحْسِنِينَ (this is obligatory upon those who do good) and وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ (do not neglect kindness and consideration among yourselves), this makes it clear that respect, courtesy and good morals are necessary even at the time of divorce.

Observing piety, forgiveness and kindness even in unpleasant or disagreeable circumstances is an integral part of Qur'anic teachings. Therefore, this command teaches us that divorce is not merely a legal action but should be carried out with moral responsibility, so that the protection of women's rights and social goodness are maintained.

The Messenger of Allah (Sallallahu 'Alaihi Wasallam) used to perform the Zuhr prayer during hot weather, but the Sahaba would often be busy with afternoon rest or trade. For this reason, these verses were revealed to emphasise care for Prayer and Salat ul-Wusta.

Narrated Zaid bin Arqam (RA): In the lifetime of the Prophet (Sallallahu 'Alaihi Wasallam), we used to speak while praying, and one of us would tell his needs to his companions, till the verse, 'Guard strictly your

prayers (2.238) was revealed. After that, we were ordered to remain silent while praying. ***(Bukhari: H# 1200)***

Verse Number (238)

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ۗ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿٢٣٨﴾

Translation: Guard strictly all the Prayers, especially the middle Prayer; and stand before Allah in complete devotion.

Explanation

Protection of Prayer

These verses clarify the protection of Prayer and its importance. Allah has stated: حَافِظُوا عَلَى الصَّلَوَاتِ. This means establishing all prayers at their appointed times and taking complete care of the essential elements (Arkaan), obligations (Wajibaat), traditions (Sunan), and recommended (Mustahabbat) acts of Prayer.

Among prayers, special emphasis has been placed on protecting the middle Prayer, meaning Salat ul-Asr. On one side of this Prayer are the prayers of the day (Fajr and Zuhr), and on the other side are the prayers of the night (Maghrib and Isha). The time of Asr is often marked by busyness, work, and commercial complications. Therefore, emphasis on this Prayer is special.

Allah has said: وَقُومُوا لِلَّهِ قَانِتِينَ. This means standing before Allah with humility and submission. By this same command, the conversation in Prayer was stopped. The Sahaba would sometimes talk among themselves during Prayer, to the point that even necessary conversation would take place. After the revelation of this verse, any form of conversation during Prayer was forbidden, and silence and humility became obligatory.

- **Abdullah bin Mas'ud (RA) narrated, Allah's Messenger (Sallallahu ‘Alaihi Wasallam) said: Salatul-Wusta is the Asr prayer.** ***(Tirmizi: H# 181)***
- **Abdullah bin Umar (RA) narrated, Whoever misses the Asr prayer (intentionally), then it is as if he lost his family and property.** ***(Bukhari: H# 552)***

Summary

The special importance of Salat ul-Asr and its observance are necessary even during busy times. Humility, submission and avoiding conversation in Prayer are obligatory. This teaching shows us that Prayer is not merely a physical action, but also the name of submission and humility of heart and soul.

Verse Number (239)

فَاِنۡ خِفۡتُمۡ فَرِجَالًا اَوۡ رُكۡبَانًا ۚ فَاِذَاۤ اَمِنۡتُمۡ فَاذۡكُرُوا اللّٰهَ كَمَا عَلَّمَكُمۡ مَّا لَمۡ تَكُوۡنُوۡا تَعۡلَمُوۡنَ ﴿۲۳۹﴾

Translation: And if you are in danger, then pray while walking or riding. But when you are safe, remember Allah as He taught you (how to pray and) what you did not know.

Explanation

Importance of Prayer

The importance of Prayer can be gauged from the fact that even in severe circumstances, when there is confrontation with the enemy and lives are in danger, postponing Prayer is not permissible. In such circumstances, Prayer can be performed standing or sitting on a mount. However, Prayer with gestures will only be valid when a person can stand in one place, and the gesture for prostration is lower than the gesture for bowing.

If standing is not possible and there is excessive movement (action that breaks Prayer), such as walking, running, or fleeing, according to the Hanafi school, Prayer is postponed, as the Sahaba and the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) did in the Battle of Ahzab. (Bukhari and Muslim)

When there is no state of war or fear and peace is established, Prayer should be performed with all conditions and essential elements: facing the Qibla, bowing, prostration, standing, etc. In the light of authentic ahadith, the number of units of Prayer can vary in different circumstances.

In one hadith, the Prophet (Sallallahu ‘Alaihi Wasallam) led one group in two units of the Prayer of fear, while another group remained facing the enemy. Then the first group withdrew, and the second group was

also led in two units. As a result, the Prophet (Sallallahu ‘Alaihi Wasallam) prayed four units, while each group performed two units. ***(Muslim: H# 1949)***

The purpose of protecting Prayer is to ensure a person remains safe from undesirable actions, and if such actions occur, Prayer eliminates their effects.

Note: After this, the subject will be transferred again to the legal details of dealings with widows and divorced women. This explanation provides a comprehensive clarification of the importance of Prayer, humility, and submission, and of their performance in emergency circumstances.

Verse Number (240)

وَ الَّذِيۡنَ يُتَوَفَّوۡنَ مِنۡكُمۡ وَ يَذَرُوۡنَ اَزۡوَاجًا ۖ وَّصِيَّةً لِّاَزۡوَاجِهِمۡ مَّتَاعًا اِلَى الۡحَوۡلِ غَيۡرَ اِخۡرَاجٍ ۚ فَاِنۡ خَرَجۡنَ فَلَا جُنَاحَ عَلَيۡكُمۡ فِىۡ مَا فَعَلۡنَ فِىۡۤ اَنۡفُسِهِنَّ مِنۡ مَّعۡرُوۡفٍ ؕ وَ اللّٰهُ عَزِيۡزٌ حَكِيۡمٌ ۝

Translation: And those of you who die leaving widows should make a will in their favour to be maintained for one year without forcing them out. But if they leave, then there is no blame on you for what they reasonably do with themselves. And Allah is All-Mighty, All-Wise.

Explanation

Rulings About Widow’s Maintenance and 'Iddah

Ishaq bin Rahwaih (rh) narrated in his commentary from Maqaatil bin Hayyan (rh) that a man from the people of Taif came to Madinah. His household included parents, children and a wife. That man passed away in Madinah. When the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was informed of this incident, he gave wealth to his parents and children in accordance with the principles, but nothing was given to his wife. However, his heirs were commanded to provide his wife with maintenance from his wealth for one year. This verse was revealed in the background of this incident.

In the age of ignorance, the custom of a wife's 'Iddah among Arabs was one year. Some heirs would expel the widow from the house during the 'Iddah and would not arrange for sustenance. During this period, the widow could neither marry again nor did she have any means of livelihood.

Later, the period of a widow's 'Iddah was fixed at four months and ten days, as explained in the twenty-third Rukoo of Surah Al-Baqarah: They should restrain themselves for four months and ten days. Until that time, the verse of inheritance had not been revealed. Therefore, the widow had the right to reside, be fed, be maintained, and have shelter in the husband's house for a full year, and no one could deprive her of this right. After the 'Iddah of four months and ten days, the widow had the choice to go wherever she wished and marry whomever she wished.

When the verse of inheritance was revealed, a share was fixed for the wife in the husband's wealth: one-eighth share (12.5%) if the husband had children, one-quarter (25%) share if there were no children. After this, the command of food, maintenance and residence for a full year was abrogated. According to most commentators and jurists, this verse is abrogated. The verse about 'Iddah and the verse of inheritance are its abrogators.

It is narrated in Sahih Bukhari that Ibn Zubair (RA) asked Usman Ghani (RA) why this verse is kept in the Qur'an when it has been abrogated. Usman (RA) replied: Nephew, as it is in the previous verse, it will remain here too. We cannot make any changes. ***(For details, see: Surah Al-Baqarah 232 and Surah An-Nisa 12)***

This explanation presents the legal clarification and historical background of rulings on a widow's maintenance, Iddah, and inheritance, so that it can be understood how the period of Iddah and financial rights were clarified and organised over time.

The initial command of this verse was that men who are near death should make a will to their heirs for their wives, that the widow should be provided with maintenance (food and clothing) and shelter (residence) for a full year. She should not be immediately expelled from the house, as used to happen in the age of ignorance.

Later, with the revelation of other verses, this command was abrogated. Now the fixed time of 'Iddah for a widow is four months and ten days, or in case of pregnancy, until the birth of the child. If the widow wishes to leave the house by marrying of her own will after this period, there will be no prohibition of any kind, and there will be no sin for the man in this.

A clear explanation of this subject is present in the commentary of the first verse: Those among you who die and leave behind wives, it is obligatory upon them to make a will that facilities of food, maintenance and shelter should be provided for their wives for one year, so that they are not expelled from the house. If they complete the 'Iddah and leave on their own, there is no sin upon you.

This command rejects the customs of ignorance, protects women's rights and makes her autonomous (capable of choice). At the end of the verse is Allah's statement: وَاللّٰهُ عَزِيزٌ حَكِيمٌ.

This means Allah is All-Mighty and All-Wise. Human welfare and purpose have been placed in all commands, even if they may be beyond our understanding. This clarification ensures that a widow's rights remain protected, that necessary maintenance and residence are provided for her, and that, at the end of Iddah, she has the freedom to live and marry of her own will.

Verse Number (241)

وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ۭ حَقًّا عَلَى الْمُتَّقِيْنَ ۝

Translation: And the divorced women must be paid a reasonable compensation (during ‘Iddah), an obligation upon the righteous.

Explanation

Regarding the rights of divorced women and providing benefits to them, Allah states: وَلِلْمُطَلَّقَاتِ مَتَاعٌۢ بِالْمَعْرُوفِ

Ibn Jarir (rh) narrated from Ibn Zaid (RA) that when these verses were revealed, a man said, "If I saw goodness in this, I would do it; if not, I would not." On this, Allah revealed this verse, which states that providing some benefit to divorced women is obligatory. ***(Tafseer Ibn Abbas)***

In this verse, the command has been given to provide متاع (mataa'), meaning benefit and facility, to divorced women. Before this, in the verses of this same Rukoo, commands were recorded for divorced women, but only for two situations:

1. A woman for whom neither Mahr had been fixed, nor intimacy had

occurred. In this case, the husband is not obliged to give Mahr, but he must provide at least a set of clothing or whatever is possible within his means.

2. **A woman whose Mahr was fixed at the time of marriage, but seclusion or intimacy did not occur. In such a case, it is obligatory upon the husband to pay half of the fixed Mahr.**

Now, in this verse, mention is made of divorced women who were given divorce after seclusion or intimacy:

If the woman's Mahr was previously fixed, it is obligatory upon the husband to pay the full Mahr. And if Mahr was not settled at the time of marriage, it is obligatory upon the husband to give Mahr equivalent to similar cases, meaning according to the customary Mahr in that woman's family.

This clearly teaches that the rights of divorced women should be protected and financial benefits should be provided to them, whether intimacy occurred with them or not. Complete justice and fairness should be done according to the husband's means.

Verse Number (242)

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۲۴۲﴾

Translation: This is how Allah makes His verses clear to you, so that you may understand.

Explanation

Importance of the Commands of Shari'ah

By reflecting on the commands regarding marriage, divorce, Mahr, and 'Iddah explained in the previous verses, it becomes clear that Allah has used very emphatic language so that humans understand their importance and fully observe them. For instance, it is stated:

وَاتَّقُوا اللّٰهَ **(Keep fearing Allah).**

تِلْكَ حُدُوْدُ اللّٰهِ **(These are the limits established by Allah).**

فَلَا تَعْتَدُوْهَا **(Therefore, do not transgress these limits).**

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا **(Do not take Allah's commands as mockery or play).**

فَقَدْ ظَلَمَ نَفْسَهُ **(Whoever violates will remain in their own loss).**

فَاحْذَرُوهُ **(Keep fearing Him).**

وَاللَّهُ سَمِيعٌ عَلِيمٌ **(Allah hears and knows everything).**

عَزِيزٌ حَكِيمٌ **(He is All-Mighty and All-Wise).**

بِكُلِّ شَيْءٍ عَلِيمٌ **(He is aware of everything).**

تَعْمَلُونَ بَصِيرٌ **(He sees well your actions).**

تَعْمَلُونَ خَبِيرٌ **(He is aware of all your deeds).**

These statements are clear proof that all these rulings are obligatory and binding in Shari'ah. They are not suggestions or optional advice. No one has the authority to alter them or to neglect acting upon them. Adhering to Allah's commands is a requirement of Taqwa (piety) and sincerity, and these commands ensure justice, fairness, and moral integrity in human life.



Verses: 243-248

اَلَمۡ تَرَ اِلَى الَّذِيۡنَ خَرَجُوۡا مِنۡ دِيَارِهِمۡ وَ هُمۡ اُلُوۡفٌ حَذَرَ الۡمَوۡتِ ۪ فَقَالَ لَهُمُ اللّٰهُ مُوۡتُوۡا ۟ ثُمَّ اَحۡيَاهُمۡ ؕ اِنَّ اللّٰهَ لَذُوۡ فَضۡلٍ
عَلَى النَّاسِ وَ لٰكِنَّ اَكۡثَرَ النَّاسِ لَا يَشۡكُرُوۡنَ ﴿۲۴۳﴾ وَ قَاتِلُوۡا فِىۡ سَبِيۡلِ اللّٰهِ وَ اعۡلَمُوۡۤا اَنَّ اللّٰهَ سَمِيۡعٌ عَلِيۡمٌ ﴿۲۴۴﴾ مَنۡ ذَا الَّذِىۡ يُقۡرِضُ
اللّٰهَ قَرۡضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗۤ اَضۡعَافًا كَثِيۡرَةً ؕ وَ اللّٰهُ يَقۡبِضُ وَ يَبۡصُۜطُ ۪ وَ اِلَيۡهِ تُرۡجَعُوۡنَ ﴿۲۴۵﴾ اَلَمۡ تَرَ اِلَى الۡمَلَاِ مِنۡۢ بَنِىۡۤ
اِسۡرَآءِيۡلَ مِنۡۢ بَعۡدِ مُوۡسٰى ۘ اِذۡ قَالُوۡا لِنَبِىٍّ لَّهُمُ ابۡعَثۡ لَنَا مَلِكًا نُّقَاتِلۡ فِىۡ سَبِيۡلِ اللّٰهِ ؕ قَالَ هَلۡ عَسَيۡتُمۡ اِنۡ كُتِبَ عَلَيۡكُمُ
الۡقِتَالُ اَلَّا تُقَاتِلُوۡا ؕ قَالُوۡا وَ مَا لَنَاۤ اَلَّا نُقَاتِلَ فِىۡ سَبِيۡلِ اللّٰهِ وَ قَدۡ اُخۡرِجۡنَا مِنۡ دِيَارِنَا وَ اَبۡنَآئِنَا ؕ فَلَمَّا كُتِبَ عَلَيۡهِمُ الۡقِتَالُ
تَوَلَّوۡا اِلَّا قَلِيۡلًا مِّنۡهُمۡ ؕ وَ اللّٰهُ عَلِيۡمٌۢ بِالظّٰلِمِيۡنَ ﴿۲۴۶﴾ وَ قَالَ لَهُمۡ نَبِيُّهُمۡ اِنَّ اللّٰهَ قَدۡ بَعَثَ لَكُمۡ طَالُوۡتَ مَلِكًا ؕ قَالُوۡۤا اَنّٰى يَكُوۡنُ لَهُ
الۡمُلۡكُ عَلَيۡنَا وَ نَحۡنُ اَحَقُّ بِالۡمُلۡكِ مِنۡهُ وَ لَمۡ يُؤۡتَ سَعَةً مِّنَ الۡمَالِ ؕ قَالَ اِنَّ اللّٰهَ اصۡطَفٰىهُ عَلَيۡكُمۡ وَ زَادَهٗ بَسۡطَةً فِى الۡعِلۡمِ وَ
الۡجِسۡمِ ؕ وَ اللّٰهُ يُؤۡتِىۡ مُلۡكَهٗ مَنۡ يَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيۡمٌ ﴿۲۴۷﴾ وَ قَالَ لَهُمۡ نَبِيُّهُمۡ اِنَّ اٰيَةَ مُلۡكِهٖۤ اَنۡ يَّاۡتِيَكُمُ التَّابُوۡتُ فِيۡهِ
سَكِيۡنَةٌ مِّنۡ رَّبِّكُمۡ وَ بَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوۡسٰى وَ اٰلُ هٰرُوۡنَ تَحۡمِلُهُ الۡمَلٰٓئِكَةُ ؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيَةً لَّكُمۡ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ ﴿۲۴۸﴾

Translation:

(243) Have you not seen those who left their homes, while they were in thousands, for fear of death? Then Allah said to them, "Die," then He brought them back to life. For Allah is ever Gracious to people, but most people are ungrateful. (244) And fight in the way of Allah and know that Allah is All-Hearing, All-Knowing. (245) Who is it that will lend to Allah a goodly loan, so He will multiply it for him many times? And it is Allah that decreases or increases (your provisions), and to Him you will be returned. (246) Did you not see the chiefs of the Children of Israel after Musa when they said to their prophet: "Appoint for us a king, so that we fight in the way of Allah." He (Prophet) said: "How likely is it that if fighting was enjoined upon you that you will not fight?" They said: "How could we not fight in the way of Allah, while we have been driven out of our homes and separated from our children?" However, when fighting was enjoined upon them, they turned away, except a few of them. And Allah is All-Knowing of the wrongdoers. (247) And their prophet said to them: "Allah has appointed Talut (Saul) as your king." They said: "How could he have kingship over us when we are more entitled to the kingship than him? He has not been given affluence in wealth." He (Prophet) said: "Allah has chosen him over you and has increased his stature in knowledge and physique, and Allah gives His kingship to whom He wills. Allah is All-Embracing, All-Knowing.' (248) And their prophet said to them: "The sign

of his kingship is that the box will come to you – carried by the angels – having therein tranquillity from your Lord and remains of what the House of Musa and the House of Haroon (Aaron) had left. Indeed, there is a sign in this for you, if you are true believers."

Explanation: Verses 243-248

Verse Number (243)

اَلَمۡ تَرَ اِلَى الَّذِيۡنَ خَرَجُوۡا مِنۡ دِيَارِهِمۡ وَهُمۡ اُلُوۡفٌ حَذَرَ الۡمَوۡتِ ۪ فَقَالَ لَهُمُ اللّٰهُ مُوۡتُوۡا ۟ ثُمَّ اَحۡيَاهُمۡ ؕ اِنَّ اللّٰهَ لَذُوۡ فَضۡلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكۡثَرَ النَّاسِ لَا يَشۡكُرُوۡنَ ﴿۲۴۳﴾

Translation: Have you not seen those who left their homes, while they were in thousands, for fear of death? Then Allah said to them, "Die," then He brought them back to life. For Allah is ever Gracious to people, but most people are ungrateful.

Explanation

In this verse, encouragement for jihad is given to Muslims by mentioning an incident of Bani Israel (Children of Israel). It is explained that plague spread in a region of Bani Israel. The people there fled from their homes and settlements out of fear of death. But they could not escape death by fleeing, and Allah caused death to descend upon all of them. Subsequently, due to the prayer of the prophet of that time, Allah showed mercy upon them and brought them back to life.

It is also possible that those people fled out of fear of some enemy. Therefore, after this, Allah encouraged jihad and explained that Bani Israel requested their prophet to appoint a king for them so that under his leadership they could confront the enemy who had expelled them from their homes.

In both situations, the clear message in the verse is that hesitation or fleeing in jihad out of fear is not only useless but also cannot provide rescue from death. Therefore, it is obligatory upon believers to act with bravery and steadfastness according to Allah's commands.

Verse Number (244)

وَقَاتِلُوۡا فِىۡ سَبِيۡلِ اللّٰهِ وَاعۡلَمُوۡۤا اَنَّ اللّٰهَ سَمِيۡعٌ عَلِيۡمٌ ﴿۲۴۴﴾

Translation: And fight in the way of Allah and know that Allah is All-Hearing, All-Knowing.

Explanation

In these two verses, Allah has encouraged jihad in the way of Allah through wealth and physical effort, because both are needed in jihad. Only that fighting is truly considered jihad in the way of Allah, which is undertaken for the purpose of raising the religion of Allah. The Messenger of Allah (Sallallahu 'Alaihi Wasallam) said that the fighting which is done so that the word of Allah is supreme is the fighting in the way of Allah. ***(Bukhari: H# 2810)***

Verse Number (245)

مَنْ ذَا الَّذِیْ یُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَیُضٰعِفَهٗ لَهٗۤ اَضْعَافًا كَثِیْرَةً ؕ وَ اللّٰهُ یَقْبِضُ وَ یَبْصُۜطُ ۪ وَ اِلَیْهِ تُرْجَعُوْنَ ۝۲۴۵

Translation: Who is it that will lend to Allah a goodly loan, so He will multiply it for him many times? And it is Allah that decreases or increases (your provisions), and to Him you will be returned.

Explanation

In the explanation of Allah's statement مَنْ ذَا الَّذِیْ یُقْرِضُ اللّٰهَ**, Ibn Hibban (rh) in his Sahih and Ibn Abi Hatim (rh) have narrated from Ibn Umar (RA) that when this verse** مَثَلُ الَّذِیْنَ یُنْفِقُوْنَ اَمْوَالَهُمْ **was revealed, in which glad tidings of reward up to seven hundred times were given, the Messenger of Allah (Sallallahu 'Alaihi Wasallam) prayed: O Lord, grant my community even more reward. Upon this, this verse was revealed: whoever spends in the way of Allah with sincere intention, Allah increases it and multiplies it for them.**

In this verse, encouragement has been given to spend in the way of Allah. قَرْضًا حَسَنًا **(Goodly loan) means spending in the way of Allah. Some people have also taken it to mean spending on family, meaning on one's household members, because that also falls within the circle of good and lawful spending.**

Verse Number (246)

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِیْۤ اِسْرَآءِیْلَ مِنْۢ بَعْدِ مُوْسٰى ۘ اِذْ قَالُوْا لِنَبِیٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِیْ سَبِیْلِ اللّٰهِ ؕ قَالَ هَلْ

عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا ؕ قَالُوْا وَ مَا لَنَاۤ اَلَّا نُقَاتِلَ فِيْ سَبِيْلِ اللّٰهِ وَ قَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَ اَبْنَآىِٕنَا ؕ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا مِّنْهُمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ۝

Translation: Did you not see the chiefs of the Children of Israel after Musa when they said to their prophet: "Appoint for us a king, so that we fight in the way of Allah." He (Prophet) said: "How likely is it that if fighting was enjoined upon you that you will not fight?" They said: "How could we not fight in the way of Allah, while we have been driven out of our homes and separated from our children?" However, when fighting was enjoined upon them, they turned away, except a few of them. And Allah is All-Knowing of the wrongdoers.

Explanation

Control of the Amalekites

Bani Israel remained established on monotheism for a period after Musa (AS). But over time, they strayed from monotheism and began worshipping idols. Then Allah subjected them to the Amalekites (Amaliqah), who seized their land, killed many people and imprisoned several. During this time, they also seized the ark in which Allah's commands were preserved, which were given to Musa (AS) on Mount Tur. It is said that in it was a copy of the Taurat (Torah), relics of Musa (AS) and Haroon (AS), and the staff of Musa (AS).

When Bani Israel went out to fight their enemies, they would place this ark before them, from which they gained tranquillity and hope of victory. But the Amalekites also seized the ark, and after this, humiliation and disgrace became their fate. Then, the prophet Samuel (AS) emerged among them, who called people to monotheism. But Bani Israel said that a king should be appointed for them so that under his leadership they could wage jihad against the Amalekites and recover their land, ark and Taurat.

Talut and Jalut

Verses 246 to 251 mention this period of Bani Israel. The prophet Samuel (AS) appointed a young man as their king whose name was Talut. This young man did not belong to the family in which kingship had previously existed. But Allah blessed him with physical strength, beauty,

knowledge and foresight. On the other hand, Jalut was a famous warrior and commander of the Amalekite army, whom the Amalekites took great pride in.

The purpose of this incident is to encourage Muslims towards jihad in the way of Allah. When Talut set out for war, those who exercised patience and steadfastness were given honour by Allah in this world and the hereafter. Those who showed cowardice or chose to flee were ruined in this world and will face humiliation in the Hereafter. This incident also teaches that internal disputes must end and that people should unite under the obedience of a single leader. When the Prophet Samuel (AS) realised that mere verbal claims were not enough, the resolve was formed that jihad in the way of Allah would be undertaken to reclaim their homeland.

Verse Number (247)

وَ قَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا ؕ قَالُوْۤا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ؕ قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَ زَادَهٗ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ ؕ وَ اللّٰهُ يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

Translation: And their prophet said to them: "Allah has appointed Talut (Saul) as your king." They said: "How could he have kingship over us when we are more entitled to the kingship than him? He has not been given affluence in wealth." He (Prophet) said: "Allah has chosen him over you and has increased his stature in knowledge and physique, and Allah gives His kingship to whom He wills. Allah is All-Embracing, All-Knowing.'

Explanation

When Prophet Samuel (AS) appointed Talut as king of Bani Israel, the people expressed surprise. They objected, saying that others were more deserving of kingship in terms of lineage and social standing. They also objected on the basis that Talut did not possess great wealth.

Samuel (AS) replied that this is Allah's decision. Allah appointed Talut as king because he is distinguished from others in knowledge and physical strength. Moreover, for kingship, it is not necessary to have abundant wealth or to belong to a royal family from before. Allah grants governance to whomever He wills according to His will and wisdom.

Verse Number (248)

وَ قَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةَ مُلْكِهٖۤ اَنْ يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَ اٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝

Translation: And their prophet said to them: "The sign of his kingship is that the box will come to you – carried by the angels – having therein tranquillity from your Lord and remains of what the House of Musa and the House of Haroon (Aaron) had left. Indeed, there is a sign in this for you, if you are true believers."

Explanation

Then they said: Look, the sign that Talut has been appointed king by Allah will be that he will bring back your lost ark. Eventually, this is exactly what happened. The ark reached Talut through the angels. Upon this, people accepted their king. (For details, see Surah Al-An'am, verse 121)



Verses: 249-252

فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ ۙ قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْ ۚ وَمَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّيْٓ اِلَّا مَنِ اغْتَرَفَ غُرْفَةًۢ بِيَدِهٖ ۚ فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ؕ فَلَمَّا جَاوَزَهٗ هُوَ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَجُنُوْدِهٖ ؕ قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ ؕ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ۝ وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝ فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ وَقَتَلَ دَاوٗدُ جَالُوْتَ وَاٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ۝ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۝

Translation:

(249) When Talut (Saul) set out along with the troops, he said: "Allah will test you with a river: whoever drinks from it, he is not from me, and whoever does not drink from it, he is from me, except the one who scoops a little with his hand." But they all drank from it, except a few of them. When Talut and those who believed with him had crossed the river, they said: "We do not have power against Jalut (Goliath) and his troops today." But those who were certain that they will meet Allah said: "How often has a small group overcome large groups with Allah's permission. And Allah is with those who are patient." (250) And when they faced Jalut and his troops in combat, they said: "Our Lord, shower us with patience, make our feet firm, and give us victory over the disbelieving people." (251) Thus they defeated them by Allah's permission, and Dawood (David) killed Jalut, and Allah gave him the kingdom and wisdom and taught him whatever He willed. Were it not for Allah to repel some people by others, the earth would be filled with corruption, but Allah is All-Gracious to the worlds. (252) These are the verses of Allah that We recite to you (O Prophet) in truth, and you are truly one of the Messengers.

Verse Number (249-50)

فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ ۙ قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْ ۚ وَمَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّيْٓ اِلَّا مَنِ اغْتَرَفَ غُرْفَةًۢ بِيَدِهٖ ۚ فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ؕ فَلَمَّا جَاوَزَهٗ هُوَ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَجُنُوْدِهٖ ؕ قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ ؕ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ۝ وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

Translation: When Talut (Saul) set out along with the troops, he said: "Allah will test you with a river: whoever drinks from it, he is not from me, and whoever does not drink from it, he is from me, except the one who scoops a little with his hand." But they all drank from it, except a few of them. When Talut and those who believed with him had crossed the river, they said: "We do not have power against Jalut (Goliath) and his troops today." But those who were certain that they will meet Allah said: "How often has a small group overcome large groups with Allah's permission. And Allah is with those who are patient." And when they faced Jalut and his troops in combat, they said: "Our Lord, shower us with patience, make our feet firm, and give us victory over the disbelieving people."

Explanation

When Bani Israel set out under Talut's command to face the Amalekites, Talut announced that a river would appear on the way, located between Jordan and Palestine. Allah's test of your patience is this: despite severe thirst, do not drink its water. Anyone who drinks will be considered separate from our army, and only those who take no more than a handful will be entitled to march forward with us. Most people failed this trial. Only a few remained steadfast and patient.

Bara bin Azib (RA) narrates that their number was the same as the companions of Badr. ***(Bukhari: H# 3957)***

Ibn Abbas (RA) states that whoever drank one handful became satisfied, and whoever drank freely remained thirsty. When all the believers had crossed the river, some among them, with weak conviction, said: "Today we cannot fight Jalut and his army." But those who possessed knowledge and firm faith, and who trusted the promise of Allah, encouraged the others and said: "Victory and help come by Allah's command. They do not depend on numbers. It has often happened that a small group has prevailed over a large army."

In this way, their hearts gained strength. They stood firm against Jalut's army, and Dawood (AS), who at that time was neither a prophet nor a king but a young fighter in Talut's army, killed Jalut. The result was that Bani Israel received a clear and decisive victory from Allah.

Verse Number (251)

فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ وَ قَتَلَ دَاوٗدُ جَالُوْتَ وَ اٰتٰىهُ اللّٰهُ الْمُلْكَ وَ الْحِكْمَةَ وَ عَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَ لَوْ لَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَ لٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ﴿۲۵۱﴾

Translation: Thus they defeated them by Allah's permission, and Dawood (David) killed Jalut, and Allah gave him the kingdom and wisdom and taught him whatever He willed. Were it not for Allah to repel some people by others, the earth would be filled with corruption, but Allah is All-Gracious to the worlds.

Explanation

After this, Allah explained the wisdom and benefit of jihad in His cause. If He did not crush the evil of disbelievers and wrongdoers through the hands of fighters, they would spread corruption on earth. But it is Allah's grace and mercy that He made jihad obligatory, so that good people may prevail and Allah's religion may be established on earth.

Verse Number (252)

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿۲۵۲﴾

Translation: These are the verses of Allah that We recite to you (O Prophet) in truth, and you are truly one of the Messengers.

Explanation

After recounting the detailed story of Bani Israel, Allah addressed His beloved Prophet Muhammad (Sallallahu 'Alaihi Wasallam), stating that these verses are being conveyed to him with truth. This itself is clear proof of his prophethood, because he received knowledge of these events through revelation, despite having no prior awareness of them. This story contains deep lessons and guidance for the Muslim Ummah, such as:

1. **Without jihad in Allah's cause, complete protection of religion, homeland, life and property is not possible.**
2. **The outcome for those who strive on Allah's path is always goodness and success.**
3. **Muslim leadership should be entrusted only to those who are truly**

qualified. The most prominent qualities for leadership qualification are knowledge and physical strength.

4. **It is the leader's responsibility to keep a close watch on the army and remove those who are not fit for battle.**
5. **When despair arises in the hearts of believers due to the enemy's strength or other difficulties, their morale should be raised by reviving faith and encouraging steadfastness.**



Verses: 253-258

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۘ مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ ؕ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَ
اَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ مِّنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ اخْتَلَفُوْا فَمِنْهُمْ
مَّنْ اٰمَنَ وَ مِنْهُمْ مَّنْ كَفَرَ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا ۖ وَ لٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿۲۵۳﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَنْفِقُوْا مِمَّا
رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَ لَا خُلَّةٌ وَّ لَا شَفَاعَةٌ ؕ وَ الْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ﴿۲۵۴﴾ اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ
الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّ لَا نَوْمٌ ؕ لَهٗ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ يَعْلَمُ مَا بَيْنَ
اَيْدِيْهِمْ وَ مَا خَلْفَهُمْ ۚ وَ لَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ الْاَرْضَ ۚ وَ لَا يَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَ
هُوَ الْعَلِيُّ الْعَظِيْمُ ﴿۲۵۵﴾ لَاۤ اِكْرَاهَ فِي الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَ يُؤْمِنْۢ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقٰى ۗ لَا انْفِصَامَ لَهَا ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۲۵۶﴾ اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ الَّذِيْنَ
كَفَرُوْۤا اَوْلِيٰٓـُٔهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۵۷﴾ اَلَمْ تَرَ اِلَى
الَّذِيْ حَآجَّ اِبْرٰهٖمَ فِيْ رَبِّهٖۤ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّيَ الَّذِيْ يُحْيٖ وَ يُمِيْتُ ۙ قَالَ اَنَا اُحْيٖ وَ اُمِيْتُ ؕ قَالَ اِبْرٰهٖمُ
فَاِنَّ اللّٰهَ يَاْتِيْ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِيْ كَفَرَ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۲۵۸﴾

Translation:

(253) Those Messengers: We favoured some over others. There are some to whom Allah spoke, and some He raised high in rank. To ‘Isa, son of Maryam (Jesus, son of Mary), We gave clear signs and supported him with the Holy Spirit. If Allah had willed, those who came after them would not have fought one another after receiving clear signs. But they differed; some believed and some disbelieved. If Allah had willed, they would not have fought one another, but Allah does what He wills. (254) O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no trading, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers. (255) Allah: there is no deity except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge, except what He wills. His Kursi (chair) extends over the heavens and earth, and safeguarding of both does not tire Him, for He is the Most High, Most Great. (256) There is no compulsion in religion; the guidance has become distinct from the wrong

path. Whoever rejects Taghoot (false gods) and believes in Allah has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing. (257) Allah is the Protector of those who believe; He brings them out of the darkness into the light. As for those who disbelieve, their protectors are false gods; they bring them out from the light into the darkness. They are the people of the Fire; they will live therein forever. (258) Do you not know the one who argued with Ibrahim (Abraham) about his Lord, because Allah had given him kingship? When Ibrahim said, "My Lord is the One Who gives life and brings death," he said, "I give life, and I bring death." Said Ibrahim: "Allah brings the sun out from the East; now, you bring it out from the West." Thus, the disbeliever was baffled, and Allah does not guide the wrongdoing people.

Explanation: Verses 253-258

Verse Number (253)

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۘ مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ ؕ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَ
اَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ مِّنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ اخْتَلَفُوْا فَمِنْهُمْ
مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا ۫ وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿۲۵۳﴾

Translation: **Those Messengers: We favoured some over others. There are some to whom Allah spoke, and some He raised high in rank. To 'Isa, son of Maryam (Jesus, son of Mary), We gave clear signs and supported him with the Holy Spirit. If Allah had willed, those who came after them would not have fought one another after receiving clear signs. But they differed; some believed and some disbelieved. If Allah had willed, they would not have fought one another, but Allah does what He wills.**

Explanation

In this verse, Allah has made it clear that there were differences in virtues and qualities among the prophets. Allah granted certain prophets special characteristics and distinctions that others did not receive. Allah made Ibrahim (AS) His close friend, spoke directly to Musa (AS), and granted the Prophet (Sallallahu 'Alaihi Wasallam) the highest and most excellent rank among all human beings. The Prophet (Sallallahu 'Alaihi Wasallam) was given countless signs, and the greatest miracle, the Qur'an, was bestowed upon him. This alone is sufficient to prove his superiority

over all prophets. Isa bin Maryam (AS) was also granted extraordinary miracles. By Allah's command, he gave sight to the blind, healed lepers, brought the dead to life, and even spoke to people from the cradle to prove his truthfulness. Allah supported him through Ruh ul-Qudus (the Holy Spirit), meaning through Jibreel (AS) or through that sacred spirit which Allah had breathed into him.

Seeing the perfections of the prophets, their greatness and sanctity, and the signs that appeared through them, all people should have believed. But the reality is that most people went astray from the straight path and began killing one another. If Allah had willed, He could have gathered everyone on one path of guidance, but according to His wisdom, He has connected this world to a field of trial and action.

Note: This verse shows that Allah granted the Prophet (Sallallahu ‘Alaihi Wasallam) superiority over all messengers. The Prophet (Sallallahu ‘Alaihi Wasallam) also said: "I am the leader of the children of Adam." This confirms this point. However, the hadith of Abu Hurairah (RA) stating "Do not give me superiority over other prophets" is actually based on the Prophet's humility. In another narration, Abu Hurairah (RA) relates that the Prophet (Sallallahu ‘Alaihi Wasallam) said: "Don't give superiority to any prophet amongst Allah's Prophets." ***(Bukhari: H# 3414)***

Verse Number (254)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَ لَا خُلَّةٌ وَّ لَا شَفَاعَةٌ ؕ وَ الْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ۝

Translation: O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no trading, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers (Zalimoon).

Explanation

This verse encourages believers to spend in Allah's way. Some commentators have understood this to mean Zakat, others to mean spending in the path of jihad, and still others to include all types of obligatory and voluntary spending. The verse also explains the reality that whatever a believing servant spends in Allah's path in this world will

definitely be found in their record of deeds on the Day of Judgement. On that day, when neither wealth will benefit anyone, nor will friends be able to help, and no intercession will be helpful, there will be severe punishment and torment for the disbelievers.

Verse Number (255)

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلۡحَیُّ الۡقَیُّوۡمُ ۚ لَا تَاۡخُذُهٗ سِنَةٌ وَّ لَا نَوۡمٌ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ ؕ مَنۡ ذَا الَّذِیۡ یَشۡفَعُ عِنۡدَهٗۤ اِلَّا
بِاِذۡنِهٖ ؕ یَعۡلَمُ مَا بَیۡنَ اَیۡدِیۡهِمۡ وَ مَا خَلۡفَهُمۡ ۚ وَ لَا یُحِیۡطُوۡنَ بِشَیۡءٍ مِّنۡ عِلۡمِهٖۤ اِلَّا بِمَا شَآءَ ۚ وَسِعَ کُرۡسِیُّهُ السَّمٰوٰتِ وَ الۡاَرۡضَ ۚ
وَ لَا یَـُٔوۡدُهٗ حِفۡظُهُمَا ۚ وَ هُوَ الۡعَلِیُّ الۡعَظِیۡمُ ﴿۲۵۵﴾

Translation: Allah: there is no deity except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge, except what He wills. His Kursi (chair) extends over the heavens and earth, and safeguarding of both does not tire Him, for He is the Most High, Most Great.

Explanation

This blessed verse, which is called Ayat al-Kursi and has been given the title of the greatest verse of the Book of Allah in ahadith, is a comprehensive statement of Allah's oneness, perfect attributes, and His greatness and majesty. In this verse, Allah has explained His uniqueness and divinity most effectively.

(1) The First Phrase: اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ

This phrase carries the same meaning as 'La ilaha illallah', that there is no deity except Allah. This sentence declares pure monotheism. Its meaning is that no being besides Allah is worthy of worship, because He alone is the Creator, Owner, Sustainer, the One who gives death and life. Illness and health, wealth and poverty, honour and disgrace, and every kind of benefit and harm are in His power alone. No human, angel or creation in heaven or earth is a partner in His divinity. No one can change His decisions, and no one has permission to interfere in His works.

Therefore, He alone is worthy of worship. One should bow only before Him. In every need and difficulty, one should cry out to Him alone. And since He is the true Owner and Ruler, it is necessary to accept His every command with heart and soul. When a servant accepts that they are only Allah's servant, their actions should also show that they live according to Allah's commands and live and die for Him alone.

(2) The Second Phrase: اَلْحَيُّ الْقَيُّوْمُ

'Al-Hayy' means the Ever-Living. This means that Allah has existed from eternity and will remain forever. Death has never come upon Him, nor will it ever come. Life is His eternal attribute.

'Al-Qayyum' means the One who sustains and maintains all. This means that Allah is the Being who not only exists by Himself but is also the reason for the existence and continuation of all creation. The entire system of the universe is in His powerful hands. This is a special attribute of Allah. It is not correct to call any human 'Qayyum'. However, it is permissible to say 'Abdul Qayyum'. According to some scholars, 'Al-Hayy Al-Qayyum' is the Greatest Name. Ali (RA) states that during the Battle of Badr, he heard the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) repeatedly reciting this supplication in prostration: 'Ya Hayyu Ya Qayyum.' Similarly, some commentators have mentioned that when Isa (AS) would bring the dead to life by Allah's command, he would pray by reciting Ya Hayyu Ya Qayyum and say "Arise by Allah's permission", and the dead person would come to life.

(3) The Third Phrase: لَا تَأْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ

This means that neither drowsiness overtakes Allah nor sleep. The Creator of the universe is free from all types of weakness. Drowsiness and sleep cause heedlessness in humans and create deficiency in life, but Allah is far above all these defects. He is such a 'Living and Sustaining' Being that there is not even a trace of fatigue, laziness, heedlessness, forgetfulness or weakness in Him.

(4) The Fourth Phrase: لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

This means that everything in the heavens and earth, indeed in the

entire universe, is His possession. He has created everything, and everything is in His powerful control. He is the Owner and Master. He may deal with His creation as He wills. This statement establishes Allah's absolute ownership and independence, while all creation remains dependent upon Him.

(5) The Fifth Phrase: مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ

This means, who is it that can intercede with Him except by His permission? No one has the authority to intercede before Allah without His explicit permission. He is the absolute Sovereign and Owner of dominion. Even the prophets, the angels, and the closest servants of Allah will only intercede if and when He allows them to do so. This reflects His supreme authority, majesty, and greatness. In His presence, no one can even speak without His permission.

This is why prophets and angels cannot intercede until they receive permission. How baseless and foolish, then, is the belief of disbelievers about idols that they will intercede for them.

Anas (RA) narrates that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "(On the Day of Judgement), So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.'" ***(Bukhari: H# 7510)***

Similarly, when Abu Hurairah (RA) asked, the Prophet (Sallallahu 'Alaihi Wasallam) said: "The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart, La ilaha illallah." ***(Bukhari: H# 99)***

Note: This intercession is only for the people of Tauheed. The polytheists will be deprived of it.

(6) The Sixth Phrase يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ

Allah is aware of all conditions, visible and hidden, past and future, near and far. In His knowledge, past, present and future are equal. Whatever happened thousands of years ago, whatever is happening today,

and whatever will occur in future, all are within His encompassing knowledge. This verse actually describes Allah's complete and comprehensive knowledge, that nothing is hidden from Him.

(7) The Seventh Phrase وَلَا يُحِيطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ

Human beings and all creation cannot encompass any part of Allah's knowledge except what He Himself chooses to grant. The true source of knowledge is Allah alone. Just as existence itself is bestowed by Allah, knowledge too is a gift from Him. A servant only knows what Allah allows them to know. Some commentators have explained that knowledge of Allah's essence and attributes is limited to what He has conveyed through His messengers and angels. Beyond this boundary, no created being can reach.

(For details, see Surah Maryam verse 64, Surah Al-Baqarah verse 32)

(8) The Eighth Phrase وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ

His Kursi is so vast that all the heavens and earth are contained within it. Commentators differ in their interpretations of 'Kursi'. Ibn Abbas (RA) states that it means 'knowledge', meaning that His knowledge surrounds and encompasses the entire universe. Others explained it as His power and majesty, indicating that the order of the heavens and the earth is maintained by His supreme authority. Some scholars took it in its apparent sense and said that the Kursi is a created entity, smaller than the Throne but greater than the heavens.

Abu Zarr (RA) narrates that when he asked the Messenger of Allah (Sallallahu 'Alaihi Wasallam) about the Kursi, the Prophet (Sallallahu 'Alaihi Wasallam) said: "O Abu Zarr! The seven heavens and earth in comparison to the Kursi are like a small ring placed in a vast field, and the Throne in comparison to the Kursi is like that same field in comparison to that small ring." ***(Tafseer Tabari: 3/7)***

Research scholars state that Allah is far above sitting or standing. Therefore, words like Kursi and Throne are used as metaphors. It is necessary to believe in them, but knowledge of their reality and nature belongs only to Allah. Neither should their nature be described, nor should they be compared to any creation. In summary, the Kursi is a sign of Allah's great sovereignty and limitless dominion, which is beyond human imagination and thought.

(9) The Ninth Phrase وَلَا يَـُٔوْدُهٗ حِفْظُهُمَا

'And safeguarding of both does not tire Him'. Protecting the heavens and earth and maintaining their system is completely easy for Allah. It involves no hardship or difficulty whatsoever. This phrase highlights Allah's perfect power, which is completely free from fatigue, weakness, or deficiency.

(10) The Tenth and Final Phrase وَهُوَ الْعَلِيُّ الْعَظِيْمُ

'And He is the Most High, the Most Great'. This means Allah is superior to everything in His glory, rank and dominion. His rule and supremacy are established over everything. The truth is that no tongue can draw a complete picture of His greatness, because He is far beyond the understanding and perception of creation.

Virtue of Ayat al-Kursi

- **In Sahih Muslim, it is narrated from Ubayy bin Ka'b (RA) that he was considered a great memoriser and scholar of the Qur'an among the Sahaba. His title was 'Abul Munzir'. The Messenger of Allah (Sallallahu 'Alaihi Wasallam) asked him: 'Abul Munzir! Do you know the verse from the Book of Allah which, according to you, is the greatest?" Ubayy (RA) said: "Allah and His Messenger know best." The Prophet (Sallallahu 'Alaihi Wasallam) asked again: "Abul Munzir! Do you know the verse from the Book of Allah which, according to you, is the greatest?" Ubayy (RA) replied: اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ اَلْحَيُّ الْقَيُّوْمُ, meaning the entire Ayat al-Kursi. He (Sallallahu 'Alaihi Wasallam) struck me on the chest and said: 'I congratulate you on your knowledge, O Abul-Munzir."** ***(Muslim: H# 1885)***

- **Similarly, Abu Hurairah (RA) narrates that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "In Surah Baqarah there is a verse which is the chief of all verses of the Qur'an, and it is Ayat al-Kursi. From whichever house it is recited, Satan flees from there."** ***(Tirmizi: H# 2877)***

- **When Umar Faruq (RA) enquired which is the greatest verse of the Qur'an, Abdullah bin Mas'ud (RA) answered: "I know well. I heard the Messenger of Allah (Sallallahu 'Alaihi Wasallam) say that it is Ayat al-Kursi."**

- **This blessed verse comprises ten phrases, and, due to its greatness and importance, each has been explained separately.**

- **Abu Umamah (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Whoever recites Ayat al-Kursi after every obligatory prayer, nothing will remain between them and Paradise except death."** ***(Majma' uz-Zawaaid)***

- **Abu Zarr Ghifari (RA) narrates that the Prophet (Sallallahu ‘Alaihi Wasallam) said: "The status of the seven heavens in comparison to the Kursi is like a small ring placed in a vast field, and the greatness of the Throne over the Kursi is like that same field in comparison to that ring."** ***(Silsilah Ahadith as-Sahihah: H# 3189)***

- **Abu Hurairah (RA) relates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) appointed me as supervisor of the Zakat of Ramadan (Sadaqah Fitr). A person came there and began taking handfuls of the grain. I caught him and said: I will take you to Allah's Apostle (Sallallahu ‘Alaihi Wasallam)! Then Abu Huraira (RA) described the whole narration and said:) That person said (to me), (Please don't take me to Allah's Apostle, and I will tell you a few words by which Allah will benefit you.) When you go to your bed, recite Ayat al-Kursi (2.255), for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn. (When the Prophet (Sallallahu ‘Alaihi Wasallam) heard the story) He said (to me), "He (who came to you at night) told you the truth, although he is a liar; and it was Satan."** ***(Bukhari: H# 5010)***

In summary, the words of Ayat al-Kursi describe the perfections of Allah's being and attributes. When a person reflects upon them, they involuntarily acknowledge that the Owner of all greatness, elevation and superiority is only Allah. Tauheed (Monotheism) has been explained in this verse in such a manner that every person of reason is compelled to accept the truth.

It draws a clear boundary between truth and falsehood, and between light and darkness. The proof is thus completed, leaving no room for denial. For this reason, the following verse declares that there is no compulsion in religion; whoever wishes may accept the truth, and whoever wishes may reject it.

Verse Number (256)

لَآ اِكۡرَاهَ فِى الدِّيۡنِ ۙ قَدۡ تَّبَيَّنَ الرُّشۡدُ مِنَ الۡغَىِّ ۚ فَمَنۡ يَّكۡفُرۡ بِالطَّاغُوۡتِ وَيُؤۡمِنۡۢ بِاللّٰهِ فَقَدِ اسۡتَمۡسَكَ بِالۡعُرۡوَةِ الۡوُثۡقٰى ۗ لَا انۡفِصَامَ لَهَا ؕ وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ ۝

Translation: There is no compulsion in religion; the guidance has become distinct from the wrong path. Whoever rejects Taghoot (false gods) and believes in Allah has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.

Explanation

No Compulsion in Accepting Islam

The previous verse, known as Ayat al-Kursi, presents Allah's oneness, power, knowledge and greatness in such a manner that every person of reason is compelled to acknowledge the unity of Allah. In this way, it becomes clear that recognising Allah's oneness, obeying Him and accepting all His commands is obligatory upon every human being. This also proves that if Allah had willed, He could have forced the disbelievers to believe, because He has complete power over them. This was also His right, because He alone is the Creator, Sustainer and Owner of all, and the Owner has complete authority to dispose of His dominion.

However, since this method was against Allah's wisdom, the disbelievers were not forced to believe. Rather, a clear and plain declaration was made that there is no compulsion in accepting the true religion. Every person has been given the freedom to exercise their will and choice, either to accept monotheism and prophethood and follow the path of guidance, or to choose disbelief and misguidance. Because guidance and misguidance have been separated and made completely distinct, there is no longer any need for pressure or compulsion. If someone chooses misguidance of their own will, they actually bring their own destruction upon themselves. There is no need for force or compulsion to stop such a person, because they are preparing the means of their own ruin with their own hands.

No Room for Compulsion in Religion

Regarding the circumstances of the revelation of the verse لَا اِكۡرَاهَ فِى الدِّيۡنِ, this incident is narrated. Before Islam, when polytheist women of

Madinah were childless, they would make vows that if a child were born to them, they would hand it over to the Jews. The reason for this was that they considered their idol-worshipping religion inferior and the Jews' religion as People of the Book better. Consequently, many of their children grew up with the Jews.

When Islam came to Madinah, and these people believed and were called Ansar, some came to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and said: "O Messenger of Allah (Sallallahu ‘Alaihi Wasallam)! We gave our children to the Jews because we were idol-worshippers and they were People of the Book, but now that Allah has granted us the blessing of Islam, shall we make our children Muslim by force?" On this occasion, this verse was revealed that "there is no compulsion in matters of religion".

Another narration states that an Ansari companion had two sons who were Christians. He himself had accepted Islam, but he was distressed that his sons remained Christian. He came to the Prophet (Sallallahu ‘Alaihi Wasallam) and said, “O Messenger of Allah (Sallallahu ‘Alaihi Wasallam), permit me to force my sons to become Muslims.” On this occasion, the same verse was revealed, and the Prophet (Sallallahu ‘Alaihi Wasallam) did not allow him to compel them.

In this verse, the example of a person who firmly holds onto Islam is given as someone who grasps a strong rope loop properly and remains safe from falling or perishing. Similarly, whoever firmly grasps the loop of Islam is saved from destruction and loss in the Hereafter. Just as there remains no fear of falling after grasping a strong rope, similarly, one who adopts Islam also becomes safe from any destruction. However, if someone lets go of this rope themselves, then danger is inevitable. This means only the one who abandons Islam will become a victim of ruin.

This verse clearly declares that Islam gives every person choice in matters of religion. Islam does not force anyone to accept the religion, although it strongly encourages its followers to convey and spread the message. What it does not permit is forcing someone into Islam against their will.

Islamic history bears witness to this reality, that Muslims never forced their neighbours, subject populations or even slaves to accept Islam

through compulsion. A slave of Umar (RA) was a Christian. He would invite him to Islam, but when the slave refused, he would say, "It is your choice. There is no compulsion in Islam."

However, one important point must be clearly understood. The absence of compulsion in Islam does not mean that a person remains free to ignore Islamic commands after accepting Islam. There is freedom in choosing to accept Islam, but once a person willingly embraces it, adherence to all its commands becomes obligatory. It is no longer acceptable to follow some commands and abandon others.

This can be understood by an example. Joining a company is not compulsory, but when a person voluntarily chooses to work for a company, they are required to follow all its rules and regulations; otherwise, they may be subject to disciplinary action or penalties. In the same way, there is no compulsion in accepting religion, but once it is accepted, fulfilling all its commands becomes mandatory. This obligation should not be described as coercion, rather it reflects the strength, order, and integrity of a complete and sound system.

Objection and its response

Some ill-informed non-Muslims raise an objection based on the verse "There is no compulsion in religion", claiming that if there is no compulsion in religion, then why does Islam teach Jihad and armed struggle? However, when the teachings of Islam are carefully examined, this objection proves baseless and meaningless. The reason is that the objective of Jihad in Islam is never to force people to accept Islam. Rather, its purpose is to stop oppression, coercion, and corruption.

The disbelievers and idolaters used to impose their false beliefs on others through force and tyranny. Jihad was prescribed to resist and eliminate this very coercion, not to compel people to believe. How can the Qur'an permit fighting against coercion and then adopt the same method itself?

Likewise, alongside Jihad, the institution of 'Jizyah' clearly proves that Islam did not make life difficult for non-Muslims. They were given the freedom to retain their religion while paying jizyah and living peacefully under the protection of the Islamic state, with their lives, property, and religious practices safeguarded.

In Islam, armed conflict does not arise immediately. It comes only at the third stage. In the first stage, non-Muslims are invited to understand Islam and are given full freedom to reflect upon it. If they do not accept Islam, then in the second stage they are offered the option of recognising the authority of the Islamic state and paying jizyah. If they reject both of these options and choose warfare, only then does the third stage of armed conflict arise, and its responsibility lies upon them.

Therefore, the claim that Islam spread by the sword is false and completely contrary to Islamic teachings. There is no contradiction between this verse and the verses related to Jihad, because the purpose of Jihad is not to force people into religion. The Qur'an itself declares that when a person's heart has been sealed, forcing them to believe is of no benefit at all.

History also bears witness that when the fighters of Islam conquered any region, they did not forcibly convert its people to Islam. Rather, they gave them the choice to either remain in their religion and live peacefully under Islamic rule by paying Jizya.

This verse clearly declares that there is no compulsion in religion, because a clear distinction has been explained between truth and falsehood, and between guidance and misguidance. Now whoever chooses misguidance has been condemned, and whoever accepts guidance has been praised and commended.

Verse Number (257)

اَللّٰهُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا ۙ یُخۡرِجُهُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوۡرِ ؕ وَ الَّذِیۡنَ کَفَرُوۡۤا اَوۡلِیٰٓـُٔهُمُ الطَّاغُوۡتُ ۙ یُخۡرِجُوۡنَهُمۡ مِّنَ النُّوۡرِ اِلَی الظُّلُمٰتِ ؕ اُولٰٓئِکَ اَصۡحٰبُ النَّارِ ۚ هُمۡ فِیۡهَا خٰلِدُوۡنَ ﴿۲۵۷﴾

Translation: Allah is the Protector of those who believe; He brings them out of the darkness into the light. As for those who disbelieve, their protectors are false gods; they bring them out from the light into the darkness. They are the people of the Fire; they will live therein forever.

Explanation

The previous verse lays the foundation, and this verse presents its outcome. Those who remain steadfast in their faith with truthfulness, adopt righteous deeds and avoid all actions contrary to faith, Allah makes them

His friend and beloved. He brings them out of the dark caves of disbelief, doubt, and suspicion and places them on the bright and clear path of truth.

In contrast, those who adopt disbelief have devils and leaders of disbelief as their guardians and helpers. These devils present disbelief and atheism in an attractive form before them and push them away from the straight path into the blind valleys of misguidance and deviation.

Here, Allah has mentioned نور **(light) in the singular and** ظلمات **(darkness) in the plural, with special wisdom. This is because truth has always remained one, and in every age its form is the same, while the forms of falsehood and disbelief are varied and the paths of misguidance are countless. As Allah has stated:**

وَ اَنَّ هٰذَا صِرَاطِیْ مُسْتَقِیْمًا فَاتَّبِعُوْهُ ۚ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِیْلِهٖ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ۝۱۵۳

Translation: "And this is My path, which is straight, so follow it. And do not follow other paths, for they will separate you from His path. This He has instructed you, that you may become righteous." ***(Surah Al-An'am: 153)***

Verse Number (258)

اَلَمْ تَرَ اِلَى الَّذِیْ حَآجَّ اِبْرٰهٖمَ فِیْ رَبِّهٖۤ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّیَ الَّذِیْ یُحْیٖ وَ یُمِیْتُ ۙ قَالَ اَنَا اُحْیٖ وَ اُمِیْتُ ؕ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ یَاْتِیْ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِیْ كَفَرَ ؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ۝۲۵۸

Translation: Do you not know the one who argued with Ibrahim (Abraham) about his Lord, because Allah had given him kingship? When Ibrahim said, "My Lord is the One Who gives life and brings death," he said, "I give life, and I bring death." Said Ibrahim: "Allah brings the sun out from the East; now, you bring it out from the West." Thus, the disbeliever was baffled, and Allah does not guide the wrongdoing people.

Explanation

He was Namrood (Nimrod bin Kan'an), the king of Babylon. He questioned Ibrahim (AS): Who is this Lord of yours, to whom you invite us? He persisted in his rebellion and disbelief because the intoxication of long rulership had afflicted him with arrogance, and Satan had planted this delusion in his heart that he himself was the Lord of the worlds.

So when Ibrahim (AS) replied that my Lord is He who grants life and gives death, this blind-hearted person said arrogantly: I too give life and cause death.

Ibn Abbas (RA) narrates that Namrood summoned two prisoners in that very gathering. He killed one and freed the other. He thought this was giving life and causing death. However, Ibrahim's (AS) intention was that Allah brings a human being from non-existence into existence by His power, and then, after reaching a fixed age, gives them death. When Namrood could not understand this matter, Ibrahim (AS) gave decisive proof and said: "My Lord is He who makes the sun rise from the east." If you claim lordship, then make it rise from the west. Hearing this, Namrood was left dumbfounded and utterly helpless.



Verses: 259-266

اَوْ كَالَّذِیْ مَرَّ عَلٰی قَرْیَةٍ وَّ هِیَ خَاوِیَةٌ عَلٰی عُرُوْشِهَا ۚ قَالَ اَنّٰی یُحْیٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهٗ ؕ قَالَ
كَمْ لَبِثْتَ ؕ قَالَ لَبِثْتُ یَوْمًا اَوْ بَعْضَ یَوْمٍ ؕ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰی طَعَامِكَ وَ شَرَابِكَ لَمْ یَتَسَنَّهْ ۚ وَ انْظُرْ اِلٰی
حِمَارِكَ وَ لِنَجْعَلَكَ اٰیَةً لِّلنَّاسِ وَ انْظُرْ اِلَی الْعِظَامِ كَیْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا ؕ فَلَمَّا تَبَیَّنَ لَهٗ ۙ قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰی
كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۵۹﴾ وَ اِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِیْ كَیْفَ تُحْیِ الْمَوْتٰی ؕ قَالَ اَوَ لَمْ تُؤْمِنْ ؕ قَالَ بَلٰی وَ لٰكِنْ لِّیَطْمَئِنَّ قَلْبِیْ ؕ قَالَ فَخُذْ
اَرْبَعَةً مِّنَ الطَّیْرِ فَصُرْهُنَّ اِلَیْكَ ثُمَّ اجْعَلْ عَلٰی كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ یَاْتِیْنَكَ سَعْیًا ؕ وَ اعْلَمْ اَنَّ اللّٰهَ عَزِیْزٌ
حَكِیْمٌ ﴿۲۶۰﴾ مَثَلُ الَّذِیْنَ یُنْفِقُوْنَ اَمْوَالَهُمْ فِیْ سَبِیْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِیْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَ اللّٰهُ
یُضٰعِفُ لِمَنْ یَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِیْمٌ ﴿۲۶۱﴾ اَلَّذِیْنَ یُنْفِقُوْنَ اَمْوَالَهُمْ فِیْ سَبِیْلِ اللّٰهِ ثُمَّ لَا یُتْبِعُوْنَ مَاۤ اَنْفَقُوْا مَنًّا وَّ لَاۤ اَذًی ۙ
لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَیْهِمْ وَ لَا هُمْ یَحْزَنُوْنَ ﴿۲۶۲﴾ قَوْلٌ مَّعْرُوْفٌ وَّ مَغْفِرَةٌ خَیْرٌ مِّنْ صَدَقَةٍ یَّتْبَعُهَاۤ اَذًی ؕ وَ
اللّٰهُ غَنِیٌّ حَلِیْمٌ ﴿۲۶۳﴾ یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَ الْاَذٰی ۙ كَالَّذِیْ یُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَ لَا یُؤْمِنُ
بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ ؕ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَیْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ؕ لَا یَقْدِرُوْنَ عَلٰی شَیْءٍ مِّمَّا كَسَبُوْا ؕ وَ
اللّٰهُ لَا یَهْدِی الْقَوْمَ الْكٰفِرِیْنَ ﴿۲۶۴﴾ وَ مَثَلُ الَّذِیْنَ یُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَ تَثْبِیْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ
جَنَّةٍۭ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَیْنِ ۚ فَاِنْ لَّمْ یُصِبْهَا وَابِلٌ فَطَلٌّ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ﴿۲۶۵﴾ اَیَوَدُّ اَحَدُكُمْ اَنْ
تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِیْلٍ وَّ اَعْنَابٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ لَهٗ فِیْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ وَ اَصَابَهُ الْكِبَرُ وَ لَهٗ ذُرِّیَّةٌ ضُعَفَآءُ ۪
فَاَصَابَهَاۤ اِعْصَارٌ فِیْهِ نَارٌ فَاحْتَرَقَتْ ؕ كَذٰلِكَ یُبَیِّنُ اللّٰهُ لَكُمُ الْاٰیٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿۲۶۶﴾

Translation:

(259) Or the one who passed by a town in ruins with its roofs collapsed? He said, "How can Allah revive them after their death?" Then Allah caused him to die for a hundred years, then revived him. He said, "How long have you remained (dead)?" He said, "I have remained for a day or part of a day". He said, "No, but you have remained for a hundred years. Look at your food and your drink; they have not changed. But look at your donkey, so that We make you a sign for people. Look at the bones, how We bring them together then cover them with flesh." When this was made clear to him, he said: "I know that Allah is Most Capable of all things." (260) And (remember) when Ibrahim said: "My Lord, show me how You give life to the dead." He (Allah) said: "Do you not believe?'' He (Ibrahim) said: "I do believe, but just to reassure my heart.'' He (Allah) said: "Then take four birds and tame them to your call and cut them into pieces, then put a piece of each of them on each mountain, then call them;

they will come swiftly to you. And know that Allah is All-Mighty, All-Wise.'' (261) The example of those who spend in the way of Allah is just like a grain that produced seven ears, each ear having a hundred grains, and Allah multiplies (the reward) for whom He wills. Allah is All-Embracing, All-Knowing. (262) Those who spend their wealth for the sake of Allah, then do not follow up their charity with reminders of generosity or injury; they will have their reward with their Lord, and they will have no fear, nor will they grieve. (263) A graceful word and forgiveness are better than charity followed by causing hurt. And Allah is Self-Sufficient, Most Forbearing. (264) O you who believe, do not nullify your charities with reminders of generosity or injury, like the one who spends his wealth to show off before people, but does not believe in Allah or the Last Day. His likeness is that of a smooth rock upon which is dust; when it is hit by heavy rain, it is left bare. They will gain no reward from their deeds, and Allah does not guide the disbelieving people. (265) And the likeness of those who spend their wealth, seeking the pleasure of Allah and strengthening their own souls, is that of a garden on a fertile hill; if it is hit by a downpour, it yields double its harvest. And if it is not hit by a downpour, then a drizzle is sufficient. And Allah is All-Seeing of what you do. (266) Would any of you wish to have an orchard of date palms and grapevines, under which rivers flow, full of all kinds of fruits, but he grew old and had feeble young children, then it was hit by a fiery whirlwind, burning it all? This is how Allah makes the verses clear to you so that you may give thought.

Explanation: Verses 259-266

Verse Number (259)

اَوْ كَالَّذِیْ مَرَّ عَلٰی قَرْیَةٍ وَّ هِیَ خَاوِیَةٌ عَلٰی عُرُوْشِهَا ۚ قَالَ اَنّٰی یُحْیٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهٗ ؕ
قَالَ كَمْ لَبِثْتَ ؕ قَالَ لَبِثْتُ یَوْمًا اَوْ بَعْضَ یَوْمٍ ؕ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰی طَعَامِكَ وَ شَرَابِكَ لَمْ یَتَسَنَّهْ ۚ وَ
انْظُرْ اِلٰی حِمَارِكَ وَ لِنَجْعَلَكَ اٰیَةً لِّلنَّاسِ وَ انْظُرْ اِلَی الْعِظَامِ كَیْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا ؕ فَلَمَّا تَبَیَّنَ لَهٗ ۙ قَالَ اَعْلَمُ
اَنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۝۲۵۹

Translation: Or the one who passed by a town in ruins with its roofs collapsed? He said, "How can Allah revive them after their death?" Then Allah caused him to die for a hundred years, then revived him. He said, "How long have you remained (dead)?" He said, "I have remained for a day or part of a day". He said, "No, but you have remained for a hundred years. Look at your food and your drink; they have not changed. But look at your

donkey, so that We make you a sign for people. Look at the bones, how We bring them together then cover them with flesh." When this was made clear to him, he said: "I know that Allah is Most Capable of all things."

Explanation

Resurrection After Death

In this verse, Allah has presented a great proof and robust evidence of being brought back to life after death, which every human being can understand in this world before the Day of Judgement. There are differing opinions about the identity of the person involved in this incident. Some said he was Uzair (AS), some said he was Khizr (AS), and Mujahid (rh)'s opinion is that he was an ordinary person from Bani Israel. The circumstances of the incident indicate that he had doubts about Allah's power regarding how the dead would be brought back to life. Therefore, the most likely view is that he was not a prophet but an ordinary human being who was afflicted with doubt about life after the Day of Judgement.

This person passed through a desolate town that had been completely ruined, and all its inhabitants had perished. The thought came to his mind, how will Allah bring these dead people back to life? Allah gave him death for a hundred years to make him and others a lesson and a sign. His donkey also died, but the food and drink he had remained completely fresh, and no change came over them at all.

When Allah brought him back to life, He asked: How long did you remain in this state? He said: Perhaps a day or even less. Allah informed him through the prophets that he had remained dead for a full hundred years. Then, He said: Just look at your food and drink, they are as they were, and look at your donkey, its bones have decayed. Then Allah brought that donkey to life before his eyes. Seeing this scene, he cried out spontaneously: Now I have complete certainty that Allah has power over everything and will undoubtedly bring everyone to life on the Day of Judgement.

Verse Number (260)

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِیْ كَیْفَ تُحْیِ الْمَوْتٰی ؕ قَالَ اَوَلَمْ تُؤْمِنْ ؕ قَالَ بَلٰی وَ لٰكِنْ لِّیَطْمَىٕنَّ قَلْبِیْ ؕ قَالَ فَخُذْ اَرْبَعَةً مِّنَ الطَّیْرِ
فَصُرْهُنَّ اِلَیْكَ ثُمَّ اجْعَلْ عَلٰی كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ یَاْتِیْنَكَ سَعْیًا ؕ وَ اعْلَمْ اَنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ ۝

Translation: And (remember) when Ibrahim said: "My Lord, show me how You give life to the dead." He (Allah) said: "Do you not believe?'' He (Ibrahim) said: "I do believe, but just to reassure my heart.'' He (Allah) said: "Then take four birds and tame them to your call and cut them into pieces, then put a piece of each of them on each mountain, then call them; they will come swiftly to you. And know that Allah is All-Mighty, All-Wise.''

Explanation

This is an excellent proof of resurrection after death, which Allah demonstrated through His friend Ibrahim (AS). Ibrahim (AS) said to his Lord: O my Lord! I want to see with my own eyes how You bring the dead to life. Allah said: Do you not believe in this reality? Ibrahim (AS) said: O Lord! I do believe that You will bring the dead to life and will reward them for their deeds, but I want to raise this reality to the level of certain vision so that my heart may be completely at rest.

Allah accepted his supplication and said: Take four birds, slaughter them, mix their flesh together and place them on different mountains, then call them. They will come to life and will come flying to you. Ibrahim (AS) did precisely this and saw with his own eyes how easy it is for Allah to bring the dead to life.

Scholars agree that Ibrahim (AS) did not doubt Allah's power. The purpose of his request was not to establish faith but to witness divine power with his own eyes to gain further peace of heart. As the Prophet (Sallallahu 'Alaihi Wasallam) said: No news is like seeing with the eyes. ***(Musnad Ahmad)***

Responses to Objections by Non-Muslims Regarding This Verse

Objection: Some people object to this verse, asking how it is possible to take four birds, make them familiar, then cut them into pieces, place them on mountains, and then call them so they come back to life. Is this not against the law of nature?

Answer: One answer is that, according to the Qur'an, Ibrahim (AS) asked Allah: O Lord! Show me how You will bring the dead to life? ***(Al-Baqarah: 260)*** **So Allah replied: Do you not believe? He said: I do believe, but I want it for the peace of my heart. Then Allah explained to him through a parable. The word فَصُرْهُنَّ means: bring them close to you, make them**

familiar (as commentators like Ma'alim ut-Tanzeel, Shah Abdul Qadir (rh) and others have done). This means making the birds familiar and releasing them on different mountains; when you call them, they will immediately return.

In this way, Allah explained to Ibrahim (AS) that when birds come immediately at your call due to a few days of familiarity, then why would not Allah, who created the heavens and earth, bring dead humans to life on the Day of Judgement by His command and call them to Himself? Therefore, this verse is both a miracle and a parable. Its purpose is not to break the law of nature, but to explain Allah's power.

Another rational aspect that emerges is that if the Creator created the universe in the beginning without any example, then reviving it is easier for Him. Here, the example of birds is given only for explanation so that Ibrahim (AS) may receive certainty and peace of heart. Human reason itself admits that if humans can be made obedient through compliance and familiarity, then the resurrection of creatures under the Creator's power is not far-fetched.

Similarly, the scientific aspect that emerges is this. In Neuroscience and Biology, animals and birds can be trained and conditioned to respond immediately upon hearing a call (e.g., falcons, trained pigeons).

In Ibrahim's (AS) incident, this same principle has been shown, that familiar birds return to their owner's call in every situation. Modern science also accepts that the body's scattered particles (molecules, atoms) do not perish but remain present. The Qur'an repeatedly says that Allah can gather them again. ***(Surah Qaaf: 4, Ya-Seen: 78-79)*****. Modern science shows that DNA acts as a permanent record, preserving an individual's unique genetic code within their physical particles long after death. Therefore, the Qur'an's message, scientifically, is that just as birds return at the call, similarly, on the Day of Judgement, the scattered particles will return again by Allah's command.**

(1) Law of Conservation of Matter: Science states that matter can neither be created nor destroyed; it only changes its form. When a human being dies, the body turns to dust, but its components, molecules and atoms, remain present in the earth. If these particles are gathered again, the form of life can return. This is precisely the claim of the Qur'an, that Allah

knows whatever the earth consumes. Therefore, the concept of birds being scattered and then gathered again accords with scientific principles.

(2) DNA and Life Code: Today, DNA is called the code of life. Even a small cell in a human or a bird's body contains its complete identity and life programming. Scientists today are trying to bring extinct animals (like mammoths) back to life through DNA. This proves that creating life again from scattered particles is possible according to science. The Qur'an's message is also this: that by Allah's command, particles and DNA can assemble again and come to life.

(3) Training and Conditioning: In scientific psychology, Pavlov's Experiment is famous. A dog was repeatedly given food with a bell. After some days, even just ringing the bell made the dog come running. Similarly, trained pigeons and falcons can also be called back at a sound or whistle. This is the point in Ibrahim's (AS) incident. The birds became familiar and returned at the call. This is not against the law of nature, but exactly in accordance with science.

(4) The Example of Electromagnetic Waves: Today, we see that birds or animals far away can be called back using a remote control signal or GPS. Birds have a homing instinct. A pigeon returns to its home even from thousands of miles away. If this natural signal and human-made system are possible, then how can the dead coming back to life by Allah's command be impossible?

(5) Cloning (The Example of Dolly the Sheep): In 1996, scientists created a new sheep, Dolly, from the DNA of an ordinary sheep. This means a complete animal can be brought back to life from a small cell. If humans can create life from DNA, then why can't Allah, who made DNA, gather scattered particles on the Day of Judgement?

(6) Cryonics and Revival: In modern science, cryonics exists, where deceased humans are preserved at ultra-low temperatures so that they may be revived in the future. These experiments show that the topic of revival after death is a serious area of research even in human science. When human beings are making such efforts, how can it be impossible for Allah, who created life itself?

(7) Modern AI and Brain Uploading: Some scientists are working on brain uploading, in which human memory and consciousness are attempted to be preserved in computers and then restored. This too indicates that humans themselves envision recreating life and consciousness. For Allah, who created consciousness in the first place, bringing life again is even easier.

From a psychological perspective, the answer is this. Ibrahim (AS) asked the question not due to a lack of faith but for the peace of heart. It is human nature that the heart needs an example or demonstration to increase certainty. The Qur'an, by narrating this incident, showed that asking questions is not bad. Rather, the answer strengthens the heart's certainty and faith. Human psychology is also this, that observation, examples and experience make certainty more solid.

Summary

1. **This incident is a miracle and a parable. The purpose is to explain divine power.**
2. **Scientifically, trained birds return at the call. The Qur'an presents this as proof.**
3. **The resurrection of the dead on the Day of Judgement is equally possible by Allah's command, just as familiar birds return at the call.**
4. **This is in accordance with reason, nature, and psychology, not against them.**

In this way, this verse is not against the law of nature but is the best example of the law of nature. Just as familiar birds immediately return to their owners' calls, so, on the Day of Judgement, the dead will rise back to life at Allah's command. Similarly, matter does not perish; it can gather again (resurrection is possible). The complete code of life is preserved in DNA (life again is possible). Through conditioning and training, birds return at the call (the incident is logical). The homing instinct and modern remote control systems demonstrate that the Qur'anic statement is in harmony with science.

The Qur'an's account of the incident is not against science either. Rather, today's DNA, conditioning and Law of Conservation of Matter

support it. Why cannot the Creator, who has placed the code of life in every particle, gather them on the Day of Judgement and bring them back to life?

In the Qur'an, the example of birds is used to explain that, just as familiar birds return at the call, so too on the Day of Judgement scattered particles will come back to life by Allah's command. Today's DNA research, cloning, revival experiments, and cryonics are all showing that recreating life is possible. The only difference is that humans are still trying, and Allah has been doing it from the first day. This means today humans are trying to bring back extinct animals through DNA, want to revive the dead through cryonics, and want to preserve consciousness through brain uploading. When humans can think of this, why would gathering scattered particles and bringing them back to life be impossible for the Creator of the universe? This is the Qur'an's message!

Verse Number (261)

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَ اللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۲۶۱﴾

Translation: The example of those who spend in the way of Allah is just like a grain that produced seven ears, each ear having a hundred grains, and Allah multiplies (the reward) for whom He wills. Allah is All-Embracing, All-Knowing.

Explanation

In this verse, Allah has encouraged spending in His way. فِيْ سَبِيْلِ اللّٰهِ means all those paths that lead a person to Allah. Whether it is Jihad in Allah's cause, performing beneficial deeds for Muslims, spreading useful knowledge, or spending on the poor and needy, all these come under the category of spending in Allah's way. And Allah multiplies these good deeds many times over.

- **In Sahihain, it is narrated from Abu Huraira (RA) that Allah's Messenger (Sallallahu 'Alaihi Wasallam) said: Every (good) deed of the son of Adam (AS) would be multiplied, a good deed receiving a tenfold to seven hundredfold reward.** ***(Muslim: H# 2707)***
- **Similarly, it has been narrated on the authority of Abu Mas'ud Ansari (RA), who said A man brought a bridled she-camel and said, 'It is**

(offered) in the way of Allah. The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "For this, you will have seven hundred she-camels on the Day of Judgment, all of which will be bridled." ***(Muslim: H# 4897)***

- **Narrated Abu Huraira (RA)s: Allah's Apostle (Sallallahu ‘Alaihi Wasallam) said, "If one give in charity what equals one date-fruit from the honestly earned money and Allah accepts only the honestly earned money, Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain."** ***(Bukhari: H# 1410)***

Verse Number (262)

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّ لَآ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ۝

Translation: Those who spend their wealth for the sake of Allah, then do not follow up their charity with reminders of generosity or injury; they will have their reward with their Lord, and they will have no fear, nor will they grieve.

Explanation

In this verse, Allah has given glad tidings that if a servant spends their wealth only for Allah's pleasure, and after giving does not show favour, nor hurt the recipient's heart by mentioning it before others, then for such sincere spenders Allah has kept special reward and blessing. On the Day of Judgement, neither the shadow of fear will fall upon them, nor any trace of sorrow.

Verse Number (263)

قَوْلٌ مَّعْرُوْفٌ وَّ مَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ؕ وَ اللّٰهُ غَنِيٌّ حَلِيْمٌ۝

Translation: A graceful word and forgiveness are better than charity followed by causing hurt. And Allah is Self-Sufficient, Most Forbearing.

Explanation

Therefore, Allah has said that if a person cannot afford to give something to a beggar, it is better to apologise in a gentle tone. And if the beggar causes discomfort through some words, then patience and

forgiveness should be exercised. This conduct is far better than that charity and almsgiving after which the recipient is made a target of taunts and blame, favours are shown off, or it is mentioned before others with pride that I gave charity to so-and-so.

- **Sahih Muslim narrates that Abu Zarr al-Ghifari (RA) states: The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said, "Three are the persons with whom Allah would not speak on the Day of Resurrection: 1) the bestower of gift who does not give anything but by laying obligation on him, 2) the seller of goods who sells them by taking false oath and 3) one who hangs low his lower garment."** ***(Muslim: H# 294)***

- **Similarly, Abu Hurairah (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: Speaking good words is also charity.**
(Bukhari: H# 2989)

Verse Number (264)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَ الْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَ لَا يُؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ
فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ؕ لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّمَّا كَسَبُوْا ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ
الْكٰفِرِيْنَ۝

Translation: O you who believe, do not nullify your charities with reminders of generosity or injury, like the one who spends his wealth to show off before people, but does not believe in Allah or the Last Day. His likeness is that of a smooth rock upon which is dust; when it is hit by heavy rain, it is left bare. They will gain no reward from their deeds, and Allah does not guide the disbelieving people.

Explanation

In this verse and the following verses, Allah describes three types of people who spend wealth, then gives three examples for each.

The *first type* is of those people who spend only to show off. They have neither faith in Allah nor intention for reward. Their hearts are hard and insensitive like stone, on which a little soil has accumulated from above. The onlooker assumes that when rain falls, greenery will grow in this soil, but when it rains, the soil washes away, revealing the same hard stone beneath. This is exactly the state of a person's heart who spends for

display. Such a heart remains empty of faith, unaffected by the remembrance of Allah, and devoid of fear of Him. As a result, neither humility nor submission develops within it.

Verse Number (265)

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۢ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا
ضِعْفَيْنِ ۚ فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

Translation: And the likeness of those who spend their wealth, seeking the pleasure of Allah and strengthening their own souls, is that of a garden on a fertile hill; if it is hit by a downpour, it yields double its harvest. And if it is not hit by a downpour, then a drizzle is sufficient. And Allah is All-Seeing of what you do.

Explanation

The *second type* is of those who spend with sincere hearts for Allah's pleasure. Their example is like a high, elevated garden that takes full advantage of the wind and sun's rays, with abundant water. As a result, this garden remains green and flourishing. And if water is ever insufficient, then dew is also enough for its freshness and growth. Because the soil of this garden is so fertile and soft that even a little dew is sufficient for the growth and flourishing of the trees.

Verse Number (266)

اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ وَاَصَابَهُ الْكِبَرُ وَ
لَهٗ ذُرِّيَّةٌ ضُعَفَآءُ ۖ فَاَصَابَهَآ اِعْصَارٌ فِيْهِ نَارٌ فَاحْتَرَقَتْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۝

Translation: Would any of you wish to have an orchard of date palms and grapevines, under which rivers flow, full of all kinds of fruits, but he grew old and had feeble young children, then it was hit by a fiery whirlwind, burning it all? This is how Allah makes the verses clear to you so that you may give thought.

Explanation

The *third type* consists of those who do spend in the way of Allah, but after spending, they remind others of their favour and publicise their generosity, thereby hurting the feelings of the needy and the dependent.

Because of this, their deeds are wasted. This is like the example of an old man who has a garden of date palms and grapes, beneath which rivers flow and which contains all kinds of fruits. Suddenly, a severe storm strikes, containing sparks of fire, and reduces the garden to ash, leaving its owner unable to gain anything.

In the world, those who perform good deeds belong to one of these three types. A Muslim should always examine their intention and make every possible effort that every good deed of theirs is only for Allah's pleasure, so that they do not have to face humiliation, disgrace and loss in the Hereafter.

It is narrated from Umar (RA) that this is an example for a rich man who does good deeds out of obedience to Allah. Then Allah sends him Satan, whereupon he commits sins till all his good deeds are lost. ***(Bukhari: H# 4538)***



Verses: 267-274

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَ مِمَّاۤ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۪ وَ لَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَ
لَسْتُمْ بِاٰخِذِيْهِ اِلَّاۤ اَنْ تُغْمِضُوْا فِيْهِ ؕ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ۝ اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَ يَاْمُرُكُمْ بِالْفَحْشَآءِ ۚ وَ اللّٰهُ
يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَ فَضْلًا ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ۝ يُّؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَ مَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ؕ وَ
مَا يَذَّكَّرُ اِلَّاۤ اُولُوا الْاَلْبَابِ ۝ وَ مَاۤ اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ اَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَاِنَّ اللّٰهَ يَعْلَمُهٗ ؕ وَ مَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝ اِنْ
تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَ اِنْ تُخْفُوْهَا وَ تُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ؕ وَ يُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ؕ وَ اللّٰهُ بِمَا
تَعْمَلُوْنَ خَبِيْرٌ ۝ لَيْسَ عَلَيْكَ هُدٰىهُمْ وَ لٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ؕ وَ مَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ؕ وَ مَا تُنْفِقُوْنَ اِلَّا
ابْتِغَآءَ وَجْهِ اللّٰهِ ؕ وَ مَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَ اَنْتُمْ لَا تُظْلَمُوْنَ ۝ لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا
يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۫ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ؕ
وَ مَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝ اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَ النَّهَارِ سِرًّا وَّ عَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ
رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ۝

Translation:

(267) O you who believe, spend in charity from the good things you have earned and of what We have produced for you from the earth. Do not choose inferior things for charity, which you yourselves would not take except with your eyes closed. And know that Allah is Self-Sufficient, Praiseworthy. (268) Satan frightens you with poverty, and orders you to commit indecency, and Allah promises you forgiveness from Him, and grace as well. And Allah is All-Embracing, All-Knowing. (269) He gives wisdom to whom He wills, and whoever is given wisdom is surely given much good, but none remember except people of understanding. (270) And whatever charity you give or vow you make, Allah surely knows it. But the wrongdoers have no helpers. (271) If you give charity publicly, it is good enough, and if you keep it secret and give it to the needy, it is much better for you, and this will write off part of your sins. Allah is All-Aware of what you do. (272) You are not responsible for their guidance (O Prophet), but Allah guides whom He wills. Whatever wealth you spend in charity, it is for your own good – as long as you do so seeking Allah's pleasure. And whatever wealth you spend in charity, you will be rewarded in full, and you will not be wronged. (273) (Charity is) for the poor who are fully occupied in the cause of Allah, unable to move about in the land; the one who is unaware would think that they are rich because of their modesty. You will

recognise them by their appearance. They do not ask people importunately. And whatever wealth you give, then Allah is All-Knowing of it. (274) Those who spend their wealth night and day, secretly and openly, they have their reward with their Lord, and there is no fear for them, nor will they grieve.

Explanation: Verses 267-274

Verse Number (267)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ۝

Translation: O you who believe, spend in charity from the good things you have earned and of what We have produced for you from the earth. Do not choose inferior things for charity, which you yourselves would not take except with your eyes closed. And know that Allah is Self-Sufficient, Praiseworthy.

Explanation

Allah has guided His servants to spend their best wealth in the path of Allah, whether that wealth is acquired from trade or is agricultural produce, because this is what faith requires. This is why Allah has said elsewhere: "You will never attain righteousness until you spend from what you love."

It is not permissible to give bad or rotten wealth in the path of Allah, because Allah is Pure and Good and accepts only excellent and good wealth. Therefore, Allah instructs that such inferior wealth should not be offered in His path, especially when a person would not willingly accept the same kind of wealth if it were offered in repayment of a debt, except with reluctance.

- **Bara ibn Azib (RA) narrates that this verse was revealed about the Ansar. In the date-ripening season, people would hang bunches of dates on ropes in Masjid Nabawi so that the poor Muhajiroon could eat them. Some people would mix bad or inferior dates into them, upon which Allah warned that doing so is not permissible.** ***(Tirmizi: H# 2987)***

Some scholars have said that this refers to unlawful wealth, meaning that unlawful wealth should not be spent in the path of Allah. Hafiz Ibn

Kathir (rh) said that this statement is correct. ***(For details, see: Ale Imran-92)***

- **Abu Hurairah (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Allah is Pure and accepts only that which is pure."** ***(Muslim: H# 2346)***
- **Abu Hurairah (RA) narrates that the Prophet (Sallallahu ‘Alaihi Wasallam) said that every day two angels descend to earth, one says: "O Allah! Destroy every miser."** ***(Bukhari: H# 1442)***
- **And Allah said: "O son of Adam! Spend, I will spend on you."** ***(Bukhari: H# 5352)***

From this, it is clear that Allah values pure wealth and encourages His servants to spend the best things, so that their deeds may have blessings and increase.

Verse Number (268)

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَآءِ ۚ وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۲۶۸﴾

Translation: Satan frightens you with poverty, and orders you to commit indecency, and Allah promises you forgiveness from Him, and grace as well. And Allah is All-Embracing, All-Knowing.

Explanation

In this noble verse, Allah has clarified the reality that a Muslim lives between two types of callers. On one side is Allah's caller who calls them towards goodness, promises righteousness, reward and compensation for spent wealth. On the other side is Satan's caller, who incites them to miserliness and frightens them with the fear of neediness. The person who responds to Allah's call and spends from their sustenance in the path of Allah, Allah gives them the glad tidings of forgiveness of sins and attainment of every good deed. The person who, following Satan's words, refrains from spending in the path of Allah actually paves the way to Hell for themselves.

Verse Number (269)

يُّؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ؕ وَمَا يَذَّكَّرُ اِلَّاۤ اُولُوا الْاَلْبَابِ ﴿۲۶۹﴾

Translation: He gives wisdom to whom He wills, and whoever is

given wisdom is surely given much good, but none remember except people of understanding.

Explanation

When the mention of charity and good deeds and the reward for wealth spent in the path of Allah was completed, Allah points to a most excellent blessing, and that is wisdom. Therefore, it was said that whoever Allah grants wisdom has been blessed with great good. According to Ibn Abbas (RA), wisdom means understanding of the Qur'an.

Mujahid (rh) says that this refers to jurisprudence and the Qur'an. At the same time, according to Imam Malik (rh), wisdom means understanding of religion, and this is such wealth that Allah places in hearts through His grace and generosity. There is an indication in this verse that the person who does not fall into Satan's deception and has faith in Allah's promises, Allah blesses them with the wealth of wisdom. The requirement of obtaining wisdom is that a person should spend their pure wealth in the path of Allah.

Narrated Abdullah bin Mas'ud (RA): The Prophet (Sallallahu 'Alaihi Wasallam) said, "Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Qur'an) and he acts according to it and teaches it to others." ***(Bukhari: H# 73)***

Verse Number (270)

وَمَآ اَنۡفَقۡتُمۡ مِّنۡ نَّفَقَةٍ اَوۡ نَذَرۡتُمۡ مِّنۡ نَّذۡرٍ فَاِنَّ اللّٰهَ يَعۡلَمُهٗ ؕ وَمَا لِلظّٰلِمِيۡنَ مِنۡ اَنۡصَارٍ ۝

Translation: And whatever charity you give or vow you make, Allah surely knows it. But the wrongdoers have no helpers.

Explanation

Spending in the Path of Allah

Those who spend in the path of Allah, whether it is charity, good deeds or an offering, Allah is fully aware of all of them. The effects of this knowledge are that Allah will grant them the best reward for these good deeds, and be certain that not even an atom's weight of action will be

wasted. Those who are unjust and do not fulfil the obligatory rights upon others or are involved in forbidden acts, Allah's punishment will certainly seize them, and there will be no helper for them.

Abdullah ibn Umar (RA) states that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Do not make vows, for a vow does not change the Divine Decree; it merely extracts something from the miser."

(Muslim: 4241)

Verse Number (271)

اِنۡ تُبۡدُوا الصَّدَقٰتِ فَنِعِمَّا هِیَ ۚ وَ اِنۡ تُخۡفُوۡهَا وَ تُؤۡتُوۡهَا الۡفُقَرَآءَ فَهُوَ خَیۡرٌ لَّکُمۡ ؕ وَ یُکَفِّرُ عَنۡکُمۡ مِّنۡ سَیِّاٰتِکُمۡ ؕ وَ اللّٰهُ بِمَا تَعۡمَلُوۡنَ خَبِیۡرٌ ﴿۲۷۱﴾

Translation: If you give charity publicly, it is good enough, and if you keep it secret and give it to the needy, it is much better for you, and this will write off part of your sins. Allah is All-Aware of what you do.

Explanation

In this part of the verse, Allah clarifies that concealing charity is preferable, so that showing off or hypocrisy does not arise. However, if there is a religious wisdom or benefit in making charity public, such as encouraging others to follow acts of goodness and charity, then making it public becomes preferable. For this reason, the majority of commentators hold the view that the virtue of concealment applies especially to voluntary charity, whereas in obligatory charity and Zakat, making it public is better.

In authentic ahadith, Abu Hurairah (RA) narrates that on the Day of Judgement, seven types of people will be given place by Allah under the shade of His Throne, on a day when there will be no other shade in the world. Among them will be a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given. ***(Bukhari: H# 660)***

Verse Number (272)

لَیۡسَ عَلَیۡکَ هُدٰىهُمۡ وَ لٰکِنَّ اللّٰهَ یَهۡدِیۡ مَنۡ یَّشَآءُ ؕ وَ مَا تُنۡفِقُوۡا مِنۡ خَیۡرٍ فَلِاَنۡفُسِکُمۡ ؕ وَ مَا تُنۡفِقُوۡنَ اِلَّا ابۡتِغَآءَ وَجۡهِ اللّٰهِ ؕ وَ مَا تُنۡفِقُوۡا مِنۡ خَیۡرٍ یُّوَفَّ اِلَیۡکُمۡ وَ اَنۡتُمۡ لَا تُظۡلَمُوۡنَ ﴿۲۷۲﴾

Translation: You are not responsible for their guidance (O Prophet), but Allah guides whom He wills. Whatever wealth you spend in charity, it

is for your own good – as long as you do so seeking Allah's pleasure. And whatever wealth you spend in charity, you will be rewarded in full, and you will not be wronged.

Explanation

The purpose of this verse is to encourage believers to obey the commands of Allah and to make them understand that guiding people to the straight path does not fall upon the Messenger (Sallallahu 'Alaihi Wasallam). This responsibility belongs only to Allah. The duty of the Messenger (Sallallahu 'Alaihi Wasallam) is only to show the correct path.

Whoever spends in the path of Allah, on the Day of Judgement, the real benefit will reach them alone. Therefore, a person should not display favour towards the needy and should keep the intention purely for the pleasure of Allah. Allah multiplies the reward of charity and good deeds. Remember that Allah neither diminishes anyone's good deeds nor increases anyone's sins unjustly.

In the early period, Muslims did not give much importance to showing kindness to their non-Muslim relatives. When they sought guidance regarding this matter, this verse provided permission and clarification.

Verse Number (273)

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۫ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ
تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝

Translation: (Charity is) for the poor who are fully occupied in the cause of Allah, unable to move about in the land; the one who is unaware would think that they are rich because of their modesty. You will recognise them by their appearance. They do not ask people importunately. And whatever wealth you give, then Allah is All-Knowing of it.

Explanation

Allah has commanded the wealthy to spend their wealth on those poor and needy people who have devoted their lives to Jihad in the path of Allah or to serving religion.

Ibn Abbas (RA) says that the reference here is to the 'Ashab Suffah'.

At the same time, Hafiz Ibn Kathir (rh) has stated that this refers to all those Muhajiroon who stayed in Madinah and whose means of trade or earning wealth had ended.

Note: In this noble verse, the quality of the believing Muhajiroon is described: despite their need, they would not ask anyone in a humiliating manner. Islam has declared asking permissible at times of severe need, but has severely condemned asking without necessity.

- **Ibn Umar (RA) narrates in Bukhari and Muslim that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face."** ***(Bukhari: H# 1474)***

- **Abu Hurairah (RA) narrated that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "He who begs the riches of others to increase his own is asking only for live coals, so let him ask a little or much."** ***(Muslim: H# 2399)***

- **Sauban (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Whoever can promise me one thing, Paradise will be his. ... That he will not ask the people for anything."** ***(Nasaai: H# 2591)***

- **Abu Saeed Khudri (RA) narrates that the Prophet (Sallallahu ‘Alaihi Wasallam) said: "(Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."** ***(Bukhari: H# 1469)***

- **Abu Hurairah (RA) narrates that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "A poor person is not he who is dismissed with one or two dates, and with one morsel or two morsels. (In fact) a poor person is he who abstains (from begging)."** ***(Muslim: H# 2394)***

Verse Number (274)

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

Translation: Those who spend their wealth night and day, secretly and openly, they have their reward with their Lord, and there is no fear for them, nor will they grieve.

Explanation

In this verse, those who spend wealth for the pleasure of Allah have been praised. It has been made clear that giving charity in secret is preferable, whether at night or during the day, and whether hidden or apparent. This also includes spending on household members.

It is narrated in the two Sahihs that the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said to Sa’d ibn Abi Waqqas (RA): "You will be rewarded for whatever you spend for Allah's sake, even if it were a morsel which you put in your wife's mouth." ***(Bukhari: H# 56)***

The Prophet (Sallallahu ‘Alaihi Wasallam) said: "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque); (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). (7) a person who remembers Allah in seclusion, and his eyes get flooded with tears." ***(Bukhari: H# 1423)***



Verses: 275-282

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ
الرِّبٰوا ۘ وَ اَحَلَّ اللّٰهُ الْبَيْعَ وَ حَرَّمَ الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ؕ وَ اَمْرُهٗٓ اِلَى اللّٰهِ ؕ وَ مَنْ عَادَ
فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ يَمْحَقُ اللّٰهُ الرِّبٰوا وَ يُرْبِي الصَّدَقٰتِ ؕ وَ اللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ۝ اِنَّ
الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ
يَحْزَنُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ ذَرُوْا مَا بَقِيَ مِنَ الرِّبٰٓوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ
مِّنَ اللّٰهِ وَ رَسُوْلِهٖ ۚ وَ اِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَ لَا تُظْلَمُوْنَ ۝ وَ اِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ؕ
وَ اَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ وَ اتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ۫ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَ هُمْ لَا
يُظْلَمُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ؕ وَ لْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۪ وَ لَا يَاْبَ
كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ وَ لْيُمْلِلِ الَّذِيْ عَلَيْهِ الْحَقُّ وَ لْيَتَّقِ اللّٰهَ رَبَّهٗ وَ لَا يَبْخَسْ مِنْهُ شَيْـًٔا ؕ فَاِنْ كَانَ
الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ؕ وَ اسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ
رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّ امْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا
الْاُخْرٰى ؕ وَ لَا يَاْبَ الشُّهَدَآءُ اِذَا مَا دُعُوْا ؕ وَ لَا تَسْـَٔمُوْٓا اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖ ؕ ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ وَ
اَقْوَمُ لِلشَّهَادَةِ وَ اَدْنٰٓى اَلَّا تَرْتَابُوْٓا اِلَّآ اَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ؕ وَ
اَشْهِدُوْٓا اِذَا تَبَايَعْتُمْ ۪ وَ لَا يُضَآرَّ كَاتِبٌ وَّ لَا شَهِيْدٌ ؕ وَ اِنْ تَفْعَلُوْا فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ؕ وَ اتَّقُوا اللّٰهَ ؕ وَ يُعَلِّمُكُمُ اللّٰهُ ؕ وَ اللّٰهُ
بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

Translation:

(275) Those who consume interest (Riba) will not stand on the Day of Judgment except like those whom Satan has driven crazy by his touch. That is because they say, "Trade is just like interest." But Allah has permitted trade and forbidden interest. Whoever desists because of receiving a warning from his Lord may keep his past gains, and his case is left to Allah. But whoever returns to it, they are the people of the Fire; they will remain there forever. (276) Allah destroys interest and nourishes charities, and Allah does not like any ungrateful sinner. (277) Surely those who believe and do good deeds, and establish Prayer and pay Zakah will have their reward with their Lord, and there is no fear for them, nor will they grieve. (278) O you who believe, fear Allah and give up interest that is still due, if you are truly believers. (279) But if you do not do it, then

beware of a declaration of war from Allah and His Messenger. However, if you repent, you may retain your principal. Do not wrong and you will not be wronged. (280) And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you forgo it by way of charity, that is better for you if you did but know. (281) And fear the Day when you will be brought back to Allah. Then every soul will be rewarded in full for what it has earned, and none will be wronged. (282) O you who believe, when you contract a debt among yourselves for a fixed period of time, write it down, and let the scribe write it between you in justice. The scribe whom Allah has taught should not refuse to write, so let him write, and let the debtor dictate, but he should fear Allah, his Lord, and not diminish anything out of it. If the debtor is feeble-minded, weak, or unable to dictate, then let his guardian dictate in justice, and bring two witnesses from among your men; if two men are not available, then one man and two women from those whom you accept as witnesses, so that if one of them forgets, the other can remind her. The witnesses should not refuse when they are summoned. Do not be reluctant to write down your debts, whether the amount is small or large, for a fixed period of time; that is more equitable in the sight of Allah, and more supportive as evidence, and more likely to prevent doubts among yourselves. However, if you are conducting a transaction on the spot between yourselves, there is no blame upon you not to write it, but take witnesses whenever you trade with one another. Neither a scribe nor a witness should suffer harm, for if you do cause them harm, it is indeed a sin on your part. So fear Allah, for it is Allah Who teaches you, and Allah is All-Knowing of everything.

Explanation: Verses 275-282

Verse Number (275)

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِىْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ
مِثْلُ الرِّبٰوا ۘ وَ اَحَلَّ اللّٰهُ الْبَيْعَ وَ حَرَّمَ الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ؕ وَ اَمْرُهٗٓ اِلَى اللّٰهِ ؕ وَ مَنْ
عَادَ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ يَمْحَقُ اللّٰهُ الرِّبٰوا وَ يُرْبِى الصَّدَقٰتِ ؕ وَ اللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ۝

Translation: Those who consume interest (Riba) will not stand on the Day of Judgment except like those whom Satan has driven crazy by his touch. That is because they say, "Trade is just like interest." But Allah has permitted trade and forbidden interest. Whoever desists because of receiving a warning from his Lord may keep his past gains, and his case is

left to Allah. But whoever returns to it, they are the people of the Fire; they will remain there forever.

Explanation

Before this verse, mention has been made of the promise of great reward and forgiveness of sins for those who spend in Allah's way. Now Allah mentions those who consume Riba (usury or interest) and people's wealth through unlawful means, and indicates their evil end. Just as people in the world had become mad in obtaining unlawful wealth, in Barzakh and on the Day of Judgement, they will rise from their graves as if afflicted with madness due to Satanic influence. This punishment will be given to them because they used to say that trade (buying and selling) is like interest, and there is no difference between lawful and unlawful, meaning they declared interest lawful.

The interest obtained before it was made unlawful does not need to be returned. Still, whoever considers interest lawful after this, their abode will be Hell. This punishment is because they denied the Qur'anic commandments and declared what Allah had made unlawful as lawful.

Types of interest

There are two main types of Riba: 1. Riba an-Nasiyah 2. Riba al-Fazl

Linguistically, Riba means increase or excess. In Islamic law, Riba refers to a situation in which someone lends one hundred rupees on the condition that one hundred and fifty or one hundred and twenty-five will be repaid. This extra amount, which is taken in return for time, is called Riba an-Nasiyah.

The second type of interest is that which arises from excess or deficiency in cash or credit in the exchange of six items, called Riba al-Fazl. For example, if wheat is exchanged for wheat, it should be equal and taken hand to hand; but if there is excess or deficiency in it, or if one is cash and the other is credit, or both are credit, this will also be considered interest.

Note: **Many ahadith have been narrated about the severe condemnation of interest and its religious and worldly harms. It was narrated from Abu Hurairah that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said:**

"There are seventy degrees of interest, the least of which is equivalent to a man having intercourse with his mother." ***(Ibn Majah: H# 2275)***

Two Forms of Interest in Ahadith

① Riba al-Fazl means buying and selling one item in exchange for the same item with an excess. Jurists have explained its principle that any two items which have two of three attributes (measurement, weight and food) present in them, it is not permissible to sell them in excess against each other. If both items possess all three characteristics, or if their types are different, then excess is not considered interest. But if both are of the same type and only one attribute is found in both, then, according to some jurists, it is permissible to increase one. Still, it is better that excess should be considered interest in this case too.

The evidence for this is the hadith of Ubadah bin Samit (RA), which Imam Ahmad (rh) and Muslim (rh) have narrated: He said: I heard Allah's Messenger (Sallallahu ʻAlaihi Wasallam) forbidding the sale of gold by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, except like for like and equal for equal. So he who made an addition or who accepted an addition (committed the sin of taking) interest. (Muslim H# 4061) That is, it is not permissible to sell by increasing one because both are of the same type, and two or one of the attributes is found in both.

② The Second Type: In the pre-Islamic era, one form of this was that when the loan period ended, the lender would say: Will you pay the debt or give interest? If the debtor did not pay the debt, the lender would increase the amount of wealth and also extend the loan period. This form of interest was unanimously forbidden. The Messenger of Allah (Sallallahu ʻAlaihi Wasallam) declared certain types of buying and selling impermissible only so that the hidden doors of interest would be closed. Islamic scholars have prohibited all such situations in every age in which there is doubt of the doors of interest opening because interest is one of the gravest sins and one of the most destructive social crimes in Islam. It is obligatory upon Muslims to avoid every form of interest, even that in which there is merely a suspicion of interest.

The Qur'an's teaching is that deception is not permissible with anyone in transactions and trade, whether they are Muslim or non-Muslim,

and consuming interest is the worst deed. Therefore, it is not permissible to consume the wealth of any disbeliever through interest.

Influenced by modern economic systems, some people restrict usury to interest taken only from the poor and needy. This is a misunderstanding. Commercial lending did not begin in modern times, nor did the Qur'an permit interest on business loans while prohibiting it elsewhere. In reality, commercial loans have existed since ancient times.

As far as the Qur'an's teaching is concerned, it has declared Riba (usury/interest) forbidden for everyone without any concession. This includes every type of usury, whether it is taken from the needy or from big traders, whether the rate of interest is low or high, and whether it is in the form of interest or usury.

By Satan's touch is meant the effect that falls on the heart and mind of those who consume Riba (interest). As a result, the worship and slavery of wealth mount upon them, and they become mad in the obsession of acquiring wealth. They no longer realise that through interest they drain the blood of the poor, crush feelings of social compassion, and bring ruinous economic and social consequences upon society as a whole.

Those who become involved in the obsession of wealth, when they rise on the Day of Judgement, all the blood they have been sucking will have wounded their brains. They will see that what they obtained in the world through the cycle of usury has become the cause of their loss in the Hereafter. Their condition will be like that of the mad and insane.

Those who equate interest with lawful trade and raise objections to its prohibition are not limited to modern economists. Such people have always existed. However, interest and trade are completely different things. This is why those who declared interest a curse for society existed in the past and still do today. In this regard, Aristotle also strongly opposed interest and declared it unlawful.

"Money does not breed." (Encyclopaedia of Social Sciences Vol. 8, p. 131)

That is, money does not give birth to money. And the socialists of the present age describe usury as oppression and tyranny against the poor and working class.

"By interest, then, the socialist claims, the rich are made richer, and the poor poorer, and the stability of the social organism is disturbed, the very evil that Melanchthon had feared." (Encyclopaedia of Religion and Ethics, Vol 12. p. 554)

That is, through usury, the socialists claim that the rich become richer and the poor become poorer, and thus the balance of the social system is disturbed. This is the evil that Melanchthon had expressed concern about.

"Usury has come to mean exorbitant interest, but the legitimacy of interest is still debated. The early attacks on usury were motivated by the Church's sympathy with the oppressed poor. The latest attacks find their strength in the plea that interest is an unjust tax on the labouring classes." (Encyclopaedia of Religion and Ethics, Vol. 12, p. 554)

"Interest is the unpaid wage of the labourer." ***(Encyclopaedia of Religion and Ethics, Vol. 12, p. 554)***

The reasons for Riba being declared forbidden are briefly as follows.

- **"Interest in its primary meaning is the payment for the use of money."** ***(Encyclopaedia of Social Sciences, Vol. 8, p. 131)***
- **It is quite clear that usurious transactions do not fall into the category of any sale or trade, because nothing is bought or sold in it. Money is only given for use. This is not a matter of rent either, because the rented item remains intact and is returned after use. But in usurious transactions, the borrower has spent the original amount and, at the time of return, does not return the original amount but instead returns additional money. Therefore, it cannot be called rent either.**
- **From this, the reality of usury becomes clear. It is neither buying, selling, nor renting. So, from what is profit obtained? This is why the very foundation of interest is false.**
- **In trade, along with profit, there is also the possibility of loss, so a person has to take risks. But the usurer has no risk, because the profit, along with the current amount, is predetermined.**
- **In trade, a person applies mental and physical effort. Still, in the usurious business, profit is obtained in a predetermined period and a**

predetermined manner without any effort. Because of this, people start avoiding hard work and adopting easy methods, which is harmful both morally and economically.

- **Another reality is that a borrower does not hold a favourable view of the usurer. The borrower sees the usurer as someone who commits injustice against them. This reflects human nature, which instinctively detests interest and regards it as evil. In contrast, no one resents a trader for earning a higher profit through sale, even if the buyer happens to be poor.**

In summary, interest means draining the blood of the poor and securing unlawful profit for the wealthy class. Due to usurious loans, trade prices increase, and this burden falls mostly on the poor, because traders and industrialists include interest in the price of goods. Similarly, interest is not only morally undesirable but also socially and economically harmful to the poor.

Verse Number (276)

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ؕ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ۝

Translation: Allah destroys interest and nourishes charities, and Allah does not like any ungrateful sinner.

Explanation

Allah removes blessings from wealth obtained through interest and increases charities. Because the true Owner of provision is Allah, and sustenance is obtained through obedience to Him and His pleasure. The wealth of the usurer apparently increases, but there remains no blessing in it. Peace is taken from their life in this world, and they remain surrounded by anxiety, grief, and hardship. In the Hereafter, the punishment of the Fire awaits them, which is the inevitable outcome of their evil deeds.

Verse Number (277)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

Translation: Surely those who believe and do good deeds, and

establish Prayer and pay Zakah will have their reward with their Lord, and there is no fear for them, nor will they grieve.

Explanation

The purpose of bringing this verse among the verses about Riba (usury) is to explain that the important reason for avoiding interest-based business is faith in Allah and the fulfilment of His rights.

Verse Number (278)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰٓوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝

Translation: O you who believe, fear Allah and give up interest that is still due, if you are truly believers.

Explanation

In this verse, Muslims have been commanded that the amount of interest that remains on the debtors should not be taken now. This is the requirement of faith, because interest and Iman cannot be gathered together.

Verse Number (279)

فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ۝

Translation: But if you do not do it, then beware of a declaration of war from Allah and His Messenger. However, if you repent, you may retain your principal. Do not wrong and you will not be wronged.

Explanation

Taking Riba is a war against Allah, and the Messenger (Sallallahu ‘Alaihi Wasallam), and one who enters into war with Allah and His Messenger can never succeed. After repentance from interest, only the original principal amount may be taken.

Verse Number (280)

وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ۭ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

Translation: And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you forgo it by way of charity, that is better for you if you did but know.

Explanation

If the debtor is poor and unable to repay the loan, respite should be granted.

Verse Number (281)

وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ۫ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿۲۸۱﴾

Translation: And fear the Day when you will be brought back to Allah. Then every soul will be rewarded in full for what it has earned, and none will be wronged.

Explanation

If the lender forgives the poor debtor, this is better for them, because they will receive a good reward for it in the Hereafter.

Verse Number (282)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ؕ وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۠ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ؕ فَاِنْ كَانَ الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ؕ وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ؕ وَلَا يَاْبَ الشُّهَدَآءُ اِذَا مَا دُعُوْا ؕ وَلَا تَسْـَٔمُوْٓا اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖ ؕ ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰٓى اَلَّا تَرْتَابُوْٓا اِلَّآ اَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ؕ وَاَشْهِدُوْٓا اِذَا تَبَايَعْتُمْ ۪ وَلَا يُضَآرَّ كَاتِبٌ وَّلَا شَهِيْدٌ ؕ وَاِنْ تَفْعَلُوْا فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ؕ وَاتَّقُوا اللّٰهَ ؕ وَيُعَلِّمُكُمُ اللّٰهُ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۲۸۲﴾

Translation: O you who believe, when you contract a debt among yourselves for a fixed period of time, write it down, and let the scribe write it between you in justice. The scribe whom Allah has taught should not refuse to write, so let him write, and let the debtor dictate, but he should fear Allah, his Lord, and not diminish anything out of it. If the debtor is feeble-minded, weak, or unable to dictate, then let his guardian dictate in justice, and bring two witnesses from among your men; if two men are not available, then one man and two women from those whom you accept as witnesses, so that if one of them forgets, the other can remind her. The witnesses should not refuse when they are summoned. Do not be reluctant to write down your debts,

whether the amount is small or large, for a fixed period of time; that is more equitable in the sight of Allah, and more supportive as evidence, and more likely to prevent doubts among yourselves. However, if you are conducting a transaction on the spot between yourselves, there is no blame upon you not to write it, but take witnesses whenever you trade with one another. Neither a scribe nor a witness should suffer harm, for if you do cause them harm, it is indeed a sin on your part. So fear Allah, for it is Allah Who teaches you, and Allah is All-Knowing of everything.

Explanation

Transactions Involving Loans

After prohibiting usurious dealings, the Qur'an explains transactions based on loans so that people may fulfil their financial needs in a lawful and Shari'ah-compliant manner. This is the longest verse in the Qur'an. Ibn Jarir Tabari (rh) narrates from Saeed ibn Musayyib (rh) that this verse was the last verse to descend from above the Throne. In it, Allah instructs His believing servants that when they engage in loan-based transactions, they should record them in writing, because nothing protects the amount of the loan, the repayment period, and the verification by witnesses better than written documentation.

Ibn Abbas (RA) says, "I testify that a loan taken with a guarantee and a specified term is lawful, and Allah has permitted it." ***(Bukhari, Muslim)***

The command to write down loan transactions exists so that no one may later deny it or forget it. From this verse, the following points become clear:

1. **Loan-based transactions are lawful.**
2. **Fixing a time period in a loan is necessary.**
3. **Allah has commanded that loans be written down.**
4. **The scribe must write with justice and fairness and must not allow personal friendship or enmity to influence the writing.**
5. **The scribe must be knowledgeable of the rules of justice and worthy of acting with fairness.**

6. **Acknowledgement by the debtor is necessary in the written record. If the debtor is of weak understanding, mentally unsound, unable to speak, or unable to fulfil rights for any reason, then the statement of their authorised representative will stand in their place.**

7. **When the debtor dictates the terms, they must fear Allah and must not reduce or increase any rights or conditions.**

8. **Appointing witnesses in transactions is necessary.**

9. **The witnesses should be two men, or one man and two women.**

10. **Testimony must be based on certainty, not doubt.**

11. **When witnesses are called, they should not refuse to appear.**

12. **Neither the scribe nor the witnesses should be harmed, and the lender must not cause them harm either.**

The requirement of two women in place of one man does not imply any disrespect towards women. Rather, according to the Qur'an, this ruling exists because the possibility of error in testimony is greater among women. Women generally remain less involved in buying, selling, and commercial affairs and more engaged in domestic matters; therefore, precision and familiarity with complex commercial dealings may be less common. In addition, emotional inclinations and expectations can influence decision-making. Modern scientific research has also supported this observation. Maulana Abdul Majid Daryabadi (rh) has cited examples of this in his English tafseer with reference to psychologists.

◆ **"In women, deception is almost psychological."** ***(Havelock Ellis, Man and Woman, p. 196)***

◆ **"We are again forced to admit that a woman is not in a position to judge objectively, being influenced by her emotion."** ***(Bauer, Woman and Love, p. 289)***

Keeping the natural disposition of women in view, Islam adopted this precautionary method in the laws of testimony. If two male witnesses are not available, one man and two women are appointed as witnesses. The purpose is that if one woman does not fully grasp the matter or cannot accurately recall the event, the other woman corrects her, so that the truth is preserved and accurately represented.

Verses: 283-286

وَاِنۡ كُنۡتُمۡ عَلٰى سَفَرٍ وَّلَمۡ تَجِدُوۡا كَاتِبًا فَرِهٰنٌ مَّقۡبُوۡضَةٌ ؕ فَاِنۡ اَمِنَ بَعۡضُكُمۡ بَعۡضًا فَلۡيُؤَدِّ الَّذِى اؤۡتُمِنَ اَمَانَتَهٗ وَلۡيَتَّقِ اللّٰهَ رَبَّهٗ ؕ وَلَا تَكۡتُمُوا الشَّهَادَةَ ؕ وَمَنۡ يَّكۡتُمۡهَا فَاِنَّهٗۤ اٰثِمٌ قَلۡبُهٗ ؕ وَاللّٰهُ بِمَا تَعۡمَلُوۡنَ عَلِيۡمٌ ۝ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الۡاَرۡضِ ؕ وَاِنۡ تُبۡدُوۡا مَا فِىۡۤ اَنۡفُسِكُمۡ اَوۡ تُخۡفُوۡهُ يُحَاسِبۡكُمۡ بِهِ اللّٰهُ ؕ فَيَغۡفِرُ لِمَنۡ يَّشَآءُ وَيُعَذِّبُ مَنۡ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ۝ اٰمَنَ الرَّسُوۡلُ بِمَاۤ اُنۡزِلَ اِلَيۡهِ مِنۡ رَّبِّهٖ وَالۡمُؤۡمِنُوۡنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۟ لَا نُفَرِّقُ بَيۡنَ اَحَدٍ مِّنۡ رُّسُلِهٖ ۟ وَقَالُوۡا سَمِعۡنَا وَاَطَعۡنَا ۫ غُفۡرَانَكَ رَبَّنَا وَاِلَيۡكَ الۡمَصِيۡرُ ۝ لَا يُكَلِّفُ اللّٰهُ نَفۡسًا اِلَّا وُسۡعَهَا ؕ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا اكۡتَسَبَتۡ ؕ رَبَّنَا لَا تُؤَاخِذۡنَاۤ اِنۡ نَّسِيۡنَاۤ اَوۡ اَخۡطَاۡنَا ۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَاۤ اِصۡرًا كَمَا حَمَلۡتَهٗ عَلَى الَّذِيۡنَ مِنۡ قَبۡلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعۡفُ عَنَّا ۟ وَاغۡفِرۡ لَنَا ۟ وَارۡحَمۡنَا ۟ اَنۡتَ مَوۡلٰٮنَا فَانۡصُرۡنَا عَلَى الۡقَوۡمِ الۡكٰفِرِيۡنَ ۝

Translation:

(283) And if you are on a journey and find no scribe, then something should be taken as collateral (mortgaged). But if you trust one another, then the debtor should fulfil his trust, and let him fear Allah, his Lord. Do not conceal the testimony, for anyone who conceals it has a sinful heart, and Allah is All-Knowing of what you do. (284) To Allah belongs all that is in the heavens and all that is on earth. Whether you reveal what is within yourselves or conceal it, Allah will call you to account for it. He forgives whom He wills and punishes whom He wills, for Allah is Most Capable of all things. (285) The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers. "We make no division between any of His Messengers," and they say, "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the (final) destination." (286) Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred. "Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with that which we cannot bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so give us victory over the disbelieving people."

Explanation: Verses 283-286

Verse Number (283)

وَاِنۡ كُنۡتُمۡ عَلٰى سَفَرٍ وَّلَمۡ تَجِدُوۡا كَاتِبًا فَرِهٰنٌ مَّقۡبُوۡضَةٌ ؕ فَاِنۡ اَمِنَ بَعۡضُكُمۡ بَعۡضًا فَلۡيُؤَدِّ الَّذِى اؤۡتُمِنَ اَمَانَتَهٗ وَلۡيَتَّقِ

اللّٰهَ رَبَّهٗ ؕ وَلَا تَكۡتُمُوا الشَّهَادَةَ ؕ وَمَنۡ يَّكۡتُمۡهَا فَاِنَّهٗۤ اٰثِمٌ قَلۡبُهٗ ؕ وَاللّٰهُ بِمَا تَعۡمَلُوۡنَ عَلِيۡمٌ ﴿۲۸۳﴾

Translation: And if you are on a journey and find no scribe, then something should be taken as collateral (mortgaged). But if you trust one another, then the debtor should fulfil his trust, and let him fear Allah, his Lord. Do not conceal the testimony, for anyone who conceals it has a sinful heart, and Allah is All-Knowing of what you do.

Explanation

Pledge or Collateral (رہن)

If a person is travelling and needs to take a loan and writing materials are unavailable, the borrower should place something with the lender as collateral. A pledge serves as proof that, in return for the item placed in pledge, the lender's right is secured. This shows that people's rights can be protected through collateral and guarantees, and that the doors to disputes and conflicts can be closed.

It is also necessary that the pledged item remains in the possession of the rightful claimant and that it is mentioned clearly if any writing exists. If a dispute arises between the pledger and the lender regarding the amount of the debt, the claim of the lender will be accepted, because the collateral remains in their possession as a form of security.

Rahn **(رہن) means 'pledging an item,' and its permissibility is also supported by hadith. Aisha (RA) narrates that the Prophet (Sallallahu 'Alaihi Wasallam) bought some foodstuff on credit for a limited period and mortgaged his armour for it.** ***(Bukhari: H# 2509)***

If profit is obtained from the pledged item, then the right belongs to the owner. However, if the pledged item involves expenses, the lender may recover those expenses, and it remains obligatory to return any remaining benefit to the owner.

Noman ibn Bashir (RA) narrates that the Messenger of Allah (Sallallahu 'Alaihi Wasallam), while advising the Sahaba, said: "Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." ***(Bukhari: H# 52)***

Verse Number (284)

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِنْ تُبْدُوْا مَا فِيْۤ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

Translation: To Allah belongs all that is in the heavens and all that is on earth. Whether you reveal what is within yourselves or conceal it, Allah will call you to account for it. He forgives whom He wills and punishes whom He wills, for Allah is Most Capable of all things.

Explanation

In this verse, Allah mentions His power and knowledge, stating that He knows all the conditions of His servants and keeps watch over every apparent and hidden matter in their hearts. He forgives whom He wills and punishes whom He wills.

Imam Ahmad (rh), Imam Muslim (rh), Imam Nasaai (rh) and others have narrated from Ibn Abbas (RA) that when this verse was revealed, the Sahaba became very worried. The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Say: O our Lord! We have heard and bowed in obedience and servitude."

After this, Allah filled their hearts with faith and this verse was revealed: لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا. Meaning, every person will only be given responsibility according to their capacity and ability, and the previous verse was abrogated. According to Imam Bukhari (rh), the verse: وَاِنْ تُبْدُوْا مَا فِيْۤ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ has been abrogated by the later verse.

In this regard, this is also the statement of Ali ibn Mas'ud (rh), Sho’abi (rh), Ikrimah (rh), Saeed ibn Jubair (rh) and Qatadah (rh). However, Ibn Jarir (rh) has narrated the statement of Hasan Basri (rh) that this verse is not abrogated but is a firm ruling. Ibn Juraij (rh) adopted the same view and argued that it is possible that Allah may forgive, after taking account, as has been stated in the narration of the two Sahihs that on the Day of Judgement, Allah will go near His servant's ear and make him confess his sins and will say: "I concealed you in the world and today I forgive you."

Some other scholars who hold that this verse is not abrogated say

that it refers here to firm intention and clear purpose, meaning that a person will be held accountable only for their words and actions.

Verse Number (285)

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَ الْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ ۫ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۫ وَ قَالُوْا سَمِعْنَا وَ اَطَعْنَا ۫ غُفْرَانَكَ رَبَّنَا وَ اِلَيْكَ الْمَصِيْرُ ۝٢٨٥

Translation: The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers. "We make no division between any of His Messengers," and they say, "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the (final) destination."

Explanation

These are the last two verses of Surah Al-Baqarah. Before their explanation and interpretation, their virtue is described, as the Messenger of Allah (Sallallahu 'Alaihi Wasallam) has stated in authentic ahadith:

1. **It is narrated in Sahih Bukhari that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "Whoever recites these two verses at night, they will be sufficient for him."**

2. **Ibn Abbas (RA) narrates that the Messenger of Allah (Sallallahu 'Alaihi Wasallam) said: "Allah has revealed two verses from the treasure of Paradise, which the Most Merciful wrote two thousand years before the creation of all creation. Whoever recites these verses after the Isha prayer, they are equivalent to Tahajjud for him."**

3. **In one hadith, the Messenger of Allah (Sallallahu 'Alaihi Wasallam) stated: "Allah concluded Surah Al-Baqarah with these two verses which were granted to me from that special treasure which is beneath the Throne. Therefore, you should especially learn these verses and teach them to your women and children."**

4. **Umar (RA) and Ali (RA) said: "We believe that a person who possesses intellect should not sleep without reciting these two verses of Surah Al-Baqarah."**

5. **These last two verses of Surah Al-Baqarah were granted to Muhammad**

(Sallallahu ‘Alaihi Wasallam) directly during the Mi'raj. Abdullah ibn Mas'ud (RA) narrates that in the Mi'raj, the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) was granted three things: five prayers, the last two verses of Surah Al-Baqarah, and forgiveness for every believer.

6. **Abdullah ibn Mas'ud (RA) says: "Whoever recites the last two verses of Surah Al-Baqarah after the Isha prayer receives the reward of worship for the whole night."** ***(Durr-e-Mansoor)***

Authentic and reliable books of hadith mention many virtues of these two verses. They bring spiritual benefit to the believer and are a means of attaining the pleasure of Allah.

وَاِنۡ تُبۡدُوۡا مَا فِیۡۤ اَنۡفُسِکُمۡ اَوۡ تُخۡفُوۡهُ یُحَاسِبۡکُمۡ بِهِ اللّٰه

“Whether you reveal what is within yourselves or conceal it, Allah will call you to account for it.”

In this verse, Allah states that whatever lies within the hearts, whether a person discloses it or conceals it, Allah will take account of it in every case. When the Companions (Sahaba) heard these words, they became worried and came to the Prophet Muhammad (Sallallahu ‘Alaihi Wasallam). They submitted: "O Messenger of Allah (Sallallahu ‘Alaihi Wasallam)! This command is very difficult. One can avoid sin intentionally, but it is not possible to avoid sudden thoughts that come to the heart and involuntary whispers. If every thought will be accounted for, then escaping punishment will become very difficult."

The Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said: "Do not refuse like Bani Israel and accept Allah's command with heart and soul." Giving an example of praying in the manner of the People of the Book, the Prophet (Sallallahu ‘Alaihi Wasallam) taught the Sahaba to say: "O our Lord! We have heard Your command and bowed in obedience and servitude. If there is any shortcoming or negligence in implementing the command, then forgive it, and the return of all of us is only to You."

The Sahaba adopted this method with courtesy and obedience, upon which Allah was pleased with them. After this, the last two verses of Surah Al-Baqarah were revealed, which are praise of the Sahaba and an answer to the doubt that arose in their hearts. In these verses, it becomes clear that

a person is only responsible for what they choose and can do. There is no punishment for involuntary thoughts or whispers in the heart. In this way, in the first verse, the Sahaba were praised as follows:

They have faith in Allah's revelation through the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), whether it is the Qur’an or other scriptures. Similarly, they have faith in Allah's Being, Attributes and Oneness. Likewise, they believe in the angels as pure beings who carry out the commands of Allah. They believe in all the prophets without making any distinction between them, and say: "We have heard Your instructions and accepted them happily. O our Lord! We seek Your forgiveness, and the return of all of us is to You alone."

Scholars state that the Messenger (Sallallahu ‘Alaihi Wasallam) is mentioned together with the Sahaba in this praise in order to show that their faith is complete, because their faith is directly connected to the faith of the Messenger (Sallallahu ‘Alaihi Wasallam).

The second matter for which the Sahaba were praised is that they acknowledged the status and truth of all prophets through the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), unlike previous communities. The Jews accepted Musa (AS), but not Isa (AS), and the Christians accepted Isa (AS) but not Muhammad (Sallallahu ‘Alaihi Wasallam).

The third matter for which they were praised is that the Sahaba act according to the guidance of the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), they say: "We have heard the command and accepted it happily. We seek Your forgiveness and return to You alone."

In the last verse, the doubt that arose in the hearts of the Sahaba was removed that even if involuntary thoughts and whispers come to the heart, the servant is protected from punishment, provided they do not act with their choice and intention and do not express it with the tongue.

Verse Number (286)

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَاۤ اِنْ نَّسِيْنَاۤ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَ لَا
تَحْمِلْ عَلَيْنَاۤ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَ لَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَ اعْفُ عَنَّا ۪ وَ اغْفِرْ لَنَا ۪ وَ
ارْحَمْنَا ۪ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۧ

Translation: Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred. “Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with that which we cannot bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so give us victory over the disbelieving people.”

Explanation

It is stated that, regarding the mention in the previous verse - that even the hidden thoughts of the heart will be accounted for - this does not refer to those passing thoughts (waswas) that arise in the heart automatically without one's will. Rather, it refers to those actions and intentions which a person carries out by their own will and choice.

This is because Allah imposes upon a person only that which is within their capacity. Similarly, whatever actions a person performs according to their capacity and choice, the reward for those actions will be theirs alone, and what is beyond their choice will not result in punishment.

From this verse, the Sahaba gained reassurance that there will be neither accounting nor punishment for sudden involuntary thoughts that come to the heart. Confirmation of this is also found in ahadith where the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) said that Allah will overlook matters of my community that arise as thoughts in the heart, as long as they do not act upon them or speak of them.

Abu Hurairah (RA) narrates that when this verse was revealed, it weighed heavily on the Sahaba. They came to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) and sat down on their knees and said: "Messenger of Allah (Sallallahu ‘Alaihi Wasallam), we were assigned some duties which were within our power to perform."

The Prophet (Sallallahu ‘Alaihi Wasallam) said: "Do you intend to say what the people of two books (Jews and Christians) said before you: We hear and disobey? You should rather say: We have heard with obedience and submission and will act with Allah's help." وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۫ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ **So when they did this, Allah abrogated it and revealed this verse:** لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا. ***(Muslim: H# 329)***

Virtue

● **Abu Mas'ud Badri (RA) narrates that the Prophet (Sallallahu ‘Alaihi Wasallam) said: "It is sufficient for one to recite the last two Verses of Surat-al-Baqarah at night."** ***(Bukhari: H# 4008)***

● **Abu Zarr (RA) narrates that the Prophet (Sallallahu ‘Alaihi Wasallam) said: "Allah has forgiven for me my nation their mistakes and forgetfulness, and what they are forced to do."** ***(Ibn Majah: H# 2043)***

The summary is that punishment or accountability applies to those who hold corrupt beliefs, display immoral conduct, or form a firm and deliberate intention to sin. However, sudden and involuntary thoughts or whispers that arise in the heart are neither punishable nor counted as sin.

At the end of the Surah, believers have been taught a special supplication so that they may pray to Allah in this manner: “Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with that which we cannot bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so give us victory over the disbelieving people.”

That is, at the end of the Surah, Allah has taught Muslims this supplication, keeping in view their mistakes and forgetfulness: "Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with that which we cannot bear." Here, 'those before us' refers to Bani Israel, who would immediately receive punishment even for sins committed through their mistakes. Lawful things would become unlawful for them, and in the case of deliberate sin, there was no easy path to repentance. Rather, giving one's life was the only remedy.

The commands imposed upon Bani Israel were extremely severe. Deliberate sins carried the punishment of death. In matters of Zakat, they were required to give a quarter of their wealth. If impurity touched a garment, it could not be purified by washing; rather, the affected portion had to be cut away. Allah, in His wisdom and justice, imposed strict laws upon the rebellious and arrogant among earlier communities.

Concluding Supplication

At the end of the verses, Muslims have been taught this supplication: "O our Sustainer! Since unbearable calamities also come due to our own sins, we request You to forgive our sins and cover our faults. Save us from the humiliation of this world and the Hereafter, and after forgiveness, bestow Your kindness and favour upon us. You alone are our Master, Protector and Friend, and we are Your slaves, those who remember You by name and Your lovers. Simply grant us special help against our enemies, and grant us victory and help against the disbelievers. The nation of disbelievers is the enemy of You, Your religion, Your Prophets and Your friends. You alone are the Helper of Your slaves. Therefore, help us against the enemies of Your friends so that we may become Your worshippers without fear and implement Your commands without any obstacle."

It is proven from hadith that Allah accepted all these supplications and expressed this through the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). This is Allah's endless gratitude and favour that He created us in such a chosen Ummah.

In this way, Surah Al-Baqarah concludes with the request for forgiveness, pardon and mercy, along with faith and piety, for victory and triumph over the nation of disbelievers and worldly success. Just as the Surah begins with an examination of faith and the virtues of the righteous, it also ends upon the same themes. May Allah grant us the ability to act upon the teachings of the Qur’an and make its recitation and listening a means of salvation, forgiveness, and mercy for us all.

Original Texts Related to the Endorsements of Internationally Renowned Scholars

The list of endorsements from globally distinguished scholars is extensive. It has been included in the final volume of Tafseer Farooqui. Some of the most significant writings from these acclaimed authorities are presented in the following pages.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Introduction

Guide of the Ummah, Maulana Syed Md. Rabey Hasani Nadwi (rh)

(Successor of Maulana Syed Abul Hasan Ali Hasani Nadwi, Former President: All India Muslim Personal Law Board and Rector of Nadwatul Ulama, Lucknow, India)

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين خاتم النبيين سيدنا محمد، وعلى آله وصحبه أجمعين و من تبعهم بإحسان إلى يوم الدين و بعد۔

In any language, words carry not only meanings but also specific emotional states and nuances. Occasionally, the significance of a word shifts depending on the context. These variations arise from how language is applied in different situations and temperaments. Consequently, a translation from one language to another can never perfectly mirror the original intent. This challenge is magnified when the speaker possesses the supreme ability to use words perfectly suited to every occasion. Who could be more aware of context and subtle emotional depths than Allah, the Lord of the worlds?

Moreover, languages differ significantly in their development; some are simple and formative, while others have evolved through various refinements to possess rich characteristics. In this regard, Arabic holds a distinct superiority, offering a profound medium for expressing human psychology. Then, the Noble Qur'an is the speech of Allah. By virtue of being divine speech addressed to humanity, it possesses the highest level of expressive excellence. It has been revealed in Arabic. Therefore, conveying its meanings and intent in another language is an extremely demanding task.

To translate from one language into another, a deep understanding of the meanings and nuances of words in both languages is essential. Without this, meanings are transferred in a fragmented and incomplete manner, and at times they even change altogether. The Noble Qur'an, on the one hand, is the speech of the Lord of Majesty. On the other hand, it serves the distinctive purpose of guiding and admonishing humanity. Its audience consists of people of many types. At times it addresses believers, at times those who deny, at times people of simple disposition.

In some places, it presents profound truths, and in others, it speaks in a simple, everyday manner. It always takes into account its audience's understanding and capacity when conveying its message. In such a situation, an exact translation is, in reality, impossible. However, out of necessity, and for the benefit of those who have not acquired knowledge of the Arabic language and do not grasp its modes of expression, capable individuals have undertaken the task of translation. They have done so with the awareness that they cannot fully discharge the right of the original text. Yet, they strive to convey the meaning to the best of their ability, in a manner suited to the understanding of the reader. This same reality applies to the Qur'anic translation undertaken by Mufti Muhammad Sarwar Farooqui Nadwi.

A major distinction of this translation is that the author has been engaged in this work for a long time and has consistently benefited from the advice of his teachers and capable colleagues. He translated the Noble Qur'an into Hindi and, after many years of effort, authored a seven-volume commentary. He is now translating it into Urdu. He is fully aware of the difficulty and sensitivity of translation. Keeping these challenges in mind, he has clarified these issues in his introductory article and openly acknowledged the complexity of this task. He has also explained the solutions he has adopted based on his experience and knowledge, and this discussion itself reflects his competence in this field.

After seeing some samples of the translation, I felt that the best possible interpretations which came to his mind were adopted. In fact, the translations made by other people of great calibre were also consulted, and benefit was derived from them, so that he could walk on the straight path as much as possible. He is successful in this to an extent. We express our appreciation for it and have high expectations regarding the usefulness of this translation. We pray to Allah for its acceptance."



Muhammad Rabey Hasani Nadwi
Rector, Nadwatul Ulama, Lucknow.
(Thursday night, Darul Hasan, Khatoon Manzil, Golaganj, Lucknow)
6 Safar 1437 AH
18 November 2015 CE

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Endorsing Statements

Maulana Mufti Abul Qasim Nomani (hz)

(Principal, Darul Uloom Deoband, India)

بِاسمِہٖ سُبحَانَہٗ وَتَعَالٰی

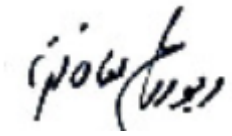
The task of translating and interpreting the Noble Qur'an and explaining its meanings is an extremely delicate responsibility. This is not only because the Glorious Qur'an stands at a miraculous level of eloquence and rhetoric, and in terms of its depth and vastness, there can truly be no substitute for its expressions, but also because conveying the Qur'an into another language is itself a highly sensitive, delicate and weighty responsibility. A translator, in effect, presents a claim that the meaning they are expressing in their own words is precisely what Allah Almighty intends. In other words, the message conveyed by Allah in the Arabic language is being transmitted in exactly the same sense through the language of translation.

For this reason, earlier scholars often considered it safer not to translate a verse independently, but rather to transmit the translation of a recognised and verified scholar. The reason for this caution is that scholars have stated that a commentator must possess mastery in twenty-five disciplines, which is by no means an easy requirement.

However, it is a fact that sincere efforts have been made in every era to convey the message of Allah to common Muslims. These efforts are for the sake of warning, giving good tidings, and offering advice.

Respected Maulana Mufti Muhammad Sarwar Farooqui Nadwi has previously served the Noble Qur'an by translating it into Hindi. People of knowledge have praised that work. Now, a sample of his Urdu translation has come before us, in which he has made a sincere effort, as far as possible, to remain close to a word-by-word translation. May Allah Almighty accept this service.

But a claim of understanding the Qur'an should not be made solely based on a literal translation. Instead, the explanatory notes written by research scholars and seniors, along with their translations, should also be included in the study. Examples include Tafseer Bayan ul Qur'an or the translation by Shaikh ul Hind with Fawaaid-e-Usmani.



Abul Qasim Nomani
Principal, Darul Uloom Deoband
5 Jumada al Ula 1437 AH
14 February 2016 CE

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Endorsing Statements

Maulana Muhammad Salim Qasmi (hz)

(Principal, Darul Uloom Waqf Deoband and Vice President, All India Muslim Personal Board)

Three intelligent creations are addressed by divine revelation: jinn, angels, and human beings. The Wise Creator not only gave the human intellect the power to bear revelation. He also gifted the ability to reach its secrets and hidden meanings.

He blessed humans with a great capacity for reflection to grasp the realities and nuances hidden in texts, signs, indications, and requirements. He honoured humans with the excellence of the ability for the position of Prophethood. He sent down revelation upon them and guided humanity.

The Qur'an, the book of nature, has presented إِنَّ مَعَ الْعُسْرِ يُسْرًا **(Indeed, with hardship comes ease) as a principle of nature for the progress and decline of peoples and nations, which is a fundamental and natural divine law.**

Although the religious educators of the new generation, the scholars, despite their great scholarly breadth and valuable, sincere spirit of service, are generally not familiar with the Islamic innovation of taste and beloved style of speech of the new generation due to their scholarly tastes. And long experiences bear witness that as a result of this unfamiliarity and lack of awareness, a considerable portion of their services remains ineffective and fruitless.

Meanwhile, a class of people is available who are familiar with the living language of the time, the new way of thinking, and modern expression. They also possess religious taste and are equipped with contemporary education. This group can be effectively utilised in this vital national and religious service.

Through such individuals, it becomes possible not only to answer the new questions, doubts, objections, and confusions faced by the younger

generation, but also to reassure them by engaging with their familiar modes of thought and using language and terminology they relate to. In this way, new challenges can be addressed by weaving responses grounded in the Qur'an and Sunnah, and it becomes essential to adopt such measures for building a bright future for the new Muslim generation on the foundations of Islam.

Mufti Maulana Muhammad Sarwar Farooqui Nadwi has performed a prominent task. He has produced a fluent Urdu translation in the literal order of the Noble Qur'an. This will make it easy for common people to benefit. May Allah accept this service and grant him more opportunities for religious service. Ameen.



Maulana Muhammad Salim Qasmi
Principal, Darul Uloom Waqf Deoband
5 Jumada al Ula 1437 AH
14 February 2016 CE

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Endorsing Statements

Maulana Syed Arshad Madani (hz)

(Teacher of Hadith at Darul Uloom Deoband and President of Jamiat Ulama-e-Hind)

باسمہ سبحانہ وتعالی

أحمدہ وأصلی علی رسولہ الکریم

One of the distinctive qualities of the noble Messenger, Muhammad (Sallallahu ‘Alaihi Wasallam), is that he was not sent for a particular nation, but as a mercy for the entire world. Just as his blessed being is for all of humanity, in the same way, the Shari’ah and the Book he brought, namely the Noble Qur’an, are guidance for all people and not restricted to any specific community. For this reason, those individuals from every nation whose guidance was destined by Allah adopted the Qur’an and its guidance. They became worthy of success in this world and the hereafter.

It can only be called a miracle of the Qur’an and its recipient that a vast population in Asia and Africa around the Arabian Peninsula adopted the Qur’an in such a way. They completely abandoned their ancestors' mother tongue. They made the Qur’an's language their own. This is because the Qur’an is not merely a collection of words, but a complete unity of words and meanings. Just as the angel conveyed the words of the Qur’an to the Messenger of Allah (Sallallahu ‘Alaihi Wasallam), in the same way, the meanings of those words, that is, the intended will of Allah, were also conveyed.

This is the reason it became an established Islamic principle that no alteration or change can be made in these words, nor can anyone other than the Messenger of Allah (Sallallahu ‘Alaihi Wasallam) determine their meanings on their own. Accordingly, Muslims throughout the world recite the Qur’an today in exactly the same manner as it was revealed fourteen hundred years ago and as it was recited by the Messenger of Allah (Sallallahu ‘Alaihi Wasallam). However, its translation is permissible, and its explanation can be presented in simple words and in one’s own language.

For this reason, the scholars of India transferred the fields of Qur'anic knowledge from the Arabic language into the Persian language when the need arose. When the use of Persian began to end, these branches of knowledge were transferred into the Urdu language.

Now that Hindi is the official language of our country and a large segment of the Ummah is distant from Urdu, there is a pressing need to translate Islamic sciences into Hindi as well.

It is therefore worthy of appreciation that Maulana Mufti Muhammad Sarwar Farooqui Nadwi, keeping this need in view, produced a translation of the Noble Qur'an in the mother tongue while taking the translation of Hazrat Thanvi (rh), as his reference. After completing the Hindi translation and commentary, he has now produced a fluent Urdu translation that maintains a word-for-word sequence, which will prove very beneficial for the general public. Although, due to my commitments, I was not able to review it in its entirety, the fact that the translation of Hazrat Thanvi (rh) has been taken as its foundation is sufficient to establish the reliability of this work.



Syed Arshad Madani
President, Jamiat Ulama-e-Hind
5 Jumada al Ula 1437 AH
14 February 2016 CE

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Endorsing Statements

Saeed-ur-Rahman Azmi Nadwi (hz)

Principal, Darul Uloom Nadwatul Ulama, and Chief Editor, Al-Ba'sul Islami, Lucknow

The Noble Qur'an is the speech of Allah. It will continue to provide full guidance for human life until the end of the world. It will remain as a lighthouse for the universe, life, and humanity forever. It will continue to offer natural solutions to all life's problems, at all times and in all places.

No matter how much the times change, the Word of Allah will remain powerful. Knowledge may progress greatly. Humans may prove to be very high in the fields of science and technology. The heart of knowledge may be filled with various amazing discoveries. However, the guidance of the Word of Allah will continue to show its miracle with full force.

History will continue to add amazing pages. The connection of the earth with the sky will become deep and strong. Faith and conviction will continue to illuminate all dark corners with their leadership roles.

A spirit of intense persistence in the search for light will continue to work within humans. No material power will succeed in stopping them from the search for the bright morning. These are realities that are fully present in the practical character of the Messenger of Allah (Sallallahu 'Alaihi Wasallam).

By virtue of its immense scope, the Noble Qur'an is an ocean of light upon light. The existence of the human race is established upon its guiding principles.

Therefore, our first need is to start our scholarly journey to benefit fully from this eternal book. We must understand its meaning and purpose. We must reflect on its realities and nuances. We must understand the past, present, and future of life and work to brighten it.

The first step in this journey is to reflect upon the translation of its verses in order to grasp its meanings and concepts, and to realise how

essential and indispensable this understanding is for a successful life.

Many translations of this beloved book have been made in many languages. Commentaries have been written. People have benefited from them according to their capacity. In our country, translations and brief commentaries of the Qur'an in Hindi have been published by various institutions and individuals. They have become popular.

However, until now, no such scholar of religion has done any work, and none has complete command of the Hindi language. Such a scholar should have the full ability to understand the spirit of Arabic and convey it into Hindi.

It gives me great pleasure to admit that a renowned writer, scholar, and companion of the Qur'an from our circle of Nadwatul Ulama is presenting a Hindi translation. This translation is extremely reliable and very close to the spirit of Arabic. Some characteristics of this translation are presented below:

1. **Earlier attempts merely converted certain Urdu translations into Hindi script. Some of these employed pure Urdu vocabulary unfamiliar to Hindi readers or non-Muslims, while others used excessively rigid Hindi, which became difficult for Muslims to understand. In my view, this occurred because the translators either lacked a full familiarity with Arabic or were not religious scholars well-versed in its terminology. What was needed was a translation that remained close to the original Arabic and used a balanced vocabulary, neither overly Sanskritised Hindi nor heavily Urdu. This translation has observed that balance.**

2. **Only those words have been used which are Qur'anic and are still used in society. For example, 'zalim' is an Urdu word but is commonly understood, while in Hindi it is called 'atyachari'. Similarly, 'sameep' means 'qareeb', but everyone understands 'qareeb', so this has been used.**

3. **Similarly, words that are frequently used among Muslims, like Rahmat, Maghfirat, Rahman, Rahim, etc., but are completely unfamiliar to Hindu brothers, have been explained in brackets.**

4. **Similarly, caution has been exercised regarding words whose meanings were different in ancient times, but which are now used with other meanings.**

5. **In this translation, benefit has been taken from reliable translations by following the predecessors as a foundation.**

6. **In this way, along with terminological translation, consideration of literal meaning has also been given. As a result, this effort has become useful and popular across all circles, whether they belong to the highly educated class or the general literate group.**

Given these characteristics, this scholarly gift and effort by Maulana Muhammad Sarwar Farooqui Nadwi are extremely necessary and useful. This is especially true of the Hindi-speaking community in our country.

I pray that Allah accepts all of Maulana's efforts in the service of the Qur'an and grants him the finest reward befitting His grace. Ameen.



Saeed ur Rahman Azmi Nadwi
Editor, Al-Ba'sul Islami
Nadwatul Ulama, Lucknow, India
19 Rabi ul Awwal 1425 AH
9 June 2006 CE

Note: **All the above appreciative remarks were made regarding the Urdu version of this tafseer, which serves as the basis for this translation. They are added to bring authenticity to this monumental task. (English Translator)**