



# SAUT UL QURAN

THE ENGLISH RENDERING OF  
'SAUT-UL-QURAN' (URDU)  
BY  
MOHAMMAD YOUNIS KHAN

VOLUME 1

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## Foreword

Mohammad Younis Khan of Brootiyan, Chakswari (Azad Kashmir), is the author of two books containing translation and commentary on the Holy Quran, and these books were published in the Urdu language. Mohammad Younis Khan was initially reluctant to produce a translation of the Holy Quran but since he was a tutor of the Quran, based at a mosque in Brootiyan Chakswari, he was advised by his late teacher Moulana Mohammad Nazir of Braatalvi and a number of his friends who attended his classes, to complete this task in order preserve his knowledge for future generations.

The Urdu edition was published in two volumes. The first volume contains the first fifteen parts of the Holy Quran with translation and commentary, whilst the second volume contains the remaining last fifteen parts. The publishing and printing of these two books was completed in Chakswari, Azad Kashmir by Anjaman Saut ul Quran, under the guidance of Mohammad Younis Khan.

There are many followers of Islam living in the UK, who are unable to read and understand the Urdu language. Saut ul Quran UK has taken the responsibility of translating these two books into the English language.

The Urdu volumes have been translated into English and are presented in three volumes. This is the first volume and it contains the first ten parts of the Holy Quran.

Our aim is to produce accurate translation of the Urdu text into English to help UK residents and non-Muslims understand the knowledge and teachings of the Holy Quran.

Mohammad Younis Khan's books written in Urdu are both easy to understand and free from the different opinions of Islamic factions/sects and therefore ideal material for translation in the eyes of Saut ul Quran UK.

Both Anjaman Saut ul Quran and Saut ul Quran UK aim to unite the Ummah through the right guidance of the Holy Quran, Sunnah and the knowledge contained in these books.

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## Part 1

**Chapter/Surah 1 : Al-Fatihah**  
(Revealed in Makkah, contains 7 verses, 1 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.**

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**1:1: All praise and thanks is for Allah (SWT), the Lord of the Universe.**

All praises are for Allah (SWT) for He has created everything that is worthy of praise. If you are awed by something or praise anything its ultimate connection, its ending is with Allah (SWT). All the characteristics that are needed in One worthy of worship exist in only Allah (SWT). Rabb is the Creator and Sustainer of the Universe. He is sustaining uncountable and infinite galaxies and each species is maintained in its own system independent of anything else.

الرَّحْمَنِ الرَّحِيمِ

**1:2: The Most Gracious, the Most Merciful.**

What a Merciful and Kind Lord we have. We continually commit sin after sin without thought or hesitation and He is continually forgiving and bestowing His Grace and kindness without limits. He does not command any decrease in our sustenance or resources even though we are unmindful.

مَلِكِ يَوْمِ الدِّينِ

**1:3: Owner of the Day of Judgement.**

Religion (Deen) means a total system of life but here it refers to the Day of ultimate and complete Judgement. In reality Allah (SWT) is the Owner of all things but He has provided us with choices and the ability to make decisions. He has also given us limited ownership and the power to affect the environment and those around us. However, on the Day of Judgement decisions about reward and punishment will only be made by Allah (SWT) the Owner, Creator and Sustainer of the entire universe. Who can perceive and understand the

Day of Judgment?

Reference Surah 40 (Ghafir) Verse 16:

لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۗ

**1:4: You (alone) we worship, and You alone we ask for help.**

Even though we respect everything worthy of respect we do not associate anyone with Allah (SWT) in worship. He is the only One from whom we seek help. If we ask others for assistance then we are really only asking for benefit from Allah (SWT) because all things come from Him. All others are a means to indirectly attain help from Allah (SWT) because only Allah (SWT) is our Lord.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۗ

**1:5: Guide us to the straight path.**

Even though the translation here is 'Give us guidance, show us and keep us' the true meaning is to keep us steadfast on the right path.

As Ibrahim (AS) has said in Surah 2 (Al-Baqarah) Verse 128:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ ۗ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ

التَّوَّابُ الرَّحِيمُ ۝

This does not mean make us obedient but the real meaning is to keep us both obedient and steadfast on Islam.

As it says in Surah 4 (An-Nisa) Verse 136:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا

This does not mean 'O you who believe! Believe', because they are already believers. It is saying those who believe should stay firm in their belief. What is the straight path? The prophet Isa (AS) has said Allah (SWT) is my Lord and your Lord so worship Him, it is the straight path.

Allah (SWT) says, in Surah 36 (Ya Sin) Verse 61:

وَأَنِ اعْبُدُونِي ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١١﴾

So we realise that obeying Allah (SWT) alone is the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ

**1:6: The path of those upon whom You bestowed Your favours,**

The path of those who have earned the Grace of Allah (SWT) are the ones who have earned Mercy and reward from Allah (SWT), such as the following;

- 1) Prophets of Allah (SWT).
- 2) Siddiqeen - Those who are truthful & steadfast in their words and deeds.
- 3) Martyrs - Who give their lives in the way of Allah (SWT).
- 4) Saleheen - Righteous people.

We pray Allah (SWT) keeps us on the path of these people.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿١٢﴾

**1:7: Not (the path) of those who earned Your Wrath, nor of those who went astray.**

The people who deserved the wrath of Allah (SWT) were the people who received guidance from Allah (SWT) through His prophets but disobeyed Him.

Reference Surah 2 (Al-Baqarah) Verse 90:

فَبَاءُوا بِغَضَبٍ

Those who went astray are the People of the Book and those who changed the book to suit their own desires. May Allah (SWT) protect us from such actions and disobedience and grant us His Mercy.

**Chapter/Surah 2 : Al-Baqarah****(Revealed in Madina, contains 286 verses, 40 Ruku)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah, the Most Beneficent, the Most Merciful.**

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

الْم

**2:1: Alif Laam Meem.**

These are special letters (مقطعه). The exact meaning of these words rest with Allah (SWT) and His Prophet (SAW).

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

**2:2: This is the book beyond any doubts (up to date). It is guidance for those who are righteous.**

There is no doubt that this is the word of Allah (SWT). For it is perfect beyond any contradictions or mistakes. It is up to date forever and it is guidance for the righteous <sup>لَا</sup>لِّلْمُتَّقِينَ. This is a Quranic term and its meaning is explained in Surah 2 (Al-Baqarah) Verse 3. The Quran is certainly guidance for the whole of mankind but one must be righteous to be able to benefit from its guidance.

Reference Surah 2 (Al-Baqarah) Verse 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

**2:3: Those who believe in the unseen, establish prayers and spend from whatever We have given them.**

The righteous are those who firmly believe in unseen realities beyond the physical world, and beyond the scope of science and human perception. The unseen realities a righteous person believes in are the following;

- 1) Allah (SWT) - The Oneness of Allah (SWT) with all His attributes.
- 2) The Angels - Unseen creation of Allah (SWT).

- 3) The revealed books and The Quran as the complete and final book of Allah (SWT).
- 4) Prophets of Allah (SWT) - They are those who Allah (SWT) sent for the guidance of mankind. Prophet (SAW) is the last and final Prophet of Allah (SWT).
- 5) Belief in the Day of Judgement - The Day of accountability, reward and punishment.
- 6) Belief that Allah (SWT) has knowledge of all good and bad deeds.
- 7) That there is another life after the end of this life.

The second quality of the righteous is that they establish their prayers. To establish prayer means performing prayers at appropriate times, with punctuality, in a perfect manner, in the required quantity, in the best of quality while observing all the essentials with full concentration and devotion.

The third quality of the righteous described in this verse is that they spend the bounties of Allah (SWT) in the path of Allah (SWT) and in the manner desired by Allah (SWT). Allah (SWT's) bounties and blessings are countless. For example eyes are to look but one should only look at permissible things and not those which Allah (SWT) has prohibited. Similarly we must not say anything which is bad and prohibited and we should spend our wealth in the way desired by Allah (SWT). The first priority is to spend on oneself and on his family and relatives, then Sadaqah; spending on those in most need. Spending does not only mean to spend money but includes providing resources to help others. One is not required to spend beyond his means and so you must remain within your means at all times.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۖ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

**2:4: And those are the people who believe in what is revealed to you and what was revealed before you and they also believe in the Day of Judgment.**

This verse describes the other three qualities of a righteous person. They believe in what has been revealed in the Quran, the last and complete message of Allah (SWT) which was revealed through the final Prophet of Allah (SWT); Prophet (SAW). They also believe many books were revealed to other prophets before the Quran. These other books were the Injeel, Torah, Zabur given to Dawud (AS) and Suhuf the book of Ibrahim (AS). From this verse it is clear Allah (SWT) revealed books from time to time for the guidance of the people of that time. But after the final and complete message of The Quran there were no more revealed books or prophets. Allah (SWT's) final prophet is The Prophet (SAW). The last quality of a righteous person is they believe in the Day of Judgement. It is a Day when every person will be held accountable for the deeds they did in this world.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۗ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾



**2:5: Those are the people who are rightly guided by their Lord (Allah (SWT)) and those are the people who will succeed.**

Those with the qualities described above are the rightly guided. They are the ones who will succeed and will be rewarded for their deeds on the Day of Judgement. We may think wealth, jobs, businesses, families and children are forms of success but this is only temporary. Everlasting and eternal success is in the following ways;

- 1) Total success is for those who are given heaven without question.
- 2) Partial success is for those who get to heaven after a period of punishment for their wrong doings.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٥﴾

**2:6: Indeed, those who disbelieve, it is same for them whether you warn them or you do not warn them, they will not believe.**

The word kuffar means to deny or hide something when you are aware of the truth, or to hide the truth from yourself or from others. Those who disbelieve in Allah (SWT), His prophets and in His books will not change themselves nor believe whether you try to help them or not. They deny the reality because of their arrogance and behaviour.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٦﴾

**2:7: Allah (SWT) has placed a seal on their hearts and ears and there is a veil covering their sight and for them there is the greatest torment.**

Allah (SWT) has placed a seal over their hearts. They do not appear physically blind or deaf but due to their stubbornness they have a spiritual veil over their ears and eyes. Therefore they cannot benefit from their hearing and sight.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٧﴾

**2:8: And from among the people there are some who say "We believe in Allah (SWT) and on the Day of Judgment" but they are not believers.**

The hypocrites outwardly say they believe in Allah (SWT) and the Day of Judgement yet secretly they do not believe. This is the reason Allah (SWT) has said they are not believers. The Prophet (SAW) has informed us about the oneness of Allah (SWT) and the Day of Judgement. They do not believe in the Prophet (SAW) therefore they are liars.

يُخَدِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا ۚ وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٨﴾

**2:9: They wish to deceive Allah (SWT) and those who believe, but they do not deceive anyone but themselves and they perceive it not.**

They want to deceive Allah (SWT) and the believers but in reality they only deceive themselves, because no one can deceive Allah (SWT). They are not aware because awareness is connected to your senses and their senses have been compromised. They have a veil placed over their senses and they do not realise it.

فِي قُلُوبِهِمْ مَّرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۗ بِمَا كَانُوا يَكْذِبُونَ ﴿٩﴾

**2:10: In their hearts is a disease (of hypocrisy), Allah (SWT) has increased this disease and for them there is the greatest torment because they are liars.**

The disease of hypocrisy is in their hearts and Allah (SWT) has left them with their disease. When disease is untreated it worsens and these hypocrites never come to accept the truth and they are liars.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٠﴾

**2:11: And when it is said to them "Do not cause mischief in the land", they say "Indeed, we are peacemakers."**

They claim they are peacemakers when they are told to not cause mischief in the land by their actions. From this we realise the mischievous ones are not the same as the ones guided by Allah (SWT). The guided ones are peacemakers and cannot be mixed with the mischievous ones, and anyone who does so is only causing more harm. Sins in society cause more damage to the people.

إِنَّمَا أَنَّهُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١١﴾

**2:12: Beware they are the mischievous and they perceive it not.**

Allah (SWT) says "*Beware they are the mischievous*". However they are not aware of what they do. To cause mischief is the opposite of creating peace. Disbelief and sin is the cause of catastrophe whereas obeying Allah (SWT) and His Prophet (SAW) brings peace and harmony. In every era the hypocrites carry out the same actions. They mock and publicise wrongdoings. They exceed the limits set by Allah (SWT) yet they think they are peacemakers and claim to be peacemakers. They are creators of mischief and realise it not.

وَإِذَا قِيلَ لَهُمْ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ إِنَّمَا أَنَّهُمُ

السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٢﴾

**2:13: And when it is said to them "Believe as other people believe", they say, "Shall we believe as the fools believe?" Beware, they themselves are fools but they do not know.**

When the hypocrites are told to believe as true believers, such as the companions (RA), they say "*Should we believe like the fools?*" Allah (SWT) says the hypocrites are the fools. So we learn that those who mock the believers are the foolish ones and they have surely lost their way. Allah (SWT) has given the companions (RA) the highest rank among the believers. Allah (SWT) has explained that the path of the companions (RA) is the path of the righteous. If anyone denies the companions (RA) then they are wrong. Those who criticise the companions (RA) should know the hypocrites did the same, and those who follow in the footsteps of the hypocrites are just like them.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا

نَحْنُ مُسْتَهْزِءُونَ ﴿١٣﴾

**2:14: And when they meet the people who believe they say "We do believe". But when they are alone with their devils they say "We are with you. Without doubt we were only mocking."**

These individuals have a false belief and think they are faithful yet they are liars. When they meet believers they claim they are with them. But when they meet with their devils (disbelievers) they say we are with you and we were only joking before.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

**2:15: Allah (SWT) leaves them with their mockery and lets them wander blindly.**

Allah (SWT) does not make jokes. When Allah (SWT) instructed Musa (AS) to tell his people about the cow the people said, "*Are you playing jokes?*" Musa (AS) replies in Surah 2 (Al-Baqarah) Verse 67:

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

If Musa (AS) described an action as ignorance how then is it feasible to say Allah (SWT) would do the same thing? When Allah (SWT) is challenged with certain words He replies using the exact same words; reward for reward and punishment for punishment.

Surah 42 (Ash-Shura) Verse 40:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا

On earth the disbelievers laugh at the believers and Allah (SWT) allows them to laugh. However on the Day of Judgement the believers will laugh at the disbelievers when the people receive their punishments.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ ۖ فَمَا رَبِحَتْ تِجْرَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

**2:16: These are the people who traded misguidance for guidance and this trade brought them no gain and they are not those who are rightly guided.**

Instead of the righteous path these disbelievers have chosen darkness and are on the wayward path. Allah (SWT) has not led them astray. They have chosen this bargain themselves and this is not beneficial for them. These people were never seeking the righteous path and Allah (SWT) does not force guidance upon people. Therefore Allah (SWT) leaves them in their flawed state.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ ﴿١٧﴾

**2:17: Their example is like that man who lit a fire and when the surroundings became illuminated, Allah (SWT) took away their light and left them in the darkness and now they cannot see.**

Abdullah Ibn Masood (RA) and the other companions (RA) said, "*When the Prophet (SAW) came to Madinah-Tul-Munawarah, a few believers became hypocrites*". Please see Tafsir by ibn Kathir. Their example is like a man in darkness who kindles a fire so that his surroundings became illuminated and visible. Suddenly the light goes out and the man falls back into darkness as he was before. This is the same state of the hypocrites.

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

**2:18: They are deaf, dumb and blind and will not return.**

Allah (SWT) has sealed their hearts, eyes and ears due to their persistent disobedience. Their state is like that of a deaf, dumb and blind person. Despite having all of their senses they cannot benefit from them. If one is blind and falls into a trap then he may call for help and be saved or someone may see the danger preceding the person and come to his aid. But a person whose senses are compromised because of his own actions, is left deaf, dumb and blind and he neither sees nor hears and is unable to call for help. His final destination is the lowest realm of hellfire and he cannot return. We pray Allah (SWT) saves us from this. Ameen.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ۚ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

2:19: Like the rain falls from the sky, accompanied by darkness, thunder and lightning. They put their fingers into their ears fearing that the thunder will bring them death. Allah (SWT) has surrounded the disbelievers.

There are three types of disbelievers,

- Kufr are those who refuse to believe the Truth.
- Shirk is when they associate partners to Almighty Allah (SWT).
- Nifaq is hypocrisy when one says something and believes exactly the opposite in the heart.

Another group of hypocrites are those who when the truth is revealed to them become doubtful. Their hearts are like the rain mentioned in this verse. This rain is accompanied by thunder which frightens them and they place their fingers into their ears but this will not save them from the torment of Allah (SWT).

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

2:20: The lightning nearly takes their sight away and when there is light they walk into it and when darkness surrounds them, they stand still. If Allah (SWT) had Willed He could have taken away their hearing and sight, verily Allah (SWT) is Able to do all things.

When a ray of truth falls upon them like a light they incline towards it. When believers face difficulties the hypocrites do not want to stand with them to face the same difficulties. The hypocrites are confused and cannot decide what to do. This group of hypocrites will remain confused till the end of time and they will never accept the truth. Allah (SWT) is the Owner of all wisdom and He does as He pleases. If He wants to punish those who disbelieve and deny His orders then He is able to do so.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

2:21: O people, serve your Lord Who created you and those before you, so that you may become righteous.

Mankind is invited to worship their Lord and Lord of the universe. Worship here means bowing down in obedience and it does not mean idolatry. Worship is the complete submission to the will of Allah (SWT) and to accept His power and authority over you

regardless of your position. This is supported by the fact that you should live your life by the will of Allah (SWT) and not by your own desires. Allah (SWT) created you and your ancestors without help from a partner. Therefore only He is worthy of your worship.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

2:22: He who made the earth a resting place and the sky a roof and sent down water from the sky and with it grew fruits as food for you. Therefore do not make comparisons with Allah (SWT) when you know it.

Allah (SWT) is the Creator of all things including the universe and everything within it. His attributes are that He is Rabb, the Maker, the Master and the Sustainer of the entire universe and nothing can be compared to Him. We would never accept being the son of different person when we know our biological father. Similarly Allah (SWT) does not condone being associated with another. This is called polytheism.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

2:23: And if you have any doubts, in what We have revealed to our servant, then bring one verse like it and call your witnesses besides Allah (SWT), if you are truthful.

If you have doubts in the Quran given to Prophet (SAW), then call upon your supporters to create one verse like it if you are truthful in your claim. This verse is a challenge to those disbelievers who think the Quran is not the word of Allah (SWT).

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

2:24: So, in case you cannot do it and you will never do it, then fear the fire whose fuel is humans and stones and it is prepared for the disbelievers.

The people who are fuel for the fire are the disbelievers as well as the stones mentioned earlier. The stones are the idols which were worshipped by the disbelievers. These people will be punished because of their actions and their disbelief. The stones they worshipped will be thrown into hellfire alongside them for the sin of idolatry. The Quran is proof that those who defied the message of truth were challenged to bring forth one verse like it, but they could not do it. In truth hell is made for the disbelievers and those who have assigned

partners with Allah (SWT).

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

2:25: And give glad tidings to those people who believed and did good deeds, for them are gardens under which rivers flow beneath. When they shall receive a portion of the fruits, they will say this is the one that was given to us before and they shall have the same and in it they will have mates and there they shall remain forever.

The Quran has clearly explained in many places that faith and good deeds go hand in hand. Without good deeds your faith cannot be fruitful. Your good deeds are ones you do for Allah (SWT) in accordance with the Sunnah of the Prophet (SAW). Any good deeds you do to show others are counted as redundant and anything which goes against the Sunnah will not be accepted. Allah (SWT) has given us laws and the perfect example of the Prophet (SAW) to follow.

Surah 33 (Al-Ahzab) Verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۗ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيرًا ۗ وَيَهْدِي بِهِ كَثِيرًا ۗ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

2:26: Indeed, Allah (SWT) does not shy away from giving an example of a mosquito or somewhat above that. Surely those who believe know this is the truth from their Lord but those who disbelieve say "What is Allah (SWT's) intention behind this example". By this He declares many as misled and gives guidance to many. He thereby does not leave misled except those who are disobedient.

The disbelievers ask how the noblest One can give examples of mere insects in such a prestigious book. Allah (SWT) uses examples only to make us understand and learn. There is no problem in using an example of a mosquito or an elephant because both are part of His creation and for Allah (SWT) every creature is equal. The belief of the believers is strengthened by Allah (SWT's) examples, and the disbelievers start to refute it making their denial even stronger. With this example he declares many as misled and guides many. This

does not refer to the Quran.

Just like Surah 4 (An-Nisa) Verse 115:

نُؤَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ

So we learn that Allah (SWT) does not force guidance nor mislead anyone. Some people may misunderstand the Quran when it says يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا - there are many declared misled and many are guided. This does not refer to the Quran because the Quran is a book of guidance for all mankind هُدًى لِّلنَّاسِ. But when those who assign partners to Allah (SWT) and wrongdoers want to remain misguided then Allah (SWT) will leave them in their misguided state. وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ means Allah (SWT) does not guide the people who do not seek guidance and so they are left misguided. Allah (SWT) never guides the arrogant or the wrongdoers.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ  
وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢٧﴾

**2:27: Those who break their covenant with Allah (SWT) after it's firm binding and sever what Allah (SWT) has ordered to be joined and cause mischief in the land, they are the people who will be in loss.**

There are many explanations for the word covenant. Some scholars believe it means obeying the command of Allah (SWT) and following the teachings of the prophets by abstaining from wrongdoings. The second opinion is that it refers to the promise from the People of the Book to acknowledge the final Prophet (SAW) upon his arrival and to believe in him. The third example of the meaning could be as it is referred to in Surah 7 (Al-A'raf) Verse 172:

وَإِذْ أَخَذْنَا مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ ۗ أَلَسْتُ بِرَبِّكُمْ ۗ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

When the souls of the whole of humanity were gathered by Allah (SWT) and asked "Who is your Lord?" every individual soul replied, "You are our Lord". If an individual turns back on this promise and refuses to obey Allah (SWT) then he is certainly in loss. When Allah (SWT) commands them to join ties in relationships and families they sever the ties. They do not fulfil the responsibilities of their relationships but instead cause mischief within them, and by not listening to Allah (SWT) they are losers. It is clear that they do not cause any harm to Allah (SWT), but only harm themselves.



كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ

تَرْجِعُونَ ﴿٢٨﴾

2:28: How can you disbelieve in Allah (SWT) when you were dead and He gave life to you, then He will cause you to die and again bring you back to life, and then you shall return to Him.

How can you deny Allah (SWT)? When you were lifeless and non-existent He gave you your life? Surely Allah (SWT) created you and this life begins from the womb of your mother and ends in your death. After death He shall raise you again and this refers to the after-life. The life of the grave is a part of the life of the hereafter and so you live twice and die twice.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ۖ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ

سَمَوَاتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

2:29: It is He Who created for you all that is in the earth and then He turned His attention to the sky so He made them complete seven skies. He is the All-Knowing.

It is He who has created everything for you in the earth. As a poet has beautifully said, "He fertilized the land to provide you with food, He created the animals to show loyalty to you, the moon the sun and the stars to provide you light, everything made for you and you made for Him". Allah (SWT) then turned His attention towards the sky, dividing it into seven equal parts. From this we realise the sky is perceivable. The status of the sky is not merely concerned with its height and we learn the sky has seven parts. From Ahadith we learn there is a distance of 500 years between each sky, and according to the verse below there are also seven lands.

Surah 65 (At-Talaq) Verse 12:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ

فِيهَا وَيَسْفِكُ الدِّمَاءَ ۗ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا

تَعْلَمُونَ ﴿٢٠﴾

2:30: And when your Lord said to the Angels, "Indeed, I will make on the earth an envoy (representative)". They said, "Will you make one who will cause mischief in it and will

shed blood, while we praise and glorify you?" Allah (SWT) replied, "Indeed, I know that which you do not know."

Allah (SWT) has said in Surah 38 (Sad) Verse 71:

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَلِقُ بَشَرًا مِّنْ طِيْنٍ ﴿٧١﴾

Allah (SWT) has said He will create a human being who will represent Him on earth. Do you think Allah (SWT) could not have chosen a better creation than a human being? Allah (SWT) is the Creator of all things. Could Allah (SWT) then not create a superior creation? We realise human beings have the highest ranking in all of Allah (SWT's) creations. Those who think human beings are inferior creations are themselves small minded. Allah (SWT) says, "... when I have completed and blown into it the soul, then you should all prostrate before him."

Surah 15 (Al-Hijr) Verse 29 and Surah 38 (Sad) Verse 72:

فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِىْ فَقَعُوْا لَهٗ سٰجِدِيْنَ

The angels questioned Allah (SWT) for the need of a new creation. It appears that they were objecting to the generation of Adam (AS). They claimed humans would create mischief and bloodshed in the land. So Allah (SWT) replied, "I know that which you do not know".

وَعَلَّمَ اٰدَمَ الْاَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِىْ بِاَسْمَاءِ هٰٓؤُلَاءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾

2:31: And He taught Adam (AS) all the names, then presented these to the angels and said, "Tell me all these names if you are the truthful."

After completing the creation of Adam (AS) Allah (SWT) told Adam (AS) the names of all things including their qualities and uses. Included were the names of the generation of Adam (AS) and all their qualities.

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

2:32: They said, "You are the Exalted, we do not have any knowledge except what you taught us. Indeed, it is you who is All Knowing and the All-Wise."

Allah (SWT) then presented the qualities in front of the angels and asked them to tell Him their names if they were truthful in their claim. And so the angels accepted they only had limited knowledge. They said, "You are the Exalted One and we do not know, other than

what You have taught us.”

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ ۙ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ  
غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۙ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

2:33: He said “O Adam, tell them those names”, then when he told them the names. He said, “Did I not say that I know what is hidden in the skies and in the earth, and I know whatever you show and whatever you hide.”

It is apparent that by doing so Allah (SWT) wanted to show the angels the superiority of Adam (AS) and his generation’s knowledge over the angels. So Allah (SWT) said to Adam (AS), “These (angels) are objecting to your successors, tell them their names, which will be in your generation.” Adam (AS) said to the angels, “How can you say that they will all be corrupt and mischievous on earth, when among them there will be Sheesh (AS), Idris (AS), Nuh (AS), Ibrahim (AS), Ismaeel (AS), Musa (AS), Isa (AS) and the Prophet (SAW)”.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ وَاسْتَكْبَرَ ۙ وَكَانَ مِنَ  
الْكَافِرِينَ ﴿٣٤﴾

2:34: And when We said to the Angels, “Prostrate to Adam (AS)”, they prostrated. But only Iblees (Satan) refused and was arrogant, and he was among the disbelievers.

Adam (AS) told the angels the names and then Allah (SWT) told the angels to prostrate before Adam (AS). Satan was also among the angels when Allah (SWT) ordered them to prostrate. This prostration was only meant for Adam (AS). It was not a prostration of worship but rather a form of respect. At the time this was permissible but later in the Shariah given to Prophet (SAW) it was forbidden. So then all the angels prostrated themselves before Adam (AS) except for Satan. He acted in arrogance and he was among the disbelievers.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۚ وَلَا تَقْرَبَا  
هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

2:35: And We said “O Adam (AS), stay with your wife in heaven and eat freely from the garden but do not approach the tree and if you do, you will be from the wrongdoers.”

Allah (SWT) told Adam (AS) to stay in heaven with his wife. From this we learn the creation of Hawa (RA) had already been completed by this time. They were told they were free to eat whatever they desired from heaven but to not go near a tree. This was a significant

tree but Allah (SWT) did not mention its name and therefore we should not offer speculation upon this issue. They were told they would be wrongdoers if they ate from the tree.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ  
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

2:36: Then Satan caused them to slip and they were taken out of where they were residing. We said to them, "Go down, you will be enemies of each other and for you there is a place to live and provision on earth for a short time".

Adam (AS) and Hawa (RA) were misled by Satan. They did not knowingly commit a mistake by themselves. There are two references regarding this in Surah 7 (Al-A'raf) Verse 20 and Verse 21.

Surah 7 (Al-A'raf) Verse 20:

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ

Surah 7 (Al-A'raf) Verse 21:

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

Satan swore by the name of Allah (SWT) and Adam (AS) thought no one was able to take a false oath in the name of Allah (SWT). This is how they were deceived by the devil and it became a reason for them to arrive down on earth. Some people say if Adam (AS) had not eaten the fruit from the tree then we would be living joyously in heaven. These people should remember that Adam (AS) was created for the sole purpose of being an authority for mankind upon earth. This duty could only be fulfilled on the land and not in heaven. They were taken to heaven for one purpose. So they could understand that a person who obeys Allah (SWT) and lives for Him will attain paradise. The incident with Satan and Adam (AS) occurred before they arrived on earth. Allah (SWT) said, "You are the enemies of each other and now you will stay on the earth for a limited time". This is the reason we should remember we are only here for a short time and one day we will return to Allah (SWT).

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

2:37: Then Adam (AS) received from His Lord some words, so he turned towards Him. Indeed, He is the Most Merciful and Most Forgiving.

Adam (AS) sought forgiveness for being misled by Satan. Allah (SWT) revealed some words

to Adam (AS) and He showed Mercy by forgiving Adam (AS). What were these words?  
Some people say these words are those which can be found in the following verse;

Surah 7 (Al-A'raf) Verse 23:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا

However other people say these words refer to seeking forgiveness from Allah (SWT) through the Prophet (SAW). Please see the tafsir by Abu Naim (RA) and also Tafsir-E-Azizi.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨﴾

**2:38: We said to them "Get down from this all of you. Every time you receive guidance from Us, whosoever shall follow Our guidance, he shall not fear nor shall he grieve."**

This verse mentions the same words as those mentioned previously; "Get down all of you from here". Those who receive guidance from Allah (SWT) and follow it shall not be fearful nor shall they grieve and they will return to their abode in heaven. The place where their ancestors Adam (AS) and Hawa (RA) previously resided.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

**2:39: The ones who disbelieved and denied Our signs, they are the companions of hellfire and they shall remain in it forever.**

Those who are disobedient and disbelieve and deny the words of Allah (SWT) will enter hellfire and dwell therein forever.

يٰۤاِبْنَٓ اِسْرٰٓءٰٓءِٓلَ اذْكُرُوٓا نِعْمَتِي الَّتِيۤ اَنْعَمْتُ عَلٰٓيْكُمْ وَاَوْفُوا بِعَهْدِيۡٓ اُوْفٍ بِعَهْدِكُمْ وَاِيَّيَّ فَارْهَبُوٓنَ ﴿٤٠﴾

**2:40: O Children of Israel remember My favour upon you and fulfil your covenant with Me and I shall fulfil mine. And fear Me alone.**

The word اِسْرٰٓءٰٓءِٓلَ means a servant of Allah (SWT) and this was the title given to Yaqoob (AS). He was blessed with twelve sons and all of the successive generations stemming from these sons are known as the Children of Israel. Yahuuda was the name of one of the sons of Yaqoob (AS). The children of Yahuuda are called Yahuudi. However nowadays the two terms Bani Israeel and Yahoodii are used interchangeably when in actual fact they are two

different things. Allah (SWT) has bestowed many favours upon the nation of the Children of Israel. Allah (SWT) is reminding them of these favours in return for the promise which they made to Allah (SWT). This promise from the Children of Israel is concerning the arrival of the last Prophet (SAW) and their acceptance of him as Allah (SWT's) final prophet. If you fulfil your promise by accepting Prophet (SAW) as the final Prophet then Allah (SWT) will also fulfil His promise to you by forgiving you for your transgressions.

وَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرِينَ ۚ وَلَا تَشْتَرُوا بِآيَاتِي  
ثَمَنًا قَلِيلًا ۗ وَإِنِّي فَاتِقُونَ ﴿٢٤١﴾

**2:41: And believe in what I have revealed, verifying that which is with you and do not be the first to disbelieve it. Do not trade my revelations for a small price. It is me alone who you should fear.**

The words *وَامِنُوا بِمَا* refer to either the Quran or the Prophet (SAW) both of which are compulsory and necessary. To deny one is to deny the other and of this you are well aware. Therefore do not be the first to deny. What Allah (SWT) has stated here can also be seen in their scriptures. When it says, '*Do not sell My revelations for a small price*', it actually refers to the verses which mention the Prophet (SAW) in the Torah. This verse can also be applied to those who try to change the Quran for their own benefit.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٤٢﴾

**2:42: And do not mix the truth with falsehood, nor hide the truth while you know it.**

The words '*Do not mix the truth with falsehood*' mean you are not permitted to contaminate the truth with falsehood nor hide the truth. When someone questions you answer them clearly and do not cloud the truth by taking bribes. And do not cover up what you have come to know about the Prophet (SAW).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٢٤٣﴾

**2:43: And establish prayers and pay the charity (Zakat) and bow down with those who bow down.**

Establishing prayer means to remain steadfast and to keep your actions repetitive and unchanged. You must also keep giving charity. Prayer and charity are always mentioned together.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ ﴿٢٤٤﴾

**2:44: Do you order people to do good and neglect yourselves whilst you read the Book? Do you not understand?**

Do you order people to do good deeds and neglect yourselves whilst you read the Book? What has been revealed in the Book is not only for the people but also for you. Are you not aware of this?

Surah 61 (As-Saff) Verse 2:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾

Surah 61 (As-Saff) Verse 3:

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤﴾

**2:45: Seek help with patience and prayers. Undoubtedly, it is a difficult task except for those who are humble and submissive.**

Seek help with patience and prayers. Some people translate this as seek help from patience and from prayer. These people try to prove we can seek help from other sources. The truth is no one says “O prayers help me” or “O patience, help me” so why do they claim such things? Surely these actions are a means to improve your circumstances and you should only seek help from Allah (SWT). He will help you.

Surah 7 (Al-A'raf): Verse 128:

اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا

With regards to obtaining help it is proven in the Quran and from Ahadith that you can seek help through pious people and obtain benefit from your good deeds.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٢٦﴾

**2:46: Those people who are certain that they will meet their Lord and that they will return to him.**

To remain patient and continue praying are both difficult tasks. As mentioned in the previous verse it is not difficult for those who fear Allah (SWT) and those who are certain they will face Him. Remaining patient and establishing prayers is not difficult for these people.





The meaning of آل is children and it can also be translated as fellowship. When we say Pharaoh and his آل we do not mean his children but rather we mean his followers. Pharaoh had a dream which was interpreted by a fortune teller. In the dream he saw that a child would be born from the Children of Israel who would be the cause of his dethronement. Due to this Pharaoh took taxes from the Children of Israel by making the men work in the fields and the women work in households. Pharaoh then gave an order for every newborn male to be killed so that none would remain alive and there would be no more danger to him. The daughters of Bani Israeel were left alive but the sons were killed. This was a great test from your Lord in that you remained in this state for a short while.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

2:50: And when We parted the river for you, so We saved you and drowned the people of Pharaoh whilst you were watching.

Then Allah (SWT) saved you and ordered you to immediately leave Egypt in the night. On the way you came to the river Qulzam and Allah (SWT) parted it and made a clear path for you. When the people of Pharaoh followed you into the river We merged the river together from both sides and they drowned in it. In doing so We saved you from them. Parting the river and clearing a path was a miracle. We can find the explanation of this miracle in Surah 26 (Ash-Shu'ara) Verse 63:

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

Those who do not believe in miracles think that the tide of the sea was responsible. However it was not the correct time for a tide in the sea.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

2:51: And when We took an oath from Musa (AS) for forty nights and then you held the calf after that, and you were wrongdoers.

We took an oath from Musa (AS) for forty nights and asked him to worship on mount Sinai (Toor) and after that We gave him a book for his people. And what did you do after that? You began to worship a calf which was made by Samri. The explanation of this comes later in the Quran. From this we learn exactly how weak a human can be. Even after witnessing all the signs of Allah (SWT) and the miracles of the Prophets humans can still go astray.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

2:52: And after this We forgave you, so that you may be grateful.

And then We forgave you so you may be grateful. The explanation for this is found later in the Quran. The meaning of being grateful is that you remember the favours of Allah (SWT) and worship only Him.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

2:53: And when We gave Musa (AS) the scripture and criteria so you may find guidance.

And upon your request We gave Musa (AS) the Torah and the Furqaan. Furqaan could also mean a Book. All the revealed books differentiate falsehood from the truth, the oneness of Allah (SWT), polytheism and the difference between lawful and unlawful. Other meanings of Furqaan could be miracles. This was so you may find guidance.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ ۚ فَتَابَ عَلَيْكُمْ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

2:54: And Musa (AS) said to his people, "O people, you have wronged yourselves by taking the calf (for worship), so turn to your Lord by killing yourselves, this is better for you in the sight of your Lord". Then He will accept your repentance and indeed He accepts repentance and He is the Most Merciful.

When Musa (AS) stopped the people from worshipping the calf they realised their need to repent. Their repentance was performed by killing each other and the word for this is *فَاقْتُلُوا أَنْفُسَكُمْ*. This has been explained in two different narrations. The first tafsir says they were told to form two lines and kill each other. The second narration explains that those who committed polytheism were asked to stand in a line and the ones who did not commit polytheism were asked to kill them. The number of people who were killed at that time was approximately seventy thousand (reference Ibn-e-Kathir). By killing each other it is better for you and in this there is forgiveness and the acceptance of your repentance. Then your Lord favoured you and accepted your repentance.

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ بِكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

2:55: And when you said, "O Musa (AS) we will never believe in you until we see Allah

(SWT) openly", so you were held by the lightning whilst you were watching.

The Children of Israel did not believe Musa (AS) spoke to Allah (SWT) upon mount Sinai (Toor). Musa (AS) chose seventy chiefs from the people and all were taken up to mount Sinai (Toor). When they arrived at the mountain top they began to express a new desire. They said they did not believe in Musa (AS's) hidden conversations with Allah (SWT) and would not believe until they were able to see Allah (SWT) directly. When they said this Allah (SWT) ordered lightning to strike down upon them making them all perish. This lightning came down before their very eyes.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

2:56: Then We resurrected you after your death so that you may be grateful.

Then We resurrected you after your death. Musa (AS) prayed to Allah (SWT), "O Allah (SWT) if you wanted to kill these people, you could have done this before. I bought them here as witnesses, now everything has gone wrong. O Lord, bless them with the miracle of life once again". Allah (SWT) raised them again from the dead. When the friends of Allah (SWT) pray for something it is attainable.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۗ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۗ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

2:57: And We overshadowed you with the clouds and We bestowed upon you Manna Wa Salwa. Eat from the good, from what We have given you. And they did not wrong Us, but they wronged themselves.

This incident occurred in the fields of Thee whilst travelling from Egypt to Syria. In order to help Musa (AS) and Haroon (AS) with the warmth of the day Allah (SWT) shadowed them with clouds. Due to this everyone else also benefited from the clouds. When it came to food Allah (SWT) provided Manna Wa Salwa. الْمَنَّاءُ was white in colour and was sweet like honey. السَّلْوَىٰ was a small bird similar to a quail. Manna was distributed from the skies like drops of dew and Salwa was flown to them. They would grab them and eat them. Despite their continuous mischief they were given all these blessings because they were in the presence of two prophets; Musa (AS) and Haroon (AS). Eat those things which are purified from what We have given you. They did not wrong Us but they wronged themselves. First they began to store the meat which eventually rotted due to the heat. Then they began to ask for lentils and spinach which lead them into more trouble.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا

وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ ۗ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

2:58: And when We said to them “Enter this city, and eat from whatever you like. Enter the gate whilst prostrating. Then say ‘Hitha-thun’ (forgive us), We will forgive you your sins and We will give more to those who do good”.

After travelling for a long time in the field of Thee they became tired and after continuously eating Manna Wa Salwa they were fed up. The order was given to enter the city whilst prostrating and enter whilst asking for forgiveness. We will forgive your sins. Eat plentiful from what you desire and We will give lots to those who do good deeds.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

2:59: So the wrongdoers have changed the words which were given to them. So We sent down upon the wrongdoers torment from the sky because they were disobedient.

The wrongdoers made a mockery of Allah (SWT’s) orders. Instead of entering whilst prostrating they entered with their heads held high. They changed the word Hitha-thun meaning ‘Forgive us’ into Hintha-thun meaning ‘Wheat, Wheat’. Instead of asking for forgiveness they began to say hintha-thun - ‘Wheat, Wheat’ and so due to their actions Allah (SWT) sent torment in the form of leprosy. This has been mentioned in Ahadith.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۗ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۗ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

2:60: When Musa (AS) asked for water for his people, We said to him “Strike your staff upon the rock”, so twelve springs began to flow; surely every person knew their place of drinking. “Eat and drink from Allah (SWT’s) sustenance, do not go about the land being mischievous.”

When Musa (AS’s) people asked for water he prayed to his Lord for water. The word استسقى means to ask for water or pray for water. Even today the prayer of Istaskaa is performed when there is no rain. Upon the prayer of Musa (AS) Allah (SWT) said, “Strike your staff down on the rock”. From the rock twelve springs of water began to flow. There were twelve tribes and this meant each tribe benefited from its own spring. The reason for each tribe having its own spring was so they would not fight over the water. This was a

great miracle performed by Musa (AS) in that he was able to draw water from a rock. The Prophet (SAW's) miracle was even greater because he was able to give water from his fingers like a spring.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ  
الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا ۗ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ  
أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ  
وَالْمَسْكَنَةُ ۗ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ۗ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
النَّبِيَّيْنَ بَغْيٍ ۗ الْحَقُّ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

2:61: And when you said "O Musa (AS), We cannot remain patient on one type of food. Therefore pray to your Lord, so that He can grow that which the earth grows. From its spinach, cucumber, wheat, lentils and onions." He said, "Do you want to exchange the better for the worse. Go down to the city, there you will find what you asked for". And they were overshadowed with humiliation and poverty. And they became deserving of Allah (SWT's) wrath. This happened because they were deniers of Allah (SWT's) verses and they murdered the Prophets unjustly. This was because they disobeyed and transgressed the limits.

It is evident from this verse that intercession of pious people was sought in the past because Musa (AS) was asked to pray to his Lord. However at the time the wrongdoers did not call Allah (SWT) their Lord but they asked Musa (AS) to pray to his Lord. They did this because they did not want to eat only one type of food but wanted things which were grown by the land. We learn that when something grows in the land it is called Nisbat-E-Majaazi but in reality Allah (SWT) has grown it. We are then able to say Nisbat-E-Majaazi is not polytheism. We pray Allah (SWT) guides those who label others polytheists. Allah (SWT) asked them if they want to exchange the better for the worse and instead of Manna Wa Salwa they want lentils and spinach. They were told to go down into the city and find what they were asking for. Due to this they were overshadowed with humiliation and poverty. They were deserving of Allah (SWT's) wrath because they denied Allah (SWT's) verses and killed the prophets unjustly. Like Zul-Kifl (AS), Zakariya (AS) and Yahya (AS). In doing so they transgressed the limits. We pray Allah (SWT) protects us from such things. Ameen.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَىٰ وَالصَّبِيَّانَ مِنْ أَمْنِ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَعَمَلٌ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

2:62: Surely those who believe and those who are Jews and Christians and Sabians whoever believes in Allah (SWT) and in the Day of Judgement and does good deeds. For them there is reward from their Lord and they will have no fear nor shall they grieve.

The believers, Jews, Christians and Sabians who believe in the oneness of Allah (SWT) and the Day of Judgement and perform good deeds will enter paradise. This does not mean that one who simply says he believes in Allah (SWT) will enter paradise. Instead it means those who submit to the will of Allah (SWT) and believe in the Prophets of Allah (SWT) and do good deeds will enter paradise. There is no hope for those who do not accept the Quran as the complete message of Allah (SWT), or those who do not believe Prophet (SAW) is the last prophet of Allah (SWT).

Surah 3 (Al-Imran) Verse 19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ

All the prophets have preached Islam. Islam was finalised by the Quran and completed through Prophet (SAW).

Surah 3 (Al-Imran) Verse 85:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۗ

From Ahadith we learn the Prophet (SAW) has clearly said that anyone who does not believe in his prophet hood will not attain intercession.

*Reference Sahih Muslim (153) - The Book of Faith (Kitab Al-Iman) Book 1, Hadith 293:*

*It is narrated on the authority of Abu Huraira that the Prophet of Allah (ﷺ) observed: By Him in Whose hand is the life of Muhammad, he who among the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.*

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ ۖ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا

فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

2:63: And when We took a firm oath from you and raised mount Sinai (Toor) upon you, "Hold firmly on to what We have given you, and remember that which is in it so that you will become righteous".

After receiving the Torah the Children of Israel began to make a mockery of it. They began to complain and said it was difficult to follow what was in the Torah. Allah (SWT) raised mount Sinai (Toor) over them like a shadow and then in fear they acknowledged they would follow the Book. A promise was taken from them to hold firmly onto what was given to them and to remember to follow what was within the Book so they may become pious.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

**2:64: After that you turned away, if there had been no blessing or mercy from Allah (SWT) upon you, then you would have been among the losers.**

Then you turned away and if there had been no blessing or mercy from Allah (SWT) upon you then you would have been among the losers.

Reference Surah 2 (Al-Baqarah) Verse 256;

لَا إِكْرَاهَ فِي الدِّينِ

Since you cannot force religion onto someone why then was a forceful promise taken from them? There was no question of forcing religion upon them because they had already accepted the religion. The book was given to Musa (AS) in accordance to their own desires. Later they said it was difficult to act upon the commands of the book. This is the reason they were forced to take a firm oath regarding the acceptance of the book.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

**2:65: Surely, you know the people who transgressed on the Sabbath. We have said to them "Be apes, despised".**

Bani Israeel were ordered to not indulge in worldly affairs on Saturdays. Rather than following this command they would catch fish on Saturday and began to make excuses. They set up their fishing nets on Friday and waited till Sunday to retrieve the fish they had caught in the nets. The people were divided in their opinions and so were divided into three groups. One group would collect the fish on Sunday. A second group would not collect or catch fish but would not stop the others. The third group would not catch or collect fish and also stopped others from catching and collecting fish. There was a great torment for those who did not listen. This is the reason the first two groups became apes. This can be seen in Surah 7 (Al-A'raf) Verse 166:

فَلَمَّا عَتَوْا عَنْ مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلَقَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦٦﴾

2:66: So We made an example for those who were present and those who will come after you and a caution to those who are righteous.

In this verse the word example means those who were turned into apes. It was a warning for the people who were present and those who came in later generations and also a reminder for the pious.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ۗ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٦٧﴾

2:67: And when Musa (AS) said to his people, "Indeed, Allah (SWT) has ordered you to slaughter a cow". They said, "Are you joking with us?" He said, "I seek the protection of Allah (SWT) from being of the ignorant".

Bani Israeel had become worshippers of the cow by living with the people of Egypt. Cow worship was already practiced in Egypt and India and so the Children of Israel were affected by it. The incident with the cow made by Samri had already occurred and then they repented. Now they were tested to see if they were truthful in their repentance. This is the reason they were commanded to slaughter a cow.

There was an incident involving a murder among the Children of Israel. The person who committed the crime claimed he was a witness to the murder and then the people began to blame each other for the murder. Information regarding the incident reached the attention of Musa (AS). The people said to Musa (AS) "Pray to your Lord so that we may find the real murderer". Musa (AS) said, "Allah (SWT) has ordered that you should slaughter a cow and get a piece of meat from that cow and place it upon the dead body. This will bring the body to life and it will tell you who the real killer is". The people said, "O Musa (AS), are you making fun of us?" Musa (AS) said, "I seek the protection of Allah (SWT) so that I may not be of the ignorant". Here we realise making fun of anyone is a form of ignorance. Surah 49 (Al-Hujurat) Verse 11 talks about not making fun of people. Making a joke to lighten someone's mood is permissible and this has been shown by the Prophet (SAW) and the companions (RA).

Reference Surah 49 (Al-Hujurat) Verse 11:

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۗ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾



قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ <sup>ط</sup> قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ <sup>ط</sup>  
عَوَانٌ بَيْنَ ذَلِكَ <sup>ط</sup> فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

2:68: So they said, "Pray to your Lord so that He may tell us what type it should be". Musa (AS) said, "Verily that cow should not be too young or too old, it should be middle-aged. So do as you are commanded".

When they realised they had to do this they began to make excuses and started asking for explanations regarding the cow. The more they asked the deeper they went into trouble.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا <sup>ط</sup> قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ <sup>ل</sup> فَاقْعُرْ وَّ لَوْنُهَا  
تَسْرُّ النَّظِيرِينَ ﴿٦٩﴾

2:69: They said "Pray to your Lord so that He may tell us the colour". Musa (AS) said "Indeed, Allah (SWT) says that the cow is bright yellow. It is pleasing to onlookers".

All of this was leading them to a specific cow. If they had followed the original command then the matter would have been over. But since they continued to question and delay the matter the end result was that they went deeper into trouble.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ <sup>ل</sup> إِنَّ الْبَقْرَ تَشْبَهُ عَلَيْنَا <sup>ط</sup> وَإِنَّا إِن شَاءَ اللَّهُ  
لَمُهْتَدُونَ ﴿٧٠﴾

2:70: They said "Call upon your Lord so that He may tell us what she is. This cow has cast us into doubt and if Allah (SWT) wills we will be rightly guided".

They said call upon your Lord so He may tell us what kind of cow it is.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ <sup>ع</sup> مُسَلَّمَةٌ لَا شِيَةَ  
فِيهَا <sup>ط</sup> قَالُوا لئن جِئْت بِالْحَقِّ <sup>ط</sup> فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

2:71: He said "Indeed, your Lord says that the cow is neither for agricultural purposes nor does it give water to the fields it is sound and without blemish". They said, "Now you have bought us the truth". So they slaughtered her although they did not want to do it.

In the end they found the cow which they had set out for. This cow was owned by an orphan child whose father had left the calf in the jungle before passing away. The father had prayed to Allah (SWT), "O Lord when my child grows up let him find benefit from this calf". The child's mother told him about the whereabouts of the calf and the calf grew into

a cow. This cow had all the qualities the people had been searching for. The child's mother advised the son that in return for the cow, he should ask for gold coins to fill the skin of the cow and so that is what they did. They slaughtered the cow and touched the dead body of the human with a piece of meat from the cow. The dead body arose and spoke "It was my own blood that killed me. He did this action out of greed for the inheritance".

There are two significant things which happened;

- 1) Allah (SWT) showed them His signs.
- 2) They were made to slaughter a cow and they used to worship cows. Allah (SWT) showed the people that they worshipped something which was not worthy of worship.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُم فِيهَا ط وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٤٧﴾

2:72: And when you killed a man and began to blame each other and Allah (SWT) brought forth that which you were hiding.

After the murder took place they began to blame each other.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ط كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى ۗ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٨﴾

2:73: So We said, "Strike the (dead body) with a piece of it". This is how Allah (SWT) brings the dead to life and shows you His signs so that you may understand.

For the interpretation of this verse please refer to Surah 2 (Al-Baqarah) Verse 67.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ط وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ط وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ط وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ط وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٤٩﴾

2:74: And then your hearts hardened and became like stones, or even harder. Indeed, there are some stones from which streams burst forth and some of them split apart so water runs out from them and surely there are those that fall down in fear of Allah (SWT). And Allah (SWT) is not unaware of what you do.

Despite witnessing all the miracles of Allah (SWT) your hearts hardened like stones. The miracles which had happened before and also witnessing a dead body being resurrected were all miracles of Allah (SWT). There are some stones from which streams flow. The Children of Israel are worse than these stones. A sign of a heart which has become hardened is that it loses all ability to accept the truth and good. This is the worst disease in

both individuals and groups of people. Stones also have a fear of Allah (SWT), and they also praise their Lord.

Reference Surah 17 (Al-Isra) Verse 44:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ <sup>ط</sup> وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ

There are some stones which fall in fear of Allah (SWT).

اَفْتَطْمَعُونَ اَنْ يُؤْمِنُوا بِالْكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَ مِنْ  
بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ﴿٤٧﴾

2:75: Do you then hope that they would believe in you, surely one of their groups listened to the words of Allah (SWT) then changed it, after understanding it, and they know this.

This verse is talking to the believers. It says that the believers hope the Jews will believe, even after some of them understood the words of Allah (SWT) and tried to change them on purpose.

وَ اِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْا اٰمَنَّا ؕ وَاِذَا خَلَا بِبَعْضِهِمْ اِلَى بَعْضٍ قَالُوْا اَتَحَدِثُوْنَهُمْ بِمَا  
فَتَحَ اللّٰهُ عَلَيْكُمْ لِيُحَاجُّوْكُمْ بِهِ عِنْدَ رَبِّكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿٤٧﴾

2:76: And when they meet with the believers they say "We believe". And when they are alone with one another, they say "Do you tell them about what Allah (SWT) has disclosed to you, so they may have evidence before your Lord?" Do you then not understand?

Their state is such that when they meet the believers they say "We believe". And when they meet with each other they say to one another "Are you telling them that which Allah (SWT) has disclosed, so that they may have evidence about Allah (SWT)? Do not share with the believers whatever you know from your book". Do you not understand?

اَوْ لَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسْرُوْنَ وَمَا يُعْلِنُوْنَ ﴿٤٧﴾

2:77: Are they not aware that Allah (SWT) knows of what they hide and what they proclaim.

Allah (SWT) says 'Are they not aware that Allah (SWT) knows of what they hide and what they proclaim'. Nothing is hidden from Allah (SWT).

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

2:78: And from them there are those who are unlettered, they do not know about the book except their own desires, and they do nothing but conjecture.

From them there are those who are illiterate and they know nothing about the book except their own desires. They follow that which is mere conjecture and is unclear. They think they are Allah (SWT's) loved ones and so they will not go into hellfire for a long time but only for a few days.

فَوَيْلٌ لِلَّذِينَ يَكْتُوبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ  
ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

2:79: So destruction is for those who write the book with their hands and then say "It is from Allah (SWT)". So they may trade it for a small price. Indeed, there is destruction for them for whatever they write with their hands and destruction for that which they earn from it.

The meaning of فَوَيْلٌ لِلَّذِينَ is killing, destruction and a valley within hellfire. There is destruction for those who make up words and claim they are from the Book, and those who form their own interpretations and say it is from Allah (SWT), so they may attain money from the people. There is destruction for the people who write changed books and whatever they earn from it will also be destroyed. The words ثَمَنًا قَلِيلًا mean little price. Does this mean we should not take a little price but should take more instead? In reality the entire world is nothing in comparison with Allah (SWT's) words. These people are unaware of the true value of Allah (SWT's) words. They perform an unprofitable transaction by selling the words of Allah (SWT) cheaply and they are trading this world for the price of the hereafter.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۗ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ  
عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

2:80: And they say "The hellfire will definitely not touch us, but for a few days". Say "Have you received a covenant from Allah (SWT)? Allah (SWT) will definitely not go against His covenant and do you speak about Allah (SWT) which you do not know?"

They say hellfire will definitely not touch us and even if we do go to hell it will be only for a few days. They do not understand that it is hellfire and they will not be treated kindly like guests. O Prophet (SAW), say, "Have you made a deal with Allah (SWT) that He will not

send you into hell but for a few days? And you are talking such things about Allah (SWT) which you do not know?"

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا  
خَالِدُونَ ﴿٨١﴾

**2:81: Yes indeed those who committed sins and have been surrounded by them, they are the companions of hellfire and there they shall remain forever.**

With regards to those who wrong themselves and have misguided faith, Allah (SWT) says they are the people who are surrounded by their bad deeds and these are the people who belong in hellfire and there they shall remain forever. They shall not find any reprieve nor will their punishment be reduced. If you are spiritually connected to a pious person he is not beneficial to you if you do not follow in his footsteps.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

**2:82: And those who believe and did good deeds; those are the companions of paradise, and they will remain there forever.**

Those who believed and did good deeds are the people of heaven and will stay therein forever. If they made any minor mistakes then with His Mercy Allah (SWT) will forgive them. Or after punishing them for a short time in hellfire He will forgive them due to the intercession of the Prophet (SAW) and then in heaven they shall remain.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ ثُمَّ  
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

**2:83: And We took an oath from the Children of Israel, "Do not worship anything except Allah (SWT), and be good to your parents and to your relatives, and to the orphans and the needy. And speak with good words to the people, establish the prayer and pay charity". Expect a few, the rest of you turned away, and you are those who backslide.**

The oath taken from the Children of Israel should not be broken. The first condition is to worship Allah (SWT) alone and do not equate partners with Him. Worship can be defined as believing both inward and outwardly in Allah (SWT) and in such a way that your own wants and desires are never in the way of Allah (SWT's) commands. Behave in a good manner with your parents. Never speak harshly to your parents. This means do not

complain or show frustration to them but rather whenever you converse with them speak gently. You should also be kind to your relatives and the orphans and the needy. Establish the prayers and pay charity. Then all but a few turned away and the Children of Israel were always the ones who would turn away.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾

2:84: And when We made with you a covenant do not shed blood and do not evict one another from their homes; you agreed to this and of that you are witnesses.

And We took a firm oath from you saying do not spill each other's blood - لَا تَسْفِكُونَ and do not turn your people out of their homes. Then you promised when you were witnesses.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسْرَىٰ تَفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

2:85: Then you are like the ones who kill each other and drive out one group from their homes, and then attack them with sins and injustice. And if they should come to you as captives you would ransom them whilst their turning out was unlawful for you. Do you believe some part of the book and deny other parts of it? Whosoever shall do this, his punishment will be nothing in this world except disgrace and on the Day of Judgment they will turn to a great torment. And whatever you do, Allah (SWT) is not unaware of it.

During the time of the Prophet (SAW) the Christian polytheists had two tribes; Auws and the Khazraj. There was always a conflict between the two tribes. Similarly there were three Jewish tribes in Madina; Banu Qaynuqa, Banu Nadir and Banu Qurayza. These three Jewish tribes also fought each other. Banu Qurayza had ties with both the Auws and Banu Qaynuqa and Banu Nadir had ties with the Khazraj. During conflicts they would help their allies by killing their own people of faith even though such actions were forbidden in the Torah. But when the Jews were captured they would pay a price to be released and then claimed the practice was written in the Torah and was therefore lawful. In these verses it can be seen that the Jews used to do as they pleased and claimed it was part of the law.

They would follow some rulings and disregard others. Killing, driving people from their homes and assisting others against each other were all things which were forbidden by the law. They would carry out forbidden actions and then by paying a tax (Fidya) they would claim everything was fine. Allah (SWT) said do you follow some things from the book and disregard others? Whoever does so for them shall be nothing but disgrace in this world and on the Day of Judgement. Instead of receiving good news they will be given a painful punishment. Allah (SWT) is not unaware of what you do.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٢٨٦﴾

**2:86: And these are the people who have traded this world for the hereafter, their punishment will not be lightened and they shall not be helped.**

And these are the people who have bargained this world for the hereafter. They have enjoyed this world in such a manner that they forgot about the hereafter. Instead of thinking about the hereafter they have fallen into a false illusion thinking they will not be punished for their bad deeds and that if they do enter hellfire it will only be for a short while. Allah (SWT) has said their punishment will not be lessened. They will not be helped at all and their pride of being the descendants of Prophets will not be beneficial for them. Even the Prophets shall only intercede for those who have truly accepted them. And if the people who have accepted the Prophets make a small mistake then Allah (SWT) shall forgive them.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۗ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِّقُوا كَذِبْتُمْ ۗ وَفَرِّقَاتُ قَتَلْتُمْ ﴿٢٨٧﴾

**2:87: Surely We gave a book to Musa (AS) and after that We kept sending Prophets and We have given Isa (AS), the son of Maryam, the miracles and We helped him with Ruh-ul-Qudus (Angel Jibraeel (AS)). Whenever a Prophet came to you and brought with him that which you did not like, you were arrogant so you denied one group and you killed the other.**

After sending Musa (AS) Allah (SWT) continued sending Prophets to the Children of Israel and the last Prophet who came to the Children of Israel was Isa (AS). Allah (SWT) sent Isa (AS) with clear miracles such as healing the lepers, reviving the dead, giving sight to the blind and informing of the unseen. These are mentioned in Surah 3 (Al-Imran) Verse 49:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۖ إِنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۖ إِنِّي أَخْلَقْتُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ  
فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۗ

Ruh-ul-Qudus is the title of the Angel Jibraeel (AS). This title is also mentioned in another place in the Quran. Ruh-ul-Ameen is also another title for Jibraeel (AS). Whenever a Prophet came to you with the message of Allah (SWT) you did not prefer it so you would deny some of them like Prophet (SAW) and Isa (AS). You would kill others such as Zakariya (AS) and Yahya (AS).

وَقَالُوا قُلُوبُنَا غُلْفٌ ۗ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٢٨٨﴾

2:88: And they say "Our hearts are wrapped", But Allah (SWT) has cursed them for their disbelief, there are but a few who believe.

They say our hearts are wrapped in a veil. As it says in Surah 41 (Fussilat) Verse 5:

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاغْمَلْ إِنَّا  
عَمِلُونَ ﴿٥﴾

They cannot accept the truth because it cannot enter into their hearts. Allah (SWT) has said you are cursed because of your disbelief.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۖ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى  
الَّذِينَ كَفَرُوا ۗ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۗ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٢٨٩﴾

2:89: And when a Book came from Allah (SWT) to them, verifying that which they have and previously they used to pray for victory over the disbelievers with it, but when came to them that which they recognised they denied. So Allah (SWT) has cursed the disbelievers.

They received the Quran from Allah (SWT) and it confirms what was revealed in earlier books such as the Prophet (SAW) and the Quran. They would also attain help through Prophet (SAW) and the Quran. Attaining help in this way had already been mentioned in their own book. From their prophets they learnt they could attain the help of Allah (SWT) through the intercession of the Prophet (SAW). So when the Quran and Prophet (SAW) came to them they recognised both of them through the knowledge of their scriptures. But they refused to believe and opposed them. Such disbelievers are arrogant and are cursed



by Allah (SWT).

بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ  
يَشَاءُ مِنْ عِبَادِهِ ۚ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

2:90: Evil is that for which they have traded their souls, that they deny through outrage what Allah (SWT) has revealed, Allah (SWT) bestows His Grace upon whomsoever He wills from His servants. So they deserved wrath upon wrath and there is a humiliating torment for the disbelievers.

Allah (SWT) bestows His favours on whomever He chooses and for this He does not need consultation. Prophethood has already been decided by Allah (SWT) and prophethood cannot be attained by the prayers of anyone. They were outlaws and stubborn and so they became deserving of the wrath of Allah (SWT) and they will have a severe torment.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نَحْنُ نؤمنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَ هَٰ  
وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ

مُؤْمِنِينَ ﴿٩١﴾

2:91: And when it is said to them "Believe in that which Allah (SWT) has revealed". They say "We believe in what has been revealed to us", and they deny what is besides that, while it is the truth and verifies that which they have. Say "Why then did you kill Allah (SWT's) Prophets before if you were believers?"

When they are told to believe in the Quran revealed to the Prophet (SAW) they say, "We believe in that which has been revealed to us" even though the Quran is the truth and it confirms what was revealed to them in the Torah. The Quran corrects what they have changed in their original scripture. What the Quran overrides is the consequence of progression of time and situation. O Prophet (SAW), say to them "If you believe in your own books which were revealed to the Children of Israel, why then did you murder the previous prophets?"

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

2:92: And surely when Musa (AS) came to you with clear evidence, you then took the calf in his absence and you were wrongdoers.

And Musa (AS) surely came to you with clear evidence and miracles but even then you took a calf as a God. Indeed you are wrongdoers because you created something with your own

hands and then began worshipping it as a God. Mankind was created solely for the purpose of worshipping Allah (SWT) so when you commit polytheism it is an injustice. We pray Allah (SWT) protect us from this type of action.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ ط خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ط  
قَالُوا سَمِعْنَا وَعَصَيْنَا ف وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ط قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ  
إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

2:93: And when the mountain was raised over you We took a firm oath from you, "Take hold of what We have given you and listen", they said "We heard and we disobeyed". The calf went into their hearts because of their disbelief. Say to them "Does your belief instruct you to do wrong if you are a believer?"

And when the mountain was raised over you We took a firm oath from you saying "Take hold of what We have given to you and listen". This means you should listen carefully and follow the commands of Allah (SWT). After hearing everything you still denied. They said "We heard and we disobeyed". The calf went into your hearts because of your disbelief. If you are true believers then why does your belief command you to perform bad deeds?

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

2:94: Say "If you have a home granted by Allah (SWT) in the hereafter only for you and not for other people then wish for death if you are truthful."

O Prophet (SAW) tell them if they have a home reserved by Allah (SWT) in the hereafter for themselves, then they should wish for death, because heaven is only attained after death.

وَلَنْ يَّتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ط وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

2:95: And surely they will not have a desire for it, because of what they have sent through their own hands and Allah (SWT) knows the wrongdoers.

Surely they will never wish for death as they are aware of what they have done. Allah (SWT) knows even if they try to hide it.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ وَمِنَ الَّذِينَ أَشْرَكُوا ؕ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ  
أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَحِّزٍ لَهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ط وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

2:96: You will most certainly find them to have more greed for life than the other people, and more than those who commit polytheism. Every one of them wants a life of a thousand years. And this long life will not save them from the torment and Allah (SWT) is Seeing what they do.

You will discover they have more greed for life than the polytheists. Every one of them wants a life of a thousand years. A long life will not save them from the punishment. Every one of them will die one day. Then they will have to give an account of their actions. Nothing can be hidden from Allah (SWT).

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى  
وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٦﴾

2:97: Say "Whoever is the enemy of Jibraeel (AS), for surely he revealed to your heart, by Allah (SWT's) will, and it confirms that which they have and it is both guidance and good news for the believers."

The Jews became enemies of the Jibraeel (AS) because revelation came to the Prophet (SAW) and not to one of their own. Allah (SWT) has told the Prophet (SAW) to tell them Jibraeel (AS) is under the command of Allah (SWT). Jibraeel (AS) does not do whatever he wants but rather he does whatever Allah (SWT) wills.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيْلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

2:98: And whosoever is an enemy of Allah (SWT), and His angels, and His Prophets, and Angel Jibraeel (AS), and Angel Mikaeel (AS), surely Allah (SWT) is the enemy of the disbelievers.

The Jews were against the Angel Jibraeel (AS) and took Mikaeel (AS) as a friend. Allah (SWT) says whether it is Jibraeel (AS) or Mikaeel (AS) or any other Prophet, they are all His chosen humble servants. He who makes an enemy with any one of these will surely find Allah (SWT) is his enemy.

Reference of Ahadith Qudsi; Bukhari from Abu Huraira;

Allah (SWT) said "Whoever has enmity with a friend of Mine, I declare war on him".

Reference Sahih al-Bukhari (6502) - Book of 'To make the Heart Tender' (Ar-Riqaaq) Book 81, Hadith 91; Narrated Abu Huraira:

Allah (SWT's) Prophet (ﷺ) said, "Allah (SWT) said, 'I will declare war against him who shows hostility to a pious worshipper of Mine.'"

From this we understand that we should not disrespect any of Allah (SWT's) pious people.

Such as the Prophets, companions (RA) and righteous people.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٩٩﴾

2:99: And indeed We have revealed to you the clear signs and none disbelieve in them except the transgressors.

O Prophet (SAW) only a transgressor would deny the clear signs We have given to you. The Jews should have believed in the Prophet (SAW) because he was already mentioned in the Torah.

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ ۖ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٢٠٠﴾

2:100: Whenever they make a covenant, a group throws it away behind their backs, and most of them do not believe.

A group from the Jews adopted a habit. They would turn their backs to the covenant which they had pledged. Most of them are disbelievers.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ لِيَ كِتَابِ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿٢٠١﴾

2:101: And when a Prophet came to them verifying that which they have, one group from among them who were given the book of Allah (SWT), threw it behind their backs, as if they did not know.

The Quran was given to Prophet (SAW) by Allah (SWT) and it confirmed what was present in their books and that which had not been altered. One of the groups tried to hide what was in their book by denying the truth and making it look as though they did not know the truth. This was done due to their arrogance.

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ۖ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هُرُوتَ وَمُرُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ

خَلَقَ<sup>ط</sup> وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ<sup>ط</sup> لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

2:102: And they followed what has been recited by the devils in the kingdom of Sulayman (AS). Sulayman (AS) did not commit disbelief but the devils were disbelievers. They use to teach people magic, and what was revealed to the two Angels Harut and Marut in the city of Babel. And they did not teach anyone; until they said to them, "We are your test so do not commit disbelief". So they used to learn from these two what separated a husband from his wife and they cannot cause any loss except with the will of Allah (SWT). And they used to learn what would not benefit nor harm them. And they knew that he who trades the magic would not have any reward in the hereafter. And evil is that for which they have traded themselves, if they had known it.

During the time of Sulayman (AS) devils and humans would meet each other and humans were able to learn magic from devils and it became a normal trade. The devils told the humans Sulayman (AS) was using magic to run his kingdom and he was able to control the devils. Words recited in magic lead to disbelief. These words are used to attain the help of devils and spirits and are therefore prohibited because asking help from anyone other than Allah (SWT) is polytheism and disbelief. When the devils accused Sulayman (AS) Allah (SWT) replied by saying the disbelief was not done by Sulayman (AS) but by the devils. Devils taught people magic and from this we learn that teaching, learning or anything concerning magic is forbidden. We must remember that it is possible to affect a person through magic. Some scholars say it is not evil to learn magic in order to protect against magic. The best protection comes from the words of Allah (SWT) such as reciting the last two Surah of the Quran. Some people mistakenly think magic was revealed to the two angels Harut and Marut in the city of Babel. According to some researchers what was revealed was not magic because it has been described separately from magic and the angels also called it a trial. Harut and Marut had warned the people before they taught them. They warned the people to not use it incorrectly or their actions may lead to polytheism and disbelief. Harut and Marut were two angels in human form and were sent by Allah (SWT) to the city of Babel, as a trial for the people. The knowledge revealed to them was not magic but something else as magic leads to disbelief. What type of knowledge could this be? This was the hidden knowledge within words, sentences and mathematics which if used incorrectly leads to polytheism and disbelief. However what the angels taught could be used for a good purpose and the ta'wiz is an example of this. Allah (SWT) knows best. Stories of Suraiyah and the Angels Harut and Marut are fiction. This is because the angels knew that those who deal in magic would have no part in the reward of the hereafter. It is a great loss if they ruin their hereafter for temporary pleasure in this life.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا الْمَثُوبَةَ مِنْ عِنْدِ اللَّهِ خَيْرٌ<sup>ط</sup> لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

**2:103: And if they had believed and became righteous, they would have received from Allah (SWT), a good reward, if only they knew.**

And if they had believed and feared Allah (SWT) they would have received a better reward from Him. If only they knew.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ

الْبَيْمُ ۝١٠٣

**2:104: O believers! Do not say "Ra'ina", rather say "Unzurna" and listen and there is a very severe torment for the disbelievers.**

In this verse Allah (SWT) addresses the believers and teaches them how to respect the Prophet (SAW). We see Allah (SWT) does not allow any form of disrespect towards the Prophet (SAW). The phrase رَاعِنَا means please explain and is used when something is not understood. The Jews would attend the Prophet (SAW's) gatherings to mock him. They would prolong the pronunciation of the word to make it sound different. This would change the meaning of the word from please explain to a word used to describe a shepherd. Therefore Allah (SWT) has forbidden this word from being used to disrespect the Prophet (SAW). Those who use incorrect words and sentences or give incorrect examples of the Prophet (SAW) should remember the verse وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ - 'And there is the greatest punishment for the disbelievers'.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِمَّنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝١٠٤

**2:105: Neither those who disbelieve from the People of the Book nor the polytheists like that there should be sent down unto you any good thing from your Lord. But Allah (SWT) chooses for His Mercy whomever He wills, and Allah (SWT) is of Owner of a Great Bounty.**

In this verse Allah (SWT) mentions those who had previous books but refused to accept that Prophet (SAW) is a prophet of Allah (SWT). Allah (SWT) says they are disbelievers. If they had followed their own books then they would not have rejected the Prophet (SAW) but instead would have accepted him as a prophet. Allah (SWT) chooses and gives His blessings to whomever He wills.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِمَّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ۝١٠٥

**2:106: We do not cause to be superseded or forgotten a verse but We bring a better or similar like it. Do you not know that Allah (SWT) is Able to do all things?**

The Jews would put doubts in the minds of the believers. The Jews would ask why certain laws had been changed in the Quran when other books like the Torah, Zabur and Injeel were also from Allah (SWT). They would ask why there were different orders in the various books if there was only one God. The Quran says the Jews and the Christians have forgotten some of the teachings which were given to them. The Jews would ask how someone could forget the teachings of Allah (SWT). The Jews would say these things to put doubts in minds of people and not to acquire knowledge. Allah (SWT) says all laws revealed in previous books were for that period of time. An example of this can be seen during the time of Adam (AS) when it was permissible to marry your siblings. This was allowed in order to populate the earth but it was not needed later and so was made unlawful. The Quran was revealed as the final, complete and last book of Allah (SWT). The Quran changes and updates the laws of previous books which are no longer relevant. The laws in the Quran are final and forever. The laws of the Quran are laid down, elaborated and explained in the Quran by Allah (SWT) from time to time.

For example, in Surah 4 (An-Nisa) Verse 15:

وَالَّتِي يَأْتِيَنَّ الْفَحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ ۖ فَإِنْ شَهِدُوا فَامْسِكُوهُنَّ فِي  
الْبُيُوتِ حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

Adultery was described as a punishable offence and the explanation of Surah 4 (An-Nisa) Verse 15 is as follows; When your women commit adultery and four among you become witnesses then stop them in their homes until death comes to them or Allah (SWT) creates another way for them.

This was further elaborated in Surah 24 (An-Nur) Verse 2:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۚ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ  
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَلِيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

The punishment for adulterous men and women is explained. They should be given a hundred lashes for their crime and if you believe in Allah (SWT) and the hereafter then when you lash them be among the group of believers who witness it. This shows us how orders are further elaborated and explained in the Quran. The verse from Surah 4 (An-Nisa) was revealed before the verse from Surah 24 (An-Nur). Indeed Allah (SWT) does not need verification from people but Allah (SWT) wants to make it easier and clearer for the people.

That is why certain laws are elaborated and made clearer.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا

نَصِيرٍ ﴿١٠٧﴾

**2:107: Do you not know that the kingdom of skies and the earth belongs to Allah (SWT), and you have no friend or helper without Allah (SWT)?**

This verse is a reminder that only Allah (SWT) is the Owner of the skies and the earth. He can send any law down to the lands. Who are we to question Him? He is the best Judge.

أَمْ تَرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ الْكُفْرَ

بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

**2:108: Or do you want to question your Prophet (SAW) as Musa (AS) was questioned before? And whoever exchanges disbelief with belief surely he is astray from the straight path.**

Do you want to question the Prophet (SAW) just as Musa (AS) was questioned? When Musa (AS) was given a command by Allah (SWT) the Children of Israel insistently asked questions. Such as during the slaughtering of the cow. By asking questions they ended up in greater difficulties. Therefore you should guard yourselves from this type of action. Those who exchange disbelief with belief have surely gone astray.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۗ حَسَدًا مِّنْ عِنْدِ

أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۗ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

**2:109: Many from the People of the Book want to turn you back to disbelief after you have believed, out of envy from their own selves, even after they know the truth. So forgive them and overlook them till Allah (SWT) brings His command. Surely Allah (SWT) is Able to do all things.**

Many People of the Book want you to turn away from your religion. They do this because of their arrogance and jealousy for the Prophet (SAW). The root of this jealousy stems from the fact that you are from the tribe of Ismaeel (AS) and not from the tribe of Israel and because they know you are the Prophet foretold in their books. They knew the signs of the Prophet (SAW) from their books. Like Satan they do not want to accept or believe in the



last Prophet (SAW) due to envy. Therefore you do not need to argue with them but forgive them and overlook them until Allah (SWT) sends His Judgement.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تَقَدَّمُوا لِنَفْسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ  
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

2:110: And establish your prayers and keep giving Zakat and whatever good you send forth for yourselves you will find it with Allah (SWT). Indeed, Allah (SWT) is All-Seeing of what you do.

Remain steadfast in your prayers and continue giving charity (Zakat). Whatever you give in charity and perform in good deeds in this world remains with Allah (SWT). None of your good deeds and actions will be lost. Continue worshipping Allah (SWT) with all your heart and soul. Allah (SWT) knows what you do. Nothing in the skies and the earth is hidden from Allah (SWT). He is Aware of everything.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا  
بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾

2:111: And they say "No one will enter paradise except from Jews and Christians". These are their wishes. Say "Bring your evidence if you are truthful."

The Children of Israel say only Jews and Christians will enter paradise. These are only their wishes. O Prophet (SAW), tell them if they are truthful then they should bring proof because declaring something without proof is meaningless. Love and faith is only proven through actions. It is easy to say you love Allah (SWT) but if your actions do not support it then it is not true.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿١١٢﴾

2:112: Yes, whoever submits his face (himself) to Allah (SWT) and he is pious then his reward is with Allah (SWT) and there is no fear for him, nor shall he grieve.

Those who leave worldly desires, and strive in the way of Allah (SWT), and stay on the straight path should remember Allah (SWT) is always watching and they will have a reward from Allah (SWT). These people will have no fear nor will they grieve. Grief is for something which has been lost. Fear is when you do not know what the future holds or if you fear you

will not have justice.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۗ  
وَهُمْ يَتْلُونَ الْكِتَابَ ۗ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۗ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ  
يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

2:113: And the Jews say “The Christians are not upon anything”, and the Christians say “The Jews are not upon anything”, yet they read the book. Like this those people who do not know said the same thing. Allah (SWT) shall judge between them on the Day of Judgement, in what they differ.

The Jews said the Christians are not upon any path and their faith and actions are improper. Even though there were signs of Isa (AS) in the Torah. The Christians said the faith and actions of the Jews were improper. Even though there was verification of Musa (AS) and the Torah in the Bible and both groups read their own books. Those who say the same as the Jews and Christians are committing polytheism such as the disbelievers of Makkah. They do this because they are enemies and do not accept each other’s faiths. Allah (SWT) will decide between them. On the Day of Judgement they will know the truth and they will also know who was right and who was wrong.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا  
كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَافِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ  
عَظِيمٌ ﴿١١٤﴾

2:114: And who is more unjust than he who stops the remembrance of the name of Allah (SWT) in His mosques and tries to ruin it. Those people should not enter into them except in fear, for them in the world is disgrace and in the hereafter there is a great torment.

Allah (SWT) asks who is more unjust than the one who stops the remembrance of Allah (SWT). This has been mentioned because during the time of Prophet (SAW) the polytheists stopped the believers from praying in the Ka’aba. This was done to turn people away from mosques and so the mosque was deserted. When you build a mosque its beauty is not in the objects within it but in the presence of the people and the facilities for the people. Nowadays those who stop others from attending their own mosques also fit into this category. Mosques should be run by people who fear Allah (SWT) and not run by terrorists. When people attend mosques they should have fear of their Lord in their hearts, and they should think that they will not be disgraced in the hereafter by their Lord.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَسِعَ عَلَيْهِمُ ۝۱۱۵

2:115: And for Allah (SWT) is the east and the west, whichever way you turn you will find Allah (SWT). Indeed Allah (SWT) is All-Encompassing, All-Knowing.

North, east, south and west all belong to Allah (SWT). You will find Allah (SWT) whichever direction you face. Scholars have explained that when travelling if you cannot find the direction towards Ka'aba then it is enough for you to face whichever direction you feel is best and it shall be accepted. If you are travelling by car or train and it is time for prayer then you can pray regardless of the direction you are headed. Allah (SWT) knows what is inside your heart. After the time of migration, for a period of sixteen months the believers in Madina prayed facing Masjid Al-Aqsa. Then the order came to change the direction to face towards Ka'aba. The companions (RA) were worried and wondered if their previous prayers had been accepted by Allah (SWT). This verse is an encouragement for those worried companions (RA).

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ كُلُّ لَّهُ قٰنِیْنُوْنَ ۝۱۱۶

2:116: They say "Allah (SWT) has taken a son" He is Exalted. Rather everything between the earth and skies belongs to Him and everything obeys Him.

They say Allah (SWT) has children. The Jews say Uzair (AS) is the son of Allah (SWT). (نعوذ بالله) (we seek refuge in Allah (SWT)). The Christians say Isa (AS) is the son of Allah (SWT) (نعوذ بالله). The polytheists of Makkah would say the angels are the daughters of Allah (SWT) (نعوذ بالله). Allah (SWT) has said He is free from needing or conceiving children. Children are needed by those who are worried and want to leave an inheritance behind. Allah (SWT) has said the earth and the skies belong to Him and everything obeys Him. He is the most Praiseworthy.

بَدِیْعُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاِذَا قَضٰی اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ كُنْ فَاَیْکُوْنُ ۝۱۱۷

2:117: He is the Originator of the skies and the earth, when He plans to do something He says "Be" and it is.

بَدِیْعُ means to create without a design, and the earth and skies have been created without a design. Nothing existed before and His creation cannot be replicated by anyone else. Allah (SWT's) creation come into existence by Allah (SWT's) intention and will. When Allah (SWT) plans to do something He says كُنْ - 'Be' and it happens. He is the Everlasting and His work does not stop for any reason and no one can do anything without Him. Children are needed by those who will die one day. He is the One who lives forever. He does not need an heir nor is He afraid of any illness overcoming Him. He has the cure to every disease. He

does not need to go on a journey so that his surviving offspring can carry on what He has started. He is The Exalted.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۖ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ  
مِثْلَ قَوْلِهِمْ ۗ تَشَبَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

2:118: And those people who do not know said “Why does Allah (SWT) not speak to us and why has He not revealed any sign to us?” Like this those people before them said similar things, their hearts are alike; We have revealed verses for the people who believe with certainty.

And the polytheists of Makkah who do not know said “Why does Allah (SWT) not speak to us directly and why does He not show us a sign so that we may believe”.

This is stated in Surah 17 (Al-Isra) Verse 90:

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

And Surah 17 (Al-Isra) Verse 93:

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ ۗ وَلَنْ نُؤْمِنَ لِرُقَيْبِكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا  
نَقْرُؤُهُ ۗ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

The people before them would say similar things. Allah (SWT) said their hearts are like those who came before them.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

2:119: Indeed, We have sent you with the truth, as a deliverer of good news and as a warner and you will not be asked about the companions of the fire.

Without a doubt We have sent you with the truth, as a deliverer of good news and as a warner. You are not their guardian and you will not be accountable for their actions if they are destined for hell.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّى تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ  
وَلَيْنِ اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَّلِيٍّ وَلَا

نَصِيرٌ ﴿١٢٠﴾

**2:120: And the Jews and Christians will never be satisfied with you until you follow their ways. Say "Indeed, the guidance from Allah (SWT) is the guidance" and if you follow their ways after you have received the knowledge then you will not find any guardian from Allah (SWT) or any helper.**

Jews and Christians will never be happy with you until you follow their path. So tell them guidance is only from Allah (SWT). If you leave the religion of Allah (SWT) and try to find a path by yourselves then it is like walking into the wilderness. Prophet (SAW) is the one who calls you towards Allah (SWT). And after receiving the knowledge if Prophet (SAW) follows the ways of the Christians and Jews then know that you may make them happy but nobody can save you from the wrath of Allah (SWT). This message is directed to the believers through the Prophet (SAW). This in reality is a lesson for the Ummah. Do not attempt to please those who introduce innovations into the religion. Do not blindly follow them as they are like those who are lost in the wilderness. Instead of pleasing people one should please Allah (SWT). This is the only requirement of a believer.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ

فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

**2:121: And the ones to whom We gave the book, they are reciting it as it should be recited and they are the ones who believe in it. And whoever denies it, they are the losers.**

From the People of the Book most of them denied whilst a few of them were good and they did good deeds. They would read their books and try to understand them and act upon them. They are the ones who believe in the Quran such as Abdullah bin Salaam (RA). Those who deny the Quran are in loss.

يٰۤاِبْنَٓ اِسْرٰٓءِيْلَ اذْكُرُوْا نِعْمَتِي الَّتِيۤ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيۤ اَفْضَلْتُكُمْ عَلٰى الْعٰلَمِيْنَ ﴿١٢٢﴾

**2:122: O Children of Israel remember My favour which I did upon you and I preferred you over the rest of the world.**

Allah (SWT) is reminding the Children of Israel about the favours bestowed upon them. These favours were for that time only. Then when they proved they were not worthy of these blessings and favours they were bestowed upon the people of the Prophet (SAW). The Quran says كُنْتُمْ خَيْرَ أُمَّةٍ حَيْرَ أُمَّةٍ which means you are the best of people raised to do good, invite others towards good, refrain from evil and stop others committing evil.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ  
وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

2:123: And be afraid of that Day, when no soul shall avail another neither shall any compensation be accepted from him, nor shall intercession profit him, nor shall they be helped.

Be afraid of the Day when justice will be carried out in such a way that no soul will be able to avail another and nothing will be exchanged or traded and no intercession will be accepted. Allah (SWT) will give permission for intercession but this intercession will not be for those who are misled or have gone astray. Similarly, the Children of Israel's misunderstanding of being the children of prophets will be cast away and this belief will be proven incorrect. Even among our people there are some who hold this type of incorrect belief.

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

2:124: And when Ibrahim (AS) was tested with a few words from his Lord, he fulfilled them. Allah (SWT) said: "No doubt I will make you the leader of the people", Ibrahim (AS) said "And of my offspring?" Allah (SWT) said: "My promise does not extend to the wrongdoers."

Allah (SWT) tested Ibrahim (AS) with certain words. These words were Shariah law, ceremonies of Hajj, slaughter of his son, migration and about Namrud (Nimrod). All these tests have been mentioned in the Quran in various places. Ibrahim (AS) went through all these trials and succeeded in them and proved his devotion to Allah (SWT). Allah (SWT) said you will be a leader of men and prophets will follow in your footsteps. The effect of this status given to Ibrahim (AS) means that every Jew, Christian and Muslim now relates himself to Ibrahim (AS) and feels proud to be connected with him. We pray Allah (SWT) gives us the true connection to follow the true path of Ibrahim (AS). When Ibrahim (AS) heard he would be a leader of men he prayed for some of his offspring to have the same status. Through the light of prophet hood he knew not all his offspring would be worthy of this honour. This is the reason he said - وَمِنْ ذُرِّيَّتِي ۗ - "From my offspring as well?" Allah (SWT) replied and said this promise will not benefit those who are wrongdoers from your offspring.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ۗ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ۖ وَعَهْدِنَا

إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

2:125: And when We made the house a returning and peaceful place for the people and We made the standing place of Ibrahim (AS) as a place of prayers and We took an oath from Ibrahim (AS) and Ismaeel (AS) "Purify my house for those who walk round it, those who stay there, those who bow down and prostrate".

When the Ka'aba was given a high status it meant a single prayer would equal one hundred thousand prayers and as such any other good deed was also increased. The Ka'aba is a peaceful place which means you desire to visit again and again and if you visit it once then you want to go back again. Whenever a person enters that place they feel at peace. The place which became a place of worship was the place where Ibrahim (AS) stood upon a stone and raised the wall of the Ka'aba in order to build it. From this we learn Ibrahim (AS) was not a very tall man like some people have said. If he had been very tall then he would not have needed a stone to help him reach higher. The footprint of Ibrahim (AS) on the stone shows us that his height was like that of an average human being. It was a miracle of Ibrahim (AS) that when he stood upon the stone it would extend and shrink in height whenever Ibrahim (AS) commanded the stone. Allah (SWT) took an oath from both Ibrahim (AS) and Ismaeel (AS) for them to clean Allah (SWT's) house so that nobody would enter it when it was not clean. The place was cleaned for those people who came in a pure state and came for the purpose of worship. This tells us that nobody should be hindered from worshipping in that place. There is Ahadith which also confirms this. Prophet (SAW) told Ali (RA) that nobody should be stopped from worshipping there at any time.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ط قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ط وَبِئْسَ

الْمَصِيرُ ﴿١٢٦﴾

2:126: And when Ibrahim (AS) said: "O my Lord, make this city peaceful and let the people who abide here have fruits as sustenance, those who believe in Allah (SWT) and the last Day", then He said: "Whoever disbelieves, I will grant him enjoyment for a short while then I will subject him to the torment of fire and what a bad destination that is."

The prayers of Ibrahim (AS) were accepted by Allah (SWT). The first prayer was that Allah (SWT) makes the city a peaceful one. Then he prayed the people would receive sustenance from Allah (SWT) in the form of fruits. Allah (SWT) replied and said whoever comes here will be at peace and fed. During the time of ignorance the disbelievers and polytheists would perform similar acts of charity and nowadays the believers also do the same. With

his first prayer Ibrahim (AS) only prayed for the believers - وَمِنْ ذُرِّيَّتِي<sup>ط</sup>. Allah (SWT) said He would give sustenance to the disbelievers and polytheists too but in the hereafter they would enter hellfire. The first prayer was regarding leadership and prophets and so the disbelievers were not included in that prayer.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

2:127: And when Ibrahim (AS) and Ismaeel (AS) were raising the walls of the House, "O Lord! Accept from us. Indeed, you are the All-Hearing, All-Knowing."

The House of Allah (SWT) was first built by Adam (AS) and Jibrael (AS) and the rest of the angels. The House of Allah (SWT) was demolished when the storms and floods came during the time of Nuh (AS). The task of reinstating this house was given to Ibrahim (AS) and by this time Ismaeel (AS) was old enough to help his father. Father and son began this mission given to them by Allah (SWT). When they were raising the walls of the Ka'aba they prayed for their deeds to be accepted. This shows us that no matter what the job or how good it is, it has no value or status until Allah (SWT) acknowledges it. You should pray for the acceptance of your good deeds.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

2:128: "O our Lord, keep us submissive to You and from our descendants make a nation obedient to You. And show us how to perform our ceremonies (Hajj) and be kind to us. Indeed, you are the One who accepts repentance and you are Most Merciful."

Ibrahim (AS) continued his prayer and asked Allah (SWT) to keep them both steadfast as believers. They were already steadfast but now they prayed to remain steadfast upon this path. They also prayed for their offspring to be steadfast and asked to be shown how to perform the ceremonies of Hajj. They said there is no doubt Allah (SWT) is the One who accepts repentance and He is the Most Merciful.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

2:129: "O our Lord, Send a Prophet from them among them, who recites Your verses upon them and teaches them the Book, wisdom and purifies them. Surely, You are The



**Almighty, All-Wise."**

The last prayer of Ibrahim (AS) was that he asked Allah (SWT) to send a prophet from his descendants. A person who would read Allah (SWT's) message to the people, teach them and purify them. Due to this prayer the Prophet (SAW) came from the tribe of Ismaeel (AS). Prophet (SAW) said the he is the result of Ibrahim (AS's) prayer, Isa (AS's) glad tidings and the dream of his mother Amina (RA).

Reference Surah 61 (As-Saf) Verse 6:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بِنَحْيِ إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ  
مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾

In various parts of the Quran the title 'Ummi' has been given to the Prophet (SAW). Allah (SWT) sent His Prophet among the Ummis and he reads Allah (SWT's) verses upon them, purifies them, teaches them the book and its meaning and gives them wisdom. These four tasks are undertaken by the memorizers of the Quran, Scholars, Scholars of Law and Fiqh, Ahadith specialists and friends of Allah (SWT). Proof of this can be seen in the following verses;

Surah 2 (Al-Baqarah) Verse 151:

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

Surah 3 (Al-Imran) Verse 164:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

Surah 62 (Al-Jumu'ah) Verse 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

وَمَنْ يَّرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۗ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي  
 الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

2:130: And whoever turns away from the ways of Ibrahim (AS), except those who are foolish by themselves, and surely We have chosen him in this world. And surely he is among the righteous in the hereafter.

Only the foolish will turn away from the religion of Ibrahim (AS). The religion of Ibrahim (AS) is not the religion of the Christians or the Jews. The preferred religion of Allah (SWT) is therefore Islam;

Reference Surah 3 (Al-Imran) Verse 19;

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ

Allah (SWT) chose Ibrahim (AS) for this world and in the hereafter he will be one of the pious.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

2:131: When his Lord said to him, "Submit", he said, "I have submitted to Allah (SWT), the Lord of the Worlds."

When Allah (SWT) told Ibrahim (AS) to submit, Ibrahim (AS) said, "I have submitted to the Lord of the worlds". A believer is one who fully submits to Allah (SWT) without personal desires. He accepts Allah (SWT) as his Lord and spends his life obeying the commands of Allah (SWT). This belief is correctly named Islam and it was also the religion of the prophets who came to different nations at different times.

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ ۗ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا  
 وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

2:132: And Ibrahim (AS) enjoined upon his sons and as did Yaqoob (AS), "O my sons, Allah (SWT) has chosen for you the religion. So do not die except as believers"

Ibrahim (AS) and Yaqoob (AS) enjoined the religion of Islam upon their sons. Yaqoob (AS) was mentioned here because he was the offspring of the Children of Israel. Yaqoob (AS) said to his sons, "Allah (SWT) has chosen the religion of Islam for you, so your life and

actions should be according to the religion of Islam, and when you die, die as a believer.'

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَحَدًّا ۗ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

2:133: Or were you witness when death was present to Yaqoob (AS), when he called his sons and said, "Who are you going to serve after me?" They said, "We are going to serve your Lord and the Lord of our forefathers Ibrahim (AS), Ismaeel (AS) and also the Lord of Ishaq (AS), One Lord and we have submitted ourselves to Him."

The Jews are asked about their claims. They claimed Ibrahim (AS) and Yaqoob (AS) instructed their sons to follow Judaism. Were the Jews present at the time of Yaqoob (AS's) death? If they say yes then they are liars and if they say no then they are false in their claims. Their sons were told to remain upon the religion of Islam and to submit their will to Allah (SWT), not to Judaism or Christianity. All of the prophets were followers of Islam even though they had different Shariah depending on what Allah (SWT) wanted them to do. When Yaqoob (AS) enjoined Islam upon his sons they said they would follow it.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

2:134: Those people have passed away, for them is what they earned. And for you will be what you earn. And you will not be questioned about what they did.

The Jews are told that if they think they are associated with Ibrahim (AS), Yaqoob (AS) and their sons, then remember they have passed away. Their actions were for themselves and your actions are for you. You may benefit from the actions of your forefathers if you follow on their path, recognise the Prophet (SAW) and his message and act upon it. Otherwise your thoughts are false illusions. Nowadays many individuals follow their forefathers. There is a lesson for them in that they must focus on their own actions rather than being content with the stories of their forefathers. One can only benefit from his own righteous actions and not from the actions of others.

وَقَالُوا كُونُوا هُودًا أَوْ نَصْرِي تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

2:135: And they say "Become Jews or Christians, then you will find guidance." Say "We will follow the way of Ibrahim (AS) who was a monotheist and was not among the polytheists".

The Jews invite to Judaism and the Christians invite to Christianity saying it is the path of guidance. O Prophet (s.aw) say, "Guidance is to be on the path of Ibrahim (AS), he believed in Allah (SWT) and worshipped Allah (SWT) alone". It states in various places of the Quran that Ibrahim (AS) was neither Christian nor Jew. He submitted himself to the will of Allah (SWT) and he was on the religion of Islam. Ibrahim (AS) only worshipped Allah (SWT) and there was no polytheism within his worship, but the Jews and Christians are polytheists. The Jews believe Uzair (AS) is the son of Allah (SWT) and the Christians believe Isa (AS) is the son of Allah (SWT). (نعوذ بالله).

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ  
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

2:136: Say "We believe in Allah (SWT), and that which He has revealed to us, and that which was revealed to Ibrahim (AS), Ismaeel (AS), Ishaq (AS), Yaqoob (AS) and their offspring, and whatever was given to Musa (AS) and to Isa (AS), and whatever was given to the Prophets from their Lord. We do not differentiate between any of them, and we have submitted ourselves"

We believe in all the prophets and the Books which have been mentioned in the Quran. The prophets taught the oneness of Allah (SWT) and prepared people for the hereafter. Denying any of the prophets is to deny Allah (SWT). The Jews do not accept Isa (AS) or Prophet (SAW) to be prophets of Allah (SWT). The Christians do not accept Prophet (SAW) was the last prophet of Allah (SWT) and the Quran is the final and complete word of Allah (SWT). Christians think Isa (AS) is the son of Allah (SWT) and this is a major sin of associating partners with Allah (SWT). By denying the Prophet (SAW), the Jews and Christians are in reality denying their own Prophets. Their prophets gave glad tidings of the coming of the last Prophet (SAW), and therefore denying the last Prophet is actually denying what their Prophets preached.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقِ  
فَسَيَكْفِيكُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

2:137: So if they believe like you have believed, and with this surely they will find

guidance. And if they turn away then they are in great misfortune, so Allah (SWT) will be enough against them and He is the All-Hearing, the All-Knowing.

In this verse Allah (SWT) shows us that the faith of the companions (RA) of the Prophet (SAW) is an example for the Jews and Christians to follow. If the Jews and Christians believe in the same way the companions (RA) believed then they will find guidance. Allah (SWT) clearly demonstrates that Jews and Christians are not on the correct path. If Jews and Christians go against the Prophet (SAW) then Allah (SWT) is against them. Allah (SWT) is All-Hearing and All-Knowing. A few years later Allah (SWT) delivered His promise. The Jewish tribes of Banu Qaynuqa and Banu Nadir were thrown out of their homes and Banu Qurayza was defeated and killed in the battlefield by the Prophet (SAW's) companions (RA). Allah (SWT) is enough against them.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾

**2:138: Colour of Allah (SWT) and who has better colour than the colour of Allah (SWT) and it is Him that we serve.**

Before Christianity the Jews had a custom of baptising those who entered their faith. This baptism was used as a means to purify the person by removing previous sins in preparation for a new life. The Christians then followed this tradition later on. Christians baptise their new converts and their offspring in yellow coloured water. Allah (SWT) has said His colour is not the same as the baptism water and can only be applied when one follows in the footsteps of the Prophet (SAW). Islam is not about rituals and traditions but it is a way of life in which one has to follow the instructions in the Quran and the Sunnah of the Prophet (SAW). Some people who call themselves 'sufi' have also adopted similar traditions. We pray Allah (SWT) gives us the true guidance of the religion.

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلِنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

**2:139: Say "Are you arguing with us about Allah (SWT); He is our and your Lord. Our actions are for us and your actions are for you and we are sincere to Him."**

O Prophet (SAW), tell the Jews they argue with us because we only worship Allah (SWT). This is no reason for argument because Allah (SWT) is not only our Lord but He is also your Lord. If there is any disagreement between us, it is because of your polytheism. You associate partners with Allah (SWT).

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ

نَضْرَىٰ ۖ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللّٰهُ ۗ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ ۗ وَمَا اللّٰهُ  
بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

2:140: Or you say that Ibrahim (AS), Ismaeel (AS), Ishaah (AS), Yaqoob (AS) and their offspring's were Jews and Christians. Say, "Do they know better or does Allah (SWT)?" and who could be more unjust than one who conceals a testimony given to him by Allah (SWT)? Allah (SWT) is not unaware of what you do.

The Jews and Christians say Ibrahim (AS) and his sons Ishaah (AS), Ismaeel (AS) and Yaqoob (AS) and their offspring were Jews and Christians like them. O Prophet (SAW), ask them who knows more, Allah (SWT) or the Jews and the Christians. Allah (SWT) says the prophets who passed before Christianity and Judaism were not Christians or Jews but were Muslims and they submitted their will to Allah (SWT). There are signs of this truth within your Books and they confirm the coming of the last Prophet (SAW). By denying this truth you are wrongdoers.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا كَسَبَتْ وَلكُمْ مَّا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا  
يَعْمَلُونَ ﴿١٤١﴾

2:141: This was a nation who has passed away. It is for them what they have earned, and it is for you whatever you shall earn, and you will not be asked of what they have done.

The actions of those who have passed away were for themselves, and your actions are for you. You will not be judged for their actions. No one is responsible for another person's deeds. It is also incorrect to show arrogance or be proud of being the descendants of prophets because all human beings are descendants of Adam (AS). Similarly all humans today are the children of Prophet Nuh (AS). We must not show pride for being the offspring of pious people from the past. We will all be judged on our own actions and therefore it is important we follow the commandments of Allah (SWT), and follow in the footsteps of the righteous in order to save ourselves from hellfire. We pray Allah (SWT) guides all of us. (Ameen)

## Part 2

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۗ قُلْ لِلَّهِ الْمَشْرِقُ  
وَالْمَغْرِبُ ۗ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

2:142: Soon the foolish ones among the people will say, "What made them turn away from their Qibla which they used to face in prayer". Say, "The east and west belong to Allah (SWT). He guides to the right path whomever He wills."

Allah (SWT) gave a command to change the direction of the Qibla from Bait-ul-Muqaddas to the Ka'aba. Before giving this command, Allah (SWT) had already informed the Prophet (SAW) and the Muslims that the foolish among the disbelievers would cause a fuss as to why the Muslims had changed their direction of prayer. After the migration, in Madina the Prophet (SAW) prayed in the direction of Bait-ul-Muqaddas for approximately sixteen months, so why was this changed? The reason for this change will be explained in the next verse. Allah (SWT) tells the Prophet (SAW) to inform these disbelievers that the change in the direction is not due to the bearing of east or west but it is the command of Allah (SWT).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ  
شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ  
يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ  
لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

2:143: And this is how We made you a middle nation so that you are witnesses over mankind, and the Prophet (SAW) is a witness over you. We did not change the Qibla which you used to face but only so it would make apparent who is the follower of the Prophet (SAW) and who is the one who turns upon his heels. And indeed it was a great thing except for those who Allah (SWT) has guided. Allah (SWT) does not want your faith and prayers to go to waste. Surely Allah (SWT) is Compassionate and Ever Merciful to mankind.

This way We made you a middle nation so that you may proclaim the oneness of Allah (SWT) on the Day of Judgement and become witnesses to other prophets of other nations. The Prophet (SAW) is a witness over you and guides you to the oneness of Allah (SWT). When other nations deny their prophets then the believers will be witnesses for those previous prophets. They will say "O Allah (SWT) the prophets are truthful and these

*disbelievers are indeed liars". Then the response of the disbelievers will be, "How can they be witnesses if they were not present during our time?" The believers will say "O Allah (SWT), we were informed by the Quran and your last Prophet Muhammad (SAW)", and then the Prophet (SAW) will speak and say, "O Allah (SWT) my followers are indeed truthful, I did inform them about this matter."*

When the Prophet (SAW) migrated to Madina the believers would face Bait-ul-Muqaddas when praying. Then Allah (SWT) commanded them to change the direction of the Qibla. During the prayer the believers followed the Prophet (SAW) and turned to face in the same direction that he was facing. Thus they were identified from those who objected to the change of direction for the Qibla. The word **لِنَعْلَمَ** means that Allah (SWT) made the truth apparent for others because He knows everything from the beginning. He is All-Knowing and Aware of everything.

It is not known when Bait-ul-Muqaddas became the direction for prayers and why the Prophet (SAW) chose that direction of prayer. One explanation is that a prophet must follow the laws of the previous prophets until he is given a new law or instruction.

Surah 6 (Al-An'am) Verse 90:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمُ افْتَدِهٖ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۗ إِن هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ﴿٩٠﴾

The prophets from the Children of Israel had made Bait-ul-Muqaddas their direction for prayers. This was one reason why the Christians and Jews also followed the direction of Bait-ul-Muqaddas as their direction for prayers. The Prophet (SAW) followed the previous traditions of facing Bait-ul-Muqaddas during prayers even though in his heart he wished the direction to be the Ka'aba. The Ka'aba has a long history of being a holy place. Previous prophets from the time of Adam (AS) till the time of Ibrahim (AS) all prayed facing its direction. Many other prophets prayed facing Bait-ul-Muqaddas after the time of Ibrahim (AS). Therefore we should remember that the oldest sacred House of Allah (SWT) for prayers is the Ka'aba. The Prophet (SAW) wished that the Ka'aba would be reinstated as the direction of prayers.

Reference Surah 3 (Al-Imran) Verse 96:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا



الْكِتَابَ لِيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

2:144: Surely We see you turning your face towards the skies and We will change the direction of your prayers which will please you. So turn your faces towards the Sacred Mosque (Masjid-ul-Haraam) wherever you are turn your faces towards that direction. Surely those who are given the Book know for certain that it is a true commandment from their Lord and Allah (SWT) is not unaware of what they do.

The Prophet (SAW) wished that the direction of prayers would be towards the Ka'aba instead of Bait-ul-Muqaddas. Due to this desire he would look towards the skies during prayers, hoping for a revelation commanding him that the Ka'aba is the new direction for prayers. In this verse Allah (SWT) says that He knew that Prophet (SAW) was raising his face towards the skies again and again. Therefore Allah (SWT) granted the Prophet (SAW's) wish and revealed the verses to change the direction for prayers. This revelation came down at the time when the Prophet (SAW) and the companions (RA) were halfway through their prayers in Masjid-Qiblatain (mosque with two directions). Angel Jibraeel (AS) came with the command from Allah (SWT) to change the direction of prayers. Whilst in the middle of the prayer, the Prophet (SAW) turned his direction from Bait-ul-Muqaddas to the new direction towards Ka'aba. The companions (RA) also followed the Prophet (SAW) and changed their direction to face the Ka'aba. Such was the faith, love and devotion of the companions (RA) for the Prophet (SAW). They followed the Prophet (SAW) and changed the direction of prayer without any questions. They believed in every action of the Prophet (SAW). Allah (SWT) commanded that all believers must face the direction of the Ka'aba during their prayers. Believers are unified in this matter across the entire world. The people of the book know that this is Allah (SWT's) command and He is Aware of their actions. If you clearly explain this to the disbelievers they still refuse to accept this truth because there is no cure for stubbornness. When this change took place the companions (RA) were concerned about their previous prayers and whether they would be accepted by Allah (SWT). Allah (SWT) then said that their prayers would not be discarded.

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ  
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۗ وَلَيْنَ آتَيْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ  
إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

2:145: And even if you produce every kind of sign for those who have been given the Book with all the signs, they will not follow your Qibla and nor will you be the follower of their Qibla and nor would some of them be the follower of one another's Qibla. If you will follow their desires after this knowledge has come to you then indeed you would be the

wrongdoers.

The Jews were against the Prophet (SAW) due to their arrogance and therefore they would not accept any evidence because they said it had no bearing upon them. Within their own sects the Jews may hate each other but their hatred for the believers is far greater. They will never change their direction of prayers due to their stubbornness and hate towards the believers. Surely you cannot adopt their direction of prayer because they do not have one direction but many directions. The Jews direction of prayer is Qubbat Al-Sakhra (Dome of the Rock) and the Christians direction of prayer is towards the east of Bait-ul-Muqaddas. By following either the Christians or the Jews you can only satisfy one of them. You are not bound to follow the desires of disbelievers but you are bound by the revelation of Allah (SWT). If you do not adhere to this then you will be of the unjust.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ  
الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

**2:146: And those people who were given the Book recognise it as they recognise their own sons but some of them conceal the truth knowingly.**

The people of the Book recognise it as they recognise their sons. A well-known phrase used in the Arabic language is that if something is known well then it is known like you know your own son. But they still try to hide the truth whilst knowing it, so do not worry about them.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

**2:147: It is the truth from your Lord, so do not be among those who are in doubt.**

Truth is that which comes from your Lord. So do not be in any doubt when Allah (SWT) has given you the commandment for the change in direction of prayers.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۗ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ  
جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

**2:148: For everyone there is a direction to which he turns to. Therefore hasten towards good deeds. Wherever you may be, Allah (SWT) will bring you altogether. Indeed Allah (SWT) is Able to do all things.**

All people have interests and hobbies in their lives and their attentions are focused on these things. If you want to please Allah (SWT), turn your attention towards good deeds

that Allah (SWT) has commanded, and Allah (SWT) will accept your efforts. The purpose of life is to satisfy your Lord and simply facing east or west is not in itself a good deed. You must intend to perform good deeds which Allah (SWT) has commanded you to perform. Therefore, pursue these good deeds with determination and haste. Allah (SWT) will bring you all before Himself from wherever you may be. This is not difficult for Him as He is the All-Powerful.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

2:149: And from where ever set out, turn your face towards the Sacred Mosque (Ka'aba). Indeed it is the truth from your Lord and Allah (SWT) is not unaware of what you do.

He has control over everything. When it is time for prayer face towards the Qibla wherever you are. This is the truth from your Lord.

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 ۗ وَلَا تَمَ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

2:150: And from where you set out, turn your face towards the Sacred Mosque (Ka'aba), and wherever you are turn your face towards it, so that people shall have no proof against you, except those who are wrongdoers. So do not fear them, fear me so that I may complete my favours upon you and you may find guidance.

When it is time for prayers turn your face towards the Ka'aba wherever you are. There are three reasons that the Qibla direction was changed.

- 1) To strengthen the faith of the believers so that they have a clear commandment that the Ka'aba has been established as their direction for prayers.
- 2) The Prophet (SAW) had a desire in his heart for the change of direction.
- 3) To bring together and unify the nation.

In previous scriptures it was mentioned that the direction of prayers for the last Prophet (SAW) and his followers would be the Ka'aba. Therefore, for the disbeliever there is no room to doubt the change in direction. Their stubbornness leads them to disagree with the believers. The Jews and Christians will say "Who ordered them to change their direction of prayer?" Therefore do not pay heed to what they say but place Allah (SWT) and His command first. Do not fear the Jews and Christians but instead fear Allah (SWT). Allah

(SWT) did favours upon the Children of Israel but they lost these favours by denying Allah (SWT's) commandments. Now those favours have been taken away from them and bestowed upon the nation of the Prophet Muhammad (SAW). Therefore, follow the footsteps of the Prophet (SAW) so that Allah (SWT) may fulfil His Favours upon you.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

2:151: Just as We sent a Prophet from among you, who recites Our verses to you, and purifies you, and teaches you the Book and wisdom, and teaches you that which you did not know.

كَمَا means just as and Allah (SWT) talks about the favour upon this nation by sending a great prophet from among them, to perfect their manners and teach them the words of Allah (SWT). Prophet (SAW) shows you examples so that you may understand the Book and he helps you attain wisdom and that which you knew not. This is the result of the prayers of Ibrahim (AS).

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

2:152: So remember Me, I will remember you and be thankful to Me and do not be ungrateful to Me.

Be grateful to Allah (SWT) for these favours and do not be ungrateful. Be in constant remembrance of Allah (SWT); be thankful for the strength He has given you by bowing and prostrating to Him alone. If you use your strength to be disobedient to Him then that is ungratefulness and is in fact denying His favours upon you.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

153: O believers attain help through patience and prayer, indeed Allah (SWT) is with those who remain patient.

O you who believe, when you face trials or troubles remain patient and attain help through your prayers. This means to ask Allah (SWT) for help and to remain patient upon your circumstances. You must also be steadfast in your prayers. Some people take this to mean that one should ask for help from the prayers and from being patient. These people use this verse as an example to obtain help from someone other than Allah (SWT). No one says "O prayers help me" or "O patience, help me". This is a lack of understanding and for this there are other evidences in the Quran which will be described at their relevant places. The actions of performing prayers and remaining steadfast are commands of Allah (SWT) for us

to perform so that we may attain His help through them.

Reference Surah 7 (Al-A'raf) Verse 128:

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ  
لِلْمُتَّقِينَ ﴿١٢٨﴾

اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا means seek help from Allah (SWT) and be patient. Do not forget the remembrance of Allah (SWT) through prayers.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوتُ ۗ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

2:154: And do not say of whomever are killed in the way of Allah (SWT) "Dead". In fact they are alive, and yet you do not perceive it.

And those who give their lives in the way of Allah (SWT) are not dead. They are alive but we cannot perceive them. To perceive is to gather knowledge obtained through the senses. We cannot see what happens to a person after their death and that is the reason we cannot perceive them. Death is when the soul leaves the body. Therefore death comes only to the body and not to the soul. Where the soul is concerned death does not come to it or affect it.

This is the life of Barzakh (life after death). Everyone will experience life after death and there are different grades of it.

- 1) Prophets of Allah (SWT).
- 2) Siddiqueen - Those who are truthful and steadfast in their words and deeds - friends of Allah (SWT).
- 3) Martyrs - Those who give their lives in the way of Allah (SWT).
- 4) Saleheen - Righteous people and those who fear Allah (SWT).

Life after death will also come to the disbelievers but with punishment and torment, therefore it is not worth mentioning. The people who have lost their lives in the way of Allah (SWT) are graded as the Martyrs of Allah (SWT). The success which they have achieved cannot be measured by a human. That is the reason we cannot perceive their lives after death.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ  
وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

**2:155: And surely We will test you, with fear and hunger, with the loss of your earnings, your lives and with your fruits, and there are glad tidings for the patient.**

You will be tested in this world in different ways. With fear, hunger, wealth and health and also with your children. Those who are steadfast and patient will be rewarded with glad tidings. Those who are patient in their times of trial such as illnesses, times of distress and hardships are the ones who will be rewarded for their commitment and devotion to Allah (SWT). This is because they are wary that Allah (SWT) has granted them everything in this world including their lives. This is the reason we receive many rewards from Allah (SWT) compared to whatever we sacrifice in this world. Whether it is dying slowly with an illness or instantly in an accident or giving your life happily in the way of Allah (SWT). Those who give their lives with a strong belief in the way of Allah (SWT) will be rewarded abundantly and will be granted a higher position by Allah (SWT). O Lord! Let us be among these people. Ameen.

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

**2:156: And those people when hardship reaches them, say "We are from Allah (SWT) and we shall return to Him"**

Please see the tafsir for Surah 2 (Al-Baqarah) Verse 155.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

**2:157: Those people have Blessings and Mercy from their Lord and they are those who are rightly guided.**

Please see the tafsir for Surah 2 (Al-Baqarah) Verse 155.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۗ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

**2:158: Indeed As-Safa and Al-Marwah are signs of Allah (SWT), so whoever performs pilgrimage (Hajj) at the House of Allah (SWT) or performs Umrah there is no blame on him for walking between them. And whoever does a good deed on his own accord then Allah (SWT) is All-Appreciative, All-Knowing.**

Indeed As-Safa and Al-Marwah are signs of Allah (SWT) even though every creation is a sign of Allah (SWT). A few things are more important when compared to others and these things are highly ranked. It is part of our faith to respect these things.

As it says in Surah 22 (Al-Haj) Verse 32:

ذَلِكَ ۖ وَمَنْ يُعْظِمِ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿١٥٩﴾

How did As-Safa and Al-Marwah become signs of Allah (SWT) when there are other similar mountains? How did the mountains of As-Safa and Al-Marwah become highly ranked? When Ibrahim (AS) left his wife Hajra (RA) and his son Ismaeel (AS) in the valley of Makkah there was neither water nor grass. Ismaeel (AS) was a young child and felt very thirsty. His mother Hajra (RA) went in search of water and ran seven times between the mountains of As-Safa and Al-Marwah. Allah (SWT) liked her actions so much that He made the places where her feet touched the ground sacred. Allah (SWT) commanded that whoever comes to perform Umrah or Hajj must run between As-Safa and Al-Marwah seven times, this is called "Sae'e". Anything associated with the righteous, such as people or places or clothing or shoes etc. are also included as the signs of Allah (SWT). Therefore visiting these places and showing respect becomes part of your faith and is not an innovation (Bid'ah). If anyone willingly performs good deeds then Allah (SWT) appreciates it. Good actions performed willingly and proven through religion are not Bid'ah because Allah (SWT) has stated that He appreciates them.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ  
أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

2:159: Indeed those who conceal what We have revealed with proof and evidence after We have made it clear for the people in the Book, these are the people that have been cursed by Allah (SWT) and cursed by others.

Allah (SWT) curses those who hide that which He has revealed in His Book for the guidance of mankind. The Jewish scholars would do the same thing by keeping specific rules from the Book for certain people and hiding them from others. Then when sinning became widespread they would try to find a way out for their sins and innovations by using the book. A similar situation exists nowadays within our own people of faith. Whenever innovation is introduced in the name of religion, scholars glance at it without commenting on it and this normalises it for the people who introduced the innovation. Then correcting the innovation at a later date not only becomes difficult but at times becomes impossible. It states in various Ahadith that there is bad news for the scholars who do not speak out whilst knowing the truth.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۗ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

2:160: Except those people who repent and make amends and declare, these are the people Allah (SWT) will look towards with Mercy, and Allah (SWT) is All-Accepting, Most

**Merciful.**

Allah (SWT) will accept the repentance of people who repent for their mistakes and correct themselves and also help others to correct their mistakes.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ  
أَجْمَعِينَ ﴿١٦١﴾

**2:161: Indeed, those people who disbelieved and die as disbelievers upon them is the curse of Allah (SWT), the Angels and all of the people.**

Those who deny the truth when it is made clear to them and die as disbelievers are among those cursed by Allah (SWT) and His Angels and the rest of the people. The word cursed has a deeper meaning. It actually refers to one who is undeserving of the mercy of Allah (SWT) and therefore always remains in darkness and in a state of denial.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾

**2:162: They will remain in it forever. Their punishment shall not be lightened nor shall they be granted respite.**

The disbelievers will remain in a state of denial in this world and in the hereafter they will remain in hellfire forever. Their punishment and torment will never be lessened. This is explained clearly in the Quran. We pray that Allah (SWT) keeps us away from denying the truth. Ameen.

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

**2:163: And your Lord is the only One Lord, there is no other Lord except Him and He is The Compassionate, The Most Merciful.**

The word **إله** means the one that is worthy of devotion. We devote ourselves to Allah (SWT) because we are His humble servants and creation and a person can only serve one Master (**إله**). This is the reason it states that your Lord is only One. Allah (SWT) is the only one worthy of prayers as He is the Creator and Sustainer of the Universe and all the best attributes are found in only Allah (SWT). He is The Most Kind and The Most Merciful.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ  
بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ



فِيهَا مِنْ كُلِّ دَابَّةٍ ۖ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

**2:164: Indeed, in the creation of the skies and the earth and the alternation of day and night, and the people who benefit from ships sailing in the ocean, and whatever water Allah (SWT) sends down from the sky with which gives life to earth after its death, scattering over it all kinds of animals, and the blowing of the winds, and the trapped clouds between the sky and the earth. There are indeed signs for people who have wisdom.**

When the disbelievers of Makkah listened to the Prophet (SAW) talk about the oneness of the Lord they objected to it by saying that they had three hundred and sixty lords in the Ka'aba. The disbelievers claimed that the affairs of the city of Makkah could not be run by their three hundred and sixty lords, how then was it possible that Muhammad (SAW's) one Lord ran the whole universe.

Surah 2 (Al-Baqarah) Verse 164 mentions six different facts and reasons for these people;

- 1) The creation of the skies and the earth. The enormity and greatness of these cannot be described and only Allah (SWT) could have created them.
- 2) The rotation of night and day giving us light and darkness. So that you may earn a living during the day and then rest during the night. This is further reinforced by the alternating lengths of both the day and the night.
- 3) Sailing boats and ships in water allowing travel and trade between countries.
- 4) Rain which is essential for growing crops and food for every species on earth and also increasing the beauty of the land.
- 5) The creation of all forms of animals. Some used in travel and in warfare, others used for labour in fields and some for consumption.
- 6) All forms of wind. Warm and cold providing equal distribution of rain for the nourishment of every plant and species on the earth.

Allah (SWT) is able to direct rain wherever He wills. Are these evidences not enough for the Oneness of your Lord? Surely they are enough! There is no equal to Allah (SWT) for what He has created and the wisdom by which He operates the universe. Therefore there is no wisdom in leaving Allah (SWT) and following others.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ

## العَذَابِ ١٦٥

2:165: And there are some among the people who take others as equal to Allah (SWT) and love them as they should love Allah (SWT); but those who have believed are very strong in their love for Allah (SWT). The unjust people will see when they face the torment that all power belongs to Allah (SWT) and Allah (SWT) is severe in torment.

Despite the six evidences given above in verse 164 there are still people who take others as equal to Allah (SWT) and they love them as they should love Allah (SWT). Surely the believers have more love for Allah (SWT). The love of Allah (SWT) is the completion of faith and the love for His beloved Prophet (SAW) is the highest rank of faith and without this love your faith is incomplete. The Prophet (SAW) has said, "Not one of you can be a Mu'min until I am dearer to him than his children, parents and all of humanity".

Reference Sahih Muslim (44) - The Book Of Faith (Kitab Al-Iman) Book 1, Number 75:  
It is reported on the authority of Anas b. Malik (RA) that the Prophet (ﷺ) of Allah (SWT) said: "None of you is a believer till I am dearer to him than his child, his father and the whole of mankind".

## إِذْ تَرَ الَّذِينَ اتَّبَعُوا مِنَّ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ١٦٦

2:166: When those who were followed disassociate from their followers and they see the torment then all their ties will be severed.

This verse is for those people who misguide others and it is something which occurred within previous nations. Believers should safeguard themselves from misguiding others and they should judge their leaders and spiritual guides carefully. On the Day of Judgment all leaders and spiritual guides will witness scenes of punishment and then all the ties with their followers will be severed.

As mentioned in Surah 25 (Al-Furqan) Verse 17:

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا  
السَّبِيلَ ١٧

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا كَرَّةً فَنَتَّبِعُ آبَاءَ مِنَّا كَمَا تَبَعُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ  
أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ١٦٧

2:167: And those who followed will say "If we could go back again, we would disassociate from them, like they have disassociated from us". That is how Allah (SWT) will show them

their deeds as regret for them. And they shall never exit from hellfire.

On the Day of Judgement the corrupt leaders will witness their own deeds and will disassociate themselves from those who followed them and their ties will be severed. The followers will say, "We wish we could go back and we would do to them as they have done to us. In the world they said, 'Follow us, we will take care of you in the hereafter' and now they are trying to get rid of us. How can they save us, when they are doomed themselves?" However this wish and embarrassment will not benefit them nor will they be able to escape the fire of hell.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

2:168: O people! Eat from that which is permissible and pure on earth and do not follow the footsteps of Satan, indeed he is your clear enemy.

Do not follow in the footsteps of Satan. Do not prohibit what is permissible for you and do not make permissible that which has been forbidden. Do not do the same as the disbelievers. They would refrain from eating the animals which were offered in the name of their idols.

As explained in Surah 6 (Al-An'am) Verse 138 :

وَقَالُوا هَذِهِ أَنْعَمٌ وَحَرْتٌ حَجِرٌ ۗ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۗ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْعُرُونَ ﴿١٣٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

2:169: Surely he only orders you to evil and immorality, and to say about Allah (SWT) what you do not know.

Satan is always suggesting that you do evil, from which you will be disgraced. He will inform you of things regarding Allah (SWT) which you do not know. Whenever you encounter these thoughts remember that they are from Satan and ask for Allah (SWT's) protection.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۗ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

**2:170: And when it is said to them, "Follow that which Allah (SWT) has revealed", they say "We follow the ways of our forefathers", even though their forefathers did not have wisdom of anything, and were not guided.**

And when they are told *"Follow that which Allah (SWT) has revealed"*, they say *"We follow the ways of our forefathers"* even though their forefathers had no knowledge. This was the reply often given by the disbelievers to the prophets. Nowadays some believers have no understanding of the religion. Even after reading the Kalima (Testimony of Faith) they follow cultural practices and customs thinking they are part of the religion. If they are invited towards the Quran and Ahadith they say *"We will follow in the footsteps of our forefathers"*. Remember our religion is not based upon cultural practices but the actions (Sunnah) of the Prophet (SAW). Allah (SWT) has given us the way of life in a complete form. In order to follow it properly we have been given the best role model in the Prophet Muhammad (SAW). We should know that whatever is stated in the Quran and Sunnah is correct and the rest is false. If their forefathers are like Ibrahim (AS), Ishaq (AS) and Yaqoob (AS) and followed the religion of Allah (SWT) then follow them. If their forefathers are not following the correct faith then they are not worthy of being followed. In the case of scholars and sheikhs, if they are followers of the Quran and Sunnah then they are on the true path and if not then their faith is incomplete. Then they come under the category of those who take others as a Lord instead of Allah (SWT).

Reference Surah 3 (Al-Imran) Verse 64:

أَرْبَابًا مِّنْ دُونِ اللَّهِ ط

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ط صُمُّوا بِكُمْ  
عُمًى فَهُمْ لَا يَعْقلُونَ ﴿١٤١﴾

**2:171: The example of those who disbelieve is as if one was to shout like a goat-herd, to things that do not listen to anything but calls and cries. They are deaf, dumb and blind. So they do not have any wisdom.**

Allah (SWT) has said, *"The example of the disbelievers is like that of animals, when the shepherd calls upon them the animals hear his voice but do not understand the meaning of the words or why he is calling"*. This is exactly how the disbelievers blindly follow their forefathers. They are deaf so they cannot hear the truth, they are blind because they cannot see the truth and they are dumb because they reject invitations towards Allah (SWT). The meaning of دُعَاً is when you call someone from within, and نِدَاءً means to call from afar.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿١٧٢﴾

**2:172: O believers eat from what is good, which We have provided you and give thanks to Allah (SWT) if it is Him you serve.**

In this verse the believers have been permitted to eat from good things. Thus we realise that things which look appealing and have been prohibited are not good. In fact if a good thing was to spoil and change in appearance, and begin to decompose then it would no longer be good and would not be permissible. If you are indeed Allah (SWT's) servant then be thankful to Him after eating permissible and good foods.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ

غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

**2:173: He has prohibited for you dead animals, blood, flesh of swine and anything which has been slaughtered without reciting the name of Allah (SWT). But one who is forced by necessity neither desiring, nor transgressing, then there is no sin. Indeed Allah (SWT) is All-Forgiving, Most Merciful.**

The blood of both permissible and prohibited animals is always forbidden. If an animal from the permissible category dies without being slaughtered then it is not permissible to eat such an animal. This is because its blood is present within the animal's body and blood is forbidden. Another reason that a permissible animal may be forbidden is if at the time of its death Allah (SWT's) name was not mentioned. Pig's meat, blood and anything to do with the pig such as its hair, teeth and skin are all forbidden. This is because the pig is the most impure animal and therefore even trading in it is forbidden. The skin of other animals may be used to make things but the skin of the pig is forbidden. Any animal which at the time of slaughter had a name other than Allah (SWT) recited upon it is forbidden. Animals are often called by their owner's names and this does not make them forbidden. What makes them forbidden is mentioning a name other than Allah (SWT) at the time of slaughter.

As mentioned in Surah 36 (Ya Sin) Verse 71 :

فَهُمْ لَهَا مَلِكُونَ

If the owner wishes to offer the animal as way of passing reward to others (Esaal-e-Sawab) then he may do so. The Prophet (SAW) has himself slaughtered two animals and said, "One is for me and the other is for my Ummah", and when the Prophet (SAW) was slaughtering them he read "Bismillahi Allah-u-Akbar". This is how the Prophet (SAW) taught us the

Shariah.

Some people have the opinion that the *إِنَّمَا* means that if any name other than Allah (SWT's) is recited upon something whether it is an animal or not, then it becomes forbidden. This is a misunderstanding. Among Allah (SWT's) attributes is *لَمْ يَلِدْ وَلَمْ يُولَدْ* which means that He is the Creator and is not like His creation.

In Ahadith by At-Tirmidhi it states that the one who offers a sacrifice in a name other than Allah (SWT) is cursed. If anyone finds himself in a difficult position and needs to eat a forbidden animal to survive then he is allowed. But this does not mean that the animal is permissible. Even in difficult situations one should only eat as much as is needed to survive and not exceed limits.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

2:174: Surely those who conceal what Allah (SWT) has revealed in the Book, to trade a small benefit, are filling their bellies with fire. On the Day of Judgement, Allah (SWT) will not speak to them nor purify them. They will have a painful torment.

Those who hide what Allah (SWT) has revealed and then trade it for worldly benefits fill their stomachs with nothing but fire. Today they may be happy but on the Day of Judgment Allah (SWT) will not speak to them nor purify them and they will be given a severe torment.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۗ فَمَا أَصْبَرَهُمْ عَلَىٰ النَّارِ ﴿١٧٥﴾

2:175: And those who have traded guidance for misguidance and forgiveness for punishment. How patient are they for the fire?

They have exchanged guidance for misguidance and instead of forgiveness they have chosen torment for themselves. For these people there is nothing except the fire of hell and in this matter all they can do is be patient.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

2:176: This is because Allah (SWT) has sent down the Book with the truth and those who pursue differences over the Book are surely in great opposition.

Allah (SWT) has revealed the truth and the disbelievers went against it. The disbelievers are in great opposition with the Book.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَ  
الْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَالْمُؤَفَّقُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ  
الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

2:177: It is not righteousness that you turn your face towards east or west but righteousness is to believe in Allah (SWT) and on the Day of Judgment and the Angels and the Book and on the Prophets. They give their wealth to charity for love of Him, to relatives, orphans, to the needy, to travellers and those who ask, and for freeing slaves and those who establish their prayers and give charity. Those who fulfil their promise when they promise and those who are patient in tribulations and hardship and during battle. Those are the true believers and those are the righteous.

It is not a righteousness to simply face towards the east or west when praying because the Jews and Christians were also proud of this action. When the Ummah of the Prophet (SAW) was told about the change of direction of the Qibla they began whispering to each other and questioned the change. Then Allah (SWT) clarified the reason for them. One direction was chosen for prayers in order to create unity among them. Righteousness is not simply facing towards the Qibla but Allah (SWT) has said that righteousness is that you believe in Allah (SWT), His attributes, His Oneness, the Day of Judgment, the gathering of people on that Day, Hell and Heaven, the Angels, the Books and all the prophets. Righteousness is only of benefit when it is applied with the beliefs aforementioned by Allah (SWT).

على حُبِّهِ – the pronunciation of ه in this verse means that if you associate the ه with Allah (SWT) then that means you are spending in the love of Allah (SWT) and if you associate the ه with your own wealth then that means you are spending from the wealth that you love. From this wealth the first people who deserve a share are your needy relatives then the orphans and then those needy who do not beg for a living but live with the bare minimum. The deserving people are the travellers on a journey who may require assistance, the people who are genuine beggars and those who free slaves and prisoners. The pious are those who establish their prayers on time and give charity and when they make a promise they fulfil it. The first and foremost promise is to accept Allah (SWT) as our Lord, which is

mentioned in the ninth chapter of the Quran. These pious people remain steadfast in times of extreme trials and difficulties and in the battlefield. The essence of good deeds is to adhere to the qualities mentioned above and remain steadfast upon them. If not then we are not fulfilling our obligations practically.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ط الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ  
وَالْأُنثَىٰ بِالْأُنثَىٰ ط فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ وَأَدِّ إِلَيْهِ  
بِإِحْسَانٍ ط ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ط فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

2:178: O believers, fair retribution (Qisas) has been made lawful for you in cases of murder; freeman in exchange for freeman, slave in exchange for slave, woman in exchange for woman. And for him, who is forgiven by his brother, so follow in a good manner and repay him the agreed penalty in a good way. This is a concession and mercy from your Lord, and if anyone transgresses after this they shall have a painful torment.

During the time of ignorance murder was a common occurrence as well as threats. Strong and powerful tribes would murder many people from weaker tribes. When a strong person killed a weaker one there was no justice for those murdered. Allah (SWT) said, "Believers, I have made fair retribution lawful for you, regardless of how strong a person is; if a freeman from your tribe is killed, you should seek fair retribution by killing a freeman from their tribe. Likewise if a slave is killed, take fair retribution by killing a slave. Fair retribution should only be taken from those who have wronged you and you should not kill anyone else. If one of your people is killed, you are allowed to kill one from their people (no more than one)".

If someone wishes to forgive a person then it can be done in two ways;

- 1) Do not take anything from those who have wronged you but forgive them for Allah (SWT's) sake.
- 2) Do not seek fair retribution by killing but instead accept a compensation fee. The guilty person should pay the compensation on time and without delay. This is a concession and mercy for you from Allah (SWT).

In previous times the laws for taking revenge for a murder were different. But now if after agreeing upon compensation someone was to commit murder again or delay payment then he is a transgressor and deserves Allah (SWT's) wrath.

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَاۤأُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

2:179: For you there is a life in fair retribution, O men of understanding, so that you may



become righteous.

If the law of 'a life for a life' was established in a country then people would fear being killed under the law and so would not kill others. If this law was followed properly in all Islamic states then no one would commit murder and there would be no bloodshed and only peace would prevail.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا<sup>ط</sup> الْوَصِيَّةَ لِلْأَقْرَبِينَ  
بِالْمَعْرُوفِ<sup>ع</sup> حَقًّا عَلَى الْمُتَّقِينَ<sup>ط</sup>

**2:180:** It has been made obligatory for you when the time of death approaches and you leave wealth behind that you should write a will for your parents and for other close relatives, with good intentions. This has been made a duty for the righteous.

These orders have been explained further in Surah 4 (An-Nisa) and Allah (SWT) has clarified the portions of wealth to be given to close relatives. In the case of inheritance, this can be given after any outstanding loans have been settled and from a small portion ( $\frac{1}{3}$ ) you are allowed to give to anyone you choose. In the case of close relatives, they will be given their own portion as stated in Surah 4 (An-Nisa). Traditionally after a person's death all his remaining wealth was given to only the sons. This is the reason Allah (SWT) has made it obligatory for you to provide a will to incorporate parents, daughters and close relatives.

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ<sup>ط</sup> إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ<sup>ط</sup>

**2:181:** Anyone who alters after he has heard it the sin of it shall be upon those who change it. Indeed, Allah (SWT) is All-Hearing, All-Knowing.

If a person makes a fair and equal will and then passes away, any changes to his will after his death will be a sin on those who have changed the will. The sin will not be on the person who has passed away.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ<sup>ط</sup> إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ<sup>ع</sup>

**2:182:** If anyone sees injustice by the will maker by taking sides in the will, it is no sin on him if he rectifies any issues to bring about settlement between the parties. Indeed Allah (SWT) is All-Forgiving, Most Merciful.

If a person has doubts over the will and its distribution of wealth then he is entitled to change it as long as it agrees with Shariah and all other parties are happy and in agreement. Allah (SWT) is the All-Knowing and All-Aware. If someone was to

unintentionally make a mistake then Allah (SWT) will forgive him. He is the Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٨٣﴾

**2:183: O Believers, fasting is obligatory for you, as it was obligatory for the people before you so that you may become righteous.**

O Believers, fasting is compulsory upon you as it was compulsory for the people before you so that you may become pious. According to Shariah you are prohibited from eating food and having relations with your wives from dawn until dusk. You must also refrain and control your eyes, ears, tongue, hands and feet. The eyes must not be used to look towards women or men with bad intentions or impure thoughts. This also includes reading or watching obscene literature and programmes. The ears must not listen to bad things such as back biting, slandering, songs and music. The tongue should be kept free from swearing, lies, back biting, gossiping and anything containing bad words. According to Ahadith if a person does not refrain from the aforementioned things then his fast is only a form of hunger and thirst. Therefore it will have no spiritual or religious significance. The reason for fasting is not merely to abstain from food and water but rather that you may become pious and guard yourself against evil. Fasting is not only for cleansing the body physically but also to cleanse the soul.

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَىٰ  
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۗ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَن تَصُومُوا  
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

**2:184: For a fixed number of days, if anyone among you is ill or on a journey they must complete the same number of days from other days. For those who are able to give it through Fidyah they must feed a needy/poor person. Whoever does goodness on his own accord it is better for him, but to fast is better for you if you knew.**

Fasting lasts for a month and consists of either twenty nine or thirty days. During this month if you are ill or on a journey as a traveller and therefore cannot keep the fasts then you can make up the missed fasts after the month of Ramadan. If a person is unable to fast due to ill health then he must give Fidyah. This is to feed one poor person twice a day. People have been allowed to give Fidyah since the beginning of time and some people have thought it is acceptable to give Fidyah if you struggle to fast. The people who struggle to fast include the old, the long term ill, breast feeding mothers, pregnant women and

hardworking labourers. Some people incorrectly believe that the word يُطِيقُونَ means that if they are financially capable they are allowed to give Fidyah to avoid fasting, even when they are physically able and have no legitimate reason to avoid the fast of Ramadan. Some people also incorrectly believe that the rich fall into this category and so are allowed to feed a poor person twice a day therefore avoiding the fast. If someone wishes to make the payment of Fidyah with true intentions and is physically incapable of fasting it is surely better for him. However, fasting is the best option and it is better for you if you knew.

You can see the explanations for this verse in the Tarjuma-e-Quran by Nazir Ahmed Dhelwi, Mansookh-ul-Quran and Tadabbur-i-Quran.

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ  
 شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ  
 يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۗ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا  
 هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

**2:185: The Quran was revealed in the month of Ramadan for the guidance of mankind with clear proof of guidance and criterion. Therefore whoever finds this month, he should fast, but if one is ill or on a journey then he should complete the missing number of days from other days. Allah (SWT) desires ease for you, not hardship. So that you should complete the number by glorifying Him, that He has guided you so that you may be grateful.**

The month of Ramadan is the month in which the glorious Quran was revealed and the Quran is guidance for all mankind. However guidance is only attained by those who fear Allah (SWT). He who pays attention to the message of the Quran shall attain guidance. The Quran is also known as the Furqaan. It distinguishes belief from disbelief, the oneness of Allah (SWT) from those who associate partners with Him, the truth from falsehood and the prohibited from the permissible. He who is present during Ramadan should fast the whole month but if they are a traveller or an ill person who is unable to fast then they should make up the fasts after Ramadan. If someone is permanently ill or always travelling they are allowed to give Fidyah to feed the poor. Allah (SWT) always desires ease for you and not hardship. You should always remember the ease which Allah (SWT) has provided for you. Those who say that Shariah is very difficult and hard to follow should look at these verses. The ease which has been provided to you in Ramadan is so that you can complete your fasts and praise Allah (SWT) and thank Him that He has given you guidance.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي  
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

2:186: When My servants ask you about Me, then, surely I am near; I hear the caller when he calls Me, so they should obey Me and believe in Me, so that they may attain guidance.

The Prophet (SAW) was asked about prayers and when praying to Allah (SWT) if we should call out aloud or make supplication in our hearts. Allah (SWT) told the Prophet (SAW) to say that He is close and when anyone calls Him, He hears his call and answers it and accepts his prayers.

Allah (SWT) says, "I am near" however some might think that He is far. Allah (SWT) says He is near, and He listens to everyone. How close is Allah (SWT)? Allah (SWT) is with you wherever you are.

Reference Surah 57 (Al-Hadid) Verse 4;

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

He is closer than your carotid artery/jugular vein.

Reference Surah 50 (Qaf) Verse 16:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْمُ مَا تُوسِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

Allah (SWT) is always near and He does not need to hear from afar. Prophets and friends of Allah (SWT) due to their nobleness and through miracles are able to hear from a distance.

The Quran and Ahadith confirm this. Allah (SWT) has said, "Believe in My commands so that you may attain guidance". We should always remember that good actions are imperative because simply speaking words will not benefit you.

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۖ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لَّهُنَّ ۗ عَلِمَ  
اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالَّذِينَ بَشِرُوا هُنَّ  
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ  
الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى الْيَلِّ ۚ وَلَا تَبْشِرُوا هُنَّ وَأَنْتُمْ  
عَكْفُونَ ۗ فِي الْمَسْجِدِ ۖ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ

لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

2:187: It has been made lawful for you to be intimate with your wives during the night of the fast. They are your garments and you are garments for them. Allah (SWT) knows that you were deceiving yourselves. He has turned in mercy towards you and pardoned you. So be intimate with them and seek what Allah (SWT) has decreed for you and eat and drink until the white thread of dawn becomes distinct from the black. Then complete the fast until night falls, and do not be intimate with them during your devotional retreat (Itikaf) in the mosques. These are the limits set by Allah (SWT), so do not go near them. Thus Allah (SWT) describes His verses for the people, so they may become righteous.

The companions (RA) thought that they had similar restrictions as the people who came before them. The companions (RA) thought that the words *كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ* meant that they should fast in the same way as the people of the book fasted before them. From the time of opening the fast till the time of dawn (Fajr) they would eat and have intimate relations with their wives. When they went to sleep they considered that time the start of the fast, irrespective of the actual time. Some among them would wake up later and eat and have intimate relations with their wives and then ask for forgiveness. Word of this reached the Prophet (SAW) who then received a revelation regarding this matter. Allah (SWT) is Aware of what you do. He is All-Knowledgeable and nothing can be hidden from Him. You began fasting like the people of the book before you, some of you could not follow correctly or fully and so you deceived yourselves and you were worried. You then repented and Allah (SWT) forgave you. Allah (SWT) then gave you permission to seek relations with your wives during the nights of the fast. We should pay close attention to the words 'Seek what Allah (SWT) has decreed for you' as this refers to offspring. Allah (SWT) created the relationship of husband and wife for the proliferation of humanity. So the relationship between a husband and wife should be for increasing the population and not for lustful desires. Always remember that the children you attain have been destined for you. When you are in a state of seclusion (Itikaf) within the mosque, you are not permitted to have relations with your wife. From this we realise that one cannot leave the mosque for worldly desires during seclusion. You may only leave for personal reasons such as using the bathroom. These are the boundaries set by Allah (SWT) and so we must not cross them. Therefore Allah (SWT) makes it clear that these boundaries should not be approached.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ

أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

**2:188: Do not consume one another's wealth by false means, nor offer it as a bribe to the authorities so that you may devour a part of other people's wealth sinfully whilst you know it.**

Fasting is for cleansing your inner self. Now this verse talks about the purification of wealth. Theft, robbery, cheating, aggression, illegal activities/income, interest, bribery and gambling are all forbidden. All of these actions are not only forbidden in the month of fasting but are always forbidden. Using incorrect ways to earn a living is totally forbidden. Bribing officials or giving other peoples wealth to rulers so that they may rule in your favour is a very big sin. Ahadith states that if someone cheats his way to another's wealth then he earns himself a part of hellfire.

*Reference Sahih al-Bukhari (7169) - Book of Judgments (Ahkaam) Book 93, Hadith 33: Narrated Um Salama: Allah's Prophet (ﷺ) said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of Fire." (See Hadith No. 638, Vol. 3).*

يَسْأَلُونَكَ عَنِ الْآهْلِ ط قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ط وَلَيْسَ الرِّبُّ بِأَنْ تَأْتُوا الْبُيُوتَ  
مِنْ ظُهُورِهَا وَلَكِنَّ الرِّبَّ مَنِ اتَّقَى ع وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ص وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ

**2:189: They ask you about the moon. Say, "It is to measure time for the people and for Hajj." And it is not righteousness that you enter your houses from the rear; righteousness is to protect yourself (against evil). Enter your houses though the doors, and fear Allah (SWT), so that you may succeed.**

O Prophet (SAW) people ask you about the phases of the moon, tell them that it is to measure the time for Hajj and also measure the months and years. Some people use the moon to calculate astronomical charts for their fortunes. This practice is totally incorrect as it is superstition and has no basis in the religion. The moon is used to calculate time. During the time of Hajj some people performed incorrect cultural practices. If they wanted to come home for any reason whilst in the state of Ihraam they would enter their homes through the rear or by making a hole in the roof. Upon this Allah (SWT) said, "Entering the house like this is not a good deed. You should enter the house through the doors. A good deed is to have fear of Allah (SWT)."

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

2:190: And fight in the way of Allah (SWT) against those who fight you and do not transgress in this. Surely, Allah (SWT) does not like the one who transgresses.

People would kill believers and so Allah (SWT) has given believers permission to fight against them. But Allah (SWT) forbids the use of excessive force. Allah (SWT) does not condone the killing of animals, destroying trees and killing people who cannot fight in battle such as women, children and the elderly. Allah (SWT) does not prefer the people who do such acts.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ﴿١٩١﴾

2:191: Kill them wherever you find them and drive them out from where they drove you out, and persecution is worse than killing. And do not kill them near the Masjid AL Haram (Ka'aba), but if they want to kill you then you should kill them. Such is the recompense of the disbeliever.

They create difficulties in the lives of believers and also create unrest. This is in fact worse than murder. So wherever you find them, kill them. You should exile them from wherever they have exiled you. After victoriously gaining control of Makkah the people who remained disbelievers were told to leave the city once the peace treaty expired. Fighting is forbidden in the boundaries of the Ka'aba but if the disbelievers disrespect and fight you in these boundaries then you have permission to fight back. This is the recompense for the disbelievers. If they learn from their mistakes and change their ways then Allah (SWT) will forgive the worst of them. Therefore they should ask Him for forgiveness and He will forgive them.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

2:192: But if they stop, then indeed Allah (SWT) is All-Forgiving, Most Merciful.

If they stop and repent then surely Allah (SWT) will forgive them. Indeed Allah (SWT) is All-Forgiving and Most Merciful.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۗ فَإِنْ انْتَهَوْا فَلَا عُدُونَ إِلَّا عَلَىٰ

## الظَّالِمِينَ ﴿١٩٣﴾

**2:193: And fight them until there is no more persecution and religion is for Allah (SWT). But if they cease, then let there be no hostility except towards the wrongdoers.**

The meaning of persecution (فِتْنَةٌ) in this verse is slightly different. The verse explains that the word persecution means that the religion no longer remains for Allah (SWT) but other parties have a bearing on the religion. The purpose of fighting is to put a stop to persecution. Religion should only be for Allah (SWT) and nobody else. Religion is a way of life so it should be followed in all aspects of life. Persecution is when it is impossible to live your life according to the religion. Due to this you are allowed to fight for the right to practice your religion. Religion is the biggest aspect of life and everything else is insignificant.

الشَّهْرُ الْحَرَامَ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتُ قِصَاصٌ ط فَمَنْ اَعْتَدَى عَلَيْكُمْ فَاَعْتَدُوا  
عَلَيْهِ بِمِثْلِ مَا اَعْتَدَى عَلَيْكُمْ ص وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

**2:194: A sacred month for a sacred month; there is retribution for violation. So whoever transgresses against you, then transgress against him in the same way that he has transgressed against you. Fear Allah (SWT) and know that Allah (SWT) is with those who are righteous.**

The Prophet (SAW) went for Umrah with fourteen hundred companions (RA) in the sixth year of Hijri, but the disbelievers stopped them at the place of Hudaibiyyah. During this time the treaty of Hudaibiyyah was agreed which meant that the believers could return the following year for three days to complete their Umrah. The month in which this event occurred was one of the sacred months and therefore this verse was revealed; In the following year if the disbelievers disregard the treaty and fight with you in the sacred months then fight with them, even though it may be the sacred month.

وَ اَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِاَيْدِيكُمْ إِلَى التَّهْلُكَةِ ش وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُحْسِنِينَ ﴿١٩٥﴾

**2:195: And spend in the way of Allah (SWT) and do not place yourself in danger with your own hands. Do good deeds; indeed, Allah (SWT) loves the doers of good.**

Spend in the way of Allah (SWT) and do not place yourself in danger with your own actions. Surely you will find yourselves miserable if you do not spend or fight in the way of Allah (SWT). When you do not spend or fight in the cause of Allah (SWT) then the enemy will



became stronger and you will be in a state of loss. Simply performing compulsory actions is not sufficient until they are done with a sincere heart. Allah (SWT) only likes those who do things sincerely.

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۖ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ ۖ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۗ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۗ وَاتَّقُوا اللَّهَ ۗ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

2:196: And complete your Hajj and Umrah for Allah (SWT). If you are prevented from doing so, then give a sacrifice from what you have and do not shave your heads until the sacrifice has reached its destination. But if somebody is unwell or has an illness of the head, he should compensate by fasting or giving Sadaqah or giving a sacrifice. In times of peace, if anyone gets benefit from Umrah before Hajj then sacrifice whatever he has. But if he lacks the means, then let him fast for three days during pilgrimage and for seven days after his return; that is a total of ten days. This is for him whose family is not living near the Sacred Mosque (Ka'aba). Fear Allah (SWT) and know that Allah (SWT) is Severe in punishment.

Whether you are performing Hajj or Umrah never change your intentions and always fulfil your pillars completely, even if the Hajj or Umrah is performed voluntarily. On your journey to Hajj or Umrah if you find yourself in difficult circumstances and are unable to continue then a sacrifice must be given. This sacrifice can be one of the following; either  $\frac{1}{7}$ <sup>th</sup> portion of a cow, or  $\frac{1}{7}$ <sup>th</sup> portion of a camel, or a whole goat/sheep. You must not shave your head until this sacrifice has reached its place of slaughter. According to the Hanafi Fiqh, the place of slaughter is within the boundaries of Haram. If you are unable to go any further then either send the sacrificial animal to Haram with someone else, or sell the sacrificial animal and send the money to Haram, making sure it reaches its destination inside the boundaries of Haram. Some scholars have the opinion that this sacrifice should be given at the place where the individual has stopped and until the sacrifice is completed he should not shave his head. The Prophet (SAW) and the companions (RA) slaughtered their animals at the place of Hudaibiyyah.

If an individual is ill or has an illness to his head whilst in the state of Ihraam and cannot

shave his head, then he must give compensation (Fidya). The compensation for this is either fasting for three days, or feeding six poor people or sacrificing a goat/sheep. The compensation must also be given within the boundaries of Haram, as mentioned above.

If you would like to gain the benefits of Hajj whilst performing your Umrah and want to combine and perform both Hajj and Umrah in the same journey to Mecca, then you may do so in the following two different ways.

#### Hajj-e-Tamattu

Tamattu means to enjoy or take advantage of a facility. This is done by opening your Ihraam after Umrah and in the days of Hajj (8<sup>th</sup> Dhul Hijjah) putting on your Ihram again. The person who performs Hajj-e-Tamattu combines both Umrah and Hajj by first performing Umrah then relinquishes his Ihraam and on the 8<sup>th</sup> of Dhul Hijjah he resumes that Ihraam to perform Hajj. If you would like to perform Hajj-e-Tumattu using the same Ihraam which you used for Umrah without removing it, this is called Hajj-e-Qiraan.

#### Hajj-e-Qiraan:

Qiraan means to combine two things. A person who performs this kind of Hajj combines Hajj and Umrah together. After performing Umrah a person will remain in the Ihraam and perform Hajj with that same Ihraam. If you are combining Hajj and Umrah (Hajj-e-Tamattu or Hajj-e-Qiraan) then you must sacrifice either a goat/sheep, or  $\frac{1}{7}$ th portion of a cow or  $\frac{1}{7}$ th portion of a camel. This is called Damm-e-Tumattu or Damm-e-Qiraan. According to Imam Abu Hanifa (RA) this is called Damm-e-Shukr.

If you are performing a Hajj-e-Mufarrad, meaning there is no Umrah with the Hajj then the Damm (sacrifice) is not necessary. Whoever performs a Hajj-e-Qiraan or Hajj-e-Tumattu and does not find anything to sacrifice, he must fast for three days in the days of Hajj, and another seven days of fasting as soon as he returns home. Thereby completing ten days of fasting in total.

During the Hajj period he should keep these three fasts before the day of Arafat or in the days of Tashreek. This permission is for those people who do not live within the boundaries of Haram so they can complete their Hajj and Umrah in the same journey. Those who are living within the boundaries of Haram can perform their Hajj and Umrah separately and so this is what they should do. Their Hajj will be called Hajj-e-Mufarrad. You should complete the order of Allah (SWT) with fear because Allah (SWT) is able to give Severe punishment.

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ<sup>ج</sup> فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقًا وَلَا جِدَالَ فِي الْحَجِّ<sup>ط</sup> وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ<sup>ط</sup> وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُوا

## يَأُولَى الْأَلْبَابِ ﴿١٩٧﴾

**2:197:** The months of Hajj are known; so if anyone decides to perform Hajj in these months then He must not have intimate relations with his wives nor must he be disobedient, and there is no fighting or quarrelling on the Hajj. And whatever good deeds you do, Allah (SWT) Knows. Make provisions for yourself when you go for Hajj but surely the best of all provisions is fear of Allah (SWT). And be mindful of Allah (SWT), O men of wisdom.

The days of Hajj are from the end of Shawwal to the 10<sup>th</sup> of Dhul Hijjah (ten days). Apart from these days, wearing the Ihraam on the body is not permissible. He who makes intention to go for Hajj must satisfy the following conditions; he should refrain from intimate relations, refrain from fighting and violence and abusing servants which is forbidden and is even more unacceptable in the state of Ihraam. All of these things mentioned are strictly forbidden in the days of Hajj when wearing the Ihraam. Allah (SWT) is Aware of your intentions so only perform good deeds. In the time of ignorance, people who migrated for the Hajj would not take any luggage for themselves but would rely on others to assist and help them, and this would cause trouble and so this has been forbidden. Allah (SWT) tells us to take our luggage with us. This is so that others are not troubled. The people who have wisdom are those who take the best luggage with them, and that is the fear of Allah (SWT).

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ط فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ  
عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَادْكُرُوهُ كَمَا هَدَيْتُمْ ء وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ  
الضَّالِّينَ ﴿١٩٨﴾

**2:198:** It is not a sin upon you if you seek favours from your Lord. So when you return from Arafat remember Allah (SWT) in the sacred place (al-Muzdalifah). And remember Him as He guided you. Before this surely you were astray.

During the time of ignorance people thought that earning a living whilst performing Hajj was not allowed. It was considered wrong as it was a worldly pursuit. The Quran responds to this by saying that you are allowed to earn a living according to Shariah because you are seeking your sustenance from Allah (SWT). Searching for blessings whilst on the path to Allah (SWT) is not a sin. On the 8<sup>th</sup> of Dhul Hijjah you must wear the Ihraam and go to Mina and complete your five prayers from Zhur till Fajr. Then on the 9<sup>th</sup> Dhul Hijjah go to Arfat and spend your day there. Then in the evening go to al-Muzdalifah. The night spent in al-Muzdalifah between the 9<sup>th</sup> and 10<sup>th</sup> of Dhul Hijjah is part of the Sunnah of the Prophet Muhammad (SAW). Forget what you know from the time of ignorance and follow in the

footsteps of the Prophet (SAW). Remember Allah (SWT) in the way it was taught by the Prophet (SAW). Remember you were once astray.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

**2:199:** Then turn back from the place from which the people turn back. And ask for forgiveness from Allah (SWT), surely Allah (SWT) is All-Forgiving, Most Merciful.

The people of Quraysh thought that they were superior to other tribes and so they would travel only half the way to Arafat and then turn back. Allah (SWT) tells the Quraysh that they are exactly like the other tribes and they should walk all the way to Arafat then turn back. The pillars of Hajj are the same for everyone. Allah (SWT) considers everyone to be equal during the period of Hajj and no one has a right to increase or decrease the status of another person.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾

**2:200:** And when you have completed the pillars of Hajj, praise Allah (SWT) as you would praise your forefathers or even more. And from the people some say, "O Lord, give us good in this world", surely they will have nothing in the hereafter.

After completing their Hajj the Arabs would gather in Mina to tell stories of their forefathers. The believers are told that after completing the pillars of Hajj, instead of praising their forefathers they should praise Allah (SWT) when they are in Mina. In the same way that you do not accept anyone claiming to be your father, except your actual real father, you should not associate partners with Allah (SWT). Allah (SWT) does not like to be associated with anyone. Some people only ask for worldly benefits. Allah (SWT) says that these people will have nothing in the hereafter.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

**2:201:** There are others who say "Our Lord, grant us good in this world as well as good in the Hereafter and save us from the torment of the fire".

Among the people there some who say, "Our Lord, grant us good in this world so we are able to do good and let us reap the rewards of this good in the Hereafter and save us from the torment of hellfire". The Prophet (SAW) would consistently and repeatedly read this prayer. During the Hajj, Prophet (SAW) would read this prayer from pillar Rukn al-Yamani to the black stone and every pilgrim should act upon this Sunnah.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

2:202: They shall have a share from what they have earned. Allah (SWT) is swift in account.

Your reward is consistent with your intention and the amount of effort you put into it. There will be justice and everyone will receive that which they have earned and Allah (SWT) is swift in account. Therefore do not think that the Day of Judgement is far. Every moment every second it draws nearer. Therefore we must remain vigilant.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

2:203: And remember Allah (SWT) during the appointed days (of Tashreeq). For the one who hastens (to leave Mina) in two days, there is no sin on him and whoever delays, there is no sin on him either. This is for him who is righteous. And be fearful of Allah (SWT) and know that you will all be gathered before Him.

The days referred to in this verse are the days when pilgrims would return to Mina from al-Muzdalifah on the 10<sup>th</sup> of Dhul Hijjah and they would stay in Mina up to the 12<sup>th</sup> or 13<sup>th</sup> of Dhul Hijjah. These days are called the days of Tashreeq. Those who stayed up to the 12<sup>th</sup> and returned to Makkah thought that they were better because they returned to the House of Allah (SWT) sooner. Those who stayed a day longer in Mina thought they were better because they had stayed an extra day in Mina. The above verse clarifies the situation in that there is no sin whether a person stays up to the 12<sup>th</sup> or the 13<sup>th</sup>. The important thing is to glorify Allah (SWT) and praise Him more and more in the special days of Tashreeq, up to the 13<sup>th</sup> of Dhul Hijjah. Spending time in the remembrance and praise of Allah (SWT) in these special days is most important.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

2:204: And from the people there is he whose speech on the life of this world pleases you. And he makes Allah (SWT) a witness to whatever is in his heart, yet he is the most severe of the quarrellers.

This verse has been revealed regarding a weak Ahadith about a hypocrite by the name of Al-Akhnas ibn Shurayq. But this verse can be taken for any hypocrite or any ignorant person. Anybody who has the following characteristics will also come into this category. The Quran states that those who outwardly claim that they do everything for Allah (SWT),

but inwardly have evil desires so they make Allah (SWT) a witness to this. They only desire benefit for themselves and they gain no reward in the hereafter. They make false claims that they do things for the good of others. The word **الَّذِي يَخْتَصِمُ** used in the verse refers to a person who is always seeking trouble and is the most violent of adversaries. He will utilise lying, cheating, backstabbing and false promises to defeat the truth.

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ

الْفُسَادَ ﴿٢٠٥﴾

**2:205: And when he turns away, he tries to cause mischief in the land and destroys crops and descendants; and Allah (SWT) does not like mischief.**

When he meets people he portrays friendship and displays concern for them. But when he turns away from them his actions are not of friendship. He causes trouble, corruption and mischief wherever he goes. Allah (SWT) does not like the mischievous.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ جَهَنَّمُ ۗ وَلَيْسَ الْمِهَادُ

﴿٢٠٦﴾

**2:206: And when he is told, "Have fear of Allah (SWT)", his pride seizes him in sin. So hell is enough for him; however it is a bad resting place.**

When he is told to fear Allah (SWT) his reputation and pride causes him to sin. It is pride and arrogance which leads most people to do wrong things.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

﴿٢٠٧﴾

**2:207: And from among the people is he who would sell himself seeking the pleasure of Allah (SWT), and Allah (SWT) is Most Affectionate to His servants.**

There are people who would gladly give their lives for the sake of Allah (SWT). Life itself belongs to Allah (SWT) and is only given by Him. Yet they are prepared to return it to Allah (SWT). They happily say that life is given to them by Allah (SWT) and if they return it back to Him in the path of Allah (SWT) then they have not fulfilled even the smallest of their duties.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ

عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

**2:208: O believers enter into Islam completely and do not follow the footsteps of Satan. Indeed he is your clear enemy.**

The believers are told to enter into Islam completely and wholeheartedly. In other words do not be in two minds. Do not accept only a part of Islam and ignore the rest. During the time of Prophet (SAW), after becoming believers some people wanted to hold onto some of their old traditions from the Torah. Such as taking Sabbath as a special day and not eating camel's meat or drinking camel's milk. This verse was revealed in response to these actions. Do not include your own desires into the religion but instead follow the way of Islam completely. Your desires, wishes, ideology, lifestyle and affairs should all be under the ruling of Islam. It should never be the case that you follow what you please and disregard the rest. The remembrance of Allah (SWT), worship and fearing Allah (SWT) should not only be followed in the mosques but in all aspects of life. Cultural practices which have no basis in Islam are difficult to leave behind but Allah (SWT) has said that these inventions are the weapons of Satan. Indeed Satan is your enemy so do not follow your whims and desires as they are from your enemy.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

**2:209: But if you slide back after the clear evidence has come to you, then know that Allah (SWT) is Almighty, All-Wise.**

If a believer has knowledge of Allah (SWT's) laws and instructions and does not remain steadfast but instead looks elsewhere then he should know that no one can save him from Allah (SWT's) wrath. Allah (SWT) is the Almighty and the All-Wise.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

**2:210: They do not wait except for Allah (SWT) to come to them in the shadows of clouds and with the angels. And then the matter will be resolved. All matters are returned to Allah (SWT).**

The test for the people is to believe the words of the Prophet (SAW) and have faith in unseen realities. The words الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ means those who believe in the unseen. Once you have witnessed the unseen then the test is over. When prophets told the people about the unseen realities they did not believe them nor did they believe the books which were revealed to the prophets. So what was it that the people were waiting for? Should Allah (SWT) descend with the angels? If this was to occur then every matter would be decided and you would not have time to accept the truth. Everything will be revealed on the Day of Judgement and those who presently do not believe will not be able to retract their denial on the Day of Judgement.

سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَاتِنَا ۖ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ  
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

2:211: Ask the Children of Israel, how many clear signs We gave them. And he who changes Allah (SWT's) favours after it has come to him; then indeed Allah (SWT) will give severe punishment.

The Children of Israel were chosen for the guidance of mankind by Allah (SWT) and given a book through a prophet, but they went astray due to their greed and worldly desires. They threw away the blessings of Allah (SWT). The Children of Israel are an example and a lesson for all nations showing the outcome of being ungrateful.

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ  
يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

2:212: The life of this world has been made beautiful for the disbelievers, and they make fun of the believers. And whoever attains righteousness will have a higher status than them on the Day of Judgement. Allah (SWT) gives unlimited sustenance to whomever He wishes.

The life of this world has been made beautiful for the disbelievers and it has become joyful for them. Therefore they ridicule the believers for their financial status. The believers do not have the financial power which the disbelievers have, but they have true wealth which is the wealth of faith. The believers are ridiculed by the disbelievers but on the Day of Judgement the believers will attain a higher status than the disbelievers. Allah (SWT) gives unlimited sustenance to whomever He wishes. The companions (RA) of the Prophet (SAW) were ridiculed by the disbelievers yet Allah (SWT) gave the believers many victories over the Roman and Persian empires.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ  
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ ۗ وَمَا اختلفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ  
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفُوا فِيهِ مِنَ الْحَقِّ  
بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

2:213: All the people were one nation then Allah (SWT) sent prophets as bearers of glad tidings and warners and revealed with them the Books with truth, so that He could Judge



between them in that which they differed. And they did not differ except those who were given (the Books) after they had received the clear evidence, through hatred for one another. Allah (SWT) with His will guided the believers towards the truth about which they differed. And Allah (SWT) Guides whom He wills to the straight path.

After its creation mankind was one big nation and Allah (SWT) gave them knowledge to differentiate between right and wrong and good and bad. For a time the generation of mankind remained one nation but then due to their greed and self-desires the people began to differ by introducing new innovations in to the religion. The people were unjust to each other and so prophets were sent to guide them. The purpose of sending the prophets was not to create a new religion but to remind and guide the people back to the same religion. Thereby bringing them together as one nation in the obedience of Allah (SWT). Even after hearing the prophets some were stubborn and began to revolt. Allah (SWT) guided those who believed in the prophets because the prophets taught the truth. Allah (SWT) guides whomever He pleases and He only guides those who search for the straight path.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۗ مَسَّتْهُمُ  
الْبَاسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۗ أَلَا  
إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

2:214: Do you think that you will enter into heaven and yet you have not received an example (troubles) of those who have passed before you? They received distress and affliction and they were shaken till the Prophet and those who believed alongside him said, "When will the help of Allah (SWT) arrive?" Be warned! Indeed the help of Allah (SWT) is near.

The prophets and their nations have always been tested. Does the nation of Prophet Muhammad (SAW) think that they will enter into heaven without being tested when the nations before them were tested with hunger, illnesses and fear of the disbelievers? The distress and calamities upon the people and Prophet (SAW) was so severe that they began to say, "When will the help of Allah (SWT) arrive?"

As stated in Surah 29 (Al-Ankabut) Verse 2:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾

The life of a true believer has never been an easy one. Allah (SWT) tests His people and when they pass then His help is never far away.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ <sup>ط</sup> قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ <sup>ط</sup> وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

2:215: They ask you, "How should we spend?" Say to them, "Spend from your wealth, on your parents and your close relatives and the orphans and the needy and the travellers." And whatever you do with good intention, surely Allah (SWT) knows.

The companions (RA) repeatedly asked the Prophet (SAW) "Where shall we spend our wealth?" This verse was the response to those questions. It clarifies which people or groups have more right to the wealth. The wealth mentioned in this verse only refers to voluntary charity (Sadaqah) and not compulsory charity (Zakat). This is because parents cannot receive compulsory charity (Zakat). Maymun bin Mihran (RA) was a noble companion who would recite this verse and said that the verse clearly does not speak about spending money on music, entertainment or luxury. Therefore if you spend money on these things then it is disliked by Allah (SWT) and it is considered wasteful. It is unfortunate that spending on these things nowadays is regarded as a necessity and we have forgotten where we should really spend our wealth.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ <sup>ع</sup> وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ  
وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ <sup>ط</sup> وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

2:216: Fighting has been made obligatory upon you and you do not like it. You might dislike that which is better for you and you may like something that is not good for you. And Allah (SWT) knows and you do not know.

Before this time it was necessary to ask for permission to fight. But do you dislike it now that it has been made obligatory for you? It may be that you dislike something which is better for you and you prefer that which is not good for you. You may attain victory, respect, power and a higher status through fighting. If you avoid fighting then there is a risk that your enemies may overtake you and you will be insulted and disgraced.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ <sup>ط</sup> قُلْ قِتَالٌ فِيهِ كَبِيرٌ <sup>ط</sup> وَصَدُّ عَنْ سَبِيلِ اللَّهِ  
وَكُفْرٍ بِهِ وَالْمَسْجِدِ الْحَرَامِ <sup>ف</sup> وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ <sup>ع</sup> وَالْفِتْنَةُ أَكْبَرُ مِنَ  
الْقَتْلِ <sup>ط</sup> وَلَا يَزَالُ الَّذِينَ يُقْتَلُونَ نَفْسَهُمْ حَتَّى يَسُدُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَعُوا <sup>ط</sup> وَمَنْ يَرْتَدِدْ  
مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ <sup>ع</sup> وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ <sup>ع</sup> وَ

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

2:217: They ask you about fighting in the sacred month? Say, "Fighting in it is great (sin), but stopping people from the path of Allah (SWT) and denying Him and expelling people from the Sacred Mosque are greater sins in the sight of Allah (SWT). And persecution is worse than killing." They will not stop fighting you until they turn you away from your religion if they can. Whoever turns away from his faith and dies as a disbeliever has surely lost his deeds in this world and in the hereafter. They are the companions of the Fire, to abide therein forever.

They ask you about fighting in the four sacred months of Rajab, Dhu al-Qidah, Dhu al-Hijjah and Muharram. During the time of ignorance people considered these months as sacred and killing was disliked in these four months. Islam has also kept these same months sacred.

The Prophet (SAW) sent a few people to gather information. These people came across a group of disbelievers and fought with them. Subsequently a disbeliever was killed and the rest of the disbelievers were taken as prisoners. The believers mistakenly thought that it was the last day of the month of Jumada al-Thani however it was the start of the month of Rajab. The disbelievers then began to say that the believers have no regard for the sacred month of Rajab. This verse was a response to their propaganda. When the disbelievers say such things they should look closely at their own actions because they commit even greater sins. They obstruct people who are on the path of Allah (SWT) and stop them from entering Masjid al Haram in Makkah and even force them to leave. As well as this they disbelieve and associate partners with Allah (SWT), which is an even greater sin than murder. Before cursing the believers for mistakenly killing someone in the sacred month, they should look at their own deliberate evil actions. If the disbelievers try to provoke you and make you turn away from your religion then you are justified to fight them in defence, even during the sacred months!

Whoever turns his back from the religion and does not repent faces the death penalty. It is stated in Ahadith that whoever has turned back from the religion should be killed.

*Reference Sahih al-Bukhari (6922) - Book of Apostates Book 88, Hadith 5:*

*"Whoever changed his Islamic religion, then kill him".*

This verse mentions that once you turn away from the true religion all your previous good deeds are wasted. Anyone who turns away from the religion will remain in hellfire forever.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ط

وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

**2:218: But those who believe and those who migrate and strive in the cause of Allah (SWT), can hope for the mercy of Allah (SWT). Allah (SWT) is All-Forgiving, Most Merciful.**

Those who have migrated and left everything behind in order to preserve their faith for the sake of Allah (SWT) can hope for the mercy of Allah (SWT). Jihad means to struggle and strive in order to fulfil your objective. Jihad includes various forms of struggles. A Mujahid is someone who is always in a state of struggle and is therefore always thinking about his objectives. He puts his ideas forward in pen, words and actions. He works hard for this and is ready to face any challenge that may come his way. Even if he needs to give his life, he will not hesitate. Jihad in the way of Allah (SWT) is when everything is performed according to Allah (SWT's) will. These are the people who can hope for Allah (SWT's) favours. Those who think that Allah (SWT) will forgive them regardless of their actions should look closely at this verse. One must struggle and accomplish many things before receiving Allah (SWT's) forgiveness.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيهِمَا آثَمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا  
 أَكْبَرُ مِنْ نَفْعِهِمَا ط وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ط قُلِ الْعَفْوَ ط كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
 الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

**2:219: They ask you about intoxicants and gambling. Say, "There is great sin in both, although they have some benefit for people; but their harm is far greater than the benefit." And they ask you on what they should spend. Say, "Whatever is surplus" Thus Allah (SWT) makes His commandments clear to you so that you may reflect.**

This is the first instruction in relation to alcohol and gambling. In this verse both alcohol and gambling are disliked by Allah (SWT) so that people will not have difficulty when they are completely prohibited. After this verse the instruction to not drink alcohol before prayers was given. By consuming alcohol one loses his senses and does not realise what he is doing. Alcohol and gambling also lead to violence and killing which can be seen in most western societies especially on Friday and Saturday nights. This also leads to various spiritual and physical illnesses which can eventually lead to death. Wealth gained through gambling is classed as impermissible or forbidden wealth. Greed for wealth makes you enemies of each other and this leads to a chaotic life emotionally, spiritually and physically. There may be temporary benefits from consuming alcohol such as feeling relaxed but the harm outweighs the benefits. From gambling one can earn money easily but it will always be forbidden wealth. Some time later alcohol and all forms of intoxicants and gambling were totally forbidden.

Reference Surah 4 (An-Nisa) Verse 43:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿١١٠﴾

Reference Surah 5 (Al-Ma'idah) Verse 90 :

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿١١٠﴾

They ask you about spending in the way of Allah (SWT); tell them to spend from whatever is surplus. Giving charity (Zakat) becomes obligatory on a person when his savings reach a certain amount. Those who fall within this category must give 2.5% in compulsory charity (Zakat) from their savings. If they wish to give more in the way of Allah (SWT) then they should give from their surplus income.

Islam gives us clear guidelines and repeatedly tells us to spend but it also tells us to stay within our means. You should keep a close eye on those who are earning less than you. Are they able to fulfil their daily needs? To spend does not mean to give everything away and have nothing left for oneself.

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۗ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۗ وَإِنْ تُخَالِطُوهُمْ فَارْحَمُوهُمْ ۗ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٢٤﴾

2:220: In this world and in the hereafter they ask you concerning the orphans. Say, "Correcting them is better. And if you let them join you then they are your brothers. Allah (SWT) knows the mischief maker from the amender. And if Allah (SWT) had so willed, He would have afflicted you with hardship. Surely, Allah (SWT) is Almighty, All-Wise."

Before the revelation of this verse, strict orders were given about the treatment of orphans and to not take the wealth of the orphans.

Reference Surah 17 (Al-Isra) Verse 34:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ

Those who took care of orphans became afraid and separated the orphan's allowance from their own wealth. They thought that having the orphan's allowance combined with their own wealth may lead them to unknowingly consume the orphan's portion. They would also not eat from the orphan's leftover food. They would let the leftover food rot before throwing it away, therefore wasting the food. This verse was revealed for this matter and the objective of it is to regulate the wealth for the orphans and to guide them. Any profits from the orphan's allowance should be kept separately and if you think it is better to combine both your own and the orphan's allowances then you may do so. Allah (SWT) makes things easy for you and there is Allah (SWT's) Wisdom in all matters.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ<sup>ط</sup> وَلَا مَهْمُ<sup>ط</sup> مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا  
 أَعْبَبَتْكُمْ<sup>ع</sup> وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا<sup>ط</sup> وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَ  
 لَوْ أَعْبَبَكُمْ<sup>ط</sup> أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ<sup>ط</sup> وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ<sup>ع</sup>  
 وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ<sup>م</sup>

2:221: And do not marry the polytheist women, until they believe. And certainly a believing slave woman is better than a polytheist woman, even if you like her. And do not marry polytheist men, until they believe. A believing slave man is better than a polytheist man, even if you like him. Such people will call you to hellfire and Allah (SWT) calls you to paradise and towards forgiveness with His Will, and Allah (SWT) makes His verses clear to people, so that they may be advised.

Before the revelation of this verse it was acceptable for a believer to marry a polytheist but then in this verse Allah (SWT) forbade it and now it is not allowed. A believing man cannot marry a polytheist woman until she becomes a believer. A believing maid is better than a polytheist woman, even if you prefer the polytheist for her beauty and appearance. There was a time when it was acceptable to marry the people of the book. However this is no longer the case as they are no longer the people of the Book. They do not believe in the Quran which is Allah (SWT's) Book. They are now categorised as those who associate partners with Allah (SWT).

The main reason for marriage is to perpetuate the human race and provide a secure environment to raise children. We must remember that in Islam having sexual relations outside marriage is completely forbidden and is a major sin. When selecting a compatible

marriage partner there are a number of criteria. The following four criteria are mentioned in Ahadith by the Prophet (SAW).

- 1) Wealth
- 2) Family status or tribe
- 3) Beauty
- 4) Religion

*Reference Sahih al-Bukhari (5090) - Book of Wedlock, Marriage (Nikah) Book 67, Hadith 28: Narrated Abu Huraira: The Prophet (ﷺ) said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser".*

As per the advice in this verse, neither a believing man nor a believing woman should marry a disbeliever under any circumstances. A believing servant is better than a free disbelieving man. Even if the disbelieving man appears more handsome and attractive or has a higher status. You cannot mix belief with disbelief and monotheism with polytheism as it only leads to hellfire. Allah (SWT) calls you towards heaven and forgiveness. Therefore ask for Allah (SWT's) forgiveness for whatever has happened in the past. The issue is addressed very clearly in the above verse so that people can take benefit from the advice.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ آذَىٰ ۖ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

**2:222:** And they ask you about menstruation. Say, "It is hurt, so keep away from them during menstruation, and do not go near them until they are pure. When they have cleansed themselves, then go near them from where Allah (SWT) has allowed you". Surely, Allah (SWT) loves those who turn to Him, and loves those who are clean.

After puberty every woman experiences menstruation when there is blood loss and it is painful. It is an uncomfortable condition when one is unwell and in a state of impurity. Men must not have sexual relations with their wives during the menstrual period. This does not mean that during this period you leave the house to keep away from them. During menstruation women are exempt from prayers and fasting. Missed prayers in this period are forgiven but any missed fasts should be made up later. Any blood present outside the menstrual period is called undue menses or irregular menses. The ruling for undue menses is different from the ruling on menstrual bleeding. Things which are forbidden in the menstrual period are not forbidden for undue menses. Remember that during the

menstrual period the woman is not infectious so you may touch her and eat food cooked by her.

Once this period has passed and they have purified themselves then you may have relations with them. There are two different opinions with regards to this;

- 1) Once the menstrual bleeding has passed the husband and wife may have relations again before she has bathed.
- 2) Once the blood has stopped and the wife has purified herself by having a bath then she can have relations with her husband.

The second opinion shown above is stronger. This appears natural as women cannot or do not have a bath during menstruation. Beware that other methods of sexual contact and relations during menstruation are degrading and totally forbidden in Islam.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَاتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۗ وَاتَّقُوا اللَّهَ  
وَاعْلَمُوا أَنَّكُمْ مُّلقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

**2:223: Your wives are your fields; go into your fields as you wish and send good for yourselves. And fear Allah (SWT) and know that you shall meet Him. Give glad tidings to the believers.**

The phrase wives are your fields is an example to say that you may go to them whenever you like. You take care of your wives in the same way that you look after your field in order to sow seeds. Similarly women are not for abuse, fun or humiliation but for the continuation of generations of mankind therefore keep this in mind and fear Allah (SWT). The main purpose of having relations with your wife is to have children. Using any other method for relations has been strictly prohibited by Prophet (SAW) and described as cursed. Allah (SWT) likes those who keep themselves purified.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ  
سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

**2:224: Do not make Allah (SWT) a shield (excuse) in your oaths to avoid doing good, being righteous and making peace between people. Allah (SWT) is All-Hearing, All-Knowing.**

Do not use Allah (SWT) as an excuse. Do not swear by Allah (SWT's) name saying that you will not do a good deed with a person, or you will not speak with a person, or you will not reconcile with people.



It was stated in Ahadith that a person should break such an oath and pay compensation. The compensation can be seen in Surah 5 (Al-Ma'idah) Verse 89:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْاَيْمَانَ ۖ فَكَفَّرَتْهُ اِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ اَوْسَطِ مَا تَطْعَمُونَ اَهْلِيكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيرُ رَقَبَةٍ ۗ فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةَ اَيَّامٍ ۗ ذَلِكَ كَفْرَةٌ اَيْمَانِكُمْ اِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا اَيْمَانَكُمْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ اٰيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

The compensation of feeding ten needy people or giving them clothing or freeing one slave or fasting for three days is acceptable depending on the circumstances.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

2:225: Allah (SWT) will not hold you accountable for the oaths which you uttered unintentionally, but He will hold you accountable for what your hearts have earned. Allah (SWT) is All-Forgiving, Most Forbearing.

Allah (SWT) will not hold you accountable for your thoughtless oaths or those made unintentionally. For example those oaths to which you have not paid good thought or given any attention or if it has become a habit to take an oath during a conversation. Allah (SWT) will not hold you accountable for this. But those who make an oath intentionally will be held accountable. Remember Allah (SWT) knows what is in your hearts and in your thoughts. But if someone makes a mistake and repents sincerely then Allah (SWT) is All-Forgiving and Most Forbearing.

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَاَوْفَاْنَ اللّٰهُ غَفُورٌ رَّحِيْمٌ ﴿٢٢٦﴾

2:226: For those who swear not to have sexual relations with their wives, is a waiting period of four months but if they return, then surely Allah (SWT) is All-Forgiving, Most Merciful.

The verse is referring to ايلا - when a husband swears to stay away from his wife for a period. However during this period if he wishes to have relations with his wife then he must pay compensation for breaking his oath. But if he is able to wait the four month period then no compensation is required.

The Shariah has set a limit on the maximum duration of an oath for staying away from you wife. The maximum time limit is four months. If he wants to have relations with his wife

within these four months then he must pay compensation.

The scholars have two opinions on this matter;

- 1) One may approach his wife within the four month period. The marriage remains valid but he must pay compensation.
- 2) If he wishes to go back to his wife after the four month period then they need to read the Nikah again. This is called Talaq-e-Bainah.

The courts will nullify the marriage and rule a divorce if the husband refuses to take his wife back or refuses to give her a divorce.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

**2:227: And if they decide upon divorce, then surely Allah (SWT) is All-Hearing, All-Knowing.**

And a husband decides upon divorce then he must remember that Allah (SWT) hears what you say and He knows your intentions, behaviours and actions.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِيهِ  
أَرْحَامَهُنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبِعُولَتُهُنَّ أَحَقُّ بِرِدْهِنَّ فِي ذَلِكَ إِنْ  
أَرَادُوا إِصْلَاحًا ۗ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ  
عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

**2:228: And the divorced women should wait three menstrual cycles. It is unlawful for them to conceal what Allah (SWT) has created in their wombs, if indeed they believe in Allah (SWT) and on the Day of Judgement. And their husbands have more right to take them back if they desire to reconcile. And they (wives) have similar rights upon them (husband), according to what is reasonable. But the men have a degree over them. And Allah (SWT) is Almighty, All-Wise.**

The divorced woman should not enter into another marriage for three menstrual cycles. This is to ensure that she is not pregnant. And whatever is proven in these three menstrual cycles (months) should not be hidden as it is not lawful for them to hide the truth. And if they are pregnant then they should make this apparent if they believe in Allah (SWT) and the Day of Judgement. Husbands have more right to return to their wives within the period of Iddat after the first divorce; Talaq-e-Raj'i. But if a husband has given his wife a second divorce then it is called Talaq-e-Ba'in. In this case if he wishes to reconcile after the second divorce then the Nikaah must be read again. But divorce is the right of a husband.

الطَّلُقُ مَرَّتَانٍ ۖ فَاِمْسَاكُ بِمَعْرُوفٍ اَوْ تَسْرِيْعُهُ بِاِحْسَنِ ط وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّا  
 اَتَيْتُمُوْهُنَّ شَيْئًا اِلَّا اَنْ يَّخَافَا اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ط فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ  
 فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ط تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۗ وَمَنْ يَتَعَدَّ حُدُوْدَ  
 اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٢٢٩﴾

2:229: Divorce is twice and then retained honourably or released with kindness. And it is not permissible for you to take back from them anything which you have given to them, unless both fear that they will not be able to keep the limits set by Allah (SWT). But if they fear that they may not keep the limits set by Allah (SWT) then it is no sin on either of them if they give compensation with it, these are the limits of Allah (SWT). So do not transgress them. Those who transgress the limits of Allah (SWT) are the wrongdoers.

You may only keep the woman as your wife within the first two types of divorce. If the husband wants to retain his wife within the Iddat period of the first divorce then there is no need to read the Nikaah again. If the Iddat period of the first divorce passes or if the husband gives his wife a second divorce then he may retain the woman through a new Nikaah. Due to the passing of the Iddat period or if the husband gives a second divorce then the woman becomes Ba'in for the male. Repeating the Nikaah is compulsory and without redoing the Nikaah he cannot keep her as his wife. If the husband has good intentions to retain her then he may do so and if he wants to leave her then he may do so. It is not permissible for the ex-husband to take back something he gave to his ex-wife, including wedding gifts. The husband must not take back anything from it. In Surah 4 (An-Nisa) it tells us to not take back anything even if you have given her a lot. If the divorced husband and wife fear that they will not stay within the boundaries set by Allah (SWT) then the wife may give compensation for the termination of the marriage and there is no sin on any of them. This is called Khula. These are the boundaries set by Allah (SWT). Do not exceed them. The people who knowingly transgress these boundaries are of the unjust and are wrongdoers.

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ ط فَاِنْ طَلَّقَهَا فَلَا جُنَاحَ  
 عَلَيْهِمَا اَنْ يَّتَرَاجَعَا اِنْ ظَنَّا اَنْ يُقِيْمَا حُدُوْدَ اللّٰهِ ط وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ  
 يَعْلَمُوْنَ ﴿٢٣٠﴾

2:230: And if he has divorced her then she is not lawful for him until she marries a different husband. Then, if he divorces her then there will be no blame on them if they

return, if they think that they can keep within the limits set by Allah (SWT). These are the limits set by Allah (SWT), He makes it clear to people who know.

If the husband divorces his wife for the third time then it is called Talaq-e-Mughallazah. In this case he cannot take her back nor remarry her until she marries a different husband. If by his own choice the new husband divorces her or he passes away then after the three months Iddat period she may re-marry her ex-husband, staying within the boundaries set by Allah (SWT). These are the boundaries of Allah (SWT) and He describes them for the people who have knowledge.

An incorrect and unlawful practice exists in many Muslim societies today. When a husband has divorced his wife for a third time he will change his mind and want to return to his ex-wife. As it is mentioned in the verses above, the ex-husband cannot re-marry his ex-wife until she marries another man and he gives her a divorce from his own accord or he passes away. It has become a common practice to pay a third party in to marry and then divorce the woman so that she may re-marry her ex-husband. This practice is called Halala and is un-Islamic, unacceptable and wrong. It is based upon a total misunderstanding and misinterpretation of the three divorce rulings. The Prophet (SAW) has described the people who take money for Halala marriages as rental bulls and has also called them cursed.

*Reference Sunan Abu-Dawud (2076) - Book of Marriage (Kitab Al-Nikah) Book 12, Hadith 31: Narrated Ali ibn AbuTalib:*

*(The narrator Isma'il said: I think ash-Sha'bi attributed this tradition to the Prophet (SAW))*

*The Prophet (ﷺ) said: Curse be upon the one who marries a divorced woman with the intention of making her lawful for her former husband and upon the one for whom she is made lawful.*

We pray that Allah (SWT) gives us the correct understanding of His religion and way of life.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ  
وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا  
آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ  
وَالْحِكْمَةِ يَعِظُكُمْ بِهِ<sup>ط</sup> وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ<sup>ع</sup>

2:231: Once you divorce your women and they reach their Iddat, then either retain them with good intentions or leave them with kindness. Do not retain them to harm them and to exceed limits. If any one does that he wrongs his own soul. Do not make a mockery of the verses of Allah (SWT) and remember the favours which Allah (SWT) has bestowed upon you, and whatever He has revealed through the Book and through wisdom. He has

advised you with it. Fear Allah (SWT) and know that Allah (SWT) Knows all things.

This verse covers the rules after divorce. When the woman has completed her Iddat then either retain them with good intentions or leave them with kindness. If the period of Iddat for the second divorce (Ba'in) has passed then the husband cannot retain his wife. But if her husband agrees to take her back within the period of the second divorce then it must be with good intentions or she must be left to remarry someone else. If the husband has evil intentions and wants to take advantage of his wife during the period of Iddat then this is not permitted. If anyone does so then he wrongs his own soul. Do not make a mockery of the verses of Allah (SWT) and remember the favours which Allah (SWT) has bestowed upon you. And remember what He has revealed through the Book and through His wisdom. For further information please consult books of Fiqh.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَضَوْا  
بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ  
أَرْكَى لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

2:232: When you divorce your women and they reach their Iddat then do not stop them if they wish to remarry their ex-husband, if they both agree with good intentions. This is advice for those who believe in Allah (SWT) and the Day of Judgement. This is virtuous for you and purer, and Allah (SWT) Knows what you do not know.

When you divorce your wives and they come to the end of their Iddat do not stop them if they wish to re-marry their husband. This is advice for those who believe in Allah (SWT) and the Day of Judgement. At the time of the Prophet (SAW) there was an incident where the brother of a woman prevented her from re-marrying her ex-husband. This verse was revealed due to this incident. From Shariah we know that a woman should be married to a man of her choice, with the consent and permission of her guardians. The marriage is invalid if a girl is kidnapped and forced to enter into a marriage. According to a narration in Sihah Sittah, if the permission of the guardian especially in case of a young spinster has not been received then the marriage is invalid.

*Reference Sunan Abu-Dawud (2085) - Book of Marriage (Kitab Al-Nikah) Book 12, Hadith 40: Narrated Abu Musa: The Prophet (ﷺ) said: There is no marriage without the permission of a guardian.*

*Reference Jami at-Tirmidhi (1102) - The Book on Marriage Book 11, Hadith 23: Aisha (RA) narrated: The Prophet (ﷺ) of Allah (SWT) said: "Whichever woman married without the permission of her Wali her marriage is invalid, her marriage is invalid, her*

marriage is invalid."

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۖ وَعَلَى الْمَوْلُودِ  
لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۖ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارُّ وِلْدَةٌ  
بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۖ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ  
مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ  
عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴿٢٣٣﴾

2:233: And the mothers should nurse their children for the whole two years if they wish to complete the period of nursing, and he (father) is responsible for the food and clothing for her because it is his child, in a reasonable manner. No soul should suffer more than it can bear. No mother should be made to suffer on account of her child and, no father should be made to suffer on account of his child. The same duties are upon the father's heir. But if after consultation, they choose by mutual agreement to wean the child, there shall be no sin upon them. If you wish to give your children out to nurse, there is no sin upon you, and when you have given the child then pay them in a reasonable manner. And fear Allah (SWT) and know that Allah (SWT) is observing all your actions.

The full period of breast feeding is a complete period of two years, if it is agreed between the father and the mother. Therefore even after a divorce a mother may feed the child for the whole period of two years.

The maximum period for breastfeeding is two years, but if someone breastfeeds for a reduced period there is no blame upon them. It is the duty of the father to provide clothing and sustenance of a good standard for his wife. The Shariah does not allow you to ask for more than what is acceptable. The mother should not suffer on account of her children. If the mother wants to keep the child for breastfeeding then she should be allowed to do so. If she is breastfeeding after a divorce then she should be paid an agreed amount for the period of breastfeeding. Fathers should not suffer either and must not be asked to provide more than they can bear. If the father passes away then the heirs should provide the mother's sustenance and fulfil her needs making sure she is able to feed the child. If through mutual consent both parties want to stop the breastfeeding then there is no sin upon them. If you decide that instead of the mother a wet nurse should feed your child then there is no sin upon either of you, provided that the father pays the wet nurse the agreed amount. And know that Allah (SWT) knows whatever you do. This has also been

explained in many different parts of the Quran;

Reference Surah 96 (Al-Alaq) Verse 14:

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۝

Reference Surah 41 (Fussilat) Verse 40:

إِعْمَلُوا مَا شِئْتُمْ ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۚ  
فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا

تَعْمَلُونَ خَبِيرٌ ۝

2:234: And those who die from among you and leave widows should wait for four months and ten days, and when they have completed their Iddat, there will not be a sin upon you for what you reasonably choose to do with yourselves. Allah (SWT) is All-Aware of what you do.

The waiting period or Iddat here is referring to the four months and ten days after the death of the husband. The Iddat period is the same whether the widowed woman is old or young, has children or no children. But the Iddat for a pregnant widow lasts until she has given birth to the child and this is clearly mentioned in the Quran

Reference Surah 65 (At-Talaq) Verse 4;

وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ

During the period of Iddat the widow should not make herself look attractive and desirable to other men, and hence she should not apply make-up. She should stay within the house of her deceased husband instead of visiting places. This period of Iddat is for four months and ten days. At the end of the Iddat period she may socialise, visit places and whilst observing Hijab beautify herself and if she wishes she may re-marry. From this we learn that if the woman wishes to re-marry after the death of her husband this should not be regarded as un-Islamic or bad. We should not mix traditions from other religions like Hinduism with Islam. In Hinduism when the husband dies the widow is not allowed to re-marry and she is not even allowed to live and so she would be burnt alive.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۗ عَلِمَ

اللَّهُ أَنْتُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۗ وَلَا تَعْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

2:235: It is no sin upon you to hint at a proposal of marriage or to hide them in your hearts. Allah (SWT) knows that soon you will mention them. But do not make a secret promise with them, except that you speak honourably. Do not tie the marriage-knot before the end of their written agreement. Know that Allah (SWT) has knowledge of what is in your hearts. Therefore, fear Allah (SWT) and Know the He is All-Forgiving, Most Forbearing.

Here the Quran describes a human's feelings. It states that one may hint at a proposal of marriage but must not engage in any firm agreement with a widow during the waiting period and before the end of Iddat. If a woman has been divorced twice (Ba'in) then one should not send a proposal of marriage to her under any circumstances. Her husband has a greater right to reconcile with her. One has to be very mindful because Allah (SWT) knows what is in our minds and hearts. Be fearful of Him. If anything unintentional happens then repent as Allah (SWT) is All-Forgiving and Most Merciful.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۗ وَإِن طَلَقْتُمُوهُنَّ عَلَىٰ الْمُوسِعِ قَدَرَهُ وَعَلَىٰ الْمُقْتِرِ قَدَرُهُ مَتَعًا بِالْمَعْرُوفِ ۗ حَقًّا عَلَىٰ الْمُحْسِنِينَ ﴿٢٣٦﴾

2:236: There is no sin upon you if you divorce your woman yet you have not touched them and not agreed a Maher (dower money). And a rich person should benefit them according to his means, and a needy person should benefit them according to his means, with a fair provision. It is a duty upon righteous men.

If a husband divorces his wife before intimate relations and before agreeing a dower then there is no sin upon him if he does not pay anything. But it is only decent that he gives a gift to the woman according to his means. The Shariah is quite relaxed on this issue and it is left up to the man to give her a gift on his own good will, according to his means. If the man is financially secure and is capable he should give more. If he is poor then he should give what he can in a suitable manner. This is expected of those men who wish to be righteous.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُهَا ۗ مَا فَرَضْتُمْ



إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ط وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى ط وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ط إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٢٧﴾

2:237: If you divorce your wife before you have touched them, but after their dower has been agreed, then the dower is half for them from what you agreed. Unless they (wife) forgo it or the man in whose hand lies the marriage knot agrees to forgo it. To forgo it is nearer to righteousness. Do not forget kindness among yourselves. Allah (SWT) is Seer of whatever you do.

If you divorce your wife before having intimate relations and you have already agreed the dower, then pay half of the dower because her entitlement is only half the agreed dower. But if you divorce your wife after having intimate relations and you have already agreed the dower then you must pay the full dower amount. If you divorce your wife after having intimate relations and you have not agreed the dower then you should look to see what the husband's family has given as dower in the past. There is an option for both husband and wife to forgo their entitlements. If the woman forgoes her entitlement which is half the dower, then the husband can take the full amount and she receives nothing. But if the husband foregoes his entitlement and does not take back half of the dower then she may keep the full amount of dower.

حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ ۖ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٢٨﴾

2:238: Guard your prayers, especially the middle prayer, and stand before Allah (SWT) with devotion.

To protect your prayers means to not miss or neglect them especially the middle prayer. Most people consider the prayer of Asr as the middle prayer and count Fajr as the first prayer. However, scholars have proven that other prayers may be the middle prayer. Nevertheless, in light of the Ahadith from the Battle of the Trench (Khandak), many researchers agree that the middle prayer most likely means Asr. The Arabic word قَانِتِينَ used in the verse is to warn people to not engage in any actions which go against the manners expected in prayer. You can attain this with the help of Allah (SWT).

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٢٩﴾

2:239: And if you are in fear then (pray) on foot or while riding. But when you are in peace remember Allah (SWT) as He taught you what you did not know.

When you are in a state of danger or war do not forget Allah (SWT) and always offer your prayers in any way possible. Whether you are on foot or on horseback and when you are in peace and safety remember Allah (SWT). Do not forget to perform your prayers as you have been told.

The Prophet (SAW) has said "Pray as you see me pray". The Prophet (SAW's) way is the only correct way.

*Reference Sahih Al-Bukhari (631) Book of Call to Prayers (Adhaan) - Book 10, Hadith 28: Narrated Malik: The Prophet (ﷺ) said, "Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer.*

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا ط وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرِ  
إِخْرَاجٍ ؕ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ط وَاللَّهُ  
عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

**2:240: Those who die leaving widows behind should make a will for their wives; they should be benefitted for one year so that they are not thrown out of their homes. But if they leave then there is no sin upon you for what they choose to do with themselves in a good manner. And Allah (SWT) is Almighty, All-Wise.**

Here is another instruction for widows. The husbands should ensure that their widows are protected after the husband passes away. Widows are not to be driven out of their husband's homes. Widows should be given maintenance for one year so that they are able to provide for themselves during this difficult and emotional time. The problems associated with the death of their husband are difficult and these will only be exasperated if you were to drive them from their husband's home. A verse follows which covers the amount prescribed for wives, from whatever the husband leaves behind. This is so that the widows are able to financially support themselves. Remember that if the widow wishes to re-marry after the Iddat period then she is free to do so. Allah (SWT) tells us that if the widow wishes to leave after the Iddat then there is no sin upon you. If in a just manner she decides on a new marriage then she is free to make this choice. Allah (SWT) is Almighty, All-Wise. There is wisdom in His laws for the protection of the vulnerable and there is benefit for mankind. If the deceased husband has left very little behind then it is the responsibility of close relatives and society to help the widow by providing her sustenance and not forcing her out of her home. Nor taking back what she possesses or what her husband gave to her during his life. Treating the widow well is a duty upon the righteous and those who fear

Allah (SWT).

وَلِلْمُطَلَّقاتِ مَتْعَةٌ بِالْمَعْرُوفِ ط حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٢١﴾

2:241: And for divorced women a provision in a fair manner. This is a duty upon the righteous.

The divorced women should be given appropriate compensation. Do not throw them out of their homes. Do not take back whatever has been given to them previously, and if you do then it is against good virtue. This is a duty upon those responsible for such matters. Allah (SWT) reveals His verses so that you may attain wisdom.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٢٢﴾

2:242: This is how Allah (SWT) describes His verses for you, so that you may understand.

Allah (SWT) reveals his verses for the benefit of mankind and for the people to understand and follow.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ ۖ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ۖ ثُمَّ أَحْيَاهُمْ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٢٣﴾

2:243: Have you not seen those people who left their homes in the thousands, for fear of death, where Allah (SWT) said to them, "Die", and later brought them back to life? Surely Allah (SWT) is Bountiful to mankind, but most of them are ungrateful.

This verse most probably refers to one of the old nations of Prophet Hizqeel (AS). This nation fled from their homes in fear of disease, or according to other narrations because of fear of death in the battlefield. As they were running away from death Allah (SWT) made them die and later in response to the prayers of the prophet Hizqeel (AS), Allah (SWT) brought them back to life again. The moral of this incident is that one cannot run away from death and also that life and death are both in the hands of Allah (SWT) and He can bring the dead back to life. It is only due to ignorance that people do not realise this fact.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

2:244: And fight in the way of Allah (SWT), and know that Allah (SWT) is All-Hearing, All-Knowing.

Believers must submit to the will of Allah (SWT). They must remain steadfast and if necessary be ready to defend, fight and kill in the way of Allah (SWT).

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ  
وَيَبْصِطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

2:245: Who will lend to Allah (SWT) a goodly loan, so He may multiply it to him many times? Allah (SWT) decreases and increases, and it is to Him you will return.

Giving a loan to Allah (SWT) means to give a good loan. It means to spend in the path of Allah (SWT) or financially help someone for the sake of Allah (SWT), without asking for its return. Allah (SWT) multiplies these good deeds and returns them to the person in this world and the hereafter.

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا  
نُقَاتِلْ فِي سَبِيلِ اللَّهِ ۗ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ۗ قَالُوا وَمَا  
لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَا بِنَاتٍ ۗ فَلَمَّا كُتِبَ عَلَيْهِمُ  
الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

2:246: Have you not seen those chiefs of the Children of Israel after Musa (AS), when they said to their Prophet, "Appoint for us a king and we will fight in the way of Allah (SWT)". He replied, "What if you refuse to fight, when ordered to do so?" They said "Why should we not fight in the way of Allah (SWT) when we have been driven out of our homes and cast away from our children?" But when it was made compulsory for them to fight, they all refused except a few. Allah (SWT) knows the wrongdoers.

The word الْمَلَأِ is used to describe a person of high authority. This verse focuses on the time when the people of Amaalqah gained control of the city from the Children of Israel. The Children of Israel asked Samuel (AS) to appoint a king for them so that they could fight in the way of Allah (SWT) and regain the city under his leadership. The prophet Samuel (AS) said to them, "Is it possible that Jihad becomes obligatory upon you and you do not fight?" and they replied, "If it is made obligatory upon us then we will fight because the Amaalqah nation has driven us out of our homes and separated us from our children". After the time of Musa (AS) the Children of Israel turned away from the religion and this was the reason that another nation was able to take over the city. When people refuse to obey Allah (SWT) and follow their whims and desires they lose unity and strength. They then make excuses and are not able to fight back for their rights. When Jihad was made obligatory upon the Children of Israel many people turned back and refused to fight, except for a few. Allah (SWT) is well Aware of the wrongdoers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا  
وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ  
بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَةً مَنْ يَشَاءُ وَاللَّهُ وَسِعَ عَلِيمٌ ﴿٢٤٧﴾

2:247: And their prophet said to them, "Surely, Allah (SWT) has appointed Talut as your king." They said, "How can he be a king over us? We have a greater right for kingship than him. He does not have much wealth". He said, "Allah (SWT) has chosen him over you and has given him more knowledge and physical strength. And Allah (SWT) gives kingship to whomever He wills. And Allah (SWT) is All-Embracing, All-Knowing.

Upon their demand Samuel (AS) told them that Allah (SWT) has appointed Talut as their king. When they heard this they began to object by asking how could he be a king over them and that he had no wealth. Samuel (AS) replied, "It is not my decision, but Allah (SWT) has chosen Talut and has given him more knowledge and strength". From this we learn that it is not only important to have wisdom but to be a leader one must have a sense of presence and have physical strength. Allah (SWT) gives kingship to whomever He Wills and Allah (SWT) is All-Embracing, All-Knowing.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا  
تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

2:248: Their prophet said to them, "The sign of his kingship is that a wooden box shall come to you. In it shall be tranquillity from your Lord, and a remnant left behind by the family of Musa (AS) and the family of Haroon (AS). It will be carried by the angels. Surely, there is a sign in this for you, if you are believers."

Their prophet said to them, "The box which you have lost will be brought back to you as a sign of his kingship, this box will be returned to you by the angels". The commandments which were given to Musa (AS) are in this box. The box also contains the staff of Musa (AS), the clothes of Musa (AS) and Haroon (AS) and their slippers. The Children of Israel would use these items as a means of blessings and to attain victory during battles. They would place this box in front of them so that Allah (SWT) would grant them victory. Allah (SWT) says, *فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ* - 'In it shall be tranquillity from your Lord'. The clothing and slippers of the prophets have blessings and satisfaction for the believers. The companions (RA) would also use the belongings of the Prophet (SAW) to gain blessings and satisfaction.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۖ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ۖ

وَمَنْ لَّمْ يَطْعَمَهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ  
 فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ط قَالَ  
 الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلِقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ ط وَاللَّهُ مَعَ  
 الصَّابِرِينَ ﴿٢٤٩﴾

2:249: When Talut set out with his forces, he said "Allah (SWT) will test you with a river. So whoever drinks from it is not from me and whoever does not taste it he is from me but whosoever fills a handful". They all drank from it but except for a few of them. So when he crossed the river, those who were believers with him said, "We don't have the strength today to fight the forces of Jalut". But those who believed they would meet with Allah (SWT) said, "How often a minority has overcome majority by Allah (SWT's) permission, and Allah (SWT) is with those who are steadfast."

So when Talut set off with his forces he warned them that their resolve would be tested and said, "Allah (SWT) will test you with a river. Despite the heat and thirst, do not drink water from the river. Whoever drinks water from the river is not with me and will not be able to travel with me. Whoever does not drink from the river will be with me and will be able to walk with me. And whoever fills his hand with water will not fail in the test from Allah (SWT)". So most of them drank water from the river but there were only a few who did not drink. So when Talut and his companions moved forward those who drank water from the river lost their strength and began to say, "We don't have the strength to fight with Jalut and his forces". However, those who believed and knew that on the Day of Judgement they would meet Allah (SWT) said, "Many small groups have defeated larger groups, by the will of Allah (SWT). So we should not be cowards and with the help of Allah (SWT) we should enter the battlefield. We should remain steadfast in difficult times and Allah (SWT) is with those who have patience". When Allah (SWT) is with you then you should have no grief and surely you will be victorious.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا آفِرْغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا  
 عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

2:250: And when there was confrontation with the forces of Jalut, they said, "O our Lord, grant us patience, and keep us steadfast, and help us against the nation of the disbelievers".

Jalut was the chief of the nation of Amaalqa and the leader of a brave army. When Talut and his people confronted the army of Jalut they prayed and said "O Allah (SWT), grant us

patience in the battlefield and keep us steadfast and help us against the disbelieving nation.”

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ <sup>ف</sup> وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ <sup>ط</sup> وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ <sup>لا</sup> لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

2:251: So they defeated them by the will of Allah (SWT) and Dawud (AS) killed Jalut. And Allah (SWT) granted him kingship and wisdom and taught him as He willed. And if Allah (SWT) had not removed people with one another, mischief would have spread in the land. Allah (SWT) is Gracious to His creation.

In the contest between right and wrong not only physical strength is needed but we also need to attain the blessings and mercy of Allah (SWT). Allah (SWT) helps those who strive for justice. With Allah (SWT's) Mercy and blessings they were able to defeat the stronger forces of Jalut. Dawud (AS) killed Jalut. Talut married his daughter to Dawud (AS) and after Talut passed away Dawud (AS) became king and also declared his prophet hood. Allah (SWT) granted Dawud (AS) wisdom and knowledge. If Allah (SWT) had not defeated and replaced Jalut there would have been corruption and mischief on earth. However, Allah (SWT) is Generous to his creation and protects the universe from disorder.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ <sup>ط</sup> وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

2:252: These are the verses of Allah (SWT), which We recite to you in truth. And surely you are from among the prophets.

Whatever has been revealed to the Prophet (SAW) was a true revelation of Allah (SWT). Allah (SWT) has revealed many stories of previous prophets as His signs. Allah (SWT) revealed His verses as signs to the Prophet (SAW) and he recites them to others. These revelations were not learnt by the Prophet (SAW) from anyone else but they were revealed by Allah (SWT) to His true and final prophet and they are a sign of his prophet hood. Peace and blessings be upon the Prophet (SAW).

## Part 3

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ  
 وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ  
 مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ  
 كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا ۗ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

2:253: These are the prophets, We gave them ranks over each other, to some of them Allah (SWT) has spoken and others He raised in ranks. And We gave miracles to Isa (AS) the son of Maryam (RA), and we strengthened him with the Holy Spirit (Jibrael (AS)). And if Allah (SWT) willed, those who followed after them would not have killed after clear signs had come to them. They disagreed and some believed whereas others did not. Had Allah (SWT) willed, they would not have killed but Allah (SWT) does whatever He wills.

There is a similar verse to this verse in Surah 17 (Al-Isra) Verse 55:

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا

This is the reason prophets have a higher rank in certain matters over others. There is a Ahadith of the Prophet (SAW), "Do not prefer some prophets to others" - Bukhari and Muslim

Reference Sahih al-Bukhari (6916) - Book of Blood Money (Ad-Diyat) Book 87, Hadith 54; Narrated Abu Sa'id: The Prophet (ﷺ) said, "Do not prefer some prophets to others."

This Ahadith does not oppose the verse of the Quran which states that Allah (SWT) gave positions to prophets. It simply means that it is not up to the people to declare that a prophet is superior to another. It is for Allah (SWT) because He spoke to Musa (AS), gave miracles to Isa (AS) and invited Prophet (SAW) to the heavens. Believers are told not to differentiate between the prophets as it is mentioned in Surah 2 (Al-Baqarah) Verse 136.

Reference Surah 2 (Al-Baqarah) Verse 136:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ ۗ وَنَحْنُ لَهُ مُسْلِمُونَ

The Quran mentions the various ranks which Allah (SWT) gave to His prophets. In Surah 4



(An-Nisa) Verse 164 it mentions Musa (AS).

Reference Surah 4 (An-Nisa) Verse 164:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

In this verse the words *وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ* refer to the Prophet (SAW) and the words *يُرُوحِ الْقُدُسِ* refer to Jibrael (AS). Jibrael (AS) would stay with the prophets by the permission of Allah (SWT). Allah (SWT) does not like disagreement or fighting. Allah (SWT) has shown us the difference between good and bad through His Books and Prophets and He has given us freedom to choose. Clear evidences have come to them and so humans can choose to either follow the good or the bad. If after receiving clear signs they choose to deny and fight each other, then that is their own choice. Allah (SWT) gave them freedom to choose and so some believed and some denied.

Reference Surah 18 (Al-Kahf) Verse 29 :

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Those who want to believe will believe and those who want to disbelieve will disbelieve. If Allah (SWT) had forced His guidance upon everyone then there would be no choice left for mankind. Allah (SWT) wants people to choose whether to accept guidance or reject it. This is what Allah (SWT) wanted and Allah (SWT) does whatever He wills.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

**2:254: O Believers spend from those things which We have given to you, before the Day comes when there will be neither trading nor friendship nor intercession. And the disbelievers are the wrongdoers.**

In this verse believers are told to spend from the blessings of Allah (SWT), in the name of Allah (SWT) and in the manner He desires. There is no harm in putting money aside for necessities or emergencies but it does not mean that you attempt to save every penny and become miserly. Instead you should spend sensibly in the way you have been guided by Allah (SWT). This includes spending on oneself, family, relatives and the needy. Spend before the arrival of the Day when you will not be able to earn any more rewards. You will not be able to attain paradise with your wealth. Nor will you be able to bribe or use your influence or friendships to assist you.

Reference Surah 43 (Az-Zukhruf) Verse 67:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

On the Day of Judgement relatives and friends will be enemies of each other. Nor will there be any intercession or persuasion. Intercession will be granted by Allah (SWT) for the believers. This is stated in the next verse. Disbelievers are unjust and there will be no intercession for them.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

2:255: Allah (SWT)! There is no deity except Him, the Living the Eternal One. Neither slumber nor sleep overtakes Him. To Him belongs what is in the skies and on the earth. Who can intercede with Him except by His permission? He knows all that is in front of them and all that is behind them while they cannot comprehend anything from His knowledge except what He wills. His Chair (Authority) extends over the heavens and the earth, and upholding them does not tire Him. He is the Sublime, the Almighty One.

This verse is known as Ayat al-Kursi (The Throne Verse). Allah (SWT's) throne is mentioned in this verse and it clearly states that there is none worthy of worship except Allah (SWT). He is the great owner of everything. He is the One who will remain and He is the One who watches over everything. He is free from tiredness, drowsiness or sleep. He is the Sustainer and the Guardian of the universe. If He were to fall asleep or feel drowsy then what would become of the universe? Everything in the skies and the earth belongs to Him. No one can intercede with Him except by His permission.

Reference Surah 53 (An-Najm) Verse 26:

لَمَنْ يَشَاءُ وَيَرْضَى

Allah (SWT) knows everything including what is in front of them and that which is hidden from them. He knows the past, present and the future and so we cannot comprehend His knowledge. Since it is impossible to know a single thing about His knowledge it is inconceivable and impossible to know the full extent of Allah (SWT's) knowledge. We can only understand according to our capabilities and as much as Allah (SWT) wills. Therefore

there is no way of comparing anyone to Allah (SWT). His throne is larger than the skies and the earth. To what are we referring when we say the word throne? Is this an actual throne or something else? Scholars have interpreted the throne in many different ways. Historians interpret the throne as a symbol of governance. In truth Allah (SWT) knows best what the throne actually means. It is not always necessary to find a meaning for everything. Even if we accept it to be the biggest throne or chair our minds can comprehend we would still not be right. Allah (SWT) is the Creator of the universe and we are the creation of Allah (SWT). The creation cannot be compared with the Creator and we cannot comprehend or compare Allah (SWT) with any creation. Allah (SWT) is present everywhere but not physically. If you were to believe that He is present in a physical form then you would have to believe that He has a body. Allah (SWT) is free from this because He is Exalted. Allah (SWT) never tires from preserving all that is in the skies and the earth. The simple activity of guarding and preserving is tiring for creation and is thus a weakness of creation. Allah (SWT) is free from fatigue and He is The Most High and The Greatest.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

2:256: There is no compulsion in religion, indeed the guidance has been made clear from falsehood, so whoever denies in the Taghut and believes in Allah (SWT) has certainly grasped the strongest ring and it will not break, and Allah (SWT) is All-Hearing, All-Knowing.

There is no compulsion in the religion of Islam. This means that no one can be forced to enter into the religion. Guidance and misguidance has been clearly defined. So whoever wishes to make a decision should make it independently and from his heart. The words *فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ* mean whoever wants to believe in the religion and whoever wants to disbelieve. No one is forced into Islam nor are they forced to go astray. Taghut is anything which takes you away from the remembrance of Allah (SWT) and His commands. Whoever denies 'Taghut' and follows the commands of Allah (SWT) has indeed firmly grasped the strongest ring and it will never break.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۖ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ ۖ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

2:257: Allah (SWT) is the friend of the believers. He takes them out of the darkness and

into the light. And those people who disbelieve, Taghut is their friend, who takes them out of the light into the darkness. These are the companions of the fire and they will abide therein forever.

Allah (SWT) is a friend and helper of the believers and He does everything for them. He removes them from the darkness of denial, polytheism, innovations and false beliefs and leads them into the light of guidance. Disbelievers are friends of devils and devils remove them from the light of guidance and drag them into the darkness of falsehood. These are the people of hellfire and will remain therein forever.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

2:258: Have You not seen the one who argued with Ibrahim (AS) about his Lord because Allah (SWT) had granted him Kingship. Ibrahim (AS) said "My Lord is He who gives life and causes death", he replied "I also give life and cause death". Ibrahim (AS) said "Indeed Allah (SWT) brings the sun from the east, so can you bring it from the west?" the disbeliever was baffled. Allah (SWT) does not guide the wrongdoing people.

In this verse Allah (SWT) reminds us of an incident when the king disputed with Ibrahim (AS) regarding his Lord. The king was a disbeliever called Namrood and is described as being intoxicated with the power of his kingship. He thought of himself as a God. This was the reason for his arrogance and argument with Ibrahim (AS). He asked Ibrahim (AS), "Why do you not accept me as your Lord instead of Allah?" He did not know that the very kingship he was so proud of was given to him by Allah (SWT) as a test. Ibrahim (AS) said "My Lord gives life and causes death". Namrood replied, "I too can give life and cause death". To prove his claim Namrood called upon two prisoners. One was due to be released the next morning and the other was to be hanged. Namrood released the prisoner who was due to be hanged and hanged the prisoner who was to be set free. In doing so he said, "Look, I also give life and cause death". When Ibrahim (AS) realised that Namrood had no wisdom he said "My Lord is He who brings the sun from the east, can you bring it from the west?" Hearing this Namrood was shocked and surprised because he did not accept anyone to be a Lord but himself. So he made people prostrate before him. Ibrahim (AS) would not prostrate before anyone but only Allah (SWT). Ibrahim (AS) denied Namrood and this was the reason for their dispute. Namrood had no reply for Ibrahim (AS). Ibrahim (AS) proved to Namrood that he was only a king and that Allah (SWT) is the Creator and Sustainer of the universe. If a person denies Allah (SWT) after seeing clear evidences then He leaves them on their crooked path.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا  
 فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ  
 لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ  
 وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا  
 تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

2:259: Or like that man who passed by a village which had fallen into its roof, he said "How will Allah (SWT) restore it to life after its death?" So Allah (SWT) caused him to die for a hundred years and then brought him back to life. (He) Asked, "How long have you remained in this state?" (The man) replied, "I have remained a day or part of a day". (He) said "No, you have remained in this state for a hundred years. Now look at your food and your drink, they have not rotted. Look at your dead donkey. We will make you a sign for mankind. Look at the bones, how We set them together, then clothed them with flesh". When it had all become clear to him he said, "Now I know that Allah (SWT) is Able to do all things".

In this verse Allah (SWT) describes another story. A story of a man whose name has not been mentioned but according to some historians and researchers this man may be Uzair (AS). When Uzair (AS) asked how Allah (SWT) would bring the destroyed village back to life, it did not mean that he did not believe in Allah (SWT's) power. It meant that he wanted to see the destroyed village brought back to life and see all the beings resurrected. Therefore, Allah (SWT) caused him to die and he remained dead for a hundred years and then he was brought back to life. He was then asked, "How long have you been dead?" Uzair (AS) replied "A day or part of a day". Allah (SWT) then said, "You remained in this state for a hundred years". Uzair (AS) carried food and water for his journey and so Allah (SWT) said, "Look at your food and water, they have not rotted". This was said to remind Uzair (AS) that Allah (SWT) has control over all things. We store food in the fridge or freezer to preserve it but it still does not taste the same after a short while yet Allah (SWT) kept the food and water in the same state for a hundred years. Then Allah (SWT) said, "Look at your dead donkey, We make you a clear sign for the people to understand". Such a long time had elapsed that even the bones of the dead animal did not remain. Allah (SWT) then brought back the bones, placed flesh back on to them and brought the donkey back to life so that Uzair (AS) could see the power of Allah (SWT). Allah (SWT) has power over all things. He gives life then He makes us die and then He will bring us back to life on the Day of Judgement. After seeing this Uzair (AS) said "I now know better that Allah (SWT) has control over all things and nothing is difficult for Him".

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ط قَالَ أَوْلَمْ تُؤْمِنِ ط قَالَ بَلَىٰ وَلَكِنَّ لِيَظْمِينَ  
 قَلْبِي ط قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ  
 ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ط وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

2:260: And when Ibrahim (AS) said "O Lord, show me how You revive the dead". (He) said, "Do you not believe?" Ibrahim (AS) said "Yes, but just to reassure my heart". (He) said, "Take four birds and train them to know you, then put a part of them on each mountain. Then call them, they will come to you quickly, and know that Allah (SWT) is Almighty, All-Wise".

In a different incident Ibrahim (AS) asked Allah (SWT) how He brings the dead back to life. Allah (SWT) said "Do you not believe?" Ibrahim (AS) said that he did have faith but wanted to observe Allah (SWT's) divine power for the satisfaction of his heart. Allah (SWT) told Ibrahim (AS) to catch four birds and allow them to familiarise themselves with him. Then he should slaughter the four birds, chop them into pieces and place a part from each one on different mountains. Then he should call to them and they would fly back to him. Ibrahim (AS) did as he was told. He nurtured four birds allowing them to familiarise themselves with him and then slaughtered the birds and placed their parts on different mountains. Ibrahim (AS) held the heads of the birds in his hands and began calling to them one by one. The pieces of the birds he called flew towards him and joined onto their respective heads. Allah (SWT) is the Almighty and the All-Wise.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ  
 سُنبُلَةٍ مِّائَةٌ حَبَّةٌ ط وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ط وَاللَّهُ وَسِعَ عَلَيْهِمُ ﴿٢٦١﴾

2:261: The example of those who spend their wealth in the way of Allah (SWT) is like an example of a seed which grows seven ears and each ear has a hundred grains. Allah (SWT) gives increases manifold to whomever He wills. And Allah (SWT) is All-Encompassing, All-Knowing.

When you give charity your deeds are multiplied ten-fold and when you give charity with a joyful heart its value is uncountable because you are willing to sacrifice your life and your wealth for Allah (SWT). Rewards are explained in this verse to prepare believers to submit to the will of Allah (SWT). Rewards are given by Allah (SWT) according to your deeds and your intentions. The example of a seed has been used to help people understand. The deed of those who spend in the way of Allah (SWT) is like a seed which is sown and grows and multiplies into ten spikes/ears. Each spike/ear holds a hundred pieces of grain.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَمْنًا وَلَا آذَىٰ لَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

2:262: Those who spend their wealth in the way of Allah (SWT) and do not follow what they have spent with reminders and taunts to harm others shall be rewarded by their Lord, and they shall have no fear nor shall they grieve.

Those who spend their wealth in the way of Allah (SWT) and to please Allah (SWT) and do not remind others about their spending nor hurt anyone will have abundant reward from their Lord. These people have spent their wealth for their Lord so He will reward them and there is no fear for these people nor shall they grieve.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا آذَىٰ ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

2:263: A kind word and forgiveness is better than charity which is followed by hurtful words. Allah (SWT) is Free from needs and Forbearing.

Kind words are better than using hurtful words after giving charity. Things that fall into this category are not paying a labourer for his work, telling a person that he survives on someone's charity or to humiliate a person in public. If you are unable to give charity and the needy insult you then it is better to forgive them. Allah (SWT) is free of any needs and is Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ  
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ  
وَابِلٌ فَتَرَكَهُ صَلْدًا ۗ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ ﴿٢٦٤﴾

2:264: O believers! Do not cancel out your charity with reminders and hurtful words, like the one who spends his wealth only to show others and not believing in Allah (SWT) and the last Day. The example of such men is like a rock covered with dust; heavy rain falls upon it and leaves it hard and bare. They have no control over what they earned. Allah (SWT) does not guide the disbelieving people.

Believers are told not to waste their charity by repeatedly reminding others of their deeds. Therefore we learn that after giving charity to the needy if you use hurtful words then your charity is wasted. This is like a man who gives charity and then boasts about his deeds. He does not care about the needy or about their issues but he only cares about himself and his

popularity in society. This person does not have faith in Allah (SWT) or His rewards or the hereafter. He does not care about pleasing Allah (SWT) or bettering his hereafter through good deeds. The example of this man is like a stone or rock covered with dust and if you plant a seed on it then the seed and dust is washed away when it rains. Therefore, he who plants something upon it will never benefit from it. Why then would Allah (SWT) reward a man who only gives charity for popularity sake? His only motive is to be popular among the people but his hereafter is ruined. Allah (SWT) does not guide the disbelievers. This does not mean that they become disbelievers because Allah (SWT) did not guide them. Instead it means that they did not choose the guided path and they have misguided themselves.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ  
بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكْلَهَا ضِعْفَيْنِ ۚ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

2:265: An example of those who spend their wealth in order to gain Allah (SWT's) pleasure and to strengthen their souls is like a garden on elevated ground. When heavy rain falls on it, it doubles its produce, and if heavy rain does not fall, then light rain suffices. And Allah (SWT) is All-Seer of what you do.

In this verse there is an example of those who spend to please Allah (SWT). Their example is like a garden located at a high place. When heavy rain falls it receives the water it requires and fruit production is increased many fold, and the excess water flows away. Plants growing at a higher plain thrive even when they do not receive heavy rain. Dew will suffice for them and they will still bear fruits. Allah (SWT) watches the actions of people and He knows what is in their hearts and He knows their intentions.

أَيُّوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا  
مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفًا ۖ فَاصَابَهَا إِعْصَارٌ فِيهِ نَارٌ  
فَاخْتَرَقَتْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

2:266: Does anyone among you want a garden of dates and grapes, with rivers flowing underneath containing every kind of fruit and he reaches old age with weak children, then reaches it a whirlwind of fire and burns it? Thus Allah (SWT) describes His Signs so that you may think.

In this verse we are told that no one would want their efforts to go to waste and a garden is used as an example for this. We are told that no one would like their garden full of dates,



grapes and other fruits destroyed or ruined. The verse describes a happy old man with young children and a garden of fruits. Rivers flow through the garden providing it with the water it requires. The old man is satisfied in his old age whilst his children are young and dependent upon him. Apart from this garden there is no other form of sustenance and support for them. How would the old man feel if there was a whirlwind of fire and the garden was burned and destroyed? Would he like it? Allah (SWT) reveals His signs so that you may think and pay attention.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ  
وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ط وَعَلِمُوا أَنَّ  
اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

2:267: O believers, spend from the pure things which you have earned and from those which We have produced from the land for you. And do not make an intention of giving impure things, where as you would not accept it for yourselves, except with your eyes closed. And know that Allah (SWT) is Self-Sufficient and Praise Worthy.

In this verse Allah (SWT) addresses the believers to encourage them to spend from their lawful earnings in the path of Allah (SWT). Allah (SWT) provides you with that which is good and pure. When you give charity then give from that which you like for yourselves. Never make an intention to give a worthless thing in the path of Allah (SWT). If something worthless was given to you then you would never accept it. Remember that Allah (SWT) is not needy and does not depend on your income and wealth but this is a test for you. Giving that which is disliked and condemned in the path of Allah (SWT) is a complete waste. Indeed Allah (SWT) is Purified and He only accepts what is pure.

Reference Sahih Muslim (1015) - The Book of Zakat Book 12, Hadith 83

Abu Huraira reported Allah (SWT's) Prophet (ﷺ) as saying: "O people, Allah (SWT) is Good and He therefore, accepts only that which is good".

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ  
وَسِعَ عَلَيْهِمُ

2:268: Satan promises you poverty and commands you to do immorality. But Allah (SWT) promises His Forgiveness and His Favours. Allah (SWT) is All-Embracing, All-Knowing.

The devil makes you fearful of poverty. The devil makes you think that giving to others will mean that you have less for yourself and so you may become dependent on others. The

devil advises you towards immorality. Satan calls mankind towards the things which Allah (SWT) has forbidden. He does this to increase his followers. When someone is invited to spend in the path of Allah (SWT) towards a Madrasa or Mosque then he worries and reconsiders. The devil entices mankind to bad by making it look appealing and beautiful. Humans then spend freely on these bad things without a seconds thought. Allah (SWT) gives a promise of forgiveness for any shortcomings to those who ask for His forgiveness. They will attain Allah (SWT's) blessings. Allah (SWT) is All-Giving, All-Knowing.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

**2:269: He gives wisdom to whomever He wills and whoever is granted wisdom has indeed received abundant good. And none remember except those who are mindful.**

Allah (SWT) gives wisdom to whomever He pleases. Scholars have given many interpretations of the word wisdom and this is mentioned in various places of the Quran. In Chapter 15 of the Quran after giving commands in Ruku 3 and 4 Allah (SWT) said ذَلِكُمْ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ From this we learn that the meaning of the word حِكْمَةٌ is wisdom, intelligence and knowledge of right and wrong. The person who attains an understanding and wisdom of the religion is blessed with more. Only the intelligent people are the ones who understand.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

**2:270: Whatever charity you spend or vows you make indeed Allah (SWT) knows. But the wrongdoers shall have no helpers.**

To spend means spending on those who have a right on you and it can also mean to spend in the path of Allah (SWT) for a vow. Such as when a wish is granted or when an illness is cured or if you have vowed to read Nawafil prayers. Allah (SWT) knows the vows you make. Vows are only for Allah (SWT) because He is the One who listens and grants your wishes. Taking a vow for anyone other than Allah (SWT) is like associating partners with Allah (SWT) and it is polytheism. However, sending spiritual merit or reward to a pious person is permissible and has nothing to do with polytheism. This has been proven by the actions of the Prophet (SAW) and the companions (RA). The Prophet (SAW) sacrificed an animal on behalf of his Ummah and his family.

*Reference Sunan Abi Dawud (2792) - Book of Sacrifice (Kitab Al-Dahaya) Book 16, Hadith 5 Narrated 'Aishah: The Prophet (ﷺ) said "In the name of Allah. O Allah, accept it for*

Muhammad, Muhammad's family and Muhammad's people". Then he sacrificed it.

In another example The Prophet (SAW) told Saad (RA) to dig a well on behalf of his dead mother as Sadaqah Jariyah (on-going charity).

Reference Sunan Abi Dawud (1681) - Book of Zakat (Kitab Al-Zakat) Book 9, Hadith 126 Narrated Sa'd ibn Ubadah: Sa'd asked: Prophet (ﷺ) of Allah, Umm Sa'd has died; what form of sadaqah is best? He replied: Water (is best). He dug a well and said: It is for Umm Sa'd.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۗ  
وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

2:271: If you disclose your charity, it is good, but if you hide it and give it to the needy, then it is better for you, and it will remove some of your bad deeds. Allah (SWT) is All-Aware of what you do.

To give charity publicly is good but to give to the needy privately is better for you. This is because your intention is only to please Allah (SWT). In order to encourage others to give charity it is permissible at certain times to give your charity openly rather than discreetly. According to some people the obligatory charity of Zakat and Fitrana should be given openly and non-obligatory charity should be given discreetly. However this verse applies to all forms of charity and therefore giving charity discreetly is always better.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نَنْفُسُكُمْ ۗ  
وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا  
تُظْلَمُونَ ﴿٢٧٢﴾

2:272: It is not upon you to guide them but Allah (SWT) guides whomever He wills. Whatever you spend from your wealth is for you, when you will not spend except to please Allah (SWT). Whatever wealth you spend shall be repaid to you in full and you shall not be wronged.

This verse speaks directly to Prophet (SAW) and through him to all the believers. It states that it is not the Prophet (SAW's) responsibility to impose guidance on the people. The Prophet (SAW's) is doing his job which is to convey Allah (SWT's) message through his deeds and words in a beautiful and logical manner.

Reference Surah 23 (Al-Mu'minun) Verse 73:

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٧٣﴾

The job of a believer is to submit to the will of Allah (SWT), remain steadfast, practice Islam and invite others to the straight path. Guidance comes from Allah (SWT). He gives to whom He wills and gives guidance to those who seek His guidance and the truth.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ  
الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْتَلُونَ النَّاسَ الْحَفَاطَ وَمَا  
تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٤﴾

2:273: For the needy, who are restricted in the way of Allah (SWT) and they do not have the strength to walk in the land. The uneducated think they are wealthy because they do not beg. You can recognise them by their faces, they do not beg by clinging with people for their needs. And whatever you spend from your wealth Allah (SWT) knows about it.

This verse mentions those people who were restricted and migrated from Makkah to Madina. They were cut off from everything whilst they were travelling in the way of Allah (SWT). Those who are busy with religious activities and therefore cannot work are also included in this category. Students seeking religious knowledge are also included in this as are their teachers. They do not ask for anything and so the foolish assume that these people are wealthy but in reality they are the needy. You can easily recognise the needy from their faces. Their sadness clearly shows that their needs have not been fulfilled yet they do not ask people for anything. They do not badger, annoy and cling to them like professional beggars. Professional beggars will follow and beg from people even when they are not in need. If they receive something from a person they continue to beg and follow others. They use carefully selected words and sentences to trap people into feeling sorry for them and giving them charity. We should look to help those who are truly in need of our help and assistance and not those who beg professionally for a living. Surely Allah (SWT) knows what you spend from your wealth.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

2:274: Those who spend their wealth night and day, both privately and publicly their reward is with Allah (SWT), and they shall have no fear nor shall they grieve.

Those who spend their wealth in the way desired by Allah (SWT) will have no fear of poverty and they do not grieve for their wealth. They spend their wealth both discreetly

and publicly, during the day and night on those in need or for propagation of the religion.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ط  
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ط فَمَنْ جَاءَهُ  
مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ ط وَأَمْرُهُ إِلَى اللَّهِ ط وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

2:275: Those who eat usury will not stand except like a person who has been made demented by Satan's touch. Due to this reason they say "Trade is like usury". Allah (SWT) has made trade lawful and made usury unlawful. Whoever receives a reminder from his Lord and stops, for him is whatever he has done and his matter is with Allah (SWT). Those who return are the companions of the hellfire and they shall abide therein forever.

Riba (usury) means an increase and addition. In Shariah this applies to Riba-ul-Fadl and Riba-an-Nasiyah. Riba-ul-Fadl is the usury which happens when exchanging things or on the basis of cash or credit. Riba-an-Nasiyah is the interest a lender takes from a borrower. This interest is payment for the time given to the borrower to pay back the loan. When someone gives a loan of £1,000 and makes an agreement to receive £1,100 in return then it is called Riba-an-Nasiyah. The extra £100 on top of the actual £1,000 will be based upon a time limit - Reference Fatha-ul-Qadeer by Ali (RA) Chapter 5, page 28. The £100 is classed as usury. If the £100 has been taken to spend on necessities or for business then it is unlawful. Prior to Islam and during the time of ignorance there was a custom for loans. Such as those loans for business and personal use. Shariah categorises both types of loans unlawful. The current monthly interest payment on loans is included in this. Some people think that a loan taken for business purposes from a bank and on interest is not usury. They think this way because the borrower benefits from the loan and uses it in his business, and some of this interest is returned to the bank. The issue is that one who borrows money on interest for business cannot be sure he will benefit from his business. He may lose his entire capital but the bank will always demand the money back with interest. This is surely not fair and is therefore unlawful in Shariah. Shariah encourages spending on the poor and needy for the sake of Allah (SWT) without any worldly gain. With charity you establish unity, sympathy, cooperation, love and harmony in society. The systems of usury are based on selfishness, self-interest and greed. Business owners only think about profit even though society may be suffering from illness, hunger and unemployment. These can lead to depression and many other health problems. Shariah does not allow this unjust and unfair practice. There are many social harms of usury and it is unlawful in Shariah whether it is interest on a loan for personal needs or for a business venture. On the Day of Judgement

those who take interest will be resurrected in an insane state and will look as though they are possessed by Satan. From this we learn that Satan can lead people to insanity. The matters of those who stop themselves from taking usury are with Allah (SWT). The one who carries on taking usury will remain in Hellfire for ever.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيدُ الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

**2:276: Allah (SWT) razes usury and increases charity. Allah (SWT) does not like every disbeliever, sinner.**

Allah (SWT) destroys and devalues interest and gives increase for wealth spent in charity. How can we stop and eradicate usury? Money always loses its value even when interest is accounted and included. The value of money lost in a year is never regained and so the sum slowly decreases and diminishes. Many European economists have also accepted this to be true. However, even after giving charity your earnings are always enough due to the blessings and rewards from Allah (SWT). This is because your needs will always be fulfilled.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

**2:277: Those who believe, do good deeds, establish their prayers and give charity, for them their reward is with their Lord and there shall be no fear upon them, nor shall they grieve.**

Those who take interest are not following Allah (SWT's) commands. The followers are the ones who believe in Allah (SWT), perform good deeds, establish their prayers according to set conditions and give charity. They gain reward from Allah (SWT) for their good deeds and they are free from any worry or grief.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

**2:278: O believers, have fear of Allah (SWT), and give up what remains from usury, if you are believers.**

After receiving orders from Allah (SWT), believers are reminded to give up whatever remains from previous interest based transaction. They are told to not take interest or engage in usury if they are true believers.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ ۖ لَا

## تُظْلَمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

**2:279:** So if you do not, then be aware that you are at war with Allah (SWT) and His Prophet (SAW). But if you repent, you may retain your capital (without interest). Wrong not, and you shall not be wronged.

If you do not give up usury then prepare yourself for a war with Allah (SWT) and His Prophet (SAW). This is a stern warning which has not been mentioned for any other sin. This is the reason Abdullah Bin Abbas (RA) has said that if a person in an Islamic State persistently breaks the law and does not give up usury then it is the responsibility of the state and the leader to make him obey the law by force and repent. If he still refuses to abide by the law and persists on breaking the law then he must be punished according to Shariah. Please see Tafsir Ibn Kathir for more information on this Ahadith.

If you demand more than the actual sum from the borrower then it is unfair on your part and if the lender does not receive his initial loan then it will be unjust to him. During the time of ignorance if you did not pay your loan on time then more interest was added on to the loan (compound interest). This meant that in certain circumstances it became very difficult to pay back the money.

## وَإِنْ كَانَ دُؤُوسٌ فَانظِرْهُ إِلَىٰ مَيْسَرَةٍ ۗ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

**2:280:** If someone is in hardship then give him time until ease. If you give charity, it is better for you, if only you knew.

Allah (SWT) has commanded that the borrower should be given time to pay his debt but it is much better if the loan is forgiven completely. There is great reward and status in many Ahadith about this matter. There is a big difference between the two systems of dealing with loans. The first system runs on interest and the other runs on forgiveness and charity. One is on the basis of cruelty, unfairness, injustice and greed. The other is based on Islamic Shariah which promotes sympathy, co-operation, consideration and supporting those who are less well off. When believers do not adopt the blessed system of Allah (SWT) then it is not the fault of Shariah. Why then is the blame placed on Allah (SWT)? The believers must understand the importance of these laws and that they must implement them completely.

## وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۗ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا

## يُظْلَمُونَ ﴿٢٨١﴾

**2:281:** And fear that Day when you shall return to Allah (SWT), then every soul shall be paid in full what it has earned, and they shall not be wronged.

In this verse people are warned to remain vigilant and know that a day is to come when each and every individual will return to Allah (SWT) and will be held accountable. Every soul on the Day of Judgement will earn reward or punishment for his deeds in this world. The Day of Judgement will be the day of accountability and the day of justice and there shall be no injustice upon anyone. Therefore everyone should think before doing anything bad. It is an individual's choice to either be good and charitable or be greedy and engage in usury.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ ۖ وَلْيَكْتُب بَيْنَكُمْ  
كَاتِبٌ بِالْعَدْلِ ۖ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ ۚ وَلْيَمْلِكِ الَّذِي  
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ  
ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ ۚ وَأَسْتَشْهِدُوا شَهِدَيْنِ مِنْ  
رِجَالِكُمْ ۚ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ  
إِحْدَاهُمَا فَتُذْكَرَ إِحْدَاهُمَا الْآخَرَىٰ ۚ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْمُوا أَنْ  
تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا  
تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجْرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا  
تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ  
فُسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

2:282: O Believers! When you contract a loan for a fixed period of time, write it down. And make sure the scribe writes in fairness between you. No scribe should refuse to write as Allah (SWT) has taught him, so he should write and the debtor should dictate and should fear Allah (SWT) his Lord, and not diminish the debt at all. If the debtor is weak in mind and body, or unable to dictate, then in fairness let his guardian dictate for him. Call in two of your men as witnesses. But if two men cannot be found then call one man and two women out of those you approve of as witnesses, so that if one of the two women should forget, the other could remind her. Let the witness not refuse when they are summoned. Do not be lazy in writing down your debts, whether small or large for a period of time. This is more just in the sight of Allah (SWT), it is more reliable as testimony, and more likely to prevent doubts arising between you, unless it is ready merchandise which you give or take from hand to hand. Then it will not be a sin upon you for not writing it down. Have a witness present whenever you trade with one another, and let no harm be done to



either scribe or witness, for if you do it would be a sin on your part. Fear Allah (SWT). Allah (SWT) teaches you and Allah (SWT) has full knowledge of everything.

After making usury unlawful and advising on charity and compensation, the loan transaction is described in detail. Since interest is unlawful and not everyone has the capability of giving charity, and not every person likes to take charity, then there is only one course of action which is to take a loan. This is the reason it states in Ahadith that there is a great reward to the one who provides a loan. A loan is an undesired necessity and can lead to carelessness and delays which may cause problems between both parties. This is the reason that in this verse Allah (SWT) has given us advice on this matter.

Allah (SWT) says that a time limit should be set for the duration of the loan and this must be documented. Then take two believing men as witnesses, and if you cannot find two believing men then take one man and two women as witnesses. This is in case one woman forgets then the other may remind her.

The scribe must write with all honesty and fairness, allowing the borrower to dictate the terms and conditions of the loan. The scribe should not take sides and must not refuse to write the contract, as it is Allah (SWT) who has bestowed His favour upon him by teaching him to read and write. The borrower should fear Allah (SWT) and not cheat nor attempt to deceive by reducing the amount written in the contract.

If the borrower is incapable of dictating due to a physical or mental disability, then his guardian should dictate the agreement in all fairness so that the lender does not unduly suffer. Make two witnesses from your men. The words **مِنْ رِّجَالِكُمْ** mean to take two believing men. If two believing men cannot be found then take one believing man and two believing women as witnesses. This is in case one woman forgets the agreement the other woman can remind her. The witnesses will be according to the circumstances and situation of the case. In some cases a single believing woman is enough as a witness. The other has been included so that she may act as a reminder. The real reason for taking two women as witnesses is not to show that women are inferior to men but due to natural characteristics. Therefore making harsh remarks or saying that a man is superior to a woman is incorrect in this situation. In some cases only women are witnesses and in other cases only men are witnesses. It has also been advised to write down the agreement and to not be complacent in this matter. In this way we are able to fulfil the objectives and be just. If a witness was to disappear or die then the written contract will prove useful and both the parties will remain in agreement. In whatever matters you deal you must ensure that the transaction is accurately documented whether it is large or small. This is better for you as evidence. If you trade face to face and you do it on a regular basis then there is no need to write it down. Written documentation is necessary when there is an outstanding balance or if you fear that after the transaction one party may change its mind. Otherwise there is no need

to record cash transactions paid in full. This trade includes buying or selling houses, shops, agricultural farms or animals. To harm someone is when you call them to a faraway place or inconvenience them, or force them to write something which is not true, or force them to give an incorrect statement. If you do this then you are a sinner. Be fearful of Allah (SWT) and follow His instructions. Leave what has been forbidden. Allah (SWT) teaches you wisdom.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَهُ ۗ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا  
فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَنْ يَكْتُمْهَا فَإِنَّهُ  
إِثْمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۙ

2:283: If you are travelling, and you do not find a scribe, then take something as security. If one of you entrusts another with something, let the trustee restore the pledge to its owner and he should fear Allah (SWT) his Lord. Do not conceal testimony. If someone does conceal it then his heart is sinful. Allah (SWT) knows what you do.

If you are travelling and you require a loan for a period of time and are unable to find a scribe or pen and paper, then the borrower should leave something as a guarantee in the possession of the lender. We know the Prophet (SAW) once left a shield as a guarantee to a Jew. However, if the object is one which can be sold to make a profit then the money should go back to the owner of the object. If the trustee has spent money to complete the trade then he may take his costs from the money of the sale. If you trust someone then the trustee must restore the pledge and not conceal the agreement. If someone conceals the agreement then he commits a sin and Allah (SWT) is aware of it. Hiding testimony is a major sin and because of this there is a warning about it. If you give truthful testimony then there is reward and blessings. Whenever a witness is called upon he should give truthful testimony.

اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ  
اللَّهُ ۗ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۙ

2:284: It is for Allah (SWT) whatever is in the skies and the earth. Whether you make it apparent or conceal it in your heart. Allah (SWT) will bring you to account for it. He will forgive whom He wills and punish whom He wills. Allah (SWT) is Able to do all things.

In this verse there is a reminder that whatever you disclose or hide is known by Allah (SWT). Allah (SWT) is the Creator and Sustainer of the universe and He knows everything. The companions (RA) were quite worried when this verse was revealed. They asked the

Prophet (SAW), "All of Allah (SWT's) commands such as prayer, charity, fasting, pilgrimage and jihad are within our control but the whisperings of the heart is out of our control". The Prophet (SAW) replied, "Do not deny the truth like the Jews and always say سَمِعْنَا وَأَطَعْنَا - 'We have heard and we have obeyed' and Our Lord, forgive us for our short-comings". The word مَا in this verse means any faith which can be adopted and acted upon. It is that which is in your control and not from the whisperings of the heart over which you have no control. This is the reason that there shall be no queries about the whisperings of the heart. However if you experience whisperings of the heart and you make plans to act upon them then you will be held accountable even if you were not able to commit the sin. But if instead you destroy the whisperings as soon as they arise then there will be no sin upon you. Allah (SWT) gives punishment to whomever He wills and He forgives whom He wills. There is wisdom in all of Allah (SWT) doings. We should always remember that our Lord not only knows our actions but also knows the promptings of our hearts. If we follow His commands and stay away from the things which He has forbidden then He will have mercy upon us for our small sins.

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ط كُلُّ أَمَنٍ بِاللَّهِ وَمَلَيْكَتِهِ وَكُتُبِهِ  
وَرُسُلِهِ قَفَّ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ قَفَّ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ  
الْمَصِيرُ ﴿٢٨٥﴾

2:285: The Prophet (SAW) believes in what has been sent down to him from his Lord and believers. They all believe in Allah (SWT) and His angels and His Books and His Prophets. They do not differentiate between any of His Prophets. And they say "We hear and we obey, We seek your forgiveness O Lord and to You we shall return".

This verse mentions what The Prophet (SAW) and the believers believe. They believe in the divine revelation. The Prophet (SAW) and the believers believe in Allah (SWT), His attributes, His Books, His angels and all His prophets. They do not differentiate between any of His prophets and the believers say, "O our Lord we heard your commandments and we believe, and we obey and we ask your forgiveness for any short-comings and to you we shall return."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ط لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ط رَبَّنَا لَا  
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ  
مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ع وَاعْفُ عَنَّا ذُنُوبَنَا وَارْحَمْنَا ذُنُوبَنَا

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

2:286: Allah (SWT) does not burden a soul with more than it can bear. Only according to its strength. It is for him what he has earned and it is upon him what he has earned. "Our Lord, do not hold us to account if we forget or make a mistake, Our Lord, do not place on us a burden like the one You placed on those before us, Our Lord, do not make us carry a burden for which we do not have the strength. Pardon us and forgive us and have mercy on us. You are our Master, so help us against the disbelieving nation".

Allah (SWT) does not place a burden on any soul more than it is capable of bearing. Allah (SWT) knows what a person is capable of doing. Every individual will be rewarded according to his actions. It is not fair if one is rewarded for the deeds of another and those who commit a sin will be held accountable for it and not anyone else. If a person's good action sets a trend and is followed by others then it will be rewarded. The supplication of a believer is, "O Allah (SWT), do not make us accountable for our short-comings and do not place upon us a burden and difficulty that you placed on others before us. Only place upon us that which we can bear. Only place upon us a test which we can pass. But even then if we make mistakes please forgive us. Forgive us, have mercy upon us, You are our Master, our Helper and our Guide, so help us over the nation of the disbelievers". Allah (SWT) teaches us this supplication and He will surely accept it and have mercy upon us.

## Chapter/Surah 3 : Al-Imran

(Revealed in Madina, contains 200 verses, 20 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

الْم

3:1: Alif Laam Meem.

These are special letters known as Haroof Muqattaat. Many scholars have tried to interpret them in many different ways but only Allah (SWT) and His Prophet (SAW) knows best what they mean.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

3:2: Allah (SWT), there is none worthy of worship except Him, the Ever living, The Everlasting.

There is none worthy of worship except Allah (SWT) and He is the Ever-Living and the Everlasting. He is the Creator and He sustains creation for a fixed period of time.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

3:3: He revealed the book to you with the truth, which confirms whatever remains and He sent down the Torah and the Injeel.

He revealed the final and complete Book to you Prophet (SAW). The Book is full of truth without any contradictions, mistakes or errors. There is no doubt that this Book is from Allah (SWT). It informs of the Books which were revealed before the Quran, the Torah and the Injeel. It also confirms the truth which remains from the previous Books. These previous Books were meant for that period of time.

مَنْ قَبْلُ هَدَى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ  
وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

3:4: Before, as guidance for the people, and has sent down the criterion. Surely those who deny Allah (SWT's) signs there is a severe torment for them. Allah (SWT) is Almighty and

**the owner of Retribution.**

The Books revealed before the Quran were the Torah and the Injeel and they were guidance for the people of that time. The Quran is the word of Allah (SWT). If it was from anyone other than Allah (SWT) then it would contain many contradictions and errors. Previous Books such as the Torah and the Injeel were sent to the people of that time so that they could differentiate between right and wrong. Now Allah (SWT) has revealed the final and complete book The Quran as Furqaan. It is the criterion to differentiate the truth from falsehood. No one can be righteous or a believer without accepting and following the standard set by the Quran. Those who deny the truth and signs of Allah (SWT) will be held in severe torment. Allah (SWT) is All Powerful and All-Able of Retribution.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ

**3:5: Indeed nothing is hidden from Allah (SWT) in earth or in the sky.**

This verse describes the knowledge of Allah (SWT). Nothing in the skies and earth is hidden from Allah (SWT) and He knows about everything in the universe. Nothing is hidden from Him and no one can run away from Him.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۗ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

**3:6: It is He Who makes your shapes in the womb as He wills. There is none worthy of worship except Him, The Almighty, The All-Wise.**

With His Wisdom and Knowledge He shapes you in your mothers' wombs as He wills. Male or female, beautiful or otherwise, it is His choice. From a single drop of water and by passing it through various stages He makes the shape of a human. He does not need a sample or a template but He makes as He wishes. Our faces are not made to our own desires but according to the will of Allah (SWT). Therefore finding faults in someone's appearance is wrong because it is as Allah (SWT) has willed. By creating us in different colours and in different shapes and sizes He has shown His utmost Glory and Excellence. He is the Almighty, All-Wise with divine power and there is none worthy of worship except Him.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ۚ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا

## يَذَكِّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

**3:7: It is He Who has sent down the book to you. Some of its verses are clear and are the foundation of the book, whilst others are unclear. Those with deviation in their hearts pursue the unclear to create mischief and to seek conjecture, but no one knows its true meaning except Allah (SWT). Those who are firmly grounded in knowledge say, "We believe in it, it is all from our Lord", and verily there is guidance for those who understand.**

Allah (SWT) revealed the Quran to the Prophet (SAW). Within it there are some verses which are **مُحْكَم** - clear in meaning and firm. These verses are clear and strong and cannot be interpreted in any other way. There is no ambiguity in them and these verses do not need much explanation. They are the foundations of the Quran. These verses fulfil the basic objectives of the Quran and provide guidance. In these verses there are commandments about faith, belief, worship, obligatory duties, manners and the commands to do good deeds and refrain from evil. These verses are enough to guide those who seek the righteous path. The other verses are not entirely clear and can be understood in many different ways. The areas which could be understood in different ways are Allah (SWT) as an entity, destiny, fate, heaven, hell, angels and the torment of the grave. These are the things which are beyond clear human comprehension. Humans cannot explain the exact reality of these things. It is impossible to comprehend and find words to understand these subjects. After explaining the commandments of the basics, the Quran uses language in the unclear verses which takes us to the closest point of comprehension and understanding. Those sincerely searching for the truth, try to understand the unclear verses by the understandings of the clear verses, leaving the deeper meanings to Allah (SWT). Those with doubts in their hearts try to incorrectly explain these verses in depth and then try to prove that their understanding is correct. For example there is a verse which clearly states that Isa (AS) was a servant of Allah (SWT) and a Prophet. But the doubters leave these clear verses to argue about Rooh Allah and Kalima Tullah and understand them incorrectly. By understanding we mean to delve deeper to find the real meaning, and in reality only Allah (SWT) has full knowledge and interpretation of things. Those with a firm belief do not argue but say that all types of verses are from Allah (SWT) and they believe in all of them.

## رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

**3:8: "Our Lord, do not deviate our hearts after you have guided us. Bestow upon us your mercy, surely you are the Bestower".**

Those who are firm in their belief are neither arrogant nor content with their

understanding and knowledge. They pray Allah (SWT) keeps them steadfast in their faith and belief, and that He bestows His mercy and blessings upon them so that they do not fall into doubt after their hearts have found the straight path.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادُ ﴿٩﴾

**3:9: "Our Lord, surely You will gather all mankind on that Day in which there is no doubt. Allah (SWT) never goes against His promise."**

They believe and acknowledge that the Day of Judgement will arrive and that every person will be gathered before Allah (SWT) and questioned. Righteous believers are always anxious of that day and pray for success on the Day of Judgement.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

**3:10: Indeed those who disbelieve, their wealth and children will not help them against Allah (SWT), and they will be the fuel of hellfire.**

The wealth and children of the disbelievers will not benefit them on the Day of Judgement and they will not be saved from the punishment of Allah (SWT). They will be fuel for the fire of Hell.

كَذَّابٍ أَلْفِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَدَّبُوا بِآيَاتِنَا فَاخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

**3:11: Like Pharaoh's people and those before them, they denied Our signs, so Allah (SWT) seized them for their sins, and Allah (SWT) is severe in punishment.**

The people of Pharaoh and those before them denied the truth and signs of Allah (SWT). Allah (SWT) seized them because of their wrongdoings. Allah (SWT) is severe in punishment.

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ ﴿١٢﴾

**3:12: Say to those who disbelieve, "You will be overcome and gathered towards hell, an evil resting place".**

Disbelievers who deny the truth are told that in the near future they will be seized and driven into hellfire which is an evil resting place. In this verse the disbelievers refers to the Jews. This verse came true and due to their denial of the truth they were driven out of



their homes after the defeat in the battle of Khaybar. Some of them had to pay tax (Jizya) to live in the city.

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ  
مِثْلِيهِمْ رَأَى الْعَيْنُ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

**3:13: Surely there is a sign for you in the two groups which met face to face, one party fighting in the way of Allah (SWT) and the other were disbelievers who saw with their own eyes that the others were twice their number. And Allah (SWT) gives His support to whomever He wills. In this surely there is a lesson for all who see.**

In this verse the people are reminded of the battle of Badr when the believers came face to face with the disbelievers. The two groups fought with each other and it is a sign for you. One group fought for the cause of Allah (SWT) and the other were disbelievers. There were one thousand disbelievers but as they looked at the opposing believers they saw twice their own number. This was the reason the disbelievers had fear in their hearts when in actual fact the number of believers was only three hundred and thirteen. To the believers the number of disbelievers appeared approximately six or seven hundred; twice the actual number of believers. When in fact they were one thousand in number. This gave the believers greater confidence and this change in perception occurred at the start of the battle. With the help of Allah (SWT) the believers were victorious in the battle of Badr. This is one important battle referenced in Surah 8 (Al-Anfal) Verse 44. This battle between the believers and disbelievers took place in the second year after migration (Hijrah). This was the believer's first battle in which there was not much preparation. The disbelievers were proud of their numbers and power. This event occurred at the place of Badr and the believers were victorious.

زِينٍ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ  
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَمِ وَالْحَرْثِ ۗ ذَلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ  
حُسْنُ الْمَأْبِ ﴿١٤﴾

**3:14: The adornment of worldly desires through women, children and stored up treasures of gold and silver, and pedigreed horses, and cattle and lands is attractive to people. All this is the provisions of worldly life, but the most excellent abode is with Allah (SWT).**

In this world humans are full of desires. They love their family, women, children and they desire wealth, gold, silver, cattle, horses and land. We are reminded that these things are simply provisions for this short worldly life and if they live their lives in the obedience of

Allah (SWT) then He has the most excellent permanent reward for them.

Reference Surah 18 (Al-Kahf) Verse 7:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

Women are mentioned first because they are the greatest need and desire of every man who has reached puberty. The Prophet (SAW) has declared that a noble woman is the wealth of this world. If the love for your wife does not take you out of the boundaries of Shariah then she is the best life companion for you. She will be with you in the hereafter but women can also be the biggest cause of mischief for men. The Prophet (SAW) said that the biggest mischief for man will be women.

*Reference Sahih al-Bukhari (5096) Book of Wedlock, Marriage (Nikaah) Book 67, Hadith 34 Narrated Usama bin Zaid: The Prophet (ﷺ) said, "After me I have not left any trial more severe to men than women."*

There are many who desire worldly wealth and become embroiled in luxury and forget the remembrance of Allah (SWT). What will become of them in the hereafter?

The words *زِينَةً لِلنَّاسِ* refers to all the things mentioned in this verse and apply to every individual. Allah (SWT) says that all of these are beneficial to you in this world. However, there are things which give you benefit in this world and the hereafter. Allah (SWT) has a better reward for you in the hereafter.

قُلْ أَوْ نَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ ۖ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

**3:15: Say, "Shall I tell you something better than this? For the righteous there are heavens with their Lord in which rivers flow beneath, where they shall live forever with pure companions and the acceptance of Allah (SWT). Allah (SWT) is watching His servants.**

In this verse Allah (SWT) gives a reminder to mankind through His Prophet (SAW). Allah (SWT) tells us that no matter what you desire in this world, there are better things with Allah (SWT) in the hereafter for those who fear Him and are obedient to Him. If you submit yourself to the will of Allah (SWT) then you will not only be successful in this world but in the hereafter too. Worldly possessions are temporary but paradise is forever. We must fear Allah (SWT) and be righteous to obtain His blessings and favours in paradise. In heaven your companions will be pure and free from worldly bodily impurities.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

**3:16:** Those who say, "O Lord, Indeed we believe, forgive our sins and save us from the punishment of hellfire".

In this verse we see that the believers are not proud of their righteous deeds but are humble before Allah (SWT). They ask His forgiveness for their shortcomings and to be saved from the torment of hellfire. They are always careful not to commit sins and are truthful in whatever they say and think.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

**3:17:** Those who are patient, truthful, obedient and those who spend and those who pray before dawn for forgiveness.

Other characteristics of believers are described in this verse. They are steadfast in obeying the commandments of Allah (SWT). They are truthful and obedient. They are willing to spend in the way of Allah (SWT) from whatever He has provided. They always strive in the remembrance and worship of Allah (SWT). Before dawn they pray voluntary prayers (Tahajjud) and ask His forgiveness for any shortcomings.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

**3:18:** Allah (SWT) bears witness that there is no deity except Him as do the angels and those who possess knowledge, the upholders of Justice. There is no deity except The Almighty, The All-Wise.

Allah (SWT) is the Creator and Sustainer of everything in the universe and He knows that there is none worthy of worship except Him. Nothing in the earth and skies is hidden from Allah (SWT). He is the Creator and everything in the universe is His creation. This is clear evidence that there is no deity except Him. The angels and those with knowledge bear witness to the fact that only Allah (SWT) is worthy of obedience and worship. There is no deity except Allah (SWT). The All-Powerful, The All-Wise.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

**3:19:** The religion according to Allah (SWT) is Islam. Those who were given the Books did not differ except after knowledge had come to them. He who denies Allah (SWT's) signs

should know that Allah (SWT) is Swift in account.

Religion is a complete way of life. Islam means to submit oneself to the will of Allah (SWT). The only way of life acceptable to Allah (SWT) is Islam and it is the only rightly guided way of life. A human should completely accept and submit himself to the will of Allah (SWT) by accepting Him as his Master and the only one worthy of worship. One should forgo his own desires and submit himself to the will of Allah (SWT). Worship should be performed in the way Allah (SWT) has shown His prophets. Nothing should be added to it or removed from it. This is the religion of Islam. If a person makes an addition or adopts new innovation in the religion then it will not be accepted by Allah (SWT).

Reference Surah 3 (Al-Imran) Verse 85:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾

This was the reason the Prophet (SAW) wrote to the kings of nations and asked them to accept the religion of Islam. The prophets came to this world by the will of Allah (SWT) and their religion was also Islam; total submission to the will of Allah (SWT). The Books revealed to each nation taught Islam to those people. Those who try to destroy the religion by adding or removing from it, create different groups and religions. Their only reason for doing so was to cross the boundaries set by Allah (SWT). Their objectives were for their own personal desires and benefits. They tried to change the commandments which Allah (SWT) had set for them.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ۗ أَسْلَمْتُمْ ۗ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ ۗ وَاللَّهُ بَصِيرٌ  
بِالْعِبَادِ ﴿٨٦﴾

3:20: If they dispute with you, say, "I have submitted myself to Allah (SWT) and so have those who follow me". And say to those who were given the Book and those who read not, "Do you submit yourselves" If they submit to Him, they are on the right path, but if they turn away, your duty is only to convey the message. Allah (SWT) is Watching over all His servants.

In this verse the Prophet (SAW) is advised about the disbelievers. If the disbelievers dispute with the Prophet (SAW) over Allah (SWT's) religion then he should tell them that he and his followers have submitted to Islam, the religion of Allah (SWT). Tell the People of the Book and the unlettered living in and around Makkah to come to the pure religion of Islam. If they turn away then your responsibility is only to convey the message. Allah (SWT) is Watching over His servants and there is nothing hidden from Him. He will hold the people

accountable for their actions.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ ۗ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ  
بِالْقِسْطِ مِنَ النَّاسِ ۗ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

**3:21: Indeed those who deny Allah (SWT's) signs and kill the prophets unjustly and kill those who enjoin justice, give them tiding of a painful torment.**

These people were so ignorant that they killed the prophets and killed those who supported justice. They killed those who spoke the truth and they unjustly killed the righteous. Warn these people that they will face the most severe torment for their deeds.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾

**3:22: They are the ones whose deeds have gone to waste in this world and in the hereafter and they will have no helpers.**

The bad deeds of these arrogant people are for this world only. This world will come to an end and anything done for this world will also end here and they will have nothing for the hereafter. These foolish people will have no helpers. If they are relying on the help of others then they should know that they will have no helpers in the hereafter.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ  
يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

**3:23: Have you not seen those who were given a portion of the Book? When they are invited towards the Book of Allah (SWT) so they may judge between themselves, then a group of them turn back, and they are veering away.**

The Jews and Christians are told to come towards their own books which have not been altered and describe the Prophet (SAW) and the Quran. A group from them turns back from accepting the judgement of Allah (SWT) and these are the ones who decline the books.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۗ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا  
يَفْعَلُونَ ﴿٢٤﴾

**3:24: This is because they say "The Fire will only touch us for a limited number of days". And they have been deceived from that which they have invented in their religion.**

They refuse to accept Allah (SWT's) final book and think that the fire of Hell will not touch them or it will be for a very short time. They think this because they are the children of Prophets and think that Allah (SWT) loves them. They have been deceived by the very falsehood they have created within their religion.

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا

يُظْلَمُونَ ﴿٧٥﴾

**3:25: How will it be when We gather them all together on a Day of which there is no doubt, when every soul shall be paid in full for what they have done, and they will not be wronged?**

These people have doubts about the arrival of Judgment Day. How will it be on the Day when they are gathered before Allah (SWT)? On that Day every person will receive justice for his deeds. No good deed will be disregarded and no one will be punished without reason. It will be a Day of Justice and Allah (SWT) is never unjust.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ  
وَتُذِلُّ مَن تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٦﴾

**3:26: Say, "O Allah (SWT) owner of kingship, you grant kingship to whomever You please, and You take away kingship from whomever You please. You grant respect to whomever You please, and disgrace whomever You please. All that is good is in your hand. Indeed you are Able to do all things ".**

The Prophet (SAW) and the believers know that the Owner of kingship and Master of the Day of Judgement is Allah (SWT). He has power over all things. He gives kingship to whomever He pleases and takes it away from whomever He pleases. He makes beggars into kings and kings into beggars because only He is the actual Master. In His hand is all that is good and the people earn bad for themselves. If a person remains a believer and is thankful then Allah (SWT) is Most Merciful.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ  
مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٧٧﴾

**3:27: You insert the night into the day, and insert the day into the night you bring the living out of the dead, and bring the dead out of the living. You give sustenance without measure to whomever you please.**

This verse explains the power of Allah (SWT). He changes the night into day and the day into night. When night is over the day starts again and due to the change in seasons sometimes the days are longer and the nights are shorter. Sometimes the nights are longer and the days are shorter. They do not stay the same but they overlap into each other. He brings forth the living from the dead and the dead from the living. For example a living bird from a lifeless egg, and so He brings life to an egg by creating a live chick. He gives life to a lifeless seed by creating a plant. This shows that He has control over all things. Whatever you witness is a sign of His Splendour. He gives sustenance without measure to whomever He wills. The sustenance cannot be measured in this world or in heaven.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

**3:28: The believers should not take disbelievers as friends, instead of the believers, and whoever does so then they are not with Allah (SWT) in anything, and you should avoid them by taking security, and Allah (SWT) warns you of Himself. And to Allah (SWT) is our return.**

Taking disbelievers as your friends has been strictly forbidden. Disbelievers are the enemy of Allah (SWT) and also the enemy of the believers so how then can one justify being friends with them? However, you may maintain a treaty and agreement with them. You may trade with them and be kind to them if they are kind to you and they are not outwardly your enemy. This does not come into the category of friendship. If someone makes friends with a disbeliever then he has no connection with Allah (SWT). If there is no way but to be friends with them then be cautious whilst you are friendly with them. Whilst being friendly with them make sure you do not step outside the boundaries of Shariah. Allah (SWT) warns you about Himself and that you will return to Him.

قُلْ إِنْ تَحْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

**3:29: Say, "Whether you conceal anything in your heart or reveal it, Allah (SWT) knows it." He knows everything that is in the skies and the earth, and Allah (SWT) is Able to do all things.**

O Prophet (SAW), tell the people that whatever is in their hearts whether concealed or apparent it is known by Allah (SWT). A person is able to hide his intentions and his feelings from the people but he cannot hide them from Allah (SWT). Allah (SWT) is All-Knowing. He

knows what is in the hearts.

Reference Surah 64 (At-Taghabun) Verse 4;

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

Allah (SWT) knows everything in the skies and the earth and He is aware of everything.

How can one who has created everything not know about it? Allah (SWT) has control over all things. Nothing is out of His control and knowledge. His knowledge encompasses everything and His wisdom is immeasurable. A criminal can never hide from Allah (SWT) or escape His punishment.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا ۗ وَ مَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

3:30: On that Day every soul will find presented whatever he has earned from the good, and what he has earned from the bad, he will wish that there was a great distance between him and that. Allah (SWT) warns you of Himself, and Allah (SWT) is Compassionate towards His servants.

The day mentioned in this verse is the Day of Judgement. It is when every person's good and bad deeds will be judged. All that a person has done will be handed to him in a book. In that moment criminals will wish that they did not have to see that day and they will say, "If this day was far away our bad deeds would not have been revealed". Allah (SWT) warns you of that Day. Allah (SWT) is the Compassionate and Merciful to His servants.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

3:31: Say, (Prophet (SAW)), "If you love Allah (SWT) then follow me, and Allah (SWT) will love you and forgive you your sins. And Allah (SWT) is Most Forgiving, Most Merciful".

It is Allah (SWT's) Mercy and Compassion that He gives people time to repent and accept the truth before the Day of Judgement. Allah (SWT) is the Most Merciful and Loving to His servants. The Jews and Christians would claim that they love Allah (SWT) and that Allah (SWT) loves them. Allah (SWT) said that merely claiming and then following their own desires is not sufficient for pleasing Him and attaining His love. The only way to do this is to believe in His final Prophet (SAW) and by following him. This verse tells us that those who desire and claim the love of Allah (SWT) must follow the final prophet of Allah (SWT). This means that we must do whatever the Prophet (SAW) has done. We must not add to it or



remove anything from it. Then we are truthful on our claim otherwise we are false and we have failed in our goal. Allah (SWT) has given us the perfect example to follow His commandments.

Reference Surah 33 (Al-Ahzab) verse 21;

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

This states that The Prophet (SAW) is the best example for us to follow. When we follow in the footsteps of the Prophet (SAW) then Allah (SWT) will love us and forgive us our sins.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ۖ

**3:32: Say, "Obey Allah (SWT) and His Prophet (SAW)", and if you turn back, then indeed Allah (SWT) does not love the disbelievers.**

In this verse Allah (SWT) has commanded us to obey Him and Prophet (SAW). A command must always be followed and Allah (SWT's) commandments are in the Quran and the sayings of the Prophet (SAW) are in his Ahadith. If you turn away and refuse to obey any of them then you have displeased Allah (SWT) and He does not like those who reject the truth. Anyone who denies the Prophet (SAW) is a disbeliever.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرٰهِيْمَ وَآلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ۗ

**3:33: Indeed Allah (SWT) preferred Adam (AS) and Nuh (AS) and the family of Ibrahim (AS) and the family of Imran over all the worlds.**

The Christians believed Isa (AS) to be the son of Allah (SWT) and associated him with Allah (SWT). This faith has been completely rejected by this verse. This verse clearly shows us that Isa (AS) belongs to one of the families listed above and is of a high status. It explains that during their time some families were given a higher status over mankind by Allah (SWT). From them the first was Adam (AS) and he was the first to be given the Caliphate by Allah (SWT). Then it was Ibrahim (AS) and Allah (SWT) chose him as His friend and gave him honour and dignity. This is the reason he is called the father of the Prophets. Nuh (AS) came before Ibrahim (AS) and he is called the second Adam due to the storm that destroyed mankind except those who accompanied him. The family of Imran is special because Imran was the father of Maryam (RA) and Maryam (RA) was the mother of Isa (AS). These were special people and prophets but they were not God or partners with God or sons of God. Therefore they should not be worshipped.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيْعٌ عَلِيْمٌ ۝

**3:34: Descendants from one another. Allah (SWT) is All-Hearing, All-Knowing.**

They are all descendants from one another. The father of mankind is Adam (AS) and his descendant was Nuh (AS). From Nuh (AS) came the lineage of Ibrahim (AS). Isa (AS) and the final Prophet (SAW) are from the lineage of Ibrahim (AS). All these prophets are from the lineage of mankind. None of them are the sons of Allah (SWT) or are a part of Him. They are His servants and prophets.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ

السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

**3:35: When the wife of Imran said, "My Lord I have vowed what is in my womb entirely to you service, so accept this from me. You are indeed All-Hearing, All-Knowing".**

In this verse Allah (SWT) reminds us how the wife of Imran; mother of Maryam (RA) made a vow and dedicated her unborn child to the service of Allah (SWT). This meant that the child would be devoted to the worship of Allah (SWT) and in the service of Allah (SWT's) house.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ ۗ وَلَيْسَ الذَّكَرُ

كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٥﴾

**3:36: Then when she gave birth, she said "My Lord I have given birth to a girl". And Allah (SWT) knows what she has given birth to; a male is not like a female. "I have named her Maryam, and placed her and her children in your protection from Satan, the accursed".**

This verse is a continuation from the previous verse. The mother of Maryam (RA) gave birth to her. She gave birth to a daughter and cried out "*O Lord I have given birth to a daughter, although I was hoping for a son*". Upon this Allah (SWT) said that He knows well what has been born. Allah (SWT) is the Creator and He knows All. In this sentence the mother of Maryam (RA) expressed her hopes and that she was expecting a son. She speaks sadly that she was wishing for a son so that she could devote him to Allah (SWT's) service. And that only a male could perform the duties of Allah (SWT's) house in a better manner. The daughter was Maryam (RA) and was blessed. She became the mother of Prophet Isa (AS). "*I have named her Maryam and placed her and her offspring in your protection from Satan, the cursed one*". Allah (SWT) accepted her prayer. It is narrated in Ahadith that whenever a child is born Satan touches the child to make the child cry. But Allah (SWT) kept Maryam (RA) and her son Isa (AS) free from the touch of Satan.

*Reference Sahih al-Bukhari (3431) Book of Prophets Book 60 Hadith 102*

*Narrated Sa'id bin Al-Musaiyab: Abu Huraira said, "I heard Allah's Prophet (ﷺ) saying,*

'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.'  
Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan" (3.36)

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا ۖ وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ  
عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۖ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَمْرَأَتُ أَلَيْكَ هَذَا ۖ قَالَتْ هُوَ مِنْ  
عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

3:37: Her Lord accepted her with full acceptance and made her grow in a good manner and entrusted her to the care of Zakariya (AS). Every time Zakariya (AS) visited her in her chamber he found some provision with her. He asked, "Maryam (RA), where did this provision come from?" She replied, "This is from Allah (SWT). Allah (SWT) provides for whoever He wills without measure."

Allah (SWT) accepted Maryam (RA) and entrusted her to the care of Zakariya (AS). Allah (SWT) made the hearts of her guardians accept her and take good care of her. Zakariya (AS) became her guardian and he was also her auntie's husband. Maryam (RA) was given a separate room for worship where she would pray all day long and when night came Zakariya (AS) would take Maryam (RA) to her auntie's home. Whenever Zakariya (AS) visited Maryam (RA) in her room he would find her with fruits. He asked Maryam (RA) where she got the fruits because it was not the correct season for those fruits. Maryam (RA) replied, "These are from my Lord, Allah (SWT) gives uncountable sustenance to whom He wishes".

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

3:38: Then Zakariya (AS) prayed to his Lord and said, "O Lord grant me by Your grace, virtuous offspring. Indeed You are the Hearer of Prayers."

Zakariya (AS) was an old man and had no children. When he saw Maryam (RA) had out of season fruits he prayed to Allah (SWT) to grant him virtuous offspring. Zakariya (AS) prayed "O Lord, grant me a virtuous child, indeed you are the hearer of prayers."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ ۖ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا لِكَلِمَةٍ  
مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

3:39: The angels called out to him when he stood to pray in the chamber, "Allah (SWT) gives you glad tidings of Yahya (AS) he shall confirm the word from Allah (SWT) and shall

be a chief and abstaining from women and will be a Prophet among the righteous”.

When Zakariya (AS) stood for prayer in the chamber the angels called out to him and told him that his prayer had been accepted by Allah (SWT). The angels said that Allah (SWT) gives good news of a son Yahya (AS), he will receive the message from Allah (SWT) and he will be outstanding among men and will be a prophet. Wonders and miracles happen with the will of Allah (SWT). Miracles happen through Prophets and wonders happen through righteous and pious people. This does not mean that people have the power but it only happens when Allah (SWT) wants it to happen.

When a person dies and is buried he will be questioned in the grave by two angels. There is Ahadith about the interrogation which takes place in the grave.

*Reference Jami` at-Tirmidhi (1071) The Book on Janaiz (Funerals) Book 10, Hadith 107:*

*Abu Hurairah narrated that: The Prophet (ﷺ) of Allah said: "When the deceased - or he said when one of you - is buried, two angels, black and blue eyed come to him. One of them is called Al-Munkar, and the other An-Nakir. They say: 'What did you used to say about this man?'"*

The word **هُوَ** in verse 37 of this surah has been misinterpreted by some people. They think that Prophet (SAW) will miraculously appear in the grave when they are questioned by the angels. In fact what we understand is that once a person is buried the angels visit him in the grave and after death the veils are lifted. The dead person is then able to see Prophet (SAW) in his sacred chamber from wherever they are. Prophet (SAW) does not enter the individual's grave. If the Prophet (SAW) wants to visit a place then there is no spiritual restriction upon him.

It is wrong to think that Zakariya (AS) asked Maryam (RA) for intercession or asked her to pray to Allah (SWT) on his behalf. Zakariya (AS) prayed to Allah (SWT) and Allah (SWT) gave him glad tidings of a son. Allah (SWT) chose the name Yahya (AS) and said that he would confirm the word of Allah (SWT) just as Isa (AS) did because Isa (AS) was born without a father and was born by Allah (SWT's) word **كُنْ**. The word **سَيِّدًا** means chief and **حَصُورًا** means the one who protects himself from sin; a very noble and pious prophet.

قَالَ رَبِّ إِنِّي يَكُونُ لِي غُلْمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ط قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا

يَشَاءُ ﴿٤٠﴾

3:40: Said, "O My Lord, how shall I have a son when I am now overtaken by old age and my wife is barren?" Said, "This is how Allah (SWT) does what he wills".

After hearing the good news Zakariya (AS) was unsure and for his satisfaction he asked "O

My Lord, how will I have a son, when I have reached old age and my wife is barren?" He wondered how his wife could conceive in old age when she was unable to have a child in her younger years. He was told that it is the will of Allah (SWT). Allah (SWT) is All-Powerful and He does what He wills.

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۖ وَادْكُرْ رَبَّكَ  
كَثِيرًا ۖ وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾

3:41: Said, "My Lord, make a sign for me". Said, "Your sign is that you will not be able to speak to people for three days, except in signs. And remember your Lord more and praise Him morning and evening".

Zakariya (AS) asked his Lord to make a sign for him so that he would know when the chain of events had started. Zakariya (AS) was told that the sign was that he would not be able to speak with people for three days except through sign language. During these three days remember Allah (SWT) and glorify Him day and night so that you may be thankful to Allah (SWT) for His blessings.

وَإِذْ قَالَتِ الْمَلِكَةُ يَمْرُؤُومَ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ  
الْعَالَمِينَ ﴿٤٢﴾

3:42: When the angel said, "O Maryam (RA), Indeed Allah (SWT) has chosen you and purified you and has chosen you over all the women of the worlds".

The angel told Maryam (RA) that Allah (SWT) had chosen her and purified her and given her a higher ranking above all the other women. Maryam (RA) was given a higher status over all women of that time. There are Ahadith about other women who have been given high ranks and praised such as Khadija (RA), Aisha (RA), Asiya (wife of Pharaoh) and Fatimah (RA).

يَمْرُؤُومَ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

3:43: O Maryam (RA), Submit yourself to your Lord and prostrate, and bow down with those who bow.

In this verse Maryam (RA) is advised to be obedient to Allah (SWT) and to prostrate herself in worship and bow down with those who bow down to Allah (SWT).

ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۗ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اِيْهُمْ يَكْتُلُ

مَرِيَمَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٣٤﴾

**3:44: These are the news of the unseen, which We reveal to you. And you were not with them when they threw their pens, as to which of them should raise Maryam (RA) and you were not with them when they were disputing.**

After the story of the family of Imran, Allah (SWT) tells His Prophet (SAW) that this story was unknown to anyone but Allah (SWT) has revealed it to him to inform him of how Maryam (RA) was raised. And to inform him of Maryam (RA's) mother's vow and that Maryam (RA's) mother was hoping for a boy, and what went through the mind of Zakariya (AS) when he saw the unseasonal fruits in Maryam (RA's) room. If Allah (SWT) had not revealed it to His Prophet (SAW) then no one would have known about this account of the unseen. Allah (SWT) has perfect knowledge of each and every thing, whether we reveal it or conceal it. Allah (SWT) knows what is in our hearts and our minds and Allah (SWT) provides knowledge to prophets as much as He wants. Prophets are only informed of the unseen as much as Allah (SWT) allows. Everyone wanted to raise Maryam (RA) and they argued with each other. Everyone wanted the decision to be in their favour so they decided to cast their pens into the water and said that the pen which did not follow the tide but went against the current would raise Maryam (RA). Zakariya (AS)'s pen went against the tide and was therefore chosen to look after Maryam (RA). Allah (SWT) is the only Creator and Sustainer of the Universe and has full knowledge of everything, whether it is concealed or revealed. Allah (SWT) gives information and knowledge to His prophets so that they may pass it on to others.

إِذْ قَالَتِ الْمَلَايِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ ۖ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٣٥﴾

**3:45: And the angels said "O Maryam (RA), Allah (SWT) gives you glad tidings of a word from Him. His name is the Messiah, Isa (AS), the son of Maryam (RA), honoured in this world and in the hereafter and among those who are close (to Allah (SWT))".**

In this verse Allah (SWT) tells us how Maryam (RA) was informed about her son Isa (AS). The angel said to Maryam (RA) "O Maryam (RA), Allah (SWT) gives you glad tidings of a word from Him". Isa (AS) the son of Maryam (RA) was born miraculously without a father. He was born by Allah (SWT's) word كُنْ and he is known as the Messiah and this is the name given to one who travels around the world. Another meaning for Messiah is one who touches and Isa (AS's) touch would heal the ill. Look at the high position, rank and status Allah (SWT) gave to His Prophet Isa (AS). He was given respect and honour in this word and closeness to Allah (SWT) in the hereafter.

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٣٦﴾

3:46: "And he will speak to people from his cradle and as a grown man, and shall be one of the righteous."

This verse says that Isa (AS) the son of Maryam (RA) would be a prophet of Allah (SWT) and as a small baby he would speak to the people from his cradle. This is further explained in Surah 19 (Maryam) when after his birth Isa (AS) spoke and said;

قَالَ إِنِّي عَبْدُ اللَّهِ ؕ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٧﴾

Isa (AS) would be a prophet of Allah (SWT) and from among the righteous, and as a grown man he would convey the message of Allah (SWT).

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۗ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٨﴾

3:47: Said, "O Lord, how can I have a child when no man has touched me?" Said, "Thus is how Allah (SWT) creates what He wills, and when He decides upon a matter He only says 'Be' and it is".

Maryam (RA) was surprised to hear that she would give birth to Isa (AS) because she was not married at that time. She said "O Lord, how will I have a child when no man has touched me?" She was told that her question was valid but nothing is impossible for Allah (SWT). Allah (SWT) decides upon a matter and then commands it to be and it happens. Allah (SWT) is All-Powerful and He is Able to do all things. He can do anything in the blink of an eye and it happens on His command.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٣٩﴾

3:48: "And will teach him the Book and wisdom and Torah and Injeel".

In this verse Allah (SWT) says that Isa (AS) will receive a book of instructions from Allah (SWT) and Allah (SWT) would teach him through the Book and through wisdom. The Books mentioned here refer to the Torah and the Injeel and wisdom means knowledge.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۗ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۖ إِنِّي أَخْلَقْتُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَاَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي

الْمَوْتَى بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٤٩﴾

3:49: And he will be a prophet to the Children of Israel, "I have come to you with a sign from your Lord that I create for you the likeness of a bird from clay and then breathe into it and, by Allah (SWT) permission it will become a bird. And with Allah (SWT's) permission I heal the born-blind and the leper and bring the dead to life. I will tell you what you eat and what you left in your homes. Surely in this there are signs for you, if you are believers."

Isa (AS) said that he had brought the signs of Allah (SWT) to the people. Isa (AS) said رَبِّكُمْ in order to create affection in their hearts for their Lord. Isa (AS) said, "I make a bird from clay then I breathe into it and it comes to life with Allah (SWT's) permission." Isa (AS's) ability to create life was only a temporary attribute otherwise known as Nisbat-e-Majazi. In reality the life given to the bird was given by Allah (SWT) because only He can give life. Isa (AS) said "I heal the blind and heal the lepers with Allah (SWT's) permission and I bring the dead to life by Allah (SWT's) permission". This shows that prophets and friends of Allah (SWT) can do many miracles with the permission of Allah (SWT). Allah (SWT's) prophets and friends (Auliya) are given the ability to do amazing things by Allah (SWT). These are known as فوق الطبيعي – 'Supernatural predictions' and they help prophet and Auliya perform their duties. Comparing the friends of Allah (SWT) to idols is very ignorant. Isa (AS) also said "I know what you have eaten and what you have left behind". When Isa (AS) concentrated on an individual he would know things about him with Allah (SWT's) permission. The knowledge of the unseen is revealed to whomever Allah (SWT) wills. This is a reality that cannot be exaggerated and cannot be denied. In the miracles performed by Isa (AS) there are signs of Allah (SWT's) power for the believers

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۗ ﴿٥٠﴾

3:50: "And it confirms what was before me in the Torah so that I make lawful for you some of what was forbidden to you, and I come to you with a sign from your Lord. So fear Allah (SWT) and obey me."

This verse tells us what Isa (AS) said when he invited people towards the oneness of Allah (SWT). He said that he came to fulfil the Torah and to make lawful that which was forbidden for the people. These were things that Allah (SWT) had made unlawful for them as a punishment, or their scholars had made unlawful for them but were not forbidden by



Allah (SWT) in the Torah. Isa (AS) came as a prophet of Allah (SWT) to correct the mistakes of the people. Isa (AS) came with signs from Allah (SWT) to prove that he was a prophet and that they should fear Allah (SWT) and obey him.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

3:51: "Indeed Allah (SWT) is my Lord and your Lord, so worship Him. This is the straight path."

The message of Isa (AS) was the same as other prophets and the message was that Allah (SWT) is the only Lord of the universe. Isa (AS) said that Allah (SWT) is his Lord and therefore do not think of him as a God or son of God. Isa (AS) also said that he is a servant of Allah (SWT) and has submitted himself to Him. Therefore they should only worship Allah (SWT) and not associate partners with Allah (SWT).

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۗ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۗ آمَنَّا بِاللَّهِ ۗ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

3:52: So when Isa (AS) felt their disbelief, he said "Who will be my helper in the cause of Allah (SWT)?" The disciples said, "We are helpers of Allah (SWT). We believe in Allah (SWT) and bear witness that we have submitted ourselves."

The word *الْحَوَارِيُّونَ* means helper and supporter. Therefore asking for this type of help from a person other than Allah (SWT) is not polytheism. This help is provided for you by Allah (SWT) through these helpers and supporters. Prophet (SAW) also asked for help from Ansar-e-Madina before and after his migration. Allah (SWT) creates the sources of help and He is also able to help without any source. Therefore using resources created by Him is not polytheism and it is not a substitute for asking for the help of Allah (SWT). It does not go against *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ*. Prayers, medicine and good deeds are all sources of help but the real Helper is Allah (SWT). When Isa (AS) realised that the people would not accept him as a prophet but they would become his enemy and would cause him pain and suffering, he said "Who will help me in the way of Allah (SWT)?" So the helpers and supporters said "We are the helpers of Allah (SWT's) religion, we will support you and you may bear witness that we have submitted to the will of Allah (SWT) and are believers". Those who followed their prophets and acted upon their teachings are indeed believers. Every prophet had the same religion, the religion of Islam. Now the believers are only those who believe in the Prophet (SAW).

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

3:53: "O Our Lord, we believe in what you have revealed and we follow the prophet, so write us down as those who bear witness."

The prayer of a believer is "O Lord, we believe in what you have revealed to us through your Prophet and we follow him, so count us among those who bear witnesses that you are the only Lord of the universe".

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾

3:54: They planned and Allah (SWT) also planned. And Allah (SWT) is the best of planners.

This verse tells us that every person makes plans. مَكْر means planning and deceiving. The disbelievers planned with evil intentions against the prophet of Allah (SWT). Allah (SWT) also plans and Allah (SWT) is the best of planners. Some people use the word مَكْر for both Allah (SWT) and for people who plan but using this word in a negative way in connection with Allah (SWT) is very disrespectful.

إِذْ قَالَ اللَّهُ يُعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ  
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ  
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

3:55: When Allah (SWT) said, "O Isa (AS)! I will take you whole and will raise you up towards Me and shall purify you of those who are disbelievers, and shall place those who follow you above those who are disbelievers until the Day of Judgement. Then to me is your return and I will judge between you regarding your disputes.

In this verse Allah (SWT) tells us what happened to Isa (AS) when the people turned against him. Allah (SWT) raised Isa (AS) towards Himself. The word مُتَوَفِّيكَ means taken completely. This word is often used when a person dies and the word used for death is وفات. When a person dies all the senses are disconnected from his body completely. Sleep is also another form of death as all the senses become insensitive temporarily. This is the reason the Quran has used the word death for sleep. In this verse the words إِنِّي مُتَوَفِّيكَ have been used in their true meaning. Allah (SWT) says He will take Isa (AS) away from the disbelievers as a complete human including body and soul. The disbelievers were Jews and this is exactly what happened. The details of this event will come later. The word وَمُطَهِّرُكَ means that Allah (SWT) has purified Isa (AS) from the blame which the Jews placed upon him. Later on The Prophet (SAW) also cleared Isa (AS) from this blame before the entire world. The meaning of the words وَجَاعِلُ الَّذِينَ shows the superiority of the Ummah of the Prophet (SAW). They are the people who will follow the unaltered, final and complete

message of Allah (SWT) which is the Quran and will believe in all the prophets of Allah (SWT).

فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبْنَا لَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّنْ نَّصِيرِينَ ﴿٥٦﴾

**3:56: Those who are disbelievers, I will punish them severely in this world and in the hereafter, and there is no helper for them.**

Those who disbelieve will be punished in this world and in the hereafter with severe a punishment and they shall have no helper. The Jews think that they are the children of prophets and that they are loved by Allah (SWT) and will be immune from punishment. The Christians think that Isa (AS) died on the cross for their sins and they will be forgiven.

این خیال است و محال است و جنون There is no helper for those who are astray.

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

**3:57: And those who believe and do good deeds shall be given their reward in full. Allah (SWT) does not like wrongdoers.**

Those who believe in Allah (SWT) and do good deeds will be rewarded fully by Allah (SWT). Here the word **فَيُوَفِّيهِمْ** has been used to represent a complete reward for their deeds. The word used for the reward of your actions is **فَيُوَفِّيهِمْ** and if we take its meaning to be **وفات** (death) then it would mean that the reward of the righteous will be that they are given death which does not make sense.

Allah (SWT) says **فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ** which means that He will not let the reward of the righteous go to waste. The word **يوفي** in this particular sense has been used to mean completely. Another example of this has been used by Allah (SWT) when referring to Isa (AS) to say that He will take Isa (AS) completely and many Ahadith confirm this. Allah (SWT) does not like the wrongdoers. If anyone denies the Quran or intentionally changes the meaning of the Quran then they are referred to as **وَلَهُمْ عَذَابٌ شَدِيدٌ** and there is a severe punishment for them.

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

**3:58: This (which) We recite to you of the verses and a wise reminder.**

This Quran and its verses are advice, reminder and wisdom from Allah (SWT).

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۗ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

**3:59: Indeed the example of Isa (AS) according to Allah (SWT) is like the example of**

**Adam (AS), He created him from dust and then said to him 'Be' and he was.**

Indeed the example of Isa (AS) according to Allah (SWT) is like Adam (AS). Isa (AS) was born without a father and people think this is strange. Some think that Isa (AS) is the son of Allah (SWT) نعوذ بالله. Adam (AS) was created without a father or a mother. Since Allah (SWT) created Adam (AS) from clay then why is it difficult for Allah (SWT) to create Isa (AS) without a father. Everything happened when Allah (SWT) said the word كُنْ. Allah (SWT) is the Master and Creator of everything.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

**3:60: The truth from your Lord, so do not be among those who doubt.**

Whatever is described is the truth from your Lord and there is no room for doubt. So do not be among the doubters.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ وَ  
نِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى

الْكَذِبِينَ ﴿٦١﴾

**3:61: If anyone argues with you about him after the knowledge has come to you, say to them, "Come, let us call our sons and your sons, our women and your women, and ourselves and yourselves, and then we will pray humbly and invoke the curse of Allah (SWT) upon the liars."**

This verse is known as the verse of ultimate confrontation. If there is a dispute and through reasoning you are unable to find a solution and the difference of opinion remains then both parties can make Allah (SWT) their witness. They can place the curse of Allah (SWT) on each other by saying "O Allah (SWT), put a curse on whoever is the liar from among us". The incident behind this verse happened in 9 Hijri (9 AH) when a group of Christians came to see the Prophet (SAW) and they disputed with him about Isa (AS). When an agreement could not be reached Allah (SWT) revealed this verse and said that they should be called for the confrontation and they should bring their family to place a curse on the liar. The Prophet (SAW) invited them for the confrontation but they asked for more time. On the second day Prophet (SAW) left with his family and went to the confrontation to place a curse upon the liars. The Prophet (SAW) went with Hassan (RA), Hussain (RA), Fatimah Zahra (RA) and Ali (RA). A Christian priest saw them and told his fellow Christians, "I am looking at their faces and if they pray to Allah (SWT) it will not be rejected, so do not kill your selves by confronting these people, otherwise not a single Christian will be left on the

face of the earth". The Christians stopped the confrontation and returned to their homes and agreed to pay the tax (Jizya) for their protection and safety. The Prophet (SAW) sent Abu Ubaidah ibn al-Jarrah (RA) to collect the tax. The Prophet (SAW) brought his grandsons, daughter and son-in-law with him to invoke a curse on the liars. This was the immediate family of the Prophet (SAW). Ahlebait is the expression commonly used for the family of the Prophet (SAW) but it actually means household. It includes the Prophet (SAW's) family and his wives and any one that the Prophet (SAW) included in his household such as Salman al-Farsi (RA). Thus the term Ahlebait is not only restricted to the Prophet (SAW's) family and wives but in its wider sense it includes the entire household.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

**3:62: Indeed these are the true stories and there is none worthy of worship except Allah (SWT). And Allah (SWT) is Almighty, All-Wise.**

In this verse people are reminded these verses are the true incidents and true words of Allah (SWT) and there is none worthy of worship except Him. There is no comparison to Him and one must not associate any partners with Him. He is the Almighty, All-Wise.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

**3:63: And if they turn back, indeed Allah (SWT) knows well the mischievous.**

If they refuse to accept Allah (SWT's) verses and turn back then Allah (SWT) knows the wrongdoers. He is Almighty in His matters and He is the All-Wise.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

**3:64: Say: "O People of the Book, let us come to a word which is equal between us, that we worship none but Allah (SWT) and that we associate no partner with Him and that none of us shall take anyone besides Allah (SWT) as our Lord". But if they turn back then say, "Bear witness that we have submitted".**

This is an invitation to the people of the book who believed in Allah (SWT). The invitation is to the Jews and Christians to come to common terms with the believers. They should agree that there is none worthy of worship except Allah (SWT) and they should not associate partners with Him. They should not make other Lords besides Allah (SWT) and they must not make their own laws other than the laws of Allah (SWT). They must not make things

lawful or unlawful against the laws of Allah (SWT).

In this verse it says **إِتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ** which means that changing the rules of Allah (SWT) or associating partners with Allah (SWT) goes against Islam. If they turn back then say to them “*We are believers*”. We understand that all the prophets of Allah (SWT) gave the same message. Allah (SWT) is the only Creator and Sustainer and the only one worthy of worship and obedience.

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ  
أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

**3:65: O People of the Book, why do you dispute about Ibrahim (AS), when the Torah and Injeel were not sent down till after him. Do you not understand?**

This verse is a challenge to those who believed in old scriptures. O People of the Book, why do you dispute about Ibrahim (AS) when he is described in your books. The Torah and Injeel were revealed after Ibrahim (AS) and disputing about him is illogical because the books clearly mention him.

هَآأَنْتُمْ هَآؤَآءِ حُجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

**3:66: You are those who dispute about things that you have some knowledge of, but why do you dispute about things which you have no knowledge. Allah (SWT) knows and you do not know.**

This verse describes the attitudes of previous nations. They had the Books but still disputed about issues that were clear in their Books. Now they dispute about Ibrahim (AS). Ibrahim (AS) was neither a Christian nor a Jew. He was on the straight path and a prophet of Allah (SWT). He believed in monotheism and had submitted himself to the will of Allah (SWT) and was a believer.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ ﴿٦٧﴾

**3:67: Ibrahim (AS) was neither a Jew nor a Christian and Ibrahim (AS) was an upright Muslim, and he was not among the polytheists.**

This verse explicitly rejects the view that Ibrahim (AS) was a Christian or a Jew. He was an upright Muslim inclining towards truth. He believed in monotheism and you should follow

in his footsteps. He was not among the polytheists.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ  
 الْمُؤْمِنِينَ ﴿٦٨﴾

**3:68: Surely, the people who are closest to Ibrahim (AS) are those who followed him and this Prophet (SAW) and those who believe. Allah (SWT) is the Friend of the believers.**

Without a doubt the closest to Ibrahim (AS) are those who followed him and follow The Prophet (SAW). Allah (SWT) is the Friend and Protector of the believers.

وَدَّتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا  
 يَشْعُرُونَ ﴿٦٩﴾

**3:69: A group from the People of the Book wish to lead you astray, they make none go astray except themselves, and they do not perceive.**

This is an explanation of those who had previous books. It shows the arrogance of those who do not wish to submit themselves to the will of Allah (SWT). Without realising it these people have let themselves go astray with these attitudes and actions.

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾

**3:70: O People of the Book, Why disbelieve in the verses of Allah (SWT), when you are a witness?**

This verse asks the believers of previous scriptures how they can reject and deny the final and complete Book from Allah (SWT) when it confirms the older scriptures. The Quran is the final and complete message from Allah (SWT). It confirms the prophets that came before Prophet (SAW), the last and final prophet. In the past all the prophets came with instructions to guide the people of their times. When Allah (SWT) completed His message by sending The Quran through Prophet (SAW) He said that there would be no more prophets or messages and The Quran is the final and complete Book to guide all the people in all times.

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبُطْلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

**3:71: O People of the Book, why do you mix truth with falsehood and conceal the truth, and you know?**

Previous scriptures mention that Prophet (SAW) will be the last prophet and will perfect

the religion of Allah (SWT) and will recite the final Book of Allah (SWT). It is strange that they know this truth from their Books but they still deny and try to conceal it. Denying this truth means denying all of the previous Books. How can anyone knowingly hide the truth?

Mixing some truth with falsehood in the hope that people do not become aware of the truth has also been mentioned in Surah 2 (Al-Baqarah) Verse 42 :

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَطْلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

Why do you not discuss the qualities of the Prophet (SAW) and the Quran as you know it from your books? Instead you choose to hide the truth.

وَقَالَتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ  
وَكَفَرُوا الْآخِرَةَ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

3:72: And said a group from the People of the Book, "Believe in what is revealed to the believers in the morning and disbelieve it in the afternoon, so that they may return".

A group of Jews decided to trick the believers by accepting Islam in the morning and abandoning it in the evening. They wanted to create confusion and doubt in the people. They hoped it would make the believers think that there was something wrong with the religion of Islam because the Jews had reverted back to their own religion after accepting Islam. This was a trick and it was a mischievous plan.

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ ۗ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ ۗ لَا أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا  
أُوْتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ ۗ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ  
وَسِعُ عِلْمِهِ ۗ ﴿٧٣﴾

3:73: And do not believe but in only those who follow your religion. Say, "Surely, the guidance is the guidance from Allah (SWT), if someone is given similar to that which is given to you, or they dispute with you before your Lord", say, "Surely grace is in the hand of Allah (SWT), He grants it to whom He wills. And Allah (SWT) is All-Embracing, All-Knowing".

Some Jews had decided among themselves to declare that they were followers of Islam but in their hearts they would remain upon their own religion. The Jews incorrectly thought that Prophet hood must remain in the family of Ishaq (AS) and that no other religion except Judaism was on the right path. The Quran makes it clear that it is up to Allah (SWT) as to who He chooses as His prophet. The words وَلَا تُؤْمِنُوا are often used for the Jews to



mean that Prophet-hood will remain with your offspring and that there is no religion other than Judaism. This is not the correct understanding of these words. In this verse it explains that it is entirely up to Allah (SWT) to choose His prophet. The Jews believe their religion is the only religion from Allah (SWT) and they choose to fight with you. O Prophet (SAW), say to the Jews "O Jews, Grace is in the hands of Allah (SWT), he chooses who he blesses with His Grace and Mercy."

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

3:74: He chooses for His Mercy whomever He wills and Allah (SWT) is the Lord of Great Bounty.

Allah (SWT) chooses who He makes special and He does not need advice. He is the owner of ample Bounty and gives from His Grace. He is not dependent on anyone.

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

3:75: And from the People of the Book there is one who if you entrust him with a heap of wealth he will return it to you. And there is one who if you entrust with a single dinar, will not return it to you unless you keep standing over him. That is because they say, "We are under no obligation towards the unlearned". They say lies about Allah (SWT) and they know it.

The word الْأُمِّيِّينَ can have many meanings. It can mean unlearned or not Jewish or the residing people of Makkah or a nation that never received scripture. Scholars of the Jews would claim that it was no sin to take the wealth of disbelievers and polytheists. Allah (SWT) tells us that this is a lie and that He never gave a command to take the wealth of other people. After the revelation of this verse the Prophet (SAW) declared, "All the traditions from the time of ignorance are underneath my feet except the possessions of people, it will be given back to whom it belongs in any circumstance, even if it belongs to a bad or good person". Please see Sahih Muslim (1218) The Book of Pilgrimage Book 15, Hadith 159 and Sunan Abi Dawud (1905) The Rites of Hajj (Kitab Al-Manasik Wa'l-Hajj) Book 11, Hadith 185 for further information.

Regrettably like the Jews some people in the Muslim community seem to think that taking the wealth of a disbeliever or a polytheist is permissible. They say living in a non-Muslim country where interest is lawful means you can take it and if it is the wealth of a disbeliever

then there is no problem. This goes against the teachings of Allah (SWT) and the Prophet (SAW).

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

**3:76: Yes, whoever fulfils his promise and adopts righteousness then indeed Allah (SWT) likes those who are righteous.**

This verse mentions the promise of the people in the time of their prophets to believe in Prophet (SAW) and follow in his ways and to avoid anything made unlawful by Allah (SWT). Allah (SWT) loves those who fulfil this promise.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

**3:77: Those who trade the covenant of Allah (SWT) and their oaths for a less price will have no share in the hereafter. Allah (SWT) will neither speak to them, nor look at them on the Day of Judgement nor will He purify them. For them there shall be a severe punishment.**

Those who take worldly gains over the promises made to Allah (SWT) and break their oaths made to each other are not fair in their affairs. They do not remain steadfast on the promises made with Allah (SWT) but instead change the commands and Shariah and Books of Allah (SWT) due to their greed for wealth. This verse explains the outcome of these people. They will have no share in the hereafter and Allah (SWT) will not look at them nor speak to them. This means that Allah (SWT) will not look upon them with mercy. Once they enter Hell they will not leave it. Allah (SWT) will not purify them and only those who have been purified will enter Paradise.

A wrongdoer will enter hellfire due to his bad deeds and will be covered in filth and dirt. The fire of hell will clean the filth and dirt and then with Allah (SWT's) Mercy he may enter paradise. But the disbelievers, polytheists and hypocrites cannot be purified by hellfire. They will not be able to leave hellfire or enter heaven. Heaven is the reward for those who are purified.

Reference Surah 87 (Al-A'la) verse 14:

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ﴿١٤﴾

They are the ones who avoided worldly desires. With the Grace of Allah (SWT) they will enter heaven.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ  
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ  
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

**3:78:** And indeed one group from them turn their tongues with the Book to make you think that it is from the Book when it is not from the Book. And they say it is from Allah (SWT) but it is not from Allah (SWT). And they tell a lie about Allah (SWT) and they know it.

This verse talks about Christian and Jewish Scholars who would change the meaning of the Books. They would pronounce the words in such a way that they would change the meaning of the words. Such as the words *رُعِنَا* and *حِطَّةٌ* and then they would say that these words are from Allah (SWT). Unfortunately nowadays some believers also change the words of the Quran for their personal gains and benefits instead of changing themselves.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا  
لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ  
تَدْرُسُونَ ﴿٧٩﴾

**3:79:** It is not for any human that Allah (SWT) gives him the Book and command and prophet hood and then he would say to the people, "Be my slaves instead of Allah (SWT's)" but, "Be for Allah (SWT), because you have taught others the Book and because you have recited it."

Christians who worshiped Isa (AS) would justify it by saying that it was the teaching of Isa (AS). This verse makes it clear that it is not for a human to whom Allah (SWT) gives the Book and wisdom and prophet hood to tell the people to worship him instead of Allah (SWT). Instead the prophet should tell the people to be the slaves of Allah (SWT). These are the commands and teachings of the Book of Allah (SWT) so that you may become His servants. It is not permissible to leave these teachings and worship the teacher or the prophet.

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ  
مُسْلِمُونَ ﴿٨٠﴾

**3:80:** And nor would he command you to make the angels and the prophets your Lord,

**how could he command you to be disbelievers after you have submitted to Allah (SWT).**

This is the clarification that no prophet will ever teach you to take angels or prophets as your Lord. Prophets have always worshipped Allah (SWT) and they invited people to do the same. How could it be possible that those who invite people to monotheism would then ask people to commit polytheism and disbelief?

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ  
لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا  
أَقْرَرْنَا ۗ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٣٨١﴾

3:81: And when Allah (SWT) took the oath from the prophets, "Take whatever I give to you from the Book and wisdom. And afterwards there will come to you a prophet who will verify what you have. However believe in him and help him", Said, "Do you agree, and do you take the responsibility for Me". They said, "We agree". He said, "You be a witness and I am a witness with you".

Some scholars have said that every prophet in his time has taken this oath and they believed and supported the prophet who came after them. There should not be any competition but they should support one another because they all had the same mission. Some scholars have said that this oath was taken from their souls in heaven. Allah (SWT) gathered all the souls of the prophets in one place and then took the oath from them. The oath was that they should help and support the prophet coming after them and they would advise their nation and inform them about the forthcoming prophet. Some scholars have said that this oath was about Prophet (SAW). There are two categories for prophets. The first type is those who receive revelation and a Book. The second are those who only receive revelation and no books. The oath taken by the prophets meant that if a new prophet came in the time of a current prophet then the current prophet must accept the new prophet's laws and believe in him and support him. They should also instruct their nation to do the same. Like Yahya (AS) did for Isa (AS). In regards to Prophet (SAW) since no new prophet was to follow after him he was not bound by this oath. Therefore Prophet (SAW) confirmed the previous prophets but did not give news of any forthcoming prophet. Prophet (SAW) was to come at the very end and so the other prophets took the oath about him in front of Allah (SWT). Due to this all the previous prophets would inform their nations about Prophet (SAW). Isa (AS) also mentioned Prophet (SAW) by his name and gave glad tidings about Prophet (SAW). Isa (AS) will return and follow the Shariah of the Prophet (SAW).

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

**3:82: And whosoever turns away after this, they are disobedient.**

After the oath, Allah (SWT) asked the prophets if they agreed to it and accepted it as a great responsibility and did not take it as a small matter. The prophets agreed to this and took the responsibility. Allah (SWT) said that you are a witness upon yourselves and upon the other prophets, and the matter would not end here. Allah (SWT) said that He is a witness that they have all taken the oath and if anyone turns back then he will be among the disobedient.

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ

يُرْجَعُونَ ﴿٨٣﴾

**3:83: Do you seek other than the religion of Allah (SWT), when everything in the skies and the earth has submitted to Him, willingly or unwillingly, and to Him they will be returned.**

Allah (SWT) asks them if they look for another religion whilst everything in the earth and skies has submitted to Him.

Allah (SWT's) religion is truly the religion of Islam إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. Islam's final prophet is Prophet (SAW). The nations who do not believe are disobedient which means they are disbelievers and this is the order of Shariah. With regards to nature all things in the skies and the earth are obedient to Allah (SWT) either by will or through compulsion.

قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

**3:84: Say, "We believe in Allah (SWT) and what has been revealed upon us and what has been revealed on Ibrahim (AS), Ismaeel (AS), Ishaq (AS), Yaqoob (AS) and their descendants, and whatever has been given to Musa (AS) and Isa (AS) and the prophets from their Lord. We do not differentiate between any of them, and we have submitted to Him".**

We believe in Allah (SWT) and His prophets and the Books which He revealed upon them without any distinctions between them. All the prophets are equal in prophet hood and the Books revealed to them are the words of Allah (SWT) and it was lawful to follow these

books in their times. However after the birth of Prophet (SAW) the previous Books and Shariah have been revoked. Prophet (SAW) and all the prophets have submitted to this. Islam does not deny any of the previous Books or Prophets. According to Islam if you do not believe in the Quran and Prophet (SAW) then you are a disbeliever, and if you do not believe in the other prophets and previous Books then you are also a disbeliever.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

**3:85: And whosoever seeks another religion other than Islam, it will not be accepted from him, and he will be among the losers in the hereafter.**

And if anyone seeks another religion other than Islam then it will never be accepted from him and he will be among the losers in the hereafter. This person has lost everything and what could be a greater loss than this? Allah (SWT) created him with the nature of Islam within him but he has ruined it by his own choices.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

**3:86: How shall Allah (SWT) guide a people who disbelieved after they believed and witnessed that indeed the prophet is true and after clear signs had come to them. And Allah (SWT) does not guide the wrongdoers.**

There are two kinds of people. The first type has never believed from the beginning and if anyone from them turns towards guidance then the path is open for them. Allah (SWT) does not guide those who are stubborn and do not believe. Then there are those who believed in the Prophet (SAW) and knew that he is a true prophet and they had evidence but they still denied and turned back towards disbelief. Allah (SWT) does not guide the wrongdoers.

أُولَئِكَ جَزَاءُ هُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

**3:87: And those people their reward is the curse of Allah (SWT), and the angels and all the people.**

Allah (SWT), the angels and all the people have cursed the disbelievers and they will stay in hellfire forever.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾

**3:88: They will remain therein forever, there punishment will not be lightened, and nor**

will they be given respite.

They will remain in hellfire forever and they will be cursed forever. Their punishment will never be lightened nor will they be set free. If they think that at some point they will be freed then they are mistaken. Release is impossible when their punishment will never be decreased.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا ۗ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

**3:89: Indeed those who repent afterwards and correct themselves. Indeed Allah (SWT) is All-Forgiving, Most Merciful.**

Those who asked for forgiveness and guided themselves and attained the straight path will surely be forgiven. Allah (SWT) is Most Forgiving and Most Merciful.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تَقْبَلَ تَوْبَتُهُمْ ۗ وَأُولَٰئِكَ هُمُ  
الضَّالُّونَ ﴿٩٠﴾

**3:90: Indeed those who disbelieved after believing and then increased in disbelief then surely their repentance will not be accepted. They are those who are astray.**

The repentance of those who disbelieved after believing and then increased in their disbelief will not be accepted. This actually refers to the time of death. The repentance of those who repent from the heart and ask for forgiveness before the time of their death will be accepted. The previous verse mentions the acceptance of repentance and being forgiven. This is further explained;

Surah 9 (At-Taubah) Verse 104:

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ ۗ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

Surah 42 (Ash-Shura) Verse 47:

إِسْتَجِيبُوا لِلرَّبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۗ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ  
نَكِيرٍ ﴿٤٧﴾

These verses make it clear that asking for forgiveness is only acceptable before their last breath. Such as in Surah 4 (An-Nisa) Verse 18 where it mentions that repentance will not be accepted from those who continue doing bad deeds until their time of death and when

death reaches them they say now I repent.

Surah 4 (An-Nisa) Verse 18:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ۚ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِسْلَامَ وَلَا الَّذِينَ يُمُوتُونَ وَهُمْ كُفَّارٌ ۗ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ مِنَ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿١٩﴾

3:91: Those people who disbelieve and died as disbelievers, surely it will not be accepted from them even if they give gold equal to the earth as ransom. For those people there is a severe torment and there will be no helper for them.

Repentance from those who disbelieve and died as disbelievers will not be accepted. Repentance will not be accepted from them even if they were to give gold equal to the weight of this earth as ransom. On the Day of Judgment Allah (SWT) will ask the person who is about to be punished if he had everything in the earth would he give it as ransom to free himself. The person will say yes and Allah (SWT) will say that He asked the person for much less than that. Allah (SWT) asked him not to worship anyone except Him and to not associate partners with Him.

Reference Sahih al-Bukhari (3334) - Book of Prophets - Book 60 Hadith 9:

Narrated Anas: The Prophet (ﷺ) said, "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' "

So we see that the torment of hell is forever for the disbelievers. They will not have any help and they will not be able to save themselves through ransom.

Surah 2 (Al-Baqarah) Verse 123:

وَاتَّقُوا يَوْمًا لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

Surah 14 (Ibrahim) Verse 21:

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ



لَا يَبِيعُ فِيهِ وَلَا خِلَالُ ﴿٦٦﴾

## Part 4

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

**3:92: You will never attain righteousness until you spend from that which you love, and whatever you spend from anything, surely Allah (SWT) knows it.**

You cannot be righteous until you spend in the way of Allah (SWT) from that which you love. In this verse the word مِنْ means to not spend everything you love but instead give some in the way of Allah (SWT). It means the things you do not like or things you find useless should not be given in the way of Allah (SWT) and do not consider Allah (SWT) to be like yourself. Allah (SWT) has given you everything but if you give something useless or worthless in the way of Allah (SWT) then you have not done a good deed and it can never be considered good. Allah (SWT) gave you everything and if you stop yourself from giving good things in His name or hesitate then you cannot become His beloved slave. We should never hesitate to give our lives for Allah (SWT). Allah (SWT) knows when you spend in His way. He knows what you have given, why you gave it and how you have given it. It is never the case that what you spend in the way of Allah (SWT) has no reward or nothing is given in return. Therefore to attain the best reward always give good things in the way of Allah (SWT). This does not mean that we cannot give things which are second hand or used or no longer needed, but to give good things in the way of Allah (SWT) is better.

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ ﴿٩٣﴾

**3:93: All food was lawful for the Children of Israel, except what Israel made unlawful for himself before the Torah was revealed. Say, "Bring the Torah and recite it if you are truthful."**

The Jews told the Prophet (SAW) that you say you follow the religion of Ibrahim (AS), but you also eat the meat of a camel and this is forbidden in the religion of Ibrahim (AS). Allah (SWT) replied and said that the Jews are wrong. In the religion of Ibrahim (AS) the meat of a camel and its milk were not unlawful but Yaqoob (AS) had made them unlawful for himself before the Torah was revealed. The Torah was revealed after the time of Ibrahim (AS) and Yaqoob (AS). Israel is the name used for Yaqoob (AS).

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

**3:94: Whoever invents a lie about Allah (SWT) after that, surely those people are**

wrongdoers.

The Quran made these things lawful again after it was explained that during the time of Ibrahim (AS) these things were not forbidden but they were incorrectly made unlawful by the Jews who were stubborn. Those who continuously mention the old law and things being forbidden during the time of Ibrahim (AS) are in fact calling Allah (SWT) a liar and this is a huge injustice.

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

**3:95: Say "Allah (SWT) has said the truth, so follow the way of Ibrahim (AS), who was upright, and was not of the polytheists".**

O Prophet (SAW), say "Allah (SWT) has said the truth, if you are true followers of Ibrahim (AS) then follow his ways". Ibrahim (AS) was a monotheist and he was not among the polytheists. Therefore leave your polytheist faith and come towards the straight path and submit yourself to Allah (SWT).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

**3:96: Indeed the first house that was built for the people, indeed it is Makkah the blessed house and guidance for the worlds.**

There was an objection by the Jews and the answer has been provided in the beginning of the 2<sup>nd</sup> part/Juz of the Quran. The Jews were stubborn and so it has been made clear in the Quran that the first sacred house constructed on Earth for the worship of Allah (SWT) was Makkah al-Mukarramah. When Ibrahim (AS) reconstructed it for the second time it was thirteen to fourteen hundred years before the sacred house in Jerusalem.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ

اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

**3:97: In it there are clear signs, there is the place of Ibrahim (AS), and whoever enters it then he is in peace. And for Allah (SWT) it is compulsory for the people to do pilgrimage of the sacred house, whoever has the ability to make this journey. And he who disbelieves, then surely Allah (SWT) is free of the need of the worlds.**

During the time of Ibrahim (AS) Bait-ul-Muqaddas was built where there was only one stone which was called Sakhra Ibrahim (AS). Dawud (AS) laid the foundation of Bait-ul-Muqaddas but its construction was started in the time of Sulayman (AS) and was completed after the death of Sulayman (AS). Makkah al-Mukarramah is the sacred house of Allah (SWT) and it was made peaceful by Allah (SWT). It is a blessing for the people and a

centre for the worlds. It is a place of peace where no one can harm anyone; even your enemies can not harm you. Allah (SWT) has made it a blessed house for the people of the world in that whoever travels there receives guidance from Allah (SWT). One of the key signs of the sacred house is the place of Ibrahim (AS). It is the place where Ibrahim (AS) stood on the stone to build the Ka'aba. This stone has the footprints of Ibrahim (AS) embedded within it and they are still present there today. Those who enter the sacred house of Allah (SWT) or enter the perimeter of Haram Shareef are in a safe place and it is the duty of the people to visit the sacred house of Allah (SWT). By visiting the sacred house you show your love for Allah (SWT). It is also compulsory to perform Hajj at least once in your lifetime as long as you are physically and financially capable. If Allah (SWT) blesses you financially then you should visit it again and again because Allah (SWT) has made the Ka'aba مَثَابَةً لِّلنَّاسِ for you. Those who are physically and financially capable to perform Hajj but refuse to do so may go wherever their hearts desire because Allah (SWT) does not require such faith.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۗ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

**3:98: Say, "O People of the Book, why do you disbelieve the verses of Allah (SWT), and Allah (SWT) is a Witness of what you do".**

The words 'O People of the Book' refer to the Jews. Why do you deny the verses about the Prophet (SAW)? By denying these verses you also deny the prophet hood of Prophet (SAW). Allah (SWT) is Aware of your actions and He is a witness upon you.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنَ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ ۗ  
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

**3:99: Say, "O People of the Book, why do you stop those who believe, from the path of Allah (SWT) whilst seeking to make it crooked, and you are a witness and Allah (SWT) is not unaware of what you do.**

O People of the Book you are astray but why do you seek to misguide those who have accepted the faith. You try and fill their hearts and minds with all forms of doubts. The Jews did wrong so Allah (SWT) said, "I am aware of your actions and I also know your intentions and what is in your hearts. It is better for you to understand".

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ  
كُفْرِينَ ﴿١٠٠﴾

**3:100: O believers if you follow a group from among those people who have been given the Book, they will turn you after you have believed to disbelieve.**

O believers if you listen to the people of the Book then they will turn you to disbelieve after you have believed. The believers are warned to be vigilant because the people of the Book want to turn them to disbelief after they have believed. Just as the Jew Shas Bin Qais who tried to instigate a conflict between Banu Aws and Banu Khazraj. The Prophet (SAW) stopped them and explained the situation to them. Otherwise this dispute would have turned into a terrible battle.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِمِ بِاللَّهِ  
فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٠﴾

**3:101: And how do you disbelieve while the verses of Allah (SWT) are recited upon you, and among you is His Prophet (SAW), and whoever holds onto (religion of) Allah (SWT) firmly, surely he has been guided to the straight path.**

How do you disbelieve whilst Allah (SWT's) verses have been recited upon you every day and His Prophet (SAW) is among you. The Prophet (SAW) recites Allah (SWT's) verses upon you and then the Prophet (SAW) shows you by acting upon these verses.

The words **يَعْتَصِمِ بِاللَّهِ** mean to hold onto the religion of Allah (SWT) firmly. It also means that the religion must be implemented fully and you must enter into Islam completely. It is not acceptable to follow your own desires sometimes and at other times follow the religion. If by **يَعْتَصِمِ بِاللَّهِ** we take the meaning as Allah (SWT) Himself then it means that you should disconnect from any other worldly thing and only connect with Allah (SWT) from your heart by trusting Him. Then surely you will be guided to the straight path. We can only reach heaven by walking the straight path.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

**3:102: O believers, have fear of Allah (SWT) as His right to fear Him. And do not die except as those who have surrendered.**

Believers are told to fear Allah (SWT) and be conscious of Him at all times. Fearing Allah (SWT) does not mean that you fear Him like you fear a dangerous animal like a snake or a lion. Fear of dangerous things is a natural and temporary fear and it can manifest at any time. The fear of Allah (SWT) is always present and is constant. This means that you should abide by His laws and commands. You should not breach His rules or distance yourself from Him by becoming a sinner. Tread carefully and remember that death should not come to you except as a believer. The various schools of thought have their own identities and have

adopted names of cities. It is not compulsory for you to adopt their names but you should only submit to Islam so you may become a perfect believer. If you achieve this then you have achieved everything otherwise you have achieved nothing. When the companions (RA) heard the words **اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ** they became worried. The words told them to fear Allah (SWT) as it is Allah (SWT's) right that they should fear Him. Allah (SWT) then said **فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ**. Fear Allah (SWT) according to your ability and understanding.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۗ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

3:103: And all of you firmly hold onto the rope of Allah (SWT), and do not be divided and remember the blessings of Allah (SWT) upon you when you were enemies and He put love into your hearts so that you became brothers because of His blessings, and you were at the edge of a pit filled with fire, so He saved you from it. Like this Allah (SWT) describes His signs to you so you may attain guidance.

Hold onto the rope of Allah (SWT) means hold onto the religion that Allah (SWT) has given you. This rope can never break and we must never let go of it. Do not let the religion be divided into sects. The religion of Islam brings the people together with Allah (SWT) and is also a symbol of unity. Allah (SWT) has bestowed many blessings upon you. You were once enemies of each other and then in your hearts He placed love for each other and with His grace you became brothers. Before He bestowed His grace you were enemies of each other and you were on the edge of a pit filled with fire. He saved you from it so do not divide yourselves into groups and become enemies again.

Surah 30 (Ar-Rum) Verse 31:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

Surah 30 (Ar-Rum) Verse 32:

مَنْ الذِّينَ فَزَعُوا دِينَهُمْ وَكَانُوا شِيعًا ۗ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

Allah (SWT) told the people to refrain from splitting into groups. If you do not follow Allah (SWT's) command and go against it by splitting into groups then you are committing polytheism. Making sects from one religion is a terrible disease and should be avoided. The Ummah should not be divided into groups because it is a great loss for the Ummah. Looking at the Quran and Ahadith and having different opinions is not the same as splitting

the religion into different sects. These differences in opinions also took place during the time of the companions (RA) and their companions (Taaba'een). If you are faced with a situation where you are having trouble forming an opinion then you should refer to the Quran and Ahadith for guidance. The Prophet (SAW) predicted that the believers would split into sects but he did not tell us to do so.

*Reference Jami` at-Tirmidhi (2640) - The Book on Faith Book 40, Hadith 35*

*Narrated Abu Hurairah: The Prophet of Allah (ﷺ) said: "The Jews split into seventy-one sects, or seventy-two sects, and the Christians similarly, and my Ummah will split into seventy-three sects."*

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

**3:104: And there should be one group from among you that calls towards goodness, gives orders for good and forbids evil. They are the ones who are successful.**

From among you there should be one group who invites and advises towards good and forbids and stops evil. Individually it is a duty of every member of the Ummah to do this but there should be a select group who are responsible for it. These people must know the difference between right and wrong, lawful and unlawful, Makrooh and Mubah, Fard, Sunnah and Waajibaat. They must be aware of these things and know what they mean but not everyone is able to do so and so this should not be attempted by every person but only those who are capable. Those whose hearts are not content at home should not leave their homes to call people to the religion (Tabligh). It would be the same as a student who has not graduated as a doctor yet wishes to cure patients but instead ends up harming his patients. The unqualified Imam will attempt to correct people yet he will not have the necessary knowledge himself. Before teaching others you must have the knowledge and understanding and practice what you preach.

Reference Surah 9 (At-Taubah) Verse 122:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً ۗ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ  
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

In Ahadith it says that the best among you is the one who understands and learns the Quran and then teaches it to others. These are the people who shall be successful.

*Reference Sahih al-Bukhari (5027) - Book of Virtues of the Qur'an Book 66, Hadith 49*

*Narrated `Uthman: The Prophet (ﷺ) said, "The best among you (Muslims) are those who*

learn the Qur'an and teach it."

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ  
عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

**3:105: And do not be like those people that became divided and differed after they received the signs. These people will have a great torment.**

Do not be like the people who saw clear signs and differed afterwards by making sects. This refers to the Jews and Christians. They did not do it due to lack of knowledge but they knew and did it because of their worldly desires and their self-interests. Allah (SWT) has prepared a severe punishment for them.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ  
إِيمَانِكُمْ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

**3:106: On that Day some faces will be white and some faces will be black, surely for those people whose faces are black. "Did you disbelieve after belief?" So taste the torment because you disbelieved.**

The Day mentioned in this verse refers to the Day of Judgement. On that Day the faces of some people will be white and glowing. Their faces will have the light and radiance of faith, and the fear of Allah (SWT) upon them. You will also see respect, success and happiness on their faces. Some people's faces will be black due to their disbelief, hypocrisy, denial, sins and innovations they created in the religion. The words 'Did you disbelieve after belief?' refer to an oath taken by every soul before Allah (SWT) in the beginning. Allah (SWT) asked the souls "Who is your Lord?" and every soul replied "You are our Lord". From Ahadith we can see that every child is born into the nature of Islam but then they turn into sects and groups as they are raised.

*Reference Sahih al-Bukhari (1385) - Book of Funerals (Al-Janaa'iz) Book 23, Hadith 138 Narrated Abu Huraira: The Prophet (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"*

Therefore disbelief, polytheism, hypocrisy and atheism are choices made by an individual on his own accord. These people will be told to taste the torment of Hell for their disbelief and polytheism. This means that there will be no injustice upon them of any kind but they will reap what they have sown.



وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ ط هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

3:107: And those whose faces are white will be in the Mercy of Allah (SWT) and they will abide therein forever.

The people with white faces will have the Mercy of Allah (SWT) and they shall remain in heaven forever. Who are these people with white faces? Ibn Abbas (RA) said that they are the Ahle Sunnah wal-Jamaat. These people are the ones who will be saved and the Prophet (SAW) said that they will be those who are on his and his companions (RA) path.

Reference Sunan Ibn Majah (3992) - Book of Tribulations Book 36, Hadith 67

It was narrated from 'Awf bin Malik that the Prophet of Allah (ﷺ) said: "The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Prophet of Allah, who are they?" He said: "The main body."

The people with black faces will be from many categories. They will be the disbelievers, polytheists, hypocrites and those who commit sins. Those who are only Muslims by name and do actions of disbelievers will also have black faces.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ط وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾

3:108: These are the verses of Allah (SWT), and we recite these upon you with truth and Allah (SWT) does not intend to be unjust to the worlds.

These are the verses of Allah (SWT) which We recite upon Prophet (SAW). Allah (SWT) never has an intention to be unjust to the people of the world.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط وَ اِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

3:109: And it is for Allah (SWT) whatever is in the skies and the earth, and to Allah (SWT) every matter returns.

All that is in the earth and the skies belongs to Allah (SWT) and all matters return to Him.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ  
بِاللَّهِ ط وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ط مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ  
الْفٰسِقُونَ ﴿١١٠﴾

**3:110: You are the best nation brought forth for the people. You enjoin the good, forbid evil, and believe in Allah (SWT). And if the people of the book had believed it would have been better for them. In them some are believers and most are disobedient.**

In this verse the Ummah is described as the best nation and the reasoning behind this has been mentioned. The best nation gives orders of good, forbids evil and believes in Allah (SWT). If the Ummah firmly holds onto these qualities then they shall be the best nation from all mankind. If they oppose these qualities then this status will be taken away from them. The Children of Israel were given this status before the Muslims but they wasted it with desires of the world. If the Muslim Ummah adopts the ways of the Children of Israel then they would not stop each other from doing evil.

Reference Surah 5 (Al-Ma'idah) Verse 79:

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

This is the reason in this verse most of the people of the Book are called disobedient. It was better for them if they had believed. Some have believed and enjoined the good and have forbidden evil. These actions are compulsory for everyone but if a single person from the community fulfils this responsibility then it is acceptable. The Prophet (SAW) said that if you hear anything from me then it is your duty to convey the message to others.

Reference Sahih al-Bukhari (3461) - Book of Prophets Book 60, Hadith 128

Narrated `Abdullah bin `Amr: The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."

A person should pass on whatever he is certain of but the true responsibility lies with scholars. They should first educate themselves then warn others in their respective areas. Two groups from the people of the book have been extensively criticized because their scholars never warned against evil.

Reference Surah 9 (At-Taubah) verse 122

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۗ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ  
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

لَنْ يَضُرُّكُمْ إِلَّا أَدَىٰ ۗ وَإِنْ يُقْتَلُوا كُمْ يُؤَلُّوْكُمْ ۗ الْأَدْبَارُ قَبْلُ ۗ لَنْ يَنْصُرُوْكُمْ ﴿١٢٣﴾

3:111: They will never be able to harm you expect hurt. And if they fight with you, they shall turn their backs to you then they shall not be helped.

The word أذى means to hurt a person's feelings through words or to fabricate lies about them. Such people will not be able to defeat you on the battlefield. This is what happened when the Jews had to leave Madina and then Khayber was also conquered by the believers. The same thing happened in Syria when the Christians were defeated by the believers. Now the believers are oppressed across the world because their faith is weak.

ضُرِبَتْ عَلَيْهِمُ الدِّلَّةُ أَيَّنَ مَا تُثَقُّوْا إِلَّا بِحَبْلِ مِّنَ اللّٰهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءٌ وَبِغَضَبٍ  
مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۗ ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللّٰهِ وَيَقْتُلُونَ  
الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ۗ ذٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١١﴾

3:112: They have been put under humiliation where ever you find them, except with the refuge of Allah (SWT) and the refuge of the people, and they deserve the wrath of Allah (SWT) and they have been put under poverty. Because they disbelieved the verses of Allah (SWT) and they killed the prophets unjustly. This is because they were disobedient and they transgressed.

The Jews who are placed under humiliation and poverty by Allah (SWT) can remove it by fulfilling two conditions. The first condition is that they take shelter with Allah (SWT). This means that they must accept Islam or live under the rule of an Islamic country and pay tax. The second condition is that they receive shelter from people by way of a treaty or obtain support from a non-muslim country. In this verse the word النَّاسِ means people and so they should acquire the support of the people which includes believers and non-believers. The words ضُرِبَتْ عَلَيْهِمُ الدِّلَّةُ أَيَّنَ مَا تُثَقُّوْا mean that the Jews had been humiliated a long time ago. The Jews were humiliated by Germany, Hungary, Italy and Czechoslovakia. This happened despite of their wealth and substantial status. This is the finer detailed interpretation of this verse. The words حَبْلِ مِّنَ النَّاسِ explain that now the Jews have the support of large nations. This has been gained by their enmity and jealousy for the believers. The humiliation of the Jews is due to their actions and disobedience.

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللّٰهِ آنَاءَ اللَّيْلِ وَهُمْ  
يَسْجُدُونَ ﴿١١٣﴾

3:113: They are not all alike. One group from the people of the Book recites the verses of Allah (SWT) during the night and they prostrate.

All the people of the Book are not the same and so that they cannot all be criticized. A few of them are good people like Abdullah Bin Salam (RA) and some others who are on the straight path. They recite the Quran during the night and prostrate to their Lord.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَ  
يُسْرِعُونَ فِي الْخَيْرَاتِ ۗ وَأُولَٰئِكَ مِنَ الصَّٰلِحِينَ ﴿١١٤﴾

3:114: They believe in Allah (SWT) and on the Day of Judgement, and they enjoin the good and stop what is wrong, and they hasten in good, and those people are from the righteous.

They believe in Allah (SWT) and Judgement Day. They encourage people towards good and stop them from doing bad. They advise people to believe in the Prophet (SAW) and stop those who go against the Prophet (SAW). They stop themselves and others from doing bad deeds and hasten them towards the good.

Surah 3 (Al-Imran) Verse 199 mentions something similar.

Reference Surah 3 (Al-Imran) Verse 199:

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أَنْزَلَ إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ  
اللَّهِ ثَمَنًا قَلِيلًا ۗ وَأُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

3:115: And whatever good they do, surely it will not be rejected. And Allah (SWT) knows the righteous.

Whatever they do in goodness will not be wasted. Allah (SWT) has also mentioned this in another verse. Reference Surah 28 (Al-Qasas) Verse 54 :

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَوَدَّرُوهُنَّ بِالْحَسَنَةِ السَّيِّئَةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

Those who are patient will receive double the reward. Firstly for believing in Musa (AS) and his Shariah and secondly for believing in the Prophet (SAW) and following his Shariah.

Indeed Allah (SWT) Knows who fears Him.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۗ وَأُولَٰئِكَ أَصْحَابُ

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

**3:116:** Indeed those who disbelieved surely will not benefit at all from their wealth or their offspring from Allah (SWT) at all. And these are the companions of hellfire and they will abide therein forever.

Indeed the children and wealth of the disbelievers will not benefit them on the Day of Judgement. Everything they have given in charity and for the benefit of mankind will also go to waste. The reason for this is because they did not do it for the sake of Allah (SWT). Why then would Allah (SWT) reward them for it? These are the people of hellfire and there they will remain forever.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ  
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ ۗ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

**3:117:** An example of that which they spend in this world is like the example of the wind and in it there is severe cold. It reaches the harvest of the people, the ones who have wronged themselves, then it destroys it, and Allah (SWT) has not wronged them but they have wronged themselves.

Wealth given to charities for show and not for the sake of Allah (SWT) is like the wind. It may seem useful for the harvest and the land but it contains the cold and frost within it. Then instead of being beneficial it destroys the harvest. In a similar way the work done for charities and the welfare of society is good for your hereafter. But when it is done for personal gain or to increase your status or if you disbelieve in Allah (SWT) then it brings a person to destruction. When a person spends lavishly from whatever Allah (SWT) has given him and breaks the commandments and laws of Allah (SWT) then it becomes a sin and he becomes a criminal. Allah (SWT) is not unjust to anyone but the people are unjust to themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَنْ دُونَكُمْ لَا يَأْلُؤَنَّكُمْ خَبَلًا ۗ وَدُّوْا مَا عَنِتُّمْ ۗ  
قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ۗ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۗ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن  
كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

**3:118:** O you who believe do not trust except your own, they will not hesitate to ruin you. They want you to suffer difficulties, surely they have expressed their hatred from their mouths and what they hide in their chests is even greater. Indeed We have made clear the verses for you, if you have wisdom.

Believers are advised to take other believers as friends and guardians. Believers should not take disbelievers as guardians or friends because they will not hesitate to destroy or ruin you. Disbelievers want the believers to suffer difficulties and they have expressed their hatred for you with their mouths and what is in their hearts is even greater. From this verse and other similar verses scholars and knowledgeable people have said that in an Islamic state you should not appoint disbelievers to high posts. The event of Umar Farooq (RA) and Abu Musa Ashri (RA) is a great example of this. Unfortunately today in Islamic countries the important messages in the Quran have not been implemented. Important posts have been given to the disbelievers and so you see a great loss. If Islamic countries would consider this command whilst making their foreign and domestic policies then they would be saved from a lot of harm and loss.

هَآئِنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا  
 آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ  
 عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

3:119: And you are such that you love them and they do not love you and you believe in all of the Books, and when they meet you they say "We believe", and when they separate from you they bite their fingers at you with rage. Say "Die with your rage". Indeed Allah (SWT) knows the secrets of their chests.

You love the Jews due to your old relationship with them. You like the hypocrites because they express their beliefs to you but beware neither of them truly loves you and they are your enemy. You believe in all the Books including the book of the Jews. When the Jews meet you they say they are also believers but when they are alone they bite their fingers in anger and rage against you. O Prophet (SAW), say "Die with your own rage". Disbelievers want the destruction of the believers and it will never happen. Allah (SWT) knows the secrets hidden in their hearts and so He reveals them.

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا  
 وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

3:120: And if the good touches you they do not like it, and if the bad reaches you they are happy about it, and if you are patient and become pious you will not be harmed by their tricks and plans in the least. Indeed Allah (SWT) has them surrounded in whatever they do.

If you receive good, success or support from Allah (SWT) or increase in numbers and are

strengthened then they are not happy. But if by the will of Allah (SWT) you are defeated by your enemies then they are happy as it happened in the battle of Uhud. Do you think these people are worthy of your love and affection and should you share your secrets and make friendships with them. If you remain patient and keep yourself to yourselves and continue on the right path whilst keeping faith in Allah (SWT) then their trickery and schemes cannot harm you. They are surrounded by the ultimate Knowledge of Allah (SWT).

وَأِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

**3:121: And when you left your family in the morning, you were telling the believers the sitting places of the battlefields, and Allah (SWT) is the All-Hearing, All-Knowing.**

This verse refers to the battle of Uhud and its complete explanation can be seen in other books. It is not possible to fully explain the events in a brief explanation. The Prophet (SAW) left his family in the morning and went towards the land of Uhud which is a mountain surrounded by valleys. In the morning the Prophet (SAW) reached his destination and asked the companions (RA) to take their positions. The Prophet (SAW) sat with the mountain behind his back and the army of the disbelievers facing him. There was a passage between the two mountains which the Prophet (SAW) filled with fifty archers. Prophet (SAW) instructed the archers to not leave their positions and to not let anyone pass through them. The battle then commenced.

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا ط وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

**3:122: When two groups intended to show cowardice and Allah (SWT) was the helper of both groups, and the believers should trust in Allah (SWT).**

When two groups among you showed weakness Allah (SWT) helped them and gave them hope and encouragement. Some people wanted a confrontation with the enemy whilst they were staying within the safety of the city. Some youngsters' hearts were filled with ambition for jihad and martyrdom and they wanted to confront the enemy outside the city. The Prophet (SAW) agreed with the youngsters and decided to leave the city of Madina and fight the enemy outside. The army prepared for battle and left the city with approximately one thousand fighters. When they reached the place of Shooth, a hypocrite by the name of Abdullah Bin Ubay turned back to Madina and took three hundred fighters with him. Abdullah Bin Ubay said, "They did not value my opinion so why should we fight alongside them and lose our lives". Observing this the two tribes of Ansar began to show weakness and had thought of retreating but Allah (SWT) increased their courage with His

blessings. Believers should only have faith and trust in Allah (SWT).

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

3:123: And indeed We have helped you in the battle of Badr and you were weak. So be afraid of Allah (SWT) so that you may become thankful.

And before this Allah (SWT) helped you when you were weak in the battle of Badr. Fear Allah (SWT) because whoever fears Him will not be afraid of anyone. Therefore fear Him and be thankful to Him for His blessings and support.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾

3:124: When you were saying to the believers, "Is it not enough for you that your Lord helps you by descending three thousand angels?"

The Prophet (SAW) asked the believers if it is not enough for them that Allah (SWT) sends three thousand angels from the skies to help them.

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمِدَّكُمْ رَبُّكُمْ بِخَمْسَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

3:125: Yes, if you are patient and adopt righteousness and if they come upon you instantly, your Lord will help you with five thousand marked angels.

This verse mentions the battle of Badr and it starts in Surah 8 (Al-Anfal) Verse 9 when one thousand angels were sent down. The disbelievers spread rumours that they were receiving more weapons and cavalry. Allah (SWT) then said that if the believers remain steadfast and patient then He would send three thousand angels and if the disbelievers attain more cavalry then Allah (SWT) would help by sending five thousand angels riding upon marked horses.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

3:126: And Allah (SWT) did not make it but as a glad tiding for you, so that your hearts would be at peace with it. And there is no help except from Allah (SWT) The Almighty, The All-Wise.



And Allah (SWT) made this good news for you so that your hearts would be reassured and this help came through visible resources. The real assistance is from Allah (SWT) and He is with you.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

**3:127: So that He might cut down a section of the disbelievers, or humiliate them, so that they return back disappointed.**

The disbelievers lost their strength and their help was reduced. This was an encouragement for you so that you could fight with all your heart and the disbelievers would be suppressed and they turn back with disappointment. This is what came to pass. Seventy disbelievers were killed including their well-known chiefs as well as Abu Jahl. Seventy people were taken as prisoners of war and the rest retreated after suffering great loss and disappointment.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

**3:128: You have no authority in the matter whether He forgives them or punishes them, indeed they are the wrongdoers.**

The Prophet (SAW) prayed for the faith and guidance of the disbelievers but after seeing their stubbornness he cursed them. Allah (SWT) then told the Prophet (SAW) that no one had the authority to give guidance but it is up to Allah (SWT) to guide whomever He will. It is up to Allah (SWT) to accept repentance or punish whomever He will. The disbelievers were not guided because they were wrongdoers. Allah (SWT) has knowledge of the unseen. He knows who will be guided and who will die as a disbeliever or polytheist. Allah (SWT) knows who will die in the battlefield and who will die in his bed. Allah (SWT) is independent and does what He will and no one can force Him. Everything you have was given to you by Allah (SWT). Just as the Prophet (SAW) was given authority regarding the believers so that they would accept what he decided for them.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ط وَاللَّهُ غَفُوْرٌ

رَّحِيْمٌ ﴿١٢٩﴾

**3:129: And it is for Allah (SWT) whatever is in the skies and the earth. He forgives whom He wills, and He punishes whom He wills. And Allah (SWT) is All-Forgiving, Most Merciful.**

Everything within the skies and the earth belongs to Allah (SWT). Everything is in His possession and under His authority. This authority has not been given to anyone. We do

not have authority regarding our lives because we are not born by our own choice and we do not die by our own choice. We do not have control over our movements and our breathing because Allah (SWT) has given us this ability. He forgives whom He wills and punishes whom He wills. It is His choice and no one else has the authority and He does not require suggestions.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

**3:130: O believers do not consume usury doubled and quadrupled and be afraid of Allah (SWT), so that you may succeed.**

There is no link between usury and the battle of Uhud but they can be considered similar in a way. During the battle two groups showed cowardice and this is mentioned in previous verses. Taking usury also creates cowardice behaviour and there are two reasons for this. The first reason is that by taking unlawful wealth you become sluggish or weary in your obedience. The second reason is that taking usury makes a person miserly. The person will have a great desire to take back the money lent as a loan and also for the interest accumulated on the original amount. When a person is a miser with his wealth what devotion could he have for Allah (SWT)? How can this person give his life in the way of Allah (SWT)?

This verse mentions that we must not consume multiple amounts of interest. Can we then take less interest? Interest or usury is completely unlawful and so you should not take any amount. This verse explains what was happening at that time when the verse was revealed. Interest is completely unlawful and forbidden. Therefore be afraid of Allah (SWT) so that you may be successful.

وَ اتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

**3:131: And be afraid of the fire, which has been prepared for the disbelievers.**

Remember that whoever takes interest and makes it lawful will go into hellfire and hellfire is prepared for the disbelievers.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

**3:132: And obey Allah (SWT) and the Prophet (SAW), so you may attain mercy.**

And obey Allah (SWT) and the Prophet (SAW). To obey the Prophet (SAW) is to actually obey Allah (SWT) because it is Allah (SWT's) command. The foolish do not see a difference between worship and obeying and they would say that obeying the Prophet (SAW) is an act of polytheism. During the battle of Uhud the companions (RA) disobeyed the command of

the Prophet (SAW) and this was the reason that they witnessed agony. We are warned to not differentiate from obeying Allah (SWT) and Prophet (SAW).

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ ۖ أُعِدَّتْ  
لِلْمُتَّقِينَ ﴿١٣٣﴾

**3:133: And hasten towards forgiveness from your Lord, and to heaven which is as wide as the skies and the earth and is prepared for the righteous.**

Do not ruin your hereafter by chasing the wealth of this world but obey Allah (SWT) and His Prophet (SAW). Hasten towards good deeds from which you will obtain forgiveness and heaven from your Lord. Heaven is a very large place and its width is equal to the skies and the earth. The width of heaven is large and we cannot fathom its length so prepare your selves for heaven. Do not think that there will not be enough space or place for you in heaven. Heaven has been prepared for the righteous.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ  
يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

**3:134: Those who spend in prosperity and in adversity, and who restrain their anger and forgive others, and Allah (SWT) loves those that do good.**

Those are the people who do not forget Allah (SWT) when they are wealthy. Neither do they forget Him when they are in hardship but they continue to spend in His way. If they feel angry then they forgive and restrain their anger just like Hussain (RA) did. A servant was helping Hussain (RA) with his ablution and accidentally hit the ablution jug on his face. The servant quickly said وَالْكُظُمِينَ الْغَيْظِ - "Those who restrain their anger" and Hussain (RA) replied "I have restrained my anger". Then the servant said وَالْعَافِينَ عَنِ النَّاسِ - "And they forgive others" and Hussain (RA) replied "I have forgiven you". Then the servant said وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ - "Allah (SWT) loves those who do good" and Hussain (RA) finally replied "I set you free". True believers are like this.

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ۖ وَمَنْ  
يَغْفِرِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

**3:135: When those people commit immorality or wrong themselves, they remember Allah (SWT) and seek forgiveness for their sins, and who forgives sins except for Allah (SWT), and they do not repeat what they have done, and they know.**

This verse continues from the previous verse and talks of the qualities of those people when they commit immorality or sins. They immediately remember Allah (SWT) and hasten to ask for forgiveness for their sins. These people ask Allah (SWT) for forgiveness and they know that only Allah (SWT) forgives sins. They do not repeat whatever sin has been committed by them nor do commit new sins. Those who do not deliberately go towards sin are forgiven by Allah (SWT).

أُولَئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَنِعْمَ أَجْرُ الْعَمَلِينَ ﴿١٣٦﴾

**3:136: Those people have the reward of forgiveness from their Lord and heaven in which rivers flow beneath, they will abide therein forever. And how good is the reward for the doers.**

Allah (SWT) will enter them into heaven and He will reward them for their repentance and their good deeds. Allah (SWT) mentions that heaven is a garden in which they will abide forever and in which rivers flow and there will be no drought. They will abide therein forever and this is the best reward for the righteous. Those who say that Allah (SWT) does not need our good deeds should use their common sense. Allah (SWT) does not need our deeds but instead we are in need of our good deeds. We will be rewarded according to our deeds. Whenever Allah (SWT) has mentioned faith He has also mentioned good deeds. A person's faith is confirmed and proved by his good deeds.

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الْمُكذِّبِينَ ﴿١٣٧﴾

**3:137: Surely many similar ways (incidents) have passed before you, so travel on the earth and see what happened to those who denied.**

The word سُنَنٌ means that there are different ways and those who follow these ways are also different. The word سُنَنٌ includes polytheists, disbelievers, atheists and believers and refers to these people and their nations. Everyone has their own ways and the word سُنَنٌ means Ummah so therefore every nation will follow their own ways. Travelling on the earth does not simply mean touring and holidaying but instead we should learn from people who have passed before us.

هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

**3:138: This is a statement for the people and it is guidance and advice for the righteous.**

The Quran is a statement and guidance for all mankind. The same has been said in Surah 2 (Al-Baqarah) Verse 2:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۗ هُدًى لِّلْمُتَّقِيْنَ ﴿١٣٨﴾

But only the righteous attain guidance.

وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا ۗ وَاَنْتُمْ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٣٩﴾

**3:139: So do not be lazy and do not grieve and you will be superior if you remain a true believer.**

Therefore do not be lazy and do not grieve. You will be superior and victorious and successful if the strength of faith remains within you. Today believers are being destroyed and dominated and this means that we have not attained full faith.

اِنْ يَّمْسَسْكُمُ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهٗ ۗ وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۗ  
وَلِيَعْلَمَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ۗ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿١٤٠﴾

**3:140: If you receive any wounds then surely they have received wounds similar to you. And these are days which we rotate among the people, so that Allah (SWT) makes the believers apparent and makes martyr-witnesses from you. And Allah (SWT) does not like the wrongdoers.**

The disbelievers of Makkah were injured in the battle of Badr, just as you were injured in the battle of Uhud. Allah (SWT) changes the time for people. People are sometimes victorious and sometimes defeated. Sometimes they are rich and sometimes they are poor. Sometimes they are healthy and other times ill. There is wisdom behind these changes. These changes help us see who is a believer and make witnesses from among you so that you can see who is not a believer. Allah (SWT) does not like the wrongdoers.

وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ ﴿١٤١﴾

**3:141: And Allah (SWT) will purify the believers and destroy the disbelievers.**

The loss the believers faced during the battle of Uhud was due to their own mistake. The archers were mindless and did not pay attention to the command of the Prophet (SAW). Therefore the believers who had wished for martyrdom were able to attain it from Allah (SWT) due to this mindlessness. The believers were chosen for purification and the disbelievers were eventually destroyed. In the short term the disbelievers succeeded but

due to their arrogance the disbelievers were eventually destroyed in the end.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ

الصَّابِرِينَ ﴿١٤٢﴾

**3:142: Do you think you will be able to enter heaven before Allah (SWT) has not yet made evident those of you who have fought, and made evident those that are steadfast.**

Do the believers think they will enter heaven whilst Allah (SWT) has not made evident those who have truly fought in His way or those who are steadfast in difficult times? At that time hypocrites also claimed to be believers yet they were not made evident through battle. We should never think that the words اللَّهُ يَعْلَمُ mean 'Allah (SWT) will know'. This interpretation is completely wrong because it makes it seem as though Allah (SWT) did not know before. This goes against Allah (SWT's) attributes and knowledge.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

**3:143: And surely you were wishing for death before you actually met it. So now you have seen it and you were looking on.**

The youngsters who wanted to fight outside the city were asked if they wished for death and martyrdom to show their bravery, like the people who fought at the battle of Badr. Then when the time came they hesitated and showed fear and worry when they witnessed everything with their own eyes.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَأَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ

أَعْقَابِكُمْ ۗ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

**3:144: And Muhammad (SAW) is not but a Prophet, and surely other prophets have passed before him. If he passes away or is martyred will you turn back on your heels? And whoever turns back on their heels will not be able to harm Allah (SWT) at all. And soon Allah (SWT) will reward the grateful.**

The Prophet (SAW) was injured in the battlefield and fell to the ground. An evil person shouted that the Prophet (SAW) had been killed (we seek refuge with Allah (SWT)). When the believers heard this they felt a sense of loss and were agitated and worried about the situation. The hypocrites said that Muhammad (SAW) had passed away and they should return to their previous faith (we seek refuge with Allah (SWT)). Anas bin Nazar (RA) said that if the Prophet (SAW) has been killed it does not mean that the Lord of Muhammad (SAW) has also been killed. He said that they should give their lives for the same cause the

way Prophet (SAW) gave his life. They then moved forward and attacked the disbelievers and became martyrs. During this time the Prophet (SAW) called out “I am the servant of Allah (SWT) and I am the Prophet of Allah (SWT)”. Kaab bin Malik (RA) recognised the Prophet (SAW) and shouted, “O group of believers, there is good news, the Prophet (SAW) is here” and so the believers started gathering.

Allah (SWT) said, “Muhammad (SAW) is the Prophet of Allah (SWT) and prophets have come before him. They all fulfilled their responsibilities and left this world. If the Prophet (SAW) passes away will you then turn back on your heels to your previous religion?” The religion is only for Allah (SWT) and He will always remain. In regards to the Prophet (SAW) he is neither Allah (SWT) nor the son of Allah (SWT) but a Prophet of Allah (SWT). Prophets have already passed away before Prophet (SAW). If the Prophet (SAW) does not remain in this world will you then turn your back on the religion of Islam? Those who turn back from the religion cannot harm Allah (SWT). Very soon Allah (SWT) will reward the grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

**3:145:** And it is not for any soul to die except by the will of Allah (SWT) written at a prescribed time. And whosoever wants reward in this world, We will give him that and whosoever wants a reward for the hereafter, We will give him that. And soon We will reward the thankful.

There is a prescribed time for death whether the cause is illness, accident, murder or suicide. If the prescribed time has not arrived then death will not come to you. There was an incident like this in the district of Azad Kashmir, Mirpur. In the small town of Chakswari a young boy attempted to commit suicide by hanging himself. The boy was found in a bad state and his tongue was protruding and hanging from his mouth. His eyes bulged from their sockets to such an extent that they looked as though they would burst. After a few hours he was not moving at all but then miraculously he slowly began to regain consciousness and started to make a recovery. Today this youngster is living a normal healthy life. He had tried to end his life but in the eyes of Allah (SWT) it was not his time and therefore he was saved. When the prescribed time of death reaches you there is no place to hide. Digging a tunnel in the earth or hiding in a fortress cannot postpone or stop your death. The angel of death can find you anywhere so then what is the point of fearing death like a coward. Those who want to attain something from this world will receive it in this world. Those who want to attain a reward for the hereafter will receive it in the hereafter. In this verse both groups have been mentioned. The ones who wish to attain reward in this world and those who wish to attain reward in the hereafter.

وَكَايِنٍ مِّنْ نَّبِيِّ قُتِلَ مَعَهُ رَبِّيُونَ كَثِيرٌ ۖ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا  
ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

3:146: And many prophets have fought alongside righteous people. They were not lazy no matter what reached them in the way of Allah (SWT). Nor were they weak nor did they surrender. And Allah (SWT) loves those who are patient.

Many righteous people before you have fought alongside the prophets against the disbelievers. They faced many difficulties and struggles but they did not show any signs of laziness or cowardice and they did not surrender to their enemies. Allah (SWT) loves those who are steadfast. This verse is directed at the believers who showed weakness in the battle of Uhud. This Ummah is the best Ummah and so it should prove itself by having more patience and being steadfast more than the previous Ummahs.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا  
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

3:147: And they did not say except "O Lord, forgive us our sins and our transgressions in our matters. And keep us steadfast and help us against the disbelieving people".

They would repent for any mistakes they may have made unknowingly even though they did not show signs of weakness when they confronted the disbelievers. They would ask Allah (SWT) for forgiveness whilst remaining steadfast on the straight path and also ask for assistance in overcoming the disbelievers.

فَاتَّخَذَهُمُ اللَّهُ ثَوَابِ الدُّنْيَا وَحُسْنِ ثَوَابِ الآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

3:148: So Allah (SWT) has given them rewards of this world and good reward in the hereafter. And Allah (SWT) loves the doers of good.

Allah (SWT) has made them victorious and brave in this world and their reward in the hereafter is far greater. Allah (SWT) shows mercy and love to those who go good and follow His commands.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرَدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا  
خُسْرَىٰ ۖ ﴿١٤٩﴾

3:149: O believers, if you obey those who disbelieve, they will turn you back on your heels and you will return as losers.



During the battle of Uhud the believers faced defeat and were incorrectly advised by the disbelievers and the hypocrites. This was an attempt by the disbelievers to take advantage of the situation. They began to advise the believers to revert back to their old ways and to leave the religion of Islam. Allah (SWT) then said do not be deceived by them. Do not fall back into the darkness from which Allah (SWT) has removed you. The consequences of which are complete loss both in this world and in the hereafter.

بَلِ اللّٰهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّصِيرِينَ ﴿١٥٠﴾

**3:150: However, Allah (SWT) is your helper and He is the best of helpers.**

Allah (SWT) is your helper so trust in Him and ask for His assistance. Those who have the help of Allah (SWT) do not need to ask anyone else for help. The disbelievers trust in their idols but you trust in Allah (SWT). He is your helper.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطٰنًا ۚ  
وَمَا لَهُمْ النَّارُ ۖ وَبِئْسَ مَثْوٰى الظّٰلِمِينَ ﴿١٥١﴾

**3:151: Soon we will put fear in the hearts of the disbelievers because they associated partners with Allah (SWT) and He has not revealed any evidence of that, and their destination is the fire. And how bad a resting place it is for the wrongdoers.**

We will put fear into the hearts of the disbelievers because they have no evidence or logic or scripture for their polytheism. Even though it seemed as though the believers were losing they did not retreat nor could the disbelievers defeat them completely. The disbelievers were also unable to enter Madina despite it being defenceless. Instead the believers chased away the disbelievers until they reached Hamra al Asad. After this the believers did not allow the disbelievers similar opportunities. Irrespective of their strength the hearts of the polytheists are always weak because they worship the creation of Allah (SWT) which is itself weak in its nature. The qualities of the worshipped are reflected in the worshipper. The final destination of the polytheists is the hellfire.

Reference Surah 22 (Al-Hajj) Verse 73:

يٰٓاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوْا لَهُ ۗ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّ  
لَوْ اَجْتَمَعُوْا لَهُ ۗ وَاِنَّ يَسْلُبُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوْهُ مِنْهُ ۗ ضَعُفَ الطّٰلِبِ وَالْمَطْلُوْبِ ﴿٧٣﴾

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعَدَّةً اِذْ تَحْسُوْنَهُمْ بِاٰذِنِهِ ۗ حَتّٰى اِذَا فَشَلْتُمْ وَتَنْزَعْتُمْ فِي الْاَمْرِ

وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ۗ مِّنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ  
 الْآخِرَةَ ۗ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى  
 الْمُؤْمِنِينَ ﴿١٥٢﴾

3:152: And indeed Allah (SWT) has fulfilled His promise when you were killing them with His will, when you displayed cowardice and you quarrelled within the matter and you disobeyed after He showed you what you love. Some of you want this world and some of you want the hereafter. Then He turned you away from them so that He may test you. And indeed He has forgiven you and Allah (SWT) is Most Gracious to the believers.

Allah (SWT) fulfilled the promise of victory when you were slaying the enemy with His permission. Then your ambitions for the spoils of war overtook you and made you disobey the command of the Prophet (SAW). Some archers left their posts at the mountain which had been assigned by the Prophet (SAW). When the archers sensed victory they deserted their posts and came running down to claim the spoils of war. This went against the command of the Prophet (SAW). When the disbelievers saw this they returned and suddenly attacked. Allah (SWT) said that some of you wanted the wealth of this world which meant the spoils of war. This was the reason the archers left their posts even though they were commanded not to do so. Allah (SWT) then says that some of you wanted the hereafter. This refers to those people who refused to leave their posts and stood their ground thereby following the command of the Prophet (SAW). You were victorious and afterwards Allah (SWT) took away the victory and you were defeated so that you may be tested. Allah (SWT) forgave them for their mistake and announced it openly so that no one could mock them for their actions. Their service and bravery for the religion should never be forgotten because of this mistake. Allah (SWT) has bestowed special blessings on the believers. Allah (SWT) announces that they are forgiven and gives them the status of Radi-Allahu anhu (RA) which means 'Allah (SWT) is pleased with them'. If anyone blames these believers then that person is surely cursed. Those who try to blame Uthman Ghani (RA) should not forget this verse of the Quran.

إِذْ تَصْعَدُونَ وَلَا تَلَوْنَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمِّ  
 لَّكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

3:153: When you were climbing and you were not looking back at anyone, and the Prophet (SAW) was calling you from behind, so you received sorrow upon sorrow, so that you do not be sad for what you have lost and what you have received. And Allah (SWT) is All-Aware of what you do.

You were shocked when the disbelievers suddenly attacked you. The Prophet (SAW) was calling to you and you did not look back at him. Allah (SWT) has given you continuous sorrow so that you may become more resilient and strong enough to bear these sorrows. And so that you become patient and able to accept what has been lost. What were these continuous sorrows?

- The archer's mistakes changed the course of the battle.
- The rumours of the death of the Prophet (SAW).
- The martyrdom and injuries of the companions (RA).
- The uncertainty of whether the disbelievers would attack the homes of the companions (RA).

Allah (SWT) is All-Aware of your actions and intentions.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنْكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجُهَلِيَّةِ ط يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ط قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ط يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ط يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هُنَا ط قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ط وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

3:154: Then He sent down upon you a peaceful drowsiness after the sorrow, it was spread over a group among you and indeed one group was worried for their lives. They were thinking untruthfully about Allah (SWT) in the thought of ignorance. They were saying, "Have we got any choice in this matter?" Say "Indeed all the matters are only for Allah (SWT)". They were hiding it within themselves and were not showing it to you. They were saying, "If we had any choice in the matter we would not have been killed here". Say, "Even if you had been inside your homes, surely those would have come out of their homes and would be killed at the places they were destined to fall. So Allah (SWT) may test you with what is in your chest and purify what is in your hearts. Allah (SWT) knows the secrets of your chests.

After continuous sorrow Allah (SWT) bestowed drowsiness over the believers and it was a sign of peacefulness and victory. The believers were invigorated and did not fear their enemies any longer. In contrast the hypocrites were fearful for their lives and were having ignorant thoughts. The hypocrites thought that the religion which Prophet (SAW) was inviting the people to had no future and they had no help from Allah (SWT). The hypocrites

said that they themselves do not have any choice in the matter and would the believers listen to them. O Prophet (SAW), tell them that the choice is entirely up to Allah (SWT) and nobody can supersede His will. The hypocrites have hidden their agendas within their hearts. They do not reveal them and they openly say that they are faithful to you. They say "If we had any choice in the matter, we would not have been killed right here". O Prophet (SAW), tell them that even if they were in their homes they would have surely come out of their homes and met their destiny at their place of death.

This is the command of Allah (SWT) and these commands cannot be avoided or changed. When these commands need to be fulfilled the situation presents itself and it may seem like a coincidence. This happened so that your beliefs become self-evident and your inner thoughts become apparent. Allah (SWT) purifies the hearts of the believers from the whisperings of the devil and turns these believers towards Him. Allah (SWT) knows the secrets of the heart. He knows the obedient believer and those wearing the cloak of hypocrisy, so that the believers and the hypocrites are made apparent.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۗ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

3:155: Surely those who turned back from you on that day when two groups confronted each other, the devil tried to mislead some of them with what they had earned, but surely Allah (SWT) has forgiven them. Indeed Allah (SWT) is All-Forgiving, Most Forbearing.

Those who turned back at the battle of Uhud were misled by the devil due to their previous mistake. When someone does a virtue he is then able to do more good virtues because the path of goodness is easier. If a person does a bad deed then that path is open for him. Allah (SWT) had forgiven those who turned back at the battle of Uhud during the fight because in reality they were true believers. Believers can also make innocent mistakes. They do not have a rebellious attitude nor do they deliberately make mistakes but they are misled by the whisperings of the devil.

In Surah 12 (Yusuf) Verse 100 Yusuf (AS) said:

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۗ وَقَالَ يَا بَنِي هَذَا تَابُوا لِي مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي حَقًّا ۗ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۗ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

In Surah 28 (Al-Qasas) Verse 15 Musa (AS) said:

قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ط إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ

In Surah 18 (Al-Kahf) Verse 63 Yusha Bin Nun said:

وَمَا أُنْسِيهِ إِلَّا الشَّيْطَانُ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ  
أَوْ كَانُوا غُرَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي  
قُلُوبِهِمْ ط وَاللَّهُ يُحْيِي وَيُمِيتُ ط وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

3:156: O believers do not be like the disbelievers who said about their brothers when they travelled in the land or when then they were in battle "If they were with us they would not have died or been killed". So Allah (SWT) makes it a cause of regret in their hearts and Allah (SWT) gives life and death. And Allah (SWT) is Seeing what you do.

Believers are told to stay away from the unjust faith because it is a cowardly faith and told to not be like the disbelievers and polytheists. In contrast there is an opposite of the unjust faith and it states that life and death is in Allah (SWT)'s hands. It increases the person's courage and then you are not hesitant to fight in the way of Allah (SWT). The disbelievers and polytheists said that if their brothers had not gone into the battlefield but stayed with them in their homes then they would not have been killed. Allah (SWT) said he will create regret in their hearts for what they say and life and death is in His hands. When the appointed time arrives death will come to you no matter where you hide. Those who are destined to give their lives in the battlefield will reach their place of death without delay or hesitation. Allah (SWT) sees the actions of the wrongdoers.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتْتُمْ لِمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

3:157: And if you are killed or die in the path of Allah (SWT), there is forgiveness from Allah (SWT) and mercy is better than what they accumulate.

There is forgiveness from Allah (SWT) for those who are killed in His path and are not afraid to give their lives and remain steadfast. Your small mistakes will be forgiven and mercy is better for you than what you accumulate. This means that giving your life in the path of Allah (SWT) is better than accumulating worldly possessions.

وَلَيْنَ مِثْمًا أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

3:158: And however if you are killed or die, you will be gathered towards Allah (SWT).

If you are killed or die then you will be gathered before Allah (SWT).

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۚ  
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ  
يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

3:159: Because of the mercy of Allah (SWT) you are soft hearted with them. And if you were firm and hard-hearted then they would have run away from you, forgive them and ask for forgiveness for them, and consult them for matters, then when you have decided have trust in Allah (SWT). Indeed Allah (SWT) likes those who have trust (in Him).

The Prophet (SAW) has the best manners and his soft heart is a part of his attributes. The Prophet (SAW) is soft hearted due to the mercy of Allah (SWT). If the Prophet (SAW) had been firm and hard hearted then the people would have dispersed from him and they would have not had a close connection with him. Allah (SWT) has forgiven them for the incident at the battle of Badr and the Prophet (SAW) is also told to forgive them. From this we learn that prophets should be forgiving, soft hearted and sincere so that people may approach them without hesitation and benefit from them and consult the companions (RA). This means that when Shariah has not mentioned something and you cannot find revelation regarding the matter, you should consult with each other to ease the situation. From this we realise the importance of consulting and discussing with one another. Some people say that The Prophet (SAW) did not make any decisions on his own accord without receiving revelations first. These people should read and learn this verse. The people have taken Surah 53 (An-Najm) verse 3 to mean that Prophet (SAW) had never made a decision on his own accord. Surah 53 (An-Najm) Verse 3 has a different concept and meaning and it is for a particular incident.

Reference Surah 53 (An-Najm) Verse 3

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ

In verse 3 of Surah 53 An-Najm the Prophet (SAW) is not speaking from his own desire but speaking the revelations of Allah (SWT). There are several occasions mentioned in the Quran when revelation was revealed after an incident or where guidance came from Allah (SWT) after an incident. It is very strange to say that Prophet (SAW) would not say anything without revelation. Have faith in Allah (SWT) and His blessings once you have made a firm decision after consultation. Do not consider the opinions of the majority or wisdom above the Shariah of Allah (SWT).

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ ۗ  
 وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

**3:160:** If Allah (SWT) helps you, then there is no one who can overcome you, and if He leaves you, then who is it that can help you after Him? And in Allah (SWT) the believers should put their trust.

If Allah (SWT) helps you then no one can overcome you. If Allah (SWT) wants to abandon you then who can help you apart from Him. Therefore believers should have complete faith and trust in Allah (SWT) because only He is worthy of trust. No one is superior to Allah (SWT). Allah (SWT) is عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - 'Allah (SWT) is Able to do all things'

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۗ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا  
 كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

**3:161:** And it is not for any prophet that he should embezzle, and whoever embezzles will bring what he has embezzled on Judgement Day, and then every soul will be fully rewarded for what they have earned, and they will not be wronged.

At the battle of Uhud the archers left their posts and ran towards the war booty. They are asked why they thought they would not have a chance to take the war booty if they did not reach it. Is it in the attributes of a prophet that he is unfaithful or hides something. The Prophet (SAW) would never hide the war booty from anyone nor would he hide something of religious significance. Everything hidden will be revealed on the Day of Judgement and everyone will be rewarded for what they have earned. If anyone thinks that Prophet (SAW) has only forgiven them because Allah (SWT) has commanded it, and in his heart Prophet (SAW's) holds a grudge against the people, then this is completely against the attributes of Prophet (SAW). Prophets are not hypocrites. They do not conceal their intentions and outwardly show something else. We should learn from the fact that even after the completion of the religion some people still add innovations to it. Even though in Surah 5 (Al-Ma'idah) Verse 3 Allah (SWT) has said أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ - 'This day, I have completed your religion for you'. These people think that the religion is not complete or the Prophet (SAW) has hidden something and the whole religion was not conveyed to us by the Prophet (SAW). This is the reason they invent new innovations in the religion. This is not a service for the religion but rather rebellion against the religion. We pray Allah (SWT) gives us all a proper understanding of the religion. Ameen.

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۗ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

**3:162:** Is he who follows the pleasure of Allah (SWT), the same as he who brings upon himself the wrath of Allah (SWT), and he will abide in hellfire and it is a bad returning place.

The Prophet (SAW) not only followed the will of Allah (SWT) but also wanted others to follow the commandments of Allah (SWT). It is not possible that the Prophet (SAW) would do anything to bring the wrath of Allah (SWT) upon himself. The Prophet (SAW) and the rest of creation cannot be the same. The prophets are innocent and free from mistakes. They are not greedy and do not do such things.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ قَابِضٌ ﴿١٦٣﴾

**3:163:** Their grades are with Allah (SWT). And Allah (SWT) is watching whatever they do.

Allah (SWT) knows the degrees of everyone and Allah (SWT) is watching everything they do. Allah (SWT) does not give the rank of prophet hood to a small minded person.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۗ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

**3:164:** Surely Allah (SWT) did favours upon the believers, when He sent among them a Prophet from among themselves he recites His verses upon them, and purifies them and teaches them the Book and wisdom, even though they were clearly astray before this.

The birth of Prophet (SAW) is a favour upon the whole universe and especially Jinn and mankind. This verse only refers to the believers because only the believers benefited from this favour. The Quran is guidance for all mankind but only the righteous attain guidance. In Surah 2 (Al-Baqarah) Verse 2 it says *فِيهِ هُدًى لِّلْمُتَّقِينَ* - 'A guidance for those who are righteous'. This verse uses the words 'from among themselves' and it means that the Prophet (SAW) is a part of the human race. If a prophet had been an angel or Jinn then there would have been a number of issues. Firstly these creatures are not visible to the human eye. And even if we could see them then we would stay away from them due to fear. Secondly, angels and humans have different needs. Therefore angels cannot teach humans and so the purpose of prophet hood would not have been fulfilled. Prophets are humans and so jinn can also benefit from them. All prophets have come from the human race. In this verse four attributes of the Prophet (SAW) have been mentioned.

- Reciting verses. Reciting verses of the Quran is itself a reward.



- b) Cleansing your inner self. This was achieved by spending time with Prophet (SAW) and the companions (RA) would cleanse their hearts by bringing the Prophet (SAW's) attention to themselves.
- c) Teaching the Book. In spite of the fact that the first address was to the people of Arabia it was necessary to teach them the deeper meanings of the Quran.
- d) Wisdom. The people were astray before they received the teachings of the Prophet (SAW).

أَوَلَمَّا أَصَبْتُمْ مُمْصِيْبَةً قَدْ أَصَبْتُمْ مِثْلِيْهَا لَا قُلْتُمْ أِنِّيْ هَذَا ط قُلْ هُوَ مِنْ عِنْدِ  
 أَنْفُسِكُمْ ط إِنَّ اللّٰهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٦٥﴾

3:165: When a calamity struck you, although you had struck double similar to it, you said "Where is this from?" Say "It is from your selves". Indeed Allah (SWT) is Able to do all things.

Allah (SWT) is Able to do all things and He chooses when He wants to give victory and when He wants to give loss. The damage you suffered at the Battle of Uhud was the will of Allah (SWT) but you were the cause of it.

وَمَا أَصَبَكُمْ يَوْمَ التَّقْيِ الْجَمْعَانِ فَبِإِذْنِ اللّٰهِ وَلِيَعْلَمَ الْمُؤْمِنِيْنَ ﴿١٦٦﴾

3:166: And what reached you on that day when the two armies fought, it was only with the will of Allah (SWT). And so that He may make apparent the believers.

There was wisdom behind it. On one side was the pure faith of the true believers and on the other side were the hypocrites who were then exposed by Allah (SWT).

وَلِيَعْلَمَ الَّذِيْنَ نَافَقُوْا ؕ وَقِيْلَ لَهُمْ تَعَالَوْا قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ أَوْ اذْفَعُوْا ط قَالُوْا لَوْ نَعْلَمُ  
 قِتَالًا لَا اَتَّبَعْنَاكُمْ ط هُمْ لِلْكَفْرِ يَوْمَئِذٍ اَقْرَبُ مِنْهُمْ لِلْاِيْمَنِ ؕ يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَا  
 لَيْسَ فِيْ قُلُوْبِهِمْ ط وَاللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ ﴿١٦٧﴾

3:167: And so He makes apparent the hypocrites, and it was said to them "Come and fight in the way of Allah (SWT) or defend". They said, "If we knew how to fight, surely we would have followed you". On that day they were closer to disbelief than belief. They were saying from the mouths that which was not in their hearts. And Allah (SWT) knows well what they conceal.

The hypocrites were told to come towards the battle and fight in the name of Allah (SWT). The hypocrites said that they would have fought alongside the believers in the way of Allah

(SWT) if they knew how to fight. When Abdullah Bin Ubay started to retreat from Shooth with his three hundred companions some believers told him to not go back. He said, "If we knew that you are going to fight, then we would have gone with you, but you are not going to fight you are going towards your destruction, then why should we waste our lives". The hypocrites proclaimed that they were believers but inwardly they were hypocrites. The verse says that they were saying that which was not in their hearts. They claimed that their opinion was not accepted and this was the reason they retreated. In their hearts they thought separating from Islam would mean that the believers would suffer a loss and the disbelievers would benefit. Therefore on that day they were closer to disbelief than belief. Allah (SWT) knows well what they hide.

الَّذِينَ قَالُوا لِأَخْوَانِهِمْ وَقَعَدُوا الْوَأَطَاعُونَا مَا قُتِلُوا ۗ قُلْ فَادْرءُوا عَنَ أَنْفُسِكُمْ  
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

**3:168:** Those people who sat behind said of their brothers, "If they followed us, they would not have been killed". Say "Then remove death from upon your selves if you are truthful".

Those who sat behind due to their misfortune told their brothers (ansar-e-madina) "If you had listened to us, then you would not have been killed". O Prophet (SAW) say to them "If you are truthful in what you say, then remove death from yourselves". Death can come to you even if you hide in a fortress. Since no one can escape death then why not die bravely in the battlefield.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۗ بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

**3:169:** And do not think those who were killed in the way of Allah (SWT) are dead, but they are alive with their Lord and have sustenance.

The disbelievers thought that being killed in the way of Allah (SWT) was like dying. The Prophet (SAW) said do not think those killed in the way of Allah (SWT) are dead but they are alive. Everyone must face the time of Barzakh in the grave including the disbelievers. How else could they know the feeling of torment if they do not suffer in the grave? There is little point in mentioning the lives of the disbelievers.

On the other hand the believer's time in the grave is ordinary compared to the time of those who were martyred in the way of Allah (SWT). Ahadith tell us that the souls of martyrs reside in green birds that fly freely in heaven. They eat fruits from the heavens and live at the highest ranks of heaven within luminous candles.

Reference Sunan Abi Dawud (2520) - Book of Jihad (Kitab Al-Jihad) Book 15, Hadith 44

Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: When your brethren were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; "And do not consider those who have been killed in Allah's path." till the end of the verse (3:169).

If you think that life depends on sustenance then remember that martyrs are given sustenance direct from their Lord.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۗ أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

3:170: They are glad with what Allah (SWT) has given them with His blessings, and they rejoice for those who have not yet joined them and are left behind, and there is no fear upon them nor will they be sad.

They are happy with what Allah (SWT) has bestowed upon them. He has rewarded them with His blessings. They are happy for their brothers who have not yet joined them because they too will earn good deeds. Those who are not killed and are left behind will attain the reward of martyrdom and will join them. They will find a similar life in the hereafter.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ ۗ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

3:171: They rejoice in the blessings and favours from Allah (SWT), and Allah (SWT) does not waste the reward of the believers.

They will not be fearful or sad but they will be happy with the blessings of their Lord. Allah (SWT) does not waste the rewards of the believers. The life of martyrs has been explained in Surah 2 (Al-Baqarah) Verse 154:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ ۗ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

Martyrs have a very high status in the hereafter which cannot be obtained in the life of this world.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ

وَأَتَقُوا أَجْرَ عَظِيمٍ ﴿١٧٢﴾

**3:172: Those who have accepted the commands of Allah (SWT) and His prophet after they received injuries, for those who have done good deeds and fear Allah (SWT), there is great reward.**

There is a great reward for the believers who followed the commandments of Allah (SWT) and Prophet (SAW) even after injury had struck them. When they thought the disbelievers would attack the city of Madina the Prophet (SAW) asked the companions (RA) to chase them away. Although the believers were injured they happily accepted the commands of the Prophet (SAW) and they walked alongside him. Due to this the disbelievers became very frightened and decided to run and save their lives. The believers chased the disbelievers up to Hamra al-Asad and then returned.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا  
حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

**3:173: Those who were told by the people, "Indeed the people have gathered a large group for you, so be afraid of them", but it only increased their faith and they said "Allah (SWT) is enough for us and He is the best disposer of affairs".**

The hypocrites spread a rumour saying that there was a large army gathered against the believers who would attack them and so the believers should be afraid and save themselves. Rather than being afraid the believer's faith became stronger. They said that Allah (SWT) is with them and nothing could harm them.

فَأَنْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ ۖ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ  
ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

**3:174: So they returned by the favours and blessings of Allah (SWT), nothing bad touched them and they followed the will of Allah (SWT) and Allah (SWT) is the Owner of Infinite Bounty.**

After the battle of Uhud Abu Sufyan said that next year they would fight again at the place of Badr. When the Prophet (SAW) heard this he took the believers and went to Badr. Abu Sufyan had taken his army and had also left Makkah. When he realised the rumours had no effect on the believers and they were ready for battle he feared for his life. He made an excuse and said there was a drought and returned with his army to the city of Makkah. The Prophet (SAW) waited for eight days at Badr and also traded with a tribe during the wait. They were able to make a good profit which Allah (SWT) describes as a reward and blessing

in this verse. Instead of witnessing harm or difficulties by the grace of Allah (SWT) they returned successful.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۖ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

3:175: It is Satan who frightens you with his friends, so do not fear them, and fear Me, if you are a believer.

Allah (SWT) says that the devil frightens you with the help of his friends, disbelievers and polytheists. This means that Satan whispers in the hearts of believers to frighten them and make them cowards. Do not be afraid of them but instead fear Allah (SWT) if you are believers. Having the fear of Allah (SWT) over the fear of creation is a compulsory part of faith.

وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا ۗ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزًّا فِي الْآخِرَةِ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

3:176: And they should not make you sad, those who hurry towards disbelief, surely they will not harm Allah (SWT) at all. Allah (SWT) wishes that there be no part for them in the hereafter. And there is a severe torment for them.

Prophet (SAW) is told to not be sad because of the actions of the hypocrites. They cannot harm him and neither can they stop the spread of Islam. Allah (SWT) does not want the hypocrites to have a share in the hereafter. They will not obtain joy or pleasure in the hereafter but instead they will have a severe punishment. By ruining their hereafter they do not harm Allah (SWT) but they are harming themselves.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا اللَّهَ شَيْئًا ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

3:177: Indeed those who traded disbelief for belief will never cause any harm to Allah (SWT), and there is a severe torment for them.

Those who purchase disbelief instead of belief cannot harm Allah (SWT) in any way. No one can compare to Allah (SWT) and Allah (SWT) has a severe punishment waiting for them. They will regret their actions when they receive their punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمِّلِي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ ۗ إِنَّمَا نُمِّلِي لَهُمْ لِيَزَادُوا إِثْمًا ۗ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

3:178: Those who disbelieve should not think that because we give them respite, this is

better for them, We have given them respite so that they may earn more sins, and there is a humiliating torment for them.

This verse mentions the respite given by Allah (SWT). The time given to disbelievers should not be considered a benefit for them but it is happening due to the will of Allah (SWT). By staying in a state of disbelief the disbelievers move further and further away from Allah (SWT). They think they are successful because they have acquired everything in this world but this will be the reason for their punishment in the hereafter. They are allowed to continue in their ways and they may go deeper into their sins if they desire. Then there will be a humiliating and severe punishment for them. These worldly gains are not blessings of Allah (SWT). They give them more time to increase their disbelief and sins and these will become the reasons for their punishment.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَنْ يَشَاءُ ۗ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

**3:179:** Allah (SWT) will not leave the believers in the state they are in now until he separates the impure from the pure, and Allah (SWT) does not inform you of the unseen. But rather He chooses His prophets from whomever He wills. So believe in Allah (SWT) and in His Prophets, and if you believe and become righteous, then there is a great reward for you.

Allah (SWT) will not leave the believers in the state they are in. This means that there are hypocrites among the believers and Allah (SWT) will separate the hypocrites from them. Allah (SWT) will not reveal the unseen to the believers. The unseen are things which we cannot perceive with our own senses. This includes what has not happened yet or that which your eyes cannot see. This weakness only applies to creation and not to Allah (SWT). There is nothing hidden from Allah (SWT) but He does not let everyone know about it. Allah (SWT) chooses His prophets as He wishes and He reveals to them whatever he wills. Knowledge of the unseen is given to the prophets and they do not know anything for themselves. The one who knows everything is only Allah (SWT).

Surah 27 (Al-Naml) Verse 65:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

Surah 72 (Al-Jinn) Verse 26:

عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٧٢﴾

Surah 72 (Al-Jinn) Verse 27 :

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَيَمْسِكُ بِذُنُوبِهِمْ ﴿٧٣﴾

From these verses we learn that the only one who knows the unseen on his own accord is Allah (SWT). He reveals the knowledge of the unseen to His prophets and then they are informed of the unseen. Their knowledge is given to them by Allah (SWT) and if you believe and become pious then there is a great reward for you.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۗ بَلْ هُوَ شَرٌّ لَّهُمْ  
سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاتُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاللَّهُ بِمَا  
تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

3:180: And let not those people who are greedy in what Allah (SWT) has given them with His blessings, think that it is better for them, but it is bad for them. And very soon that will be hanged around their necks what they were greedy for on the Day of Judgement and for Allah (SWT) is the heritage of the skies and the earth. And Allah (SWT) is All-Aware of what you do.

The greedy should not think that what Allah (SWT) has given to them by His blessings is better for them. It is not better for them but it is worse for them. Soon these things will be placed around their necks as a punishment. Ahadith states that on The Day of Judgement the earnings of greedy people will be turned into a snake which will encircle their necks and say, "I am your wealth, I am your treasure". This includes wealth which has not been purified by paying Zakat.

*Reference Sahih al-Bukhari (1403) - Book of Obligatory Charity Tax (Zakat) Book 24, Hadith 8: Narrated Abu Huraira: Allah's Prophet (ﷺ) said, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure'. Then the Prophet (ﷺ) recited the holy verses - 'Let not those who withhold . . .' (to the end of the verse). (3:180).*

The greedy often ignore this important pillar of Islam thinking that their wealth will decrease if they pay this obligatory payment of Zakat. Remember that all the wealth in the earth and the skies is for Allah (SWT) and He is fully aware of what you do.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ  
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۖ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

3:181: Surely Allah (SWT) has heard the words said by those people, "Allah (SWT) is poor and we are rich". We have been writing down what they have said, and also the unjust killing of the prophets, and We will say to them "Taste the torment of the fire."

Allah (SWT) advised the believers to spend in the way of Allah (SWT). In Surah 2 (Al-Baqarah) Verse 245 Allah (SWT) said:

مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهَا أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ ۗ وَإِلَيْهِ  
تُرْجَعُونَ ﴿٢٤٥﴾

This verse tells us that whatever is given in the way of Allah (SWT) will never be lost. Allah (SWT) will give more wealth in return for it and will also give reward in the hereafter.

Surah 34 (Saba) Verse 39:

قُلْ إِنْ رَجِيَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۗ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۗ وَهُوَ  
خَيْرُ الرَّاظِقِينَ ﴿٣٩﴾

But when the Jews heard the word loan they began to wail and shout. They said Allah (SWT) is asking us for a loan. They said Allah (SWT) is asking creation for a loan therefore Allah (SWT) is poor and we are rich. This verse was revealed due to this incident and it clearly states that whatever they said was written down. This means that the angels are responsible for writing down everything as a record including the unjust killings of the prophets and everything else they do. When the time comes Allah (SWT) will tell them to taste the punishment of the burning hellfire for their own doings.

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ﴿١٨٢﴾

3:182: The reason of this is whatever you have sent forward through your own hands, and Allah (SWT) is not unjust with His servants.

You will receive the punishment of fire in return for what you have sent forward with your own hands. The words مَا كَسَبْتُمْ means that punishment or reward will be given according to a person's actions. Allah (SWT) is not unjust to His people. He never has an intention to do injustice with His people.



الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آٰلَا نُوْمِنَ لِرِسُوْلٍ حَتّٰى يٰتِنَا بِقُرْبٰنٍ تٰكُلُهٗ النَّارُ ۗ قُلْ  
قَدْ جَآءَكُم رُسُلٌ مِّن قَبْلِى بِالْبَيِّنٰتِ وَبِالَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمَ اِنْ كُنْتُمْ صٰدِقِيْنَ

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3:183: Those who said, "Allah (SWT) has taken an oath from us, in that we must not believe in any prophet until he brings to us a sacrifice, and the fire consumes it". Say, "Indeed there has come to you prophets before me, with clear signs and with that which you asked, then why did you kill them if you are truthful."

The Jews said Allah (SWT) had taken an oath from them so they would not believe in any prophet until he brought a miracle in the form of a sacrifice consumed by the fire of the skies. The Jews were in fact simply making excuses. It is not compulsory for every prophet to bring miracles similar to other prophets. Prophets bring miracles when they are needed and when the conditions require them. If miracles are used as the basis for truth of prophet hood then Prophet (SAW) ask them why they killed prophets before even though they had shown them these miracles.

فَاِنْ كَذَّبُوْكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُوْ بِالْبَيِّنٰتِ وَالرُّبُوٰى وَالْكِتٰبِ الْمُنِيْرِ ۗ

3:184: Then if they reject you, surely they rejected prophets before you who came with clear signs and with scriptures and the enlightening Book.

O Prophet (SAW) if they reject you then they have already rejected prophets before you who were given clear signs, scriptures and Books. These unjust people still rejected everything even after seeing these evidences and miracles.

كُلُّ نَفْسٍ ذٰٓءِقَةُ الْمَوْتِ ۗ وَاِنَّمَا تُوَفَّقُوْنَ اٰجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ۗ فَمَنْ زُحِرَ عَنِ  
النَّارِ وَاَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتْعُ الْغُرُوْرِ ۗ

3:185: Every soul shall taste death. And indeed We will give you your reward fully on the Day of Judgement. So whoever is saved from hellfire and entered into heaven, indeed he is successful, and the life of this world is nothing but delusion.

Death is clearly described in this verse. The very first thing mentioned is that no one can escape death and every living soul will face it. The second thing mentioned is that on the Day of Judgement everyone will be given recompense for what they have done in this world. The third thing mentioned is the status of success. The truly successful ones are those who have lived in this world and made their Lord happy. They will be kept away from hellfire and entered into heaven. The fourth thing mentioned is that the life of this world is

nothing but a delusion. Those who save themselves from this delusion will be successful and those who fall into the delusion are unsuccessful and unfortunate.

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ  
وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۗ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

**3:186:** Surely you will be tested with your possessions and with your lives, and you will definitely hear very painful (words) from those people who have been given the book before you and from those who are polytheists. But if you remain patient and be afraid of Allah (SWT), then surely this is a determining matter.

This verse talks about the believers and that they will be tested with their possessions and with their lives. The believers will need to make all manner of sacrifices. Such as the loss of wealth, falling into illnesses and listening to the cruel words of the polytheists. These words will make you sad but you will have to listen to their false accusations. Such as the words of the hypocrites and Ka'b Bin Ashraf, a Jew who hurt the believers. The cure is that you remain patient and steadfast whilst keeping the fear of Allah (SWT) in your heart and it is a very courageous thing to do. The believers conducted themselves upon these principals until they were given permission to fight.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ ۚ فَنَبَذُوهُ  
وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۗ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

**3:187:** And when Allah (SWT) took a firm oath from those people who were given the book, "You will describe it to the people and you will not hide it", they have thrown this behind their backs, and they have sold this for a small price. So what a bad trade they made.

Allah (SWT) took an oath from the people of the book. They were told to publicise the commands given in their books and what was described in their books regarding the Prophet (SAW). This included predictions, glad tidings and the signs of the Prophet (SAW). They were told not to commit a crime by hiding the information but they did not care about the oath. They changed the commandments due to their worldly greed. They tried to hide the signs and glad tidings in their books about the last Prophet (SAW). Allah (SWT) says that they have sold the oath for a small price and it is a very bad trade. Muslim scholars have also been advised to not deliberately hide the commandments of the book.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ

بِمَفَازَةٍ مِنَ الْعَذَابِ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

**3:188:** Do not think of those who are happy with what they have done and love to be praised with what they have not done, think not of them as successful from the torment, and for them there is a severe torment.

In previous verses the Jews and hypocrites were mentioned and this verse is also related to those verses. They would proudly boast about other people's success and accomplishments and claim them as their own even though they had no part in them. Do not think those with similar traits are successful and free from punishment. It will cause them severe punishment.

وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٨٩﴾

**3:189:** And it is for Allah (SWT) the kingship of the skies and the earth. And Allah (SWT) is Able to do all things.

Where can the culprits hide when Allah (SWT) has a hold over the earth and the skies? Allah (SWT) is Able to do all things and no one can escape from Him.

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الْيَلِّ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ﴿١٩٠﴾

**3:190:** Surely in the creation of the skies and the earth and the changing of night and day there are signs for the wise.

When the wise look at how the earth and skies were created, it's strange and complex systems and to the night and day, they come to the understanding that everything is run by Allah (SWT). Allah (SWT) has everything under His command and every large and small creature has its own limitation. Nothing has the power to change its form and there are signs in this for the wise.

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَمًا وَقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۗ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِلًا ۗ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

**3:191:** Those who remember Allah (SWT) whilst standing and sitting and lying on their sides, and ponder the creation of the skies and the earth; "Our Lord, You did not create this without purpose, glory to You, save us from the torment of hellfire."

This verse talks about the method by which the wise pray. They continuously remember Allah (SWT) whilst standing, sitting or lying down. They remember Allah (SWT) in their hearts and with their tongues and their souls. Then when they look at creation they say O Lord You did not create it without meaning or purpose. Those who are busy analysing

creation but do not consider its purpose may have the world thinking that they are great scientists but in the language of the Quran they are not wise. Those who learn of the true objectives of this universe know that it is not created without purpose. It is a test for the people and the consequences will be reward or punishment.

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

**3:192: "Our Lord! Surely those you enter into hellfire, indeed you have disgraced them, and there are no helpers for the wrongdoers".**

O Lord you have surely disgraced those You have sent to the hellfire. Their disgrace will continue as long as they stay in hellfire. Disbelievers will always remain in hellfire and so they will be disgraced forever. There will be no helper or supporter for them.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

**3:193: "Our Lord! We heard a caller calling to faith, "Believe in your Lord", so we believed, Our Lord! Forgive our sins, and remove from us our sins and give us death with the righteous".**

O Lord we have heard the call of your Prophet (SAW). The Prophet (SAW's) call was the message of the Quran and the call was to believe in your Lord. The belief of the Prophet (SAW) and the Quran is what we believed. The previous verse mentioned believing by observing creation and this verse mentions believing by hearing the call of the Prophet (SAW). O Lord forgives us our sins and cast a veil over our shortcomings. When You resurrect us on the Day of Judgement enter us into the group of your pious people.

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

**3:194: "Our Lord! Give us what you promised to us through Your prophets, and do not disgrace us on the Day of Judgement. Indeed you do not go against Your promise".**

O Lord you have made us promises through Your prophets. You have promised us victory over Your enemies. You have promised to save us from the smallest disgrace on the Day of Judgement and to enter us into heaven, a place which You desire for us. Fulfil these promises and keep us steadfast on the right path so that we may benefit from these promises. Indeed You do not fail in Your promises.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنشَىٰ ۖ بَعْضُكُمْ مِّنْ

بَعْضٌ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا  
لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دَخَلْنَاهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ثَوَابًا مِّنْ عِنْدِ  
اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

3:195: Their Lord accepted (their prayers) for them. "I do not waste the deed of any doer among you, male or female. So those who migrated and were thrown out of their homes and suffered in my path, and fought and were killed, indeed I will take away all their sins, and indeed I will enter them into heaven underneath which rivers flow. A reward from Allah (SWT) and with Allah (SWT) is the best of rewards".

The word فَاسْتَجَابَ means that their Lord has surely accepted their prayers. Allah (SWT) has accepted their prayers and said He will not allow the deeds of men or women to be lost. There is no difference between men and women when they do good deeds. They are considered the same. The verse says that you are from one another and this means that you are the same species. Allah (SWT) says He will remove the bad deeds and sins of those who migrated and were evicted from their homes and were harmed in the path of Allah (SWT) through fighting, killing and being martyred. From this we learn that these people including the companions (RA) and migrants and those harmed in the way of Allah (SWT) and the martyred are still not innocent after obtaining such high ranks. They could still have made mistakes but by the grace of Allah (SWT) their good deeds will overcome their shortcomings. Nowadays people such as sufis, sheikhs, scholars and their offspring are considered innocent. In the Quran this has been rejected again and again. If Allah (SWT) protects someone then it is Allah (SWT's) blessing. Allah (SWT) enters them into heaven and this is a reward from Allah (SWT). It is up to Allah (SWT) to give rewards and there is a great reward with Him.

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

3:196: Do not be deceived by the movement of the disbelievers in the land.

O Prophet (SAW), do not be deceived by the movement, trading and earnings of the disbelievers. This is an indirect message meant for the Ummah and it was sent through the Prophet (SAW). It means the worldly joy of life is only for a limited time.

مَتَاعٌ قَلِيلٌ ۖ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

3:197: It is a little benefit and then they will abide in hell, a bad abiding place.

What happiness has a person gained if he is fed the most delicious feast and is then given

punishment and hanged? Happiness and joy are for those who suffer small hardships for a short time and then gain unlimited happiness forever in the hereafter.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ <sup>ط</sup> وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

**3:198:** But for those who fear their Lord, for them is heaven in which rivers flow beneath, and they will remain there forever, as hospitality from Allah (SWT). And that which is with Allah (SWT) is best for the righteous.

There are gardens in which rivers flow for the righteous and those that fear Allah (SWT). They shall abide there forever. In heaven they are the guests of Allah (SWT). They are called guests because a guest does not need to worry about his food and sustenance. Everything is provided for them with respect. This does not mean they will only stay there for a few days and then leave but they will remain there forever. There is a great reward for the righteous.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا <sup>ط</sup> أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ <sup>ط</sup> إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

**3:199:** And indeed from the people of the Book some believe in Allah (SWT) and that which is revealed to you and that which was revealed to them, humbling themselves before Allah (SWT). And they do not sell Allah (SWT's) verses for a little price. For them there is a reward with their Lord. Indeed Allah (SWT) is Swift in account.

The people of the Book are mentioned in this verse. Some of them believed in Allah (SWT) and what was revealed to the Prophet (SAW) in the Quran. They also believe in that which has been revealed to them in the Torah and Injeel. They fear Allah (SWT) and are not like the Jews who sell Allah (SWT's) verses for a little price. Their reward is with their Lord and Allah (SWT) is Swift in account.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا <sup>ق</sup> وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

**3:200:** O believers! Be steadfast and patient and stand firm, and fear Allah (SWT), so that you may be successful.

At the end of the Surah the believers are given advice. In order to be successful in this world and in the hereafter the believers must remain steadfast in the commands of Allah

(SWT), even if they have to suffer. They must refrain from sins, remain steadfast against the enemy and always be prepared and vigilant against their enemies. This has also been mentioned in Surah 8 (Al-Anfal) Verse 60;

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ  
 دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ  
 لَا تَظْلَمُونَ ﴿٦٠﴾

Always fear Allah (SWT). You cannot be successful without fearing Him.

## Chapter/Surah 4 : An-Nisa

(Revealed in Madina, contains 176 verses, 24 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ  
عَلَيْكُمْ رَقِيبًا ﴿٢﴾

4:1: O mankind! Be afraid of your Lord Who created you from a single soul and then created his wife from him and from them two dispersed many men and women. And fear Allah (SWT) through Whom you ask, and about the relationships of the wombs. Indeed Allah (SWT) is watchful over you.

This verse tells mankind that they should only fear Allah (SWT) because He has created every human from a single soul. Allah (SWT) started the human race from Adam (AS). Some non-believing scientists and so called Muslims have incorrectly said that the word 'single soul' in this verse means sperm. This is an incorrect interpretation. Allah (SWT) started the human race from Adam (AS). Adam (AS) was created from clay مِنْ طِينٍ and not from sperm. The creation of Adam (AS) can be found in Surah 15 (Al-Hijr) Verse 26:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

Another similar explanation can also be found in Surah 38 (Sad) Verse 71:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ ﴿٧١﴾

The words وَخَلَقَ مِنْهَا زَوْجَهَا mean Allah (SWT) has created the wife of Adam (AS) from Adam (AS). The word مِنْهَا means that Allah (SWT) made Hawa (RA) from Adam (AS). So that they may have love and mercy for each other. As it has been explained in Surah 30 (Ar-Rum) Verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾



The Quran has not given further explanation and so we should not make any further judgements. However, if we take the meaning of مِنْهَا to mean descendants then the words مِنْ نَفْسٍ وَاحِدَةٍ - 'created from a single soul' would not be right. This is the reason scholars and interpreters have taken the meaning presented by ibn Abbas (RA) who said Hawa (RA) was created from the left side of Adam (AS's) rib cage. This explanation can also be found in the Torah and it may have been taken from the Torah but in Ahadith there is evidence to support it.

*Reference Sahih al-Bukhari (3331) - Book of Prophets Book 60, Hadith 6*

*Narrated Abu Huraira: Allah's Prophet (ﷺ) said, "Treat women nicely, for a women is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."*

Everyone has been created from a single soul and so they should respect each other by taking care of one another's rights. This is the reason we are told to fear Allah (SWT) the One Whose name we use to ask for things. Asking from Allah (SWT) and asking in the name of Allah (SWT) are two different things. When we ask for something from someone in the name of Allah (SWT) then we are not directly asking from Allah (SWT). If Allah (SWT) gives wealth to someone and we ask them for that wealth then it is not a form of polytheism. Allah (SWT) has said in Surah 51 (Ad-Dhariyat) Verse 19:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

And then Allah (SWT) has said in Surah 24 (An-Nur) Verse 33:

وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي

The rich should give the poor and needy the wealth which Allah (SWT) gave them. It is not polytheism if a poor person asks a rich person for his wealth. Indeed Allah (SWT) is watching you.

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ

أَمْوَالِكُمْ ۗ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٤﴾

**4:2: And give the orphans their wealth and do not exchange the bad with the good, and do not devour their wealth with your wealth. Indeed it is a great sin.**

When orphans reach adolescence and maturity give them their wealth and belongings. Do

not exchange their valuable and good belongings with your worthless and faulty belongings. This means do not take their good belongings and replace them with faulty, inferior or less valuable things with the intention of deceiving them or fulfilling their needs dispassionately. Your bad intentions make their valuable things impure for you. Do not mix their belongings with your belongings and consume them. Thinking about exchanging their belongings and wealth with yours is a very bad intention but actually doing it is a great sin.

وَإِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ  
وَرُبْعًا ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۗ ذَٰلِكَ أَذَىٰ أَلَّا تَعُولُوا ۗ

4:3: And if you fear you cannot do justice with the orphans then marry from the women who seem good to you, two or three or four, and if you fear that you will not be able to do justice then one or those your right hand possess. This is more suitable so that you do not incline towards injustice.

There have been many interpretations of this verse and they are all accepted. We have a similar verse in Surah 4 (An-Nisa) Verse 127 and it gives an explanation of this verse and so we do not need to give any further explanations. The explanation of this is that if the guardian of the orphan thinks that he cannot do justice with her then he should not marry her. Instead you may marry a different woman one, two, three or four. But remember that if you cannot be equal with them and you cannot give equal rights then one wife is enough. Or you may marry from your maid servants who are in your possession. Maid servants have different rights to free women. This is how you can be saved from being unjust.

وَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۗ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا  
مَّرِيئًا ۗ

4:4: And give the women their bridal gift (Mahr) with happiness. If with happiness they remit any part of it to you then consume it with ease and satisfaction.

Marry women and give them their bridal gifts (Mahr) with whole heartedness. Even if they do not demand it or ask for it. If the woman happily does not want to take the bridal gift or after accepting it she wants to return it back to her husband then you can take it back with ease.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ  
وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ۗ

4:5: And do not give the foolish your wealth, which Allah (SWT) has made a means of support (sustenance) for you, but feed and clothe them from it and speak gently to them.

Do not give the weak minded orphans their wealth because Allah (SWT) has made it a means of sustenance for them through you. Clothe and feed the orphans from this wealth. This means that you should look after the needs of the orphans. If you give them their wealth they may waste it unnecessarily and so it is better for them if you handle their monetary affairs. When you do so explain the reasons to the orphans and how it benefits them.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنْ أَنْتُمْ مِنْهُمْ رُشَدًا فَأَدْفَعُوا إِلَيْهِمْ  
 أَمْوَالَهُمْ ۚ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۗ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ  
 وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۗ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۗ  
 وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝

4:6: And test the orphans until they reach the age of marriage, then if you see that they are wise, give them their wealth, and do not spend their wealth excessively nor in haste anticipating that they will grow up. And whoever is wealthy should abstain, and whoever is poor should consume it in a suitable manner. And when you give them their wealth, take a witness upon it. Allah (SWT) is enough to take account.

Continue to test the orphans in their abilities until they reach the age of marriage. This means that you may give them their wealth when they are able to think wisely. Using this verse some scholars of the Quran have tried to prove that marriage cannot be performed until you reach adulthood. This way of thinking goes against the Quran and Sunnah. Surah 65 (At-Talaq) Verse 4 mentions the women's waiting period for divorce (Iddat). It also states that those women who have not reached the age of menstruation are also included in the waiting period. A female is considered an adult when her body reaches the age of menstruation and the cycle begins. How is the waiting period for divorce (Iddat) applicable if marriage cannot be performed before the age of adolescence? The Prophet (SAW) married Aisha (RA) before the age of adolescence and she remained with her father for a number of years. Aisha (RA) departed her father's home some years after the marriage ceremony (Nikkah).

Reference Surah 65 (At-Talaq) Verse 4:

وَإِلَىٰ يَبِيسَٰنَ مِنَ الْمُحْضِرِ مِن نِّسَائِكُمُ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ ۚ وَإِلَىٰ لَمْ يَحِضْنَ ۗ وَأُولَٰئِ

الْأَحْمَالِ أَجْلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۖ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٥٠﴾

Those who do not want to accept the truth often try to find excuses. The words **إِذَا بَلَغُوا** apply to a certain condition for the orphans and this is the reason these words have been used in this verse. Apart from orphans it is not forbidden to marry before the age of adolescence. If you then find that they are of sound mind and have wisdom then give them their wealth. This wealth was in your possession for its protection and safe keeping. When they are capable of looking after their own wealth there is no reason to not return it back to them. Do not consume their wealth excessively or quickly. Do not attempt to consume or finish their wealth in haste, anticipating that they will grow up and take their wealth back. The rich or wealthy should refrain from taking fees or wealth from what they hold for safe keeping. Whoever is needy or poor may take an acceptable fee according to society. He should not take it discreetly but rather discuss the matter and take a set amount. Have a witness present when you return the wealth to the orphans. When you take the wealth of the orphans for safe keeping record the details with a witness. When you return the wealth to the orphans have a witness present. In this way you can avoid disputes in the future.

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا ﴿٥١﴾

**4:7: For men there is a share of what parents and close relatives leave, and there is a share for women of what parents and close relatives leave. Whether it is little or large, a fixed share.**

This is the beginning of the explanation of inheritance. It explains how the share left by parents and close relatives should be divided. Allah (SWT) says that there is a share for both men and women from what parents and close relatives leave. Allah (SWT) has decided the amounts to be shared between people because no one knows better than Allah (SWT). He knows best who deserves what amount.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥٢﴾

**4:8: And when close relatives, orphans and the needy are present at the time of division then give them provision from it, and speak to them with gentle words.**

During the time of ignorance women and children were not given a share of inheritance.

Islam changed this practice and everyone was given their rightful share accordingly. Allah (SWT) says that during the division of inheritance if relatives, orphans and needy are present then feed them from the state and kindly explain to them that they are not entitled to a share. If the deceased did not leave a will and his wealth is for his orphans then compassionately explain to the relatives and needy that they do not have a share from the estate.

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ ۖ فَلْيَتَّقُوا اللَّهَ  
وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

4:9: And let those fear as if they had left weak offspring behind and feared for them. Surely they should be afraid of Allah (SWT) and speak justly.

Those who fear to leave orphans behind and worry about their future should consider other orphans with the same compassion. When the time comes they should speak with justice.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ  
سَعِيرًا ﴿١٠﴾

4:10: Indeed those who consume the wealth of orphans unjustly consume the fire in their bellies. And soon they will enter a blazing fire.

Those who consume the wealth of orphans unjustly fill their bellies with fire. In previous verses there have been warnings about the rights of orphans. There should be no injustice and dishonesty with orphans. After learning this if someone is still unjust or dishonest they will surely be thrown into hellfire.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ  
فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلَا يُؤْتِيهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا  
السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ آبَاؤُهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن  
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ لِأَبَائِكُمْ وَلِأُمَّاتِكُمْ  
لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۖ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

4:11: Allah (SWT) directs you about your children, the male has a share equal to two

females, and if there are more than two females, for them is two thirds of whatever he has left. And if there is only one for her is half. And for the parents (of the deceased) there is a sixth of whatever he has left if he has children, and if he has no children but leaves behind parents then one third for the mother and if he has brothers a sixth for the mother after the will or debt. Your fathers and your sons do not know which of them is nearer in profit to you. This is fixed by Allah (SWT). Indeed Allah (SWT) is All-Knowing, All-Wise.

Allah (SWT) has given clear and precise instructions regarding the inheritance of children. The males share is double that of the female. This is not injustice with daughters but it is a full and complete form of justice. The female receives her obligatory bridal gift (Mahr) from her husband and he must also provide for the household expenses. If both sons and daughters had an equal share of the inheritance then it would be an injustice upon the son because he has a greater financial obligation than the daughter. If there are more than two daughters then they will receive two thirds ( $\frac{2}{3}$ ) of the inheritance whilst the remaining one third ( $\frac{1}{3}$ ) is for other heirs. If there are no sons but there are more than two daughters then the entire state is divided into three equal parts. Two thirds ( $\frac{2}{3}$ ) will be equally divided between the daughters leaving the remaining third ( $\frac{1}{3}$ ) for other heirs. If there is only one daughter then she receives half ( $\frac{1}{2}$ ) the entire state. If the deceased's parents are alive then each parent will receive one sixth ( $\frac{1}{6}$ ) of the inheritance. This means that two portions ( $\frac{2}{3}$ ) is allocated for the offspring and the remaining third ( $\frac{1}{3}$ ) is divided into half ( $\frac{1}{2}$ ) and each half is given to each parent. If the deceased has no offspring then his mother will receive one third ( $\frac{1}{3}$ ) and the remaining two thirds ( $\frac{2}{3}$ ) are given to the father. However, if the deceased has siblings then his mother receives one sixth ( $\frac{1}{6}$ ) and if the father is alive then the siblings will not have a share. Even though the siblings do not receive a share they will still benefit from their mother. If the deceased has left a will or there are outstanding debts to be paid then only after settling them can the inheritance be divided. In this verse the will has been mentioned first in three places but in reality debts must be paid first. This is because loan providers always know about the loans they have given and most of the time families also know. The loan provider may attempt to reclaim his debt himself without warning and so the will is often not adhered to. Therefore first clear any outstanding debts then see to the will and divide the inheritance. Only Allah (SWT) knows best who is more beneficial for you from your father and children. This is the reason Allah (SWT) has determined the distribution of shares because He is the All-Knowing and All-Wise.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ  
مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِ يَوْصِيْنَ بِهَا أَوْ دَيْنٍ ۖ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ  
لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّتِ تَوْصُونَ بِهَا

أَوْدَيْنِ<sup>ط</sup> وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةً وَوَلَّهُ آخراً أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا  
 السُّدُسُ<sup>ع</sup> فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا  
 أَوْدَيْنِ<sup>لَا</sup> غَيْرِ مُضَارٍّ<sup>ع</sup> وَصِيَّةً مِنَ اللَّهِ<sup>ط</sup> وَاللَّهُ عَلِيمٌ حَلِيمٌ<sup>ط</sup>

4:12: And for you is half of what your wives leave behind if they do not have any offspring, and if they have offspring then your share is fourth of what they leave behind after the will or debt. And for them is fourth of what you have left behind, if you do not have any offspring. And if you do have children then there is an eighth for them of what they leave behind after any will or debt. And if a man or woman leaves neither ascendant nor descendants but has a brother or a sister then there is a sixth for each of them. If there is more than two then they all share a third after the will or debt as long as there is no harm caused. This is direction from Allah (SWT) and Allah (SWT) is All-Knowing, Most Forbearing.

You can have half of what your wife leaves after her death as long as she does not have any children with you or her previous husbands. But if they have children then after paying off any debts and fulfilling the will you will receive a fourth. As far as wives are concerned if a man has no children then the wives will receive a fourth. If you do have children from any wife then after dividing the will and paying off any debts they will receive an eighth. According to the Ahadith a will can be only made for a third of the entire inheritance.

Reference Sahih Muslim (1628) - The Book of Wills Book 25, Hadith 12

Humaid b. 'Abd al-Rahman al-Himyari reported from three of the sons of Sa'd all of whom reported from their father that Allah's Prophet (ﷺ) visited Sa'd as he was ill in Mecca. He (Sa'd) wept. He (Prophet (ﷺ)) said: What makes you weep? He said: I am afraid I may die in the land from where I migrated as Sa'd b. Khaula had died. Thereupon Allah's Prophet (ﷺ) said: O Allah, grant health to Sa'd. O Allah, grant health to Sad. He repeated it three times. He (Sa'd) said: Allah's Prophet (ﷺ), I own a large property and I have only one daughter as my inheritor. Should I not will away the whole of my property? He (Prophet (ﷺ)) said: No. He said: (Should I not will away) two-thirds of the property? he (Prophet (ﷺ)) said: No. He (Sa'd) (again) said: (Should I not will away) half (of my property)? He said: No. He (Sa'd) said: Then one-third? Thereupon he (Prophet (ﷺ)) said: (Yes), one-third, and one-third is quite substantial. And what you spend as charity from your property is Sadaqa and flour spending on your family is also Sadaqa, and what your wife eats from your property is also Sadaqa, and that you leave your heirs well off (or he said: prosperous) is better than to leave them (poor and) begging from people. He (Prophet (ﷺ)) pointed this with his hands.

If a person has left a will to deliberately harm some of the inheritors then the will cannot

be fulfilled. This also applies to any outstanding debts owed by the deceased. If a man or woman has neither parents nor children as heirs but the woman has a brother and a sister they must be siblings from one mother but can have different fathers. There is a different command for these relations and there is a sixth for each of them. And if there are more than two brothers or sisters then they share a third because they are related through the mother's side of the family and they do not get any inheritance due to being a descendant. If a man has neither parents nor children as heirs then the brother will receive double the amount of the sister. These portions should be divided after dividing the will and paying off any debt. The objective must not be to harm or cause trouble to anyone. The will and paying off debts should not deprive the rights of anyone. This is a command from Allah (SWT). He is the All-Knowing and Most Forbearing.

تِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ۗ وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

**4:13: These are the boundaries of Allah (SWT) and whoever follows Allah (SWT) and His Prophet (SAW), Allah (SWT) will enter him into heaven in which rivers flow beneath and they will abide therein forever. And this is a great success.**

These are the boundaries and laws set by Allah (SWT). Allah (SWT) will enter those who follow Him and His Prophet (SAW) into heaven in which rivers flow beneath. There is no possibility of drought in heaven and they will not be guests for only a few days but they will abide there forever. It is a great success.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا ۗ وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

**4:14: And whoever disobeys Allah (SWT) and His Prophet (SAW), and crosses His limits, He will enter him into fire. He will remain there forever and there will be a shameful torment.**

All deeds and actions should be done for the pleasure of Allah (SWT) and this is how we can get to the true destination. Those who disobey Allah (SWT) and His Prophet (SAW) and transgress the limits set by Allah (SWT) will be entered into hellfire. There they will remain there forever and will receive a severe and disrespectful punishment.

وَالَّذِي يَأْتِيَنَّ الْفَحِشَةَ مِنْ نِسَائِكُمْ فَاَسْتَشْهَدُوا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ فَانْ شَهِدُوا  
فَاَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّعُنَّ الْمَوْتَ اَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

**4:15: And those who commit adultery from your women then take four witnesses as**



evidence from within yourselves. And if they give evidence then keep them in their homes, until death comes to them or Allah (SWT) makes another way for them.

After mentioning the inheritance rights of women the boundaries for women are explained in this verse. If a woman commits adultery then you must find four witnesses from the believers. The witnesses must have actually witnessed the incident at the scene. It is not enough to accept someone's word who claims to have seen or just heard about the incident. The witnesses must also be wise adults. Four witnesses are required in this matter because the punishment for adultery is severe and it is also a matter of respect and pride for the woman. If four witnesses can give evidence then the woman should be locked in a house and left there until death reaches her or Allah (SWT) makes another way for her. This was the first instruction given by Allah (SWT) in the beginning. Later on a second commandment was given for the punishment of adultery and this can be found in Surah 24 (An-Nur) Verse 2.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَلِيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢٤﴾

Some people have taken the word adultery to include women who openly socialise with men or show them that they are sexually attracted to them. Some scholars say that adultery is not committed openly and it is difficult to find four witnesses. They say these actions lead to adultery and so for them the punishment is not for adultery but for the actions which lead to adultery. They say that the punishment is to lock them up so they cannot do further bad actions. If we keep all the verses about this matter in mind then the right opinion is that four witnessed are required to prove adultery and this opinion is accepted by most of the Ummah.

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذُوهُمَا ۖ فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿٢٥﴾

**4:16: And if any two from you (commit adultery) then punish them both. And if they repent and correct themselves then leave them alone. Indeed Allah (SWT) is Accepting of repentance, Most Merciful.**

Various boundaries and punishments were revealed in stages to the people so they could accept them accordingly. This is because society was in a chaotic state and the women and men were immoral and committed adultery. Initially the punishment of cursing them was revealed then physical punishment was sent as guidance. These punishments were set in the beginning and then later on the punishments for these crimes were set in Surah 24 (An-

Nur) Verse 2. But if they repent and correct themselves then leave them alone. Remember that sins which have punishments cannot be simply forgiven by repenting until the prescribed punishment has been given to the sinner. Only after taking their punishment they can repent afterwards and then Allah (SWT) is Accepting of repentance and Most Merciful.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٢٤﴾

**4:17: Indeed Allah (SWT) accepts repentance for those who do bad deeds due to ignorance and then repent quickly. It is those to whom Allah (SWT) will turn in forgiveness. And Allah is All-Knowing, All-Wise.**

It is up to Allah (SWT) to accept the repentance of people who commit sins due to their ignorance and do not intend to do further wrong deeds. They should not think they have long to live and can repent later as some stubborn people do nowadays. People who continuously commit sins are in fact doing so intentionally and no one knows when they will leave this world. Those who immediately repent after committing a sin are the ones Allah (SWT) will forgive. Allah (SWT) is All-Knowing and All-Wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ۚ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ ۚ الْكُفْرَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۗ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

**4:18: And there is no repentance for those who continuously commit sin, until death comes to them and they say, "I repent now", and nor for those who die as disbelievers. For them We have prepared a painful torment.**

And there is no repentance for those who continue to sin until death comes to them. When they see the signs of death they begin to repent and ask for forgiveness as Pharaoh did. When Pharaoh was about to drown he said, "I believe in Allah (SWT)". Therefore repentance is not only about uttering words of repentance and regret but true repentance is when you leave the life of sins and turn towards Allah (SWT). Those who simply utter the words "We repent" but then continue to sin should learn from this verse. There is no repentance and forgiveness for those who die as disbelievers and a severe punishment is prepared for them. If anyone truly repents from the heart before the signs of death come to them then their sins, disbelief and associating partners with Allah (SWT) will be forgiven.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا

بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ  
كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

4:19: O believers, it is not permissible for you that you become the owner of women by force. And do not keep them (by force) to take what you have given them, unless they commit open immorality. And stay with them with kindness, and if you do not like them, then it maybe that you do not like a thing but Allah (SWT) brings with it a great deal of good.

O believers do not become the inheritors of women by force as this is unlawful for you. During the time of ignorance when someone died the relatives would inherit the wealth of the deceased and his women. They would then arrange the widow's marriage with either themselves or someone else. Allah (SWT) has said, "Do not stop them by force. And do not take back what you have given them". The people would not give the women their rights as wives nor divorce them. This was done to the woman to make her feel helpless so that she would give her bridal gifts to gain freedom. If the woman is openly committing immorality or is foul of mouth and disobedient then the husband has the right to keep her bridal gifts. In this case the woman can give her bridal gifts and get a divorce (khula). Allah (SWT) tells us to be kind to women and to not be complacent in fulfilling their rights. You may not like them but it is possible that you do not like something but Allah (SWT) brings with it a great deal of good.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ ۖ وَآتَيْتُمْ أَحَدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ  
شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

4:20: And if you make an intention to replace your wife with another, and if you have given them wealth, then do not take anything from her. Would you take it wrongfully and very sinfully?

If you wish to divorce your wife and marry another then you cannot take back whatever you have given to her, whether small or large. From this we learn that bridal gifts do not have a limit in Shariah and it can be set by your selves. If someone has the means then the bridal gifts can be given in a large sum however it must be given according to the financial status of the husband. The words مَا فَارَضْتُمْ explain that which has been mentioned. The wife has a right upon the bridal gifts but the actual amount of bridal gifts will be decided by the husband according to his financial circumstances. Nothing can be taken back from your wife when you divorce her. Doing such an action is like falsely accusing someone or committing a clear sin.

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

4:21: And how do you take it (bridal gifts), and indeed you have benefited from each other, and they have taken a strong oath from you.

How can a person demand the return of bridal gifts when he has already had intimate relations with her? But if she wants a divorce (Khula) then she must give some of the bridal gifts back to her husband because she has taken a strong oath from him. This means at the time of marriage the husband gives an oath to the woman that he would look after her and fulfil all her needs. This promise is given with the trust of Allah (SWT). Therefore you should have fear of Allah (SWT) and ensure that you do not do any injustice.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا ۗ  
وَسَاءَ سَبِيلًا ﴿٢٢﴾

4:22: And do not marry with those women who your fathers married. But indeed whatever has passed were immoralities, hateful and an evil way.

During the time of ignorance people would marry their step mothers and other close relatives. These actions were forbidden in this verse and we are told to not marry the women who were married to your father. Whatever happened in the past before the instructions of this verse happened in ignorance, but do not do it now. This is a very big immorality and it invites the wrath of Allah (SWT). It is a very wrong path.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعُمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضْعَةِ وَأُمَّهُتِ نِسَائِكُمْ وَرَبِّبَاتِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ ۚ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۗ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ ۗ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

4:23: Prohibited for you are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters and your milk mothers who have nursed you, your sister's through nursing, and your wife's mother, and your step-daughters under your guardianship of your wives whom you have had sexual relations with. But if you have not had sexual relations with them then there is no sin upon you and (forbidden) also the wives of you begotten sons and have two sisters together but whatever has occurred in the past, indeed Allah (SWT) is All-Forgiving, Most

**Merciful.**

You cannot marry your mother, step mother or your grandmother who has been divorced by your grandfather. Your daughters, granddaughters, nieces and their daughters are all unlawful for you. Aunties including all relations from your mother's side are also unlawful. This includes your maternal and paternal grandmothers and their sisters, brothers, daughters and any relations from your brother's side including blood relations. Your sister's daughters are also unlawful for you including her different types of daughters. If your sister's daughter is related to her mother through milk or blood then she is unlawful for you. Other unlawful relations are the nursing milk mother and the woman who nursed you even though she is not your biological mother. All those relations unlawful for you through your biological mother's side are also unlawful for you on your nursing mother's side. However these relations will not be unlawful for your step brother. The third unlawful type is relatives of your wives including the mother of the wife, the wife's grandmothers on both sides, even if you have or have not had sexual intercourse with her. If you divorce your wife you still cannot marry her mother. However your wife's previous husband's daughter is conditional. If you have had sexual intercourse with the mother then she is prohibited for you otherwise you can marry her if you have not had sexual intercourse with her mother. Your legitimate son's wives and your grandson's wives are unlawful for you and the nursed siblings are also unlawful for you. However it is proven that it is not unlawful to marry the divorced wives of those sons who you call sons by mouth only and have only raised them. Marrying two sisters simultaneously is prohibited. However after divorcing one sister or if she dies after the waiting period of Iddat you may marry the other sister. Similarly from your four wives you cannot marry a fifth until you divorce one of the four and she must complete the time of her waiting period (Iddat) before you marry another. You are prohibited to marry your wives father's sisters, your wives mother's sisters, her brother's daughters and her sister's daughters. Whatever occurred previously in the past has been done but now you must respect all these relations. Indeed Allah (SWT) is All-Forgiving and Most Merciful.

## Part 5

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كَتَبَ اللَّهُ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا  
 وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ  
 فَاتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً ۖ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۖ  
 إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

4:24: And all married women except those your right hand possess, Allah (SWT) has made lawful for you all others beyond those mentioned that you look to marry them from your wealth but not for unlawful sexual intercourse. So whatever benefit you get from them give them their set bridal gifts (Mahr), and there is no sin upon you if you both agree to give more than the obligation. Indeed Allah (SWT) is All-Knowing, All-Wise.

Previous verses mentioned women closely related to you and prohibited for you in marriage. Now towards the end married women are also mentioned. The word **مُحْصَنَاتُ** has a number of different meanings in the Quran. It can mean either married women or free women or pure women. In this verse the word **مُحْصَنَاتُ** has been further explained and its first meaning is a married women. This refers to those women who are already married to someone else and are therefore unlawful for you. If they are divorced or their previous husband has passed away, then after completing their waiting period of Iddat you may marry them. If a woman is your right hand possession, and her husband is a polytheist and lives in a country which has no Shariah, then it is lawful for you to marry her. Apart from **مُحْصَنَاتُ** women, all other women are lawful for you but remember they are only for marriage and not for unlawful sexual relations. It is your responsibility to give the women you marry and bed their bridal gifts (Mahr). Some people have used the word **اسْتَمْتَعْتُمْ** to make the practice of mutta lawful. Mutta is when a person marries a woman for a few days or a couple of hours for his sexual desires. The Quran clearly says **مُحْصِنِينَ غَيْرَ مُسْفِحِينَ** which means you must marry women for good and not for lust or sexual desires. This is the reason it is unlawful to marry for a short period of time or a fixed period of time. This was a common practice during the time of ignorance and then Prophet (SAW) put a stop to it. Why then do some people adopt a similar concept called **حلاله** and what is their basis for doing so. In the religion of Islam there is no tolerance for such things. The words **إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ** mean those who are in your possession. Using these words, some disbelievers have stated that Islam supports slavery. Even though Islam has never supported slavery but instead has forbidden it. From time to time Islam has advised the people to free slaves. This can be seen in the following verses;

Surah 4 (An-Nisa) Verse 92:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً ۖ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهَا إِلَّا أَنْ يَصَّدَّقُوا ۗ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۗ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۗ فَمَنْ لَمْ يَجِدْ فَصِيَامًا شَهْرَيْنِ مُتَتَابِعَيْنِ ۗ تَوْبَةً مِنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

Surah 5 (Al-Ma'idah) Verse 89:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّعْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ ۖ فَكَفَرْتُمْ أَطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ ۗ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۗ فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةِ أَيَّامٍ ۗ ذَلِكَ كَفْرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

Surah 58 (Al-Mujadilah) Verse 3:

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۗ ذَلِكُمْ تُوَعِّظُونَ بِهِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

The Quran has mentioned slaves because slavery was widespread and believers also possessed slaves. Islam has always pushed society to give slaves their human rights, and also gave permission and instructions to their owners to free slaves. To help free more slaves a command was given to give obligatory charity (Zakat) in the form of freeing slaves. After fixing the bridal gift (Mahr), if both parties agree and the woman is happy to reduce the amount, or the man is happy to increase the amount, then there is no sin upon either of them.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتْيَتِكُمْ الْمُؤْمِنَاتِ ۗ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ ۗ بَعْضُكُمْ مِنْ بَعْضٍ ۗ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ ۗ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۗ فَإِذَا أَحْصِنَّ فَإِنَّ أَتَيْنَ بِفَحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ

الْعَذَابِ ط ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ط وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ط وَاللَّهُ غَفُورٌ

رَّحِيمٌ

4:25: And whoever among you does not have the means to marry from among the free believing women, let them marry believing slave girls who are in your possession. And Allah (SWT) knows your faith and you are from one another. So marry them with the permission of their families (guardians) and give them bridal gifts (Mahr) in a fair manner to those who come into your marriage and not for unlawful sexual intercourse, nor those who are your secret lovers. And when they come into marriage with you, if they commit immorality then there is half the punishment of the free women. This is for the one who fears sinning among you, and if you are patient then it is better for you. And Allah (SWT) is All-Forgiving, Most Merciful.

Those who do not have the means to marry free believing women may marry a believing slave girl. Her bridal gift (Mahr) and expenses will be less and her maintenance costs will be less. Allah (SWT) knows well what is in your heart and knows your faith. According to Allah (SWT) your respect and status is due to your faith and fear of Allah (SWT). You are all from one another and from one species. Your religion is one and it may be that a slave girl is more righteous and pious than others. When you are in need of marriage ask permission from the slave woman's guardians. Just as though you would ask permission from the guardians or parents of a free woman. In a similar way the guardians of a slave girl are her guardians so give the bride her rightful bridal gifts (Mahr).

*Sunan Ibn Majah (1953) - The Chapters on Marriage Book 9, Hadith 1953*

*It was narrated from Aishah (RA) that : The Messenger (SAW) of Allah said: "Any woman whose marriage is not arranged by her guardian, her marriage is invalid, her marriage is invalid, her marriage is invalid. If (the man) has had intercourse with her, then the Mahr belongs to her in return for his intimacy with her. And if there is any dispute then the ruler is the guardian of the one who does not have a guardian."*

The women you marry should not be immoral. They should not have secret lovers nor should they commit adultery, and having witnesses present at the marriage is compulsory. If they commit immorality or adultery after marriage then a slave girl's punishment is half of that of a free woman. In the Quran the punishment for a free man or a free woman is one hundred lashes, and therefore half would be fifty lashes, and double could be two hundred lashes.

This is seen in Surah 33 (Al-Ahzab) Verse 30:

يُنْسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضَعَّفُ لَهَا الْعَذَابُ ضِعْفَيْنِ ط وَكَانَ ذَلِكَ عَلَى اللَّهِ



يَسِيرًا ﴿٢٥﴾

The punishment of stoning cannot be halved or doubled. Therefore according to Sunnah the punishment of stoning is for those who transgress lawful limits and commit adultery and immorality on a regular basis and make it a business. Stoning can be given as a punishment for these people. The permission to marry slave girls is for those who do not have the strength to control their feelings and urges in their youth, and fear they may commit adultery or an immorality. But if this is not the case and they are able to control their urges then they should remain patient until they find a free woman as this is better for them.

يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ط وَاللَّهُ

عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

**4:26: Allah (SWT) wants to explain to you and guide you in the way of those who were before you and to accept your repentance. And Allah (SWT) is All-Knowing, All-Wise.**

In both Surah 2 (Al-Baqarah) and in Surah 4 (An-Nisa) laws and commands are mentioned to make a better society. All previous prophets and righteous people who followed them acted upon these laws and commandments. This is a great blessing from Allah (SWT) in that He takes you out of the darkness of ignorance and guides you towards the path of the righteous. He knows your matters and there is wisdom in all His doings.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ قف وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهْوَاتِ أَنْ تَمِيلُوا مَيْلًا

عَظِيمًا ﴿٢٧﴾

**4:27: And Allah (SWT) wants to turn towards you with Mercy, but those people who follow their desires wish that you incline away a tremendous inclining.**

Allah (SWT) wants to be Merciful to you. Allah (SWT) wants to free those stuck in old customs and practices so that they may breathe freely. These people are accustomed to old practices and resist change and only follow their own desires.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ع وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

**4:28: Allah (SWT) wishes to lighten for you, and man was created weak.**

Allah (SWT) knows the weaknesses of mankind and this is the reason He gave you permission to marry slave girls. Those who are divorced or widowed are also able to remarry after the waiting period of Iddat. Allah (SWT) gave us permission to go against old

customs and practices because mankind is created weak.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجْرَةً عَنْ تَرَاضٍ  
مِنْكُمْ ۖ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

**4:29: O believers! Do not consume each other's wealth unjustly but trade among yourselves with mutual consent, and do not kill yourselves. Indeed Allah (SWT) is Most Merciful to you.**

Do not consume each other's wealth unjustly through lies and deception, fraud, scams, trickery, theft, selling and taking drugs, bribery, gambling and interest. Conducting business in selling pornographic magazines and literature including movies, CD's and DVD's is also prohibited and unlawful. If a person works hard in a lawful trade for necessities and is paid for his work then it is permissible. Mutual consent means that there is no fraud or undue pressure on any party. The sale of goods should be the buyer's choice and the seller should not exert any pressure upon the buyer in order to secure the sale. Ahadith states that both parties have a choice until they have completed the transaction and departed.

*Reference Sahih Muslim (1531) - The Book of Transactions Book 21, Hadith 54*

*Ibn 'Umar reported Allah (SWT's) Prophet (ﷺ) as saying: When two persons enter into a transaction, each of them has the right to annul it so long as they are not separated and are together (at the place of transaction) ; or if one gives the other the right (to annul the transaction) But if one gives the other the option, the transaction is made on this condition (i. e. one has the right to annul the transaction), it becomes binding. And if they are separated after they have made the bargain and none of them annulled it, even then the transaction is binding.*

It is also forbidden to kill each other and this includes taking a person's wealth or possessions by force. Allah (SWT) does not give you permission to play with a person's life, respect and trust. Even if the wealth is your own or belongs to someone else. Shariah and its limits and punishments have been established to stop these things. Allah (SWT) is your well-wisher and He wants your betterment. It is Allah (SWT's) Mercy that He stops you doing that which leads to your own destruction.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

**4:30: And whoever does that in aggression and injustice, soon We will enter him into fire. And it is easy for Allah (SWT).**

Those who do not refrain from injustice, aggression and unjustly consuming the wealth of others are destined for hellfire. It is not difficult for Allah (SWT) to drive them into hell fire.

Allah (SWT) is the Owner of all things and independent in His decisions. Who can stop Allah (SWT) from doing justice?

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا

كَرِيمًا ﴿٣١﴾

**4:31: If you avoid the major sins which you are forbidden, We will remove your evil deeds and make you enter at a noble entrance.**

Major sins are those for which a punishment has been set by Shariah and those which have been mentioned as a great warning in the Quran and Ahadith. Those which the Prophet (SAW) and Allah (SWT) has forbidden for us are also considered major sins. Allah (SWT) says that He will remove the minor sins from those who avoid major sins. In other words Allah (SWT) will forgive their minor shortcomings. Ahadith states that minor sins are forgiven by performing daily good deeds. These include ablution, daily prayers, Friday prayers, Eid prayers, fasting during Ramadan and performing the Hajj. All these are good deeds which remove your minor sins. Gradually a person will become stronger and able to avoid committing sins.

*Reference Riyad as-Salihin (1045) - The Book of Virtues Book 9, Hadith 1045*

*Abu Hurairah (May Allah be pleased with him) reported: The Prophet of Allah (ﷺ) said, "The five (daily) Salat (prayers) and the Friday (prayer) to the Friday (prayer) expiate whatever (minor sins) may be committed in between, so long as major sins are avoided."*

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا ۗ<sup>ط</sup>  
وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

﴿٣٢﴾

**4:32: And do not wish for that which Allah (SWT) has made some of you excel others. For men there is what they have earned, and for women there is what they have earned. And ask Allah (SWT) for His favours. Indeed Allah (SWT) is ever Knower of all things.**

Allah (SWT) has given some people a higher rank than others in certain matters. We should not try to compete with others in envy because there is a hidden wisdom behind Allah (SWT's) decisions and His decisions are firm. Simply wishing to be like others cannot help you gain their strength. Men have been given greater physical strength than women and due to this they participate in Jihad and can also perform hard labour work. Similarly women have been given other greater abilities and Allah (SWT) has not given these abilities

to everyone. This is so that we would have a need for each other and in this way our social system continues. Rather than wishing to be like others we should be thankful to Allah (SWT) for the abilities He has given us. We should always be grateful to Allah (SWT) and worship Him and always try to be obedient. Men and women will receive rewards for their actions. Therefore continue performing good deeds according to your abilities and seek Allah (SWT's) Grace and Blessings.

وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۗ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝٤٣

4:33: And for everyone We appointed heirs to what is left by your parents and close relatives, and the ones with whom your right hand made an oath, give them their share. Indeed Allah (SWT) is a Witness over all things.

Allah (SWT) gave divine laws regarding heirs, and the wealth left by your parents and close relatives belongs to your heirs. Those with whom you have made agreements or deals are not your heirs. During the time of ignorance, when two people made an agreement to co-operate with each other they would become heirs of each other's wealth. During the time of migration, the Prophet (SAW) established a brotherhood by making a migrant and Ansar brothers of each other. They then became heirs of one another and then Allah (SWT) gave a divine law regarding heirs.

Surah 33 (Al-Ahzab) Verse 6 was then revealed.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُمْ مَعْرُوفًا ۗ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ۝٦

In this verse it is clearly states that only biological relations are your heirs, and so any ties made by oath or co-operation are no longer valid. However, if you wish you may give others whatever you like during your lifetime.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ فَالضَّلِحْتُ قِنْتٌ حِفْظٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۗ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ

اللَّهُ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

**4:34: Men are in charge of women, because Allah (SWT) has favoured them over one another, and because they spend from their wealth. So the righteous and obedient women guard themselves in the absence of what Allah (SWT) ordered them to guard. And if you are afraid that they will rebel against you then advise them, and leave them alone in their beds and strike them (gently). Then if they obey do not seek another way. Indeed Allah (SWT) is All Exalted, All Great.**

The word **قَوُّمُونَ** means guardian and assignee. Men and women are equal, but in worldly affairs Allah (SWT) has made men guardians of women in certain matters. It is more respectful for a woman to follow the laws set by Allah (SWT) in these matters. Allah (SWT) gives a higher rank to some over others so that a better system may prevail. Men should work hard and spend their wealth on their women. Allah (SWT) has freed women from social responsibilities. This responsibility has been given to men so that women are not unduly burdened with worries. Therefore the woman will remain under the instruction of the man in regards to social responsibilities. Ahadith states that a nation will not progress and succeed if it gives its affairs in the hands of women.

*Reference Sahih al-Bukhari (7099) - Book of Afflictions and the End of the World Book 92, Hadith 50, Narrated Abu Bakra: During the battle of Al-Jamal, Allah (SWT) benefited me with a Word (I heard from the Prophet (ﷺ)). When the Prophet (SAW) heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."*

The next part of the verse describes the qualities of women. They are pious, righteous and obedient. They guard themselves in the absence of their husbands because Allah (SWT) has ordered them to guard their respect and preserve their chastity. Rebellious and disobedient women are advised of these qualities so they may understand the truth. If they do not listen then separate them from your beds, but if they are wise then they will understand and refrain from such actions. If they still do not understand and refuse to change then you may gently strike them. Do not strike them with force or physically hurt them or leave marks upon their bodies. The Prophet (SAW) has also forbidden us from striking the face. If they then rectify themselves do not seek another way. This means do not be excessive in any matter. This also means do not make their lives difficult and do not think about divorcing them as this is the last option. Only think about divorce if you are unable to live together as husband and wife and there is no other option left. Some men misunderstand this and divorce their wives over very small matters. They destroy their own lives as well as the woman's life. If they have children then their lives are also ruined. This is

the reason you should not leave the path of patience and wisdom.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا ؕ إِنَّ  
يُرِيدَ إِصْلَاحًا يُّوفِّقُ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

**4:35: And if you fear enmity between them, appoint an arbitrator from his family and an arbitrator from her family. If they wish to reconcile Allah (SWT) will cause it between them. Indeed Allah (SWT) is All-Knowing, All-Aware.**

After the three solutions mentioned in the previous verse, if they are still unable to come to an agreement then there is a fourth solution. They should each select and appoint an arbitrator from their own families. If they cannot come to a decision then the arbitrator should be appointed by society. The arbitrators must sincerely try to find the cause of the argument and attempt to reconcile the couple. Allah (SWT) will aid them in their task. Indeed Allah (SWT) Knows the intentions of people and is Aware of all circumstances. If it is not possible to reconcile the couple then can the arbitrators separate the couple or suggest a divorce? The scholars have different opinions in this matter. However if the arbitrator is given the responsibility to be a guardian and has the authority to separate them then it is a different matter. If not then they are only appointed for reconciliation and have no further authority.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْبُغْتِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ ۚ  
وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

**4:36: And serve Allah (SWT) and do not associate partners with Him. And be good to your parents, and your close relatives, and to orphans, and the needy, and close relative who are neighbours and neighbours who are strangers, and the companion by your side, and the travellers, and those your right hands possess. Allah (SWT) does not like those who are proud and arrogant.**

Worship only Allah (SWT). This right belongs only to Him therefore do not include anyone else in it. Similarly a woman has many relations such as a father, grandfather, brothers, uncles, sons and nephews. These are all close relatives but the husband has a unique relationship with her and has more right and she cannot give these rights to anyone else. In the same way the rights of Allah (SWT) cannot be given to anyone else. With regards to being good to others, everyone deserves good from you from your parents to your slaves. However the parents have first priority then close relatives, then orphans and the needy,

then your relatives who live near you and your close neighbours, and then those neighbours who live further away and are strangers for you. This means that a neighbour should be treated as a neighbour whether they are your relative or a stranger. There are many Ahadith about neighbours.

*Reference Sunan Ibn Majah (3674) - Book of Etiquette Book 33, Hadith 18*

*It was narrated from Abu Hurayrah that the Prophet of Allah (ﷺ) said: "Jibra'il kept enjoining good treatment of neighbours until I thought he would make neighbours heirs."*

You should be good to close relatives and neighbours even if they are disbelievers. This verse mentions the companions by your side and it refers to fellow travellers, business partners, associates, school or college friends or anyone working with you. It also includes your teachers, spiritual guides, students and spiritual students. Slaves whom your right hand possessors are also included. Allah (SWT) does not like arrogance and pride. Allah (SWT) has rejected the arrogant person. Allah (SWT) requires us to only worship Him and to perform good deeds with the people mentioned above. A person can only follow these instructions when there is no pride in his heart. An arrogant person is neither able to worship in the correct manner nor be good with his relatives or strangers. Ahadith states that whoever has pride the size of a seed in his heart will not enter heaven.

*Reference Sahih Muslim (91) - The Book of Faith Book 1, Hadith 172*

*It is narrated on the authority of 'Abdullah b. Mas'ud that the Prophet of Allah (ﷺ) observed: None shall enter the Fire (of Hell) who has in his heart the weight of a mustard seed of Iman (Faith) and none shall enter Paradise who has in his heart the weight of a mustard seed of pride.*

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ط  
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٤٣٧﴾

**4:37: Those who are stingy and advise others to be stingy and hide what Allah (SWT) has granted them from His Grace. And Allah (SWT) has prepared a severe torment for the disbelievers.**

Allah (SWT) does not like stingy and miserly people who do not spend in the way of Allah (SWT) and also hide their knowledge and abilities. They do not help or benefit anyone and they advise others to be misers like themselves. Allah (SWT) has prepared a severe punishment for the disbelievers. This verse was revealed for the Jews. They did not want to spend in the way of Allah (SWT) and they also wanted to stop the believers from doing so. The Jews tried to hide the signs and abilities of the Prophet (SAW) which had been mentioned in the Torah. They also tried to hide the verses about the religion of Islam in the

Torah. Believers have been advised to avoid the habits and traits mentioned above.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ  
يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

**4:38: And those who spend their wealth to show other people, and do not believe in Allah (SWT) or the Last Day. And whoever is the friend of Satan, indeed he is a bad friend.**

The previous verse talked about miserly people and this verse mentions those who show off. When these people spend from their wealth they do not do it for the sake of Allah (SWT), but their objective is to show their wealth to other people. They do not give in the name of Allah (SWT) but rather in their own names. In doing so their own desires are fulfilled and this act is associated with disbelievers. Those who do not believe in Allah (SWT) and the Day of Judgement play into Satan's hands. He then becomes their friend and he is the worst kind of friend.

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۗ وَكَانَ اللَّهُ بِهِمْ  
عَلِيمًا ﴿٣٩﴾

**4:39: And what upon them if they had believed in Allah (SWT) and the Last Day and spent what Allah (SWT) had given them. And Allah (SWT) Knows them.**

If they had believed in Allah (SWT) they would have spent in the way of Allah (SWT). What was stopping them from doing so when Allah (SWT) gives to everyone and they should have given in His name? We should aim to be successful in the hereafter so that Allah (SWT) can give us rewards and blessings. Those who give to boast and show off will have a higher status and reward in this world but will not gain anything in the hereafter. They did not give for Allah (SWT's) sake and so should not expect a reward from Allah (SWT). Allah (SWT) Knows our intentions and He rewards us accordingly.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۗ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ  
لَدُنْهِ أَجْرًا عَظِيمًا ﴿٤٠﴾

**4:40: Indeed Allah (SWT) does not wrong even as much as an atom's weight, and if there is a good virtue then He multiplies it and He gives a great reward from Himself.**

Allah (SWT) is never unjust and does not have an atom's weight of injustice. On the Day of Judgement decisions will be made according to the intentions and deeds of people. If a



person does good deeds then Allah (SWT) multiplies them according to the person's intention. If a person does a bad deed then Allah (SWT) does not multiply it. This is Allah (SWT's) Mercy. Therefore people should refrain from doing bad deeds.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ  
شَهِيدًا ط

4:41: So how will it be when We will bring a witness from each nation, and We will bring you as a witness over everyone

The word هَؤُلَاءِ refers to the nation of the Prophet (SAW) and it means the Prophet (SAW) will be a witness over them. The nation of the Prophet (SAW) will be a witness over previous nations and the Prophet (SAW) will be a witness over us. The word هَؤُلَاءِ could also mean all the prophets and their nations. The Prophet (SAW) will give evidence from his knowledge of revelation, Quran and the Night of Ascension (Meraj) when he met with other prophets. Some people think the word شَهِيدًا - 'witness' means the Prophet (SAW) is present everywhere and is a witness to everything. These people should look at the use of this word when it mentions other nations. Does this then mean that all nations are present everywhere? The Prophet (SAW) witnessed everything on the Night of Ascension (Meraj) by the grace of Allah (SWT). In this way the Prophet (SAW) is witness to the entire universe, but he is not everywhere at all times. However if the Prophet (SAW) wishes to spiritually travel somewhere, then it is not impossible because Allah (SWT) gives as He will. The sentence '*How will it be when We will bring a witness from each nation*', means the prophets and the righteous. The prophets will say, "*O Lord! We invited them to your religion and to monotheism and towards the Last Day, we have conveyed your message completely*". The righteous will agree but the disbelievers will deny this and then the Prophet (SAW) will give evidence.

يَوْمَ يَدْعُ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ  
حَدِيثًا ط

4:42: That Day those who are disbelievers and those that did not obey the Prophet (SAW), will wish they were level with the ground, and they will not be able to hide anything from Allah (SWT).

On the Day of Judgment the disbelievers and those who did not obey the Prophet (SAW) will wish the earth would swallow them. They will wish to be saved from their disbelief and

acts against the Shariah, but they will not be able to hide from Allah (SWT).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا  
 جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ  
 مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
 فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

4:43: O believers! Do not go near prayers when you are intoxicated until you know what you are saying, or when you are impure except those who are passing through, until you wash yourself. And if you are ill, or a traveller, or if you have just relieved yourself or you have touched women and find no water, then seek clean earth and wipe over your faces and hands with it. Indeed, Allah is Ever Pardoning, Most Forgiving.

This verse was revealed before alcohol was forbidden. Alcohol had already been described as a bad thing but it had not been completely forbidden yet. In this verse it mentions to not go near prayers when you have taken alcohol. It does not mean carry on drinking alcohol and stop yourselves from praying when you are intoxicated. It is not to be used as an excuse, but it means do not drink alcohol at prayer times so that when you read your prayers the words you recite should be recited correctly. It is about the pronunciation of the words and not necessarily about understanding the words, but some people have tried to say do not go near your prayers until you understand the meaning of the words. Do not read your prayers in a state of impurity such as after sex, until you have washed yourself. Purity is compulsory for prayers. Do not go to the mosque in a state of impurity until you wash yourself. If you must pass through the mosque in order to bathe then it is acceptable for those sitting in isolation (Itikaf) or those who fall asleep in the mosque accidentally having a wet dream. It is obvious that they will need to pass through the mosque in order to bathe and in this case it is acceptable. If you are ill and using water will make your illness worse, you can perform dry ablution (Tayammum) with dry and clean soil or dust. If you are a traveller, or have returned after relieving yourself, or you have had sexual intercourse with your wife and cannot find water to bathe, then in all these circumstances you can find dust and perform dry ablution (Tayammum). If a healthy person living in his own area cannot find water then he can perform dry ablution (Tayammum). The ill and the traveller are more likely to not find water and this is the reason they have been specifically mentioned in this verse. Dry ablution (Tayammum) is performed by placing your hands in the dust, shaking off the dust, wiping your hands over your face and hands and over your arms up to the elbows. At a different place it mentions touching the earth twice. Once for the face and secondly for the hands then wipe the same hand over the arms. Allah (SWT) is

All-Forgiving and He has given you these options and He forgives small mistakes.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُشْرِكُونَ الضَّلَّةَ وَيُرِيدُونَ أَن تَضِلُّوا  
السَّبِيلَ ۖ

4:44: Did you not see those who were given a portion from the book, they purchased errors and they wish for you to go astray from the path.

The Quran often tells us that the scholars of the people of the book were given a portion of the scripture. The reason for this is that first they lost some parts of their book. Then over time they changed the words and meanings of what was left. This is how they went astray and they try to make the believers go astray too.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۗ وَكَفَى بِاللَّهِ وَلِيًّا ۗ وَكَفَى بِاللَّهِ نَصِيرًا ۝

4:45: And Allah (SWT) Knows well your enemies. And Allah (SWT) is enough as a friend, and Allah (SWT) is enough as a helper.

O believers! Allah (SWT) knows your enemies well and you should keep your faith in Him. He is your friend and helper. He is enough to benefit you and enough to save you from any harm.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ  
غَيْرَ مَسْمُوعٍ وَرَعِنَا لِيَا بِالسِّنْتِهِمْ وَطَعْنَا فِي الدِّينِ ۗ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا  
وَأَسْمَعُ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ ۗ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا  
قَلِيلًا ۝

4:46: Among the people who became Jews, they changed the words from their place, and say, "We heard and we disobeyed", and "Hear and not be heard", and "Ra'ina", by twisting their tongues and making a mockery of the religion. And if they had said, "We hear and we obey", and "Listen and look at us" it would have been better for them and more upright, and Allah (SWT) has cursed them because of their disbelief so they believe not, except a few.

Some people who became Jews were first believers but then they separated from Islam and changed their faith giving it the name of Judaism. This verse could also be referring to those who were not Jews in the beginning but by living with the Jews they adopted their faith. They change Allah (SWT's) words from their places and if they are in the presence of

the Prophet (SAW) they listen to him and say, “*We listen but we disobey*”. They tell the Prophet (SAW) to listen and not say anything to them. Their objective for doing so was so that no one would listen to the Prophet (SAW) and act upon it. The word رَعِنَا means ‘pardon me can you please explain’ but the Jews would twist their tongues and make the word sound different. This change in pronunciation would change the meaning of the word into ‘our shepherd’ and so the Jews would try to mock the religion. It would have been much better for them if they had said, “*We listen and we obey. O Prophet (SAW), please listen to us and turn your attention to us in kindness, so that we may understand*”. Allah (SWT) cursed them for their denial and only a few among them accepted the faith. Those who do not believe the Jews changed the words should understand this verse and Surah 2 (Al-Baqarah) verse 104. These people incorrectly think of Jews as believers and refer to them as people of the book.

Surah 2 (Al-Baqarah) verse 104:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

We should consider the way Allah (SWT) has described the Jews in this verse.

Allah (SWT) has cursed the Jews for their disbelief and they do not believe except for a few;

وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

We should also keep the word بِكُفْرِهِمْ from this verse in mind as well as Surah 98 (Al-Bayyinah) verse 1;

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

We should decide in all honesty if these people are believers or disbelievers. Be careful by supporting them you do not become one of them.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

4:47: O people who have been given the book! Believe in what We have sent down confirming what you already have, before We destroy faces and turn them on their backs, or curse them like We cursed the people of the Sabbath. And Allah (SWT's) command will be fulfilled.

The people of the book have been invited to believe in the Quran because it confirms what

they have already seen in their books. Therefore believe in the Quran before your faces are destroyed as a punishment. Believe before your faces are unrecognisable. They will be turned towards their backs and Allah (SWT) will curse them like He cursed the people of the Sabbath. The people of the Sabbath have already been mentioned in Surah 2 (Al-Baqarah) verse 65 and they will be mentioned in Surah 7 (Al-A'raf) verse 166.

Surah 2 (Al-Baqarah) verse 65

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

Surah 7 (Al-A'raf) verse 166

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

Their faces were destroyed and they were turned into monkeys as a punishment. Allah (SWT's) commands are always accomplished. They cannot be changed nor can anyone stop them.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ

افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

**4:48: Indeed Allah (SWT) does not forgive associating partners with Him, and He forgives everything else for whom He wills, and whoever associates partners with Allah (SWT), surely he has fabricated a grave sin.**

Allah (SWT) will never forgive a person who associates partners with Him and will forgive someone who has not associated partners with Him. Some sin will be forgiven before punishment and some will be forgiven after punishment. Polytheism is a tremendous sin. Polytheists are not only rebellious against the commands of Allah (SWT) but are also destroying themselves. This is because Allah (SWT) has made mankind the greatest of His creations and has made them His representatives on earth. Angels are better than all of Allah (SWT's) creations except humans because they were made to bow down before the human Adam (AS). Allah (SWT) has shown us the status of humans compared to angels. Allah (SWT) has also made humans a beautiful creation. He placed the head on top of the body and attached the limbs in such a way that man can bow down to Allah (SWT). Humans should not bow down to anyone except Allah (SWT). Other creatures must lower their heads and pick up and eat their food. Man has been made in such a way that his limbs can pick up and carry the food to his mouth and so he does not have to bow down to anyone. A person humiliates himself when he bows down to a creature or something he has made with his own hands such as idols. This is not acceptable to Allah (SWT). Allah

(SWT) does not like when something other than Allah (SWT) is worshipped. This is the reason polytheism or associating partners with Allah (SWT) is not forgivable. If someone with all sincerity and heartfelt regret asks for forgiveness then Allah (SWT) forgives. As it says in Surah 39 (Az-Zumar) Verse 53:

قُلْ لِعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۗ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

Allah (SWT) is Most Merciful and cannot be forced by anyone. He forgives those who try to find a means of forgiveness and also repent from their hearts and obey the commands of Allah (SWT).

الَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنفُسَهُمْ ۗ بَلِ اللَّهُ يَزَكِي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

4:49: Have you not seen those who claim themselves to be pure? But rather Allah (SWT) purifies whom He wills and they will not be wronged even as much as a hair upon a date-stone.

This verse refers to Jews who worshipped cows and said Uzair (AS) is the son of Allah (SWT). When they heard the verses about polytheism they said they were not polytheists and were the children of Prophets. They also said they were very clean and pure and would reside in heaven.

In Surah 20 (Ta Ha) Verse 76 Allah (SWT) has said:

جَنَّتْ عَدْنٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الَّذِينَ آمَنُوا مِن تَزَكِي ۗ ﴿٧٦﴾

Heaven is a place for those who are purified from the inside. Purification is in the hands of Allah (SWT). As can be seen in this verse when it says بَلِ اللَّهُ يَزَكِي مَنْ يَشَاءُ and Allah (SWT) is never unjust with anyone.

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۗ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

4:50: Look how they fabricated lies against Allah (SWT), and it is enough as a clear sin.

It is strange that they speak lies against Allah (SWT). They associate partners with Him and then consider themselves to be friends of Allah (SWT). They claim to be His beloved people but this lie is a great sin and there is no greater lie against Allah (SWT).

الَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْحِجَابِ وَالطُّغُوتِ وَيَقُولُونَ

لِلَّذِينَ كَفَرُوا هُوَ لَأَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥١﴾

4:51: Have you not seen those who were given a portion of the book, they believe in idols and in Satan and they say to those who are disbelievers that they are better guided than those who believe.

The Jews have another belief which is called *جِبْتِ* and it is mentioned in this verse. *جِبْتِ* is to believe in things that have no basis in reality and have no benefit. Magic, fortune tellers, tarot card readers and other superstitious things all come under the category of *جِبْتِ*. Ahadith tells us that *jibt* can take many forms. Such as believing that sounds made by animals are predictions of the future. Or using the movement of animals to predict the future or drawing lines on the ground to predict the future. They are all forms of *جِبْتِ*.

*Reference Riyad as-Salihin (1670) - The Book of the Prohibited actions Book 18, Hadith 1670 Qabisah bin Al-Mukhariq (May Allah be pleased with him) said: I heard the Prophet of Allah (ﷺ) saying, "The practice of 'Iyafah, the interpretation of omens from the flight of birds, the practice of divination by drawing lines on the ground and taking evil omens are all practices of Al-Jibt (the idol, the diviner, or sorcerer)." [Abu Dawud].*

We call them superstition and they are commonly found in Jews. The word *وَالطُّغُوتِ* refers to those things that stop you remembering Allah (SWT). Another meaning of the word *وَالطُّغُوتِ* is Satan. In fact anything followed other than the command of Allah (SWT) is considered to be straying from the straight path and means we are actually following Satan. This is the reason that Satan is also *طُّغُوتِ*.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

4:52: These are cursed by Allah (SWT). And whoever Allah (SWT) curses you will never find any helper for him.

Allah (SWT) says that these are the people that are cursed. And those who are cursed by Allah (SWT) will never find a helper.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

4:53: Or do they have a share from the kingdom, if so they would not give the people even as equal to a seed.

In the first sentence Allah (SWT) rejects the fact that they have a share of the kingdom. If they had a share of it the Jews would not have given the people as much as a seed from it.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ

## وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

4:54: Are they jealous of the people for that which Allah (SWT) has granted them from His Grace. So surely We have given the children of Ibrahim (AS) the book and the wisdom, and we have given them a great kingdom.

The Jews were jealous of the people that were blessed by Allah (SWT's) Grace. The people mentioned here are the Prophet (SAW) and the companions (RA). The Jews were expecting prophet hood to come from the lineage of Bani Israeel but it came through Ismaeel (AS) and so they were envious. Allah (SWT) says He has blessed the children of Ibrahim (AS) with the book and wisdom and given them a great dominion. Such as Yusuf (AS) and Dawud (AS) and Sulayman (AS) who were given prophet hood and also worldly kingship. All of these are the children of Ibrahim (AS). What is the harm if Ismaeel (AS's) family receives prophet hood because Ismaeel (AS) is also the son of Ibrahim (AS). There is no point to jealousy because prophet hood did not go out of the family of Ibrahim (AS). Allah (SWT) gives to whom He wills.

## فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۗ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

4:55: Some among them believed in it and some turned away from it. And the raging fire is enough.

Some people have accepted and believe and others stopped themselves from believing. These stubborn people will burn in the fire of hell.

## إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۗ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

4:56: Indeed those who disbelieve Our verses, soon We will enter them into the fire. When their skin melts We will replace it with another skin, so that they taste the torment. Indeed Allah (SWT) is the Almighty, All-Wise.

Those who reject Our verses will be entered into hellfire very soon. This will be an extreme punishment for them and there they will remain forever. Their skin will burn and melt away and when their skin has gone they will be given new skin. The cycle will start again to make them taste the torment of hellfire forever. Indeed Allah (SWT) is Almighty and All-Wise. There is wisdom behind everything Allah (SWT) does even if people do not understand.

## وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ



فِيهَا أَبَدًا ط لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

4:57: And those who believe and do righteous deeds, soon We will enter them into heaven in which rivers flow beneath, and they will remain therein forever. For them there are pure spouses, and We will enter them into plenteous shade.

This verse talks about the believers who continue to perform good deeds and will be entered into heaven in which rivers flow beneath. Whenever gardens are mentioned rivers are also mentioned alongside them because there is no greenery or vegetation without water. There will not only be rivers of water but also rivers of milk, honey and non-intoxicating wine. This will be explained in later verses. Those entered into heaven by the Grace of Allah (SWT) will not want to leave nor will anyone ask them to leave. Wives will also be pure and clean which means they will not have any ailments, illnesses or physical pain such as menstrual bleeding.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۖ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

4:58: Indeed Allah (SWT) commands you to return trusts to the rightful owners, and when you make a decision among people do it with justice, indeed Allah (SWT) gives you noble instruction. Indeed Allah (SWT) is All-Hearing, All-Seeing.

This verse is for a specific scenario but its command is for everyone. The verse addresses both the public and authorities and they are instructed to give back any trusts to their rightful heirs or owners. One form of trust is when you leave possessions and wealth in the safe custody of an individual. These belongings should be returned with honesty in a timely manner. Another form of trust is linked to governments and business employment positions. Employing a person on the basis of their political opinions, family ties, financial status, colour, gender and race goes against the commands of Allah (SWT) and the teachings of the Quran. Remember Allah (SWT) not only instructs you but He is also watching over you. When you judge between people ensure you judge with justice. If a position has been awarded to someone and they cannot do justice then that person is not worthy of the post.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

4:59: O believers! Obey Allah (SWT) and obey the Prophet (SAW) and those in authority among you, and if you disagree about anything then refer it to Allah (SWT) and to His Prophet (SAW) if you believe in Allah (SWT) and in the Day of Judgement. That is the better and a fairer in the end.

O believers! Obey Allah (SWT) and His Prophet (SAW) and those in authority among you. The word authority refers to those who have governance over you. Some people think that it only refers to religious scholars but it may in fact be referring to both because the initial commands come from Allah (SWT). Surah 7 (Al-A'raf) Verse 54 states that the creation and the command belong to Allah (SWT).

Reference Surah 7 (Al-A'raf) Verse 54;

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

Something similar is mentioned in Surah 12 (Yusuf) Verse 40 where it states only Allah (SWT) gives commands.

Reference Surah 12 (Yusuf) Verse 40;

إِن الْحُكْمُ لِلَّهِ

The Prophet (SAW) was chosen by the will of Allah (SWT) and this is the reason He has ordered us to obey the Prophet (SAW).

Reference Surah 4 (An-Nisa) Verse 80;

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

From this it is clear that Ahadith is also a very important source of information in the religion of Islam. It is important to follow the Quran and similarly it is also important to follow the Ahadith. However obeying those that have authority over you is also important as long as they administrate the command of Allah (SWT) and the Prophet (SAW). However if you are living in a non-Islamic country then follow their laws accordingly. This is the reason Allah (SWT) has said وَأَطِيعُوا الرَّسُولَ - 'Obey the Prophet (SAW)' after saying أَطِيعُوا اللَّهَ - 'Obey Allah (SWT)'. Obeying both is a command forever and is compulsory. وَأَطِيعُوا أَوْلِي الْأَمْرِ was not said because obeying authority is only compulsory if they follow the Quran and Ahadith. Ahadith states that there is no need to follow a sinner.

*Reference Sahih Muslim (1839) - The Book on Government Book 33, Hadith 61; It has been narrated on the authority of Ibn 'Umar that the Prophet (ﷺ) said: It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to do a sinful*

thing. If he is ordered to do a sinful act, a Muslim should neither listen to him nor should he obey his orders.

With regards to Ulama and Scholars, obeying them is only compulsory if they follow the commands of Allah (SWT) and His Prophet (SAW). If they turn away and do the opposite then they are not worthy of being followed. The words *فَإِنْ تَنَزَعْتُمْ* mean that if scholars and those in authority have a disagreement then refer to Allah (SWT) and His Prophet (SAW) and follow the decision obtained from them because it is correct. Whatever is in the Quran and the Prophet (SAW's) Ahadith must be followed after the Prophet (SAW) has gone. Many different sects and school of thought have now been created and everyone claims to be upon the truth and consider others to be astray. During disagreements we should look for answers through the Quran and the Sunnah and come to an agreement between ourselves.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ  
يَتَّخِذُوا إِلَى الطُّغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ط وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ  
ضَلَالًا بَعِيدًا ﴿٦٠﴾

**4:60: Have you not seen those who think they believe in what was revealed to you, and what was revealed before you, they want to take their disputes to Satan and surely they were ordered to reject it. And Satan wants to lead them far astray.**

This verse talks about the hypocrites. The hypocrites claim to be believers. They say they believe in that which was revealed to the Prophet (SAW) and also what was revealed before him but when they have a disagreement they take the matter to Satan. Where decisions are concerned Satan actually means obeying anything other than Allah (SWT). In other words it means they obey Satan. The hypocrites were forbidden from doing so and were commanded to disobey Satan.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنْفِقِينَ يُصُدُّونَ عَنْكَ  
صُدُودًا ﴿٦١﴾

**4:61: And when it is said to them "Come towards that which Allah (SWT) has revealed and to the Prophet (SAW)", you see the hypocrites turn away from you with aversion.**

And when the hypocrites are told to come to what Allah (SWT) has revealed and also to the

Prophet (SAW) they stop themselves and turn away. The hypocrites know that the Prophet (SAW) will make a decision without favouring a side. This is the reason the hypocrites preferred to go to Jewish scholars, especially Ka'b bin Ashraf. They did this because Jewish scholars would accept bribes and make biased decisions favouring the briber.

فَكَيْفَ إِذَا أَصَبْتَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ۗ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا  
إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

**4:62: How will it be when calamity befalls them for what they have sent forward with their own hands, then they would turn towards you swearing by Allah (SWT), "We intended nothing except good conduct and conciliation."**

These verses were revealed for a particular incident. A hypocrite had a disagreement with a Jew and turned to a Jewish scholar called Ka'b bin Ashraf. The hypocrite thought he could bribe Ka'b bin Ashraf and get a decision in his favour but the Jew said they should go to Prophet (SAW). The Jew was confident that Prophet (SAW) would make the right decision without favouring anyone. After listening to both parties the Prophet (SAW) made the right decision and it was in favour of the Jew. Once the decision had been given the hypocrite said they should go to Umar Farooq (RA) for a decision and accept whatever he decided. When they reached Umar Farooq (RA) the Jew told him that the Prophet (SAW) had already given a decision in his favour. Upon hearing this Umar Farooq (RA) went inside and retrieved his sword and killed the hypocrite. Umar Farooq (RA) said that his sword would make the decision for someone who does not agree with the decision of Prophet (SAW). A group of hypocrites then took this case to the Prophet (SAW) and then these verses were revealed. The group swore by Allah (SWT) and said the hypocrite did not take the incident to Umar Farooq (RA) because he did not agree with Prophet (SAW's) decision, but went to him so that he would reunite the two who had disputed. This was not the case and it was a blatant lie.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا  
بَلِيغًا ﴿٦٣﴾

**4:63: Allah (SWT) knows what is in their hearts so pardon them and advise them, and say plain words to them that reach their souls.**

Allah (SWT) says He knows what is in their hearts and Prophet (SAW) should warn and guide them.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ط وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ  
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿١٣٠﴾

**4:64:** And We sent no prophet except that he should be obeyed with the permission of Allah (SWT). And if when they wronged themselves they had come to you and asked for forgiveness from Allah (SWT), and Prophet (SAW) had asked forgiveness for them, indeed they would find Allah (SWT) ever Accepting of Repentance, Most Merciful.

Allah (SWT) says that He continued to send Prophets for the sole reason that they be obeyed by the people. A prophet is not only a messenger but is also a role model so that the people can follow him. Therefore prophets must be obeyed and followed. The hypocrites were unjust with themselves because they did not accept the decisions of the Prophet (SAW). If the hypocrites had come back to the Prophet (SAW) and asked for forgiveness from Allah (SWT) then Prophet (SAW) would have also asked forgiveness for them. Then Allah (SWT) would have been Merciful and would have accepted their repentance. We must remember that this command is for all people till the Day of Judgement. When a person commits a sin he should sincerely and whole heartedly present himself to Prophet (SAW) and ask forgiveness from Allah (SWT). He will then find Allah (SWT) is All-Forgiving and Most Merciful. Allah (SWT) forgives anyway but there could be difficulties in receiving forgiveness directly. This is the reason we have been advised by Allah (SWT) to ask for forgiveness with the intercession of Prophet (SAW). During the time of the companions (RA) there was an incident which almost all schools of thought and Islamic scholars agree upon. A few days after the passing of the Prophet (SAW) an Arabic villager came and asked to meet the Prophet (SAW). The companions (RA) who were present told him that Prophet (SAW) had passed away and they directed him towards his grave. The villager went to the grave and as he got nearer he slumped to the ground and began to roll in the soil. The soil from the ground covered his body, face and hair and he said, "O Prophet (SAW), a verse was revealed to you in the Quran about being unjust upon oneself, I have done that, O Prophet (SAW), ask forgiveness for me from Allah (SWT)". He then heard a voice from the grave saying, "You have been forgiven". There is another incident related by a person called Utbah. Whilst sitting by the Prophet (SAW's) grave he fell asleep and saw Prophet (SAW) in a dream. The Prophet (SAW) told Utbah to tell the Arabic villager that he had been forgiven. This incident occurred in the presence of the companions (RA). Therefore we cannot say that visiting the graves of the pious such as Prophets and friends of Allah (SWT) and asking for their intercession is innovation. This action is also not the same as polytheism. If it was innovation then the companions (RA) would not have given permission to the villager to do it.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ  
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

4:65: By the oath of Allah (SWT) they will never be believers until they accept you as judge in their disputes between them, and find no discomfort within themselves for what you have judged and submit with full submission.

This verse refers to an incident with Zubair (RA). Zubair (RA) was the son of the paternal aunt of the Prophet (SAW) and he had an argument with someone about the water provided for the fields. This argument reached the Prophet (SAW) and the matter was resolved by the Prophet (SAW) in favour of Zubair (RA). The person said that Prophet (SAW) had favoured his own cousin. This verse was then revealed and it confirms that not accepting the decision of the Prophet (SAW) goes against the faith of a believer.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوْ احْرُسُوا مِن دِيرِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ  
مِّنْهُمْ ۗ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾

4:66: And if We had commanded them, "Kill each other", or "Leave your homes", none would have done it except a few. If they had done what they were advised to do, it would have been better for them, and would have kept them firm.

This verse is about the hypocrites who would not follow easy instructions. If instead they had been given difficult commands such as killing each other or leaving their homes could they have been able to follow them? If they had done what they had been advised to do then it would have been a firmer position for them in faith. A person's faith increases when he follows the commands of Allah (SWT) and when he denies or rejects the commands his faith is reduced. Being virtuous creates more opportunities to do good deeds and if they had chosen the right path then Allah (SWT) would have directed them to the straight path.

وَإِذَا لَاتَيْنَاهُمْ مِن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

4:67: And then We would have granted them a great reward by Our Grace.

If they had chosen the right path then Allah (SWT) would have granted them a great reward.

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

4:68: And then We would have guided them to the straight path.

And then We would have guided them to the straight path.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ  
وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۗ

**4:69: And whosoever obeys Allah (SWT) and the Prophet (SAW), they will be in the company of those blessed by Allah (SWT), the prophets, the truthful, martyrs, the righteous, and they are the best companions.**

Some companions (RA) said that Allah (SWT) will grant the highest position in heaven to the Prophet (SAW) and they will attain a lower position. They said that in this world they have the companionship and love of Prophet (SAW) and also the blessing of seeing him but they will not have it in heaven. Allah (SWT) then revealed this verse to satisfy the companions (RA). Some companions (RA) particularly Rabbiya (RA) had requested to be a friend of Prophet (SAW) in heaven. When this verse was revealed the companions (RA) had peace of mind. The Prophet (SAW) has said that a person will be with whoever he loved.

*Reference Sahih al-Bukhari (3688) - Book of Companions of the Prophet Book 62, Hadith 38*  
*Narrated Anas: A man asked the Prophet (ﷺ) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (ﷺ) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet (ﷺ) said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.*

After hearing this, the companions (RA) were happy and delighted because they wanted the companionship of the Prophet (SAW) in heaven. After the Prophets the verse mentions the rank of the truthful and these are people who are friends of Allah (SWT). Martyrs are mentioned next and then the righteous. Allah (SWT) says that the companions of all the people mentioned above are blessed. Surah 1 (Al-Fatihah) also mentions the same. When we pray for guidance and pray to be put on the straight path we actually mean we would like to follow the people who are blessed by Allah (SWT).

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ عَلِيمًا ۗ

**4:70: This is a favour from Allah (SWT). And Allah (SWT) is Sufficient as All-Knower.**

This is a Blessing from Allah (SWT) and Allah (SWT) is sufficient as the All-Knower. We pray Allah (SWT) keeps us with those mentioned in the previous verse.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَابَاتٍ أَوْانْفِرُوا جَمِيعًا ﴿٤١﴾

4:71: O believers! Take your precautions and go forth in small groups or all together.

Believers are advised to keep their weapons and ammunition with themselves, whether they are more or less in numbers and whatever the circumstances. In other words when you go forward always ensure your safety.

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ ۖ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٤٢﴾

4:72: And indeed among you there are some who lag behind, and if you face disaster they say, "Allah (SWT) has favoured us, as we were not present with them".

Some people among you will show laziness when you go forward to fight. This is referring to the hypocrites. If you are struck with disaster or are defeated they will say Allah (SWT) has favoured us in that we were not present with them.

وَلَيْنِ أَصْبَحْتُمْ فَضَّلُ مِنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٤٣﴾

4:73: And if you are granted Allah (SWT's) favours, they will surely say as if there has been no affection between you and them, "Oh! I wish I had been with them then I would have gained a great success".

If you are granted Allah (SWT's) favours and are victorious and attain great war booty then the hypocrites are regretful and jealous. They say they wished they had been with the believers in the battlefield and then they would have attained a great success. Hypocrites are not only sad and disappointed at their own loss but are more jealous and sad of the victory of the believers.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٤٤﴾

4:74: So let those fight in the way of Allah (SWT) who trade this world for the hereafter. And whoever fights in the way of Allah (SWT) and is killed, or achieves victory, soon We will give him a great reward.

If hypocrites do not want to fight for the cause of Allah (SWT) but look for their own



benefits then they can continue to look. Those who reject this world for the hereafter should fight in the way of Allah (SWT) and should not place their attentions into worldly things or desires. They should understand that there is a great reward in the obedience of Allah (SWT). Allah (SWT) will grant these people a great reward whether they are victorious or defeated and whether they attain war booty or not.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ۗ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا ۗ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ۝

4:75: And why do you not fight in the way of Allah (SWT) for the oppressed among men, women and children who say, "Our Lord! Take us out from this city whose people are wrongdoers and appoint a supporter for us from You, and appoint for us a helper from You.

You should fight with disbelievers under two circumstances. Firstly to spread the religion and secondly to support and free oppressed believers from disbelievers. In Makkah there were many believers who could not migrate with the Prophet (SAW) and so their relatives oppressed them and forced them to become disbelievers. These oppressed believers included the aged, women and children. The oppressed prayed to their Lord. Allah (SWT) warned the believers and asked them why they did not fight for them or help the weak and oppressed believers. From this verse scholars have understood that it is the duty of believers to fight and protect other believers. If believers live in an area or country where they are unjustly attacked and their lives and dignity are endangered then protecting and fighting for them is necessary. When the oppressed and helpless pray to Allah (SWT) then Allah (SWT) creates circumstances that assist them.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ ۗ فَقاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۗ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۝

4:76: Those who are believers fight in the way of Allah (SWT), and those who are disbelievers fight in the way of Satan, so fight against the friends of Satan. Indeed Satan's plans are weak.

In war the objectives of believers and disbelievers are very different. Believers do not fight for worldly gains. They fight for a higher status of the Kalima of Allah (SWT) (Testimony of Faith) and to maintain the religion. Therefore true believers never give in but continue to fight. Disbelievers only fight for worldly gains. Disbelievers try to strengthen the forces of

Satan by supporting and helping them. Therefore we must fight against the evil friends of Satan. Do not look at their resources and numbers. If you are firm in your beliefs and have a higher motivation for Jihad then Satan's accomplices cannot stand against you and they are destined for failure.

الْمَ تَرَى إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا  
 كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً  
 وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا  
 قَلِيلٌ ۗ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ ۗ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

4:77: Have you not seen those who were told, "Restrain your hands, establish prayers and give charity (Zakat)" then when jihad was made obligatory for them, one group among them feared mankind, like being afraid of Allah (SWT) or with an even greater fear. And they said, "Our Lord, why did you make jihad obligatory for us? Why did you not give us respite for a little time?" Say, "The enjoyment of this world is little, and the hereafter is better for those who fear Allah (SWT). And you will not be wronged, even as much as a thread".

The believers of Makkah were not in a position to fight and this is the reason they were prevented from fighting even though they desired it. These people were advised of two things by Allah (SWT). Firstly to be patient when suffering at the hands of the disbelievers. Secondly to establish their prayers and give charity (Zakat). This was so that the believer's relationship with Allah (SWT) would be strengthened. After migrating from Makkah to Madina the believers were strengthened in numbers and were then given permission to fight. Some of the believers continued to show weakness and were reminded of their time in Makkah when they had a desire to fight but were afraid like being afraid of Allah (SWT). These people then asked why Jihad was made obligatory for them and why they were not given more time.

At the beginning of the verse it says كُفُّوا أَيْدِيَكُمْ and some people use this as evidence for Rifa Yadain. Rifa Yadain means to raise your hands. This actually means restrain your hands from jihad and does not refer to prayers or charity. The words فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ - 'then when jihad was made obligatory for them' are proof of this. There are many evidences in books for the action of Rifa Yadain during prayers. O Prophet (SAW), tell them that worldly gains are little and the hereafter is better for the righteous. Therefore do not give priority to this world over the hereafter.

أَيِّن مَّا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۖ وَإِنْ تُصِبْهُمْ حَسَنَةٌ  
يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۗ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۖ قُلْ كُلُّ مِّنْ  
عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٤٨﴾

4:78: "Wherever you are death will find you even if you are in a fortified castle". When something good befalls them, they say, "This is from Allah (SWT)" and if bad befalls them they say, "This is from you". Say, "All is from Allah (SWT)". So what is wrong with these people that they do not understand anything?

Death will overcome you no matter where you are. Death will find you even if you are within fortified towers or castles. There is no escape from death so why not happily give this life in the way of Allah (SWT). Do not avoid fighting in the way of Allah (SWT). The believers showed fear due to human nature but later they fought with great bravery. Where hypocrites are concerned, when something good like glad tidings, sustenance, wealth or children befalls them they say it is from Allah (SWT). If something bad befalls them they say it is from you Prophet (SAW). Therefore tell them that everything is from Allah (SWT). The good comes from Allah (SWT's) blessings and the bad is caused by your own doings. The Quran says that fighting in the land and in the seas is due to the actions of the people.

Reference Surah 30 (Ar-Rum) verse 41;

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا أَلْعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

What is the matter with these people because they do not understand anything? Either they do not have the understanding or they do not want to understand.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ  
لِلنَّاسِ رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٤٩﴾

4:79: Whatever good befalls you is from Allah (SWT) and whatever bad befalls you is from yourself. And We have sent you as a Prophet to the people. And Allah (SWT) is Sufficient as a Witness.

All good that comes to you including good virtues are from the Grace of Allah (SWT). The bad that comes to you are from your own actions and doings. Allah (SWT) has sent Prophet (SAW) to the people as a Prophet. Allah (SWT) is Sufficient as a Witness and no one else is

required. The words **قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ** mean that bad incidents can happen to you by the will of Allah (SWT) and this bad comes to you due to your own sins.

Reference Surah 42 (Ash-Shura) Verse 30:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ۖ

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ

**4:80: Whoever obeys the Prophet (SAW) has obeyed Allah (SWT), and whoever turns away, We have not sent you as a guardian over them.**

He who obeys the Prophet (SAW) is in reality obeying Allah (SWT). We can only obey the commands of Allah (SWT) by following the Prophet (SAW). The Prophet (SAW) is the best role model for these commands. Surah 33 (Al-Ahzab) Verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۗ

Throughout the Quran Allah (SWT) says **وَأَقِيمُوا الصَّلَاةَ** which means establish prayers. What are prayers and how can we establish them? If we do not know then we should look to the Prophet (SAW) who told us to prayer as he prayed.

Reference Sahih al-Bukhari (631) - Book of Call to Prayers (Adhaan) Book 10, Hadith 28

*Narrated Malik: We came to the Prophet (ﷺ) and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet (ﷺ) was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to do good things. The Prophet (ﷺ) then added, "Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer."*

This is the reason why obeying the Prophet (SAW) is also obeying Allah (SWT). Similarly other commandments and knowledge in Islam is only properly obeyed when we follow the teachings of the Prophet (SAW), because Allah (SWT) has given him this authority. If we seek other ways to obey Allah (SWT) without following the Prophet (SAW) then it is not acceptable. Every person is responsible for his own deeds. The Prophet (SAW) is not accountable for another person's deeds. The Prophet (SAW's) responsibility was to convey the message which he has done in the best possible way.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ ۗ وَاللَّهُ

يَكْتُبُ مَا يُبَيِّنُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

4:81: And they say, "We obey" but when they leave you, a group of them spend the night planning other than what you say. And Allah (SWT) writes down what they discuss in the night. So turn away from them and put your trust in Allah (SWT). And Allah (SWT) is Sufficient as a disposer of affairs.

The hypocrites doubted the revelations. They would sit with the Prophet (SAW) during the day and then during the night they would discuss and conspire against him. Therefore Allah (SWT) told Prophet (SAW) to leave them and rely upon Him. The discussions and plans of the hypocrites cannot harm Prophet (SAW). Allah (SWT) is the Creator and those who have His support should never worry.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۗ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

4:82: Do they not ponder on the Quran? And if it was from anyone other than Allah (SWT), then surely they would have found in it many contradictions.

In order to gain guidance from the Quran we are advised to study and reflect upon it. In order to understand the truths of the Quran a standard has been set. If the Quran had come from a human as the disbelievers believe, then it would have had great contradictions within it. The Quran is free from mistakes and errors and means it is only from Allah (SWT).

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

4:83: And when a matter comes to them about security or fear, they spread it. And if they had referred it to Prophet (SAW) and to those in authority, those people among them would have known about it. And if you were not blessed by the Grace of Allah (SWT), then surely you would have followed Satan, except for a few.

When a situation yields new information about security or fear those who lack knowledge spread the information like wild fire. This in turn leads to turmoil within the believer's community. Instead of spreading the news the people should have referred it to the Prophet (SAW) and those with knowledge like the companions (RA). They would have investigated the matter and would have known how to resolve any issues. The word *يَسْتَنْبِطُونَهُ* tells us that not everyone has the ability and confidence to understand all matters. This was true during the time of the Prophet (SAW) and is also the true today.

After the time of the companions (RA), those with wisdom and understanding have a higher rank than others and there are very few people like this in the Ummah. Decisions made with the agreement of the companions (RA) must be followed by the rest of the Ummah because these decisions are better for the people. People of knowledge and understanding such as scholars must consider all aspects with care and attention in order to be united in their decision making. Only then can they correctly guide the Ummah in their day to day issues. Daily issues cannot be resolved by individuals but everyone must unite and agree upon them. This has been proven by the Prophet (SAW) and the companions (RA) and is also a part of Shariah. Scholars should search for evidences from the Quran and Ahadith in all matters and should be united in their decisions. Then the people should follow the scholars. This verse also rejects the ideology of the twelve Shia imams. If imams were infallible it would mean they never made mistakes. This would mean that they would not need to seek guidance and assistance from evidences contained in the Quran or Ahadith. From this verse we have seen that this is incorrect as everyone is expected to use evidence contained within the Quran and Ahadith. Thereby disproving the theory of the twelve imams.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ  
الَّذِينَ كَفَرُوا ۗ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

4:84: So fight in the way of Allah (SWT), you are not accountable for anyone except yourself, and encourage the believers so Allah (SWT) might stop the disbelievers. And Allah (SWT) is strongest in power and severe in giving punishment.

O Prophet (SAW), fight in the way of Allah (SWT). You are only responsible for yourself. If someone makes excuses and is reluctant to go into the battlefield then it is not your responsibility to force them. It is your responsibility to encourage the believers to fight in the way of Allah (SWT) and describe the benefits of Jihad. Allah (SWT) will diminish the power of the disbelievers. Allah (SWT) is All-Powerful in giving punishment. Wars are witnessed and seen in the world but true punishment will only be seen in the hereafter.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ۗ وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ  
مِّنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾

4:85: Whoever intercedes for a good cause will have a reward from it. And whoever intercedes for a bad cause will bear the burden of it. And Allah (SWT) has control over everything.

He who advises or encourages others to do good deeds will receive a reward when the person follows the advice. He who gives bad advice or leads someone to evil will have a share of the punishment. This also includes things not proven by Shariah. Anything not according to the Sunnah of the Prophet (SAW) and new innovations are also included. Allah (SWT) is watching over everything and He will reward you according to your actions.

وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

٨٦

**4:86: And when you are greeted with a greeting, greet with better than it or return the same. Indeed Allah (SWT) takes account of all things.**

When someone greets you with a greeting of peace then you should return it in a good manner. When someone says “Peace be upon you”, then you should reply, “Peace and the blessings of Allah (SWT) be upon you”. When a person says “...and with the blessings of Allah (SWT)”, then you should return it by saying, “and blessings upon you”. The least you can do is return a greeting in a like for like manner. Allah (SWT) takes account of all things.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ

حَدِيثًا ۗ

**4:87: Allah (SWT), there is none worthy of worship except Him. Surely He will gather you together on the Day of Judgment of which there is no doubt. And who is more truthful in statement than Allah (SWT).**

There is none worthy of worship except Allah (SWT). It makes no difference to Allah (SWT) whether you accept Him to be worthy of worship or not. There is no doubt that Allah (SWT) will bring everyone together on the Day of Judgement and hold them accountable for their deeds. Who is more truthful in statement than Allah (SWT)?

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَزَكُمْ بِهِمْ بِمَا كَسَبُوا ۗ أَتُرِيدُونَ أَنْ تَهْتَدُوا مَنْ أَضَلَّ اللَّهُ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۗ

**4:88: So what is with you that you are divided into two groups regarding the hypocrites when Allah (SWT) has reverted them for what they earned? Do you wish to guide those who Allah (SWT) has left astray? And whosoever Allah (SWT) leaves astray, never will you find for him a way.**

The people were divided into two groups and had two different opinions regarding

hypocrites. This verse refers to those who could have migrated with the Prophet (SAW) but did not because they did not want to leave their families or homes. They gave priority to their disbelieving relatives over the religion. Allah (SWT) tells the others to leave them behind in Makkah. In reality they did not accept the religion but kept their ties with the Prophet (SAW) and the believers for their own benefit. They maintained ties in case the believers were strengthened in the future and attacked their nation. They would then be protected due to their previous ties with the believers. They never intended on becoming believers. Some believers knew of the hypocrite's plans and wanted to break ties with them but others thought the hypocrites would eventually become believers. These are the two opinions mentioned in this verse. Allah (SWT) asks do they want to guide those who He has left astray. No one can guide those who Allah (SWT) has left astray. Guidance is only for those who seek it.

وَدُّوَالُو تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ  
يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۗ فَإِن تَوَلَّوْا فَاخْذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۚ وَلَا  
تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

4:89: They wish you would disbelieve just like they disbelieve so that you may be just like them. So do not be friends with them until they migrate in the way of Allah (SWT). But if they turn away, seize them and kill them wherever you find them and do not make friends or helpers from them.

They want you to become disbelievers like themselves so that you would be equal to them. Therefore do not take any of them as friends until they migrate freely in the way of Allah (SWT). If they give priority to their families and homes over the religion and the Prophet (SAW) and do not want to migrate then kill them wherever you find them in the battlefield. They are not trustworthy so when you are at peace do not have friendships with them. When you are in fear do not seek their assistance because they are disbelievers.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقْتِلُوكُمْ أَوْ يَقْتُلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِن  
اعْتَزَلُوكُمْ فَلَمْ يُقْتِلُوكُمْ وَالْقَوَا إِلَيْكُمُ السَّلَامُ ۚ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

4:90: Except those who meet a nation that has a treaty with you, or those who come to



you with strained hearts and do not want to fight with you or with their own nation. And if Allah (SWT) wanted He would have made them powerful over you, and they would have fought you. So if they leave you and do not fight you and want peace with you, then Allah (SWT) has not made a way for you (to fight against them).

This verse is a continuation from the previous verse. There are two types of people with whom you should not fight. The first are those who have a relationship with a nation that has a treaty with you. The second are those who come to you with strained hearts and do not want to fight against you or against their nation. They also do not want to fight alongside you against their own nation. This means that they do not want to fight in any circumstances. It is Allah (SWT's) favour upon you that they have been separated from fighting. If Allah (SWT) had changed their minds and made them fight alongside their nation against you, then surely they would have fought with you. Therefore if these people avoid fighting then you must not take any steps or actions against them. Avoiding fighting or sending a message for a treaty is considered the same thing. Fighting with these people is not permissible. From this it is clear that fighting is not permissible with those who do not want to fight against the believers. Fighting is also not permissible with those who desire to live in peace with the believers, even though they do not support the believers.

سَتَجِدُونَ آخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوا كُمْ وَيَأْمَنُوا قَوْمَهُمْ ط كَلَّمَارُدُّوْا إِلَى الْفِتْنَةِ  
أُرْكَسُوا فِيهَا ۖ فَإِنْ لَّمْ يَعْزِلُوا كُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ  
وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ط وَأُولَئِكَ كُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا ٩١

4:91: Soon you will find some others who want to stay in peace with you and in peace with their own nation. Whenever they turn towards fitna (fighting), they fall into it, and if they do not want to leave you alone and do not want to make peace with you, and do not restrain their hands, then seize them and kill them wherever you find them. We have made a clear authorization for you against them.

Some hypocrites wish to live in peace alongside you and their own nation. When they are with you they act like believers and act like disbelievers when they are with them. Whenever they turn to fighting they are not hesitant to fight you. The word fitna in this verse refers to war. If they fight against you and do not come to an agreement with you and do not restrain their hands then catch them and kill them wherever you find them. If they are not hesitant to fight you then you should not hesitate either. We have made this an authorization for you because the hypocrites are openly against you.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً ۖ وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ

مُؤْمِنَةٍ وَدِيَّةً مُسَلَّمَةً إِلَىٰ أَهْلِهَا إِلَّا أَنْ يَصَّدَّقُوا ۗ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوِّكُمْ وَهُوَ  
 مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۗ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةً مُسَلَّمَةً  
 إِلَىٰ أَهْلِهَا وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامًا شَهْرَيْنِ مُتَتَابِعَيْنِ ۗ تَوْبَةً مِّنَ  
 اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

4:92: And it is not for a believer to kill another believer except by mistake. And if someone kills a believer by mistake then he should free a believing slave and pay compensation to the family, unless they forgive their right as charity. And if he is from the side of your enemy and is a believer, then you must free a believing slave. And if he is from a nation that has a treaty with you, then pay compensation towards his family and free a believing slave. And if you cannot do this, then you must fast for two months continuously. This is your repentance to Allah (SWT) and Allah (SWT) is All-Knowing, All-Wise.

It is not acceptable for a believer to kill another believer. The word not in the first sentence of this verse means it is a sin to kill another believer. It is unlawful for a believer to kill another believer. If a believer is accidentally killed by a believer then he should free a believing slave so that the deceased's place can be taken by the believing slave. It is a human right that he pays compensation to the family of the deceased believer. The compensation should be equal to the price of one hundred camels and you can find further information regarding this matter in the book of Ahadith and the Book of Fiqh.

*Reference Sunan Ibn Majah (2728) - The Chapters on Blood Money Book 21, Hadith 2728*  
 It was narrated from Abdullah bin 'Amr that the Prophet (ﷺ) said: "Killing by mistake that resembles intentionally, is killing with a whip or stick, for which the blood money is one hundred camels, of which forty should be pregnant she-camels in middle of their pregnancies, with their young in their wombs".

If the deceased is from the nation of your enemy and is also a believer then you must free a believing slave but do not need to pay compensation. But if the deceased is from a nation with whom you have a treaty then you must pay compensation to the family and also free a believing slave. If the deceased is from the People of the Book then his compensation will be half of that of a believing person. The compensation for a disbeliever is half of the believer.

*Reference Sunan an-Nasa'i (4807) - The Book of Oaths, Retaliation and Blood Money Book 45, Hadith 102; It was narrated from 'Amr bin Shu'aib, from his father, from 'Abdullah bin 'Amr, that the Messenger of Allah said: "The blood money for a disbeliever is half the blood money for the believer."*

However if you cannot afford to free a slave then you must pay compensation and fast continuously for two months. If you have missed a fast then you must restart the two month fasting period from the beginning. However if you missed the fast due to a permissible reason then you do not need to start fasting from the beginning again. This is a mercy from Allah (SWT) and it is not a penalty but rather repentance for you from Allah (SWT).

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

4:93: And whoever kills a believer intentionally his recompense is hell and he will remain therein forever and the wrath and curse of Allah (SWT) is upon him. And He has prepared a severe torment for him.

If a believer is killed intentionally then the perpetrators punishment will be hell fire. He will remain in it forever and the wrath and curse of Allah (SWT) will be upon him. There will be a severe punishment for him. This is a big sin and so a severe punishment has been set for the sinner. The worldly punishment for this crime has been mentioned earlier in Surah 2 (Al-Baqarah) verse 178.

Reference Surah 2 (Al-Baqarah) verse 178;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ط الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ط فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ وَأَدِّ إِلَيْهِ بِإِحْسَانٍ ط ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ط فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا ط تَبَتُّغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ط كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ط إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

4:94: O believers! When you go forth in the way of Allah (SWT), check carefully and do not say to someone who offers you peace "You are not a believer" whilst looking for worldly gain, there are abundant favours from Allah (SWT). You were like them before then Allah (SWT) favoured you, so check carefully. Indeed Allah (SWT) knows what you do.

The Prophet (SAW) sent a battalion to fight against a disbelieving nation. The battalion came across a believer who was with his belongings and cattle. The believer saw the battalion and offered them a salutation. The battalion thought the man was trying to save his life by claiming to be a believer. They mistook the believer for a disbeliever and killed him and took his belongings and cattle. This verse was revealed after this incident. Believers were told to be cautious and careful whenever they go out to fight in the way of Allah (SWT). They were told to not do anything without thinking first and to not reject those declaring themselves as believers. Allah (SWT) is the Owner of many favours and blessings. The verse mentions that you were like them before and this could have two meanings. The first meaning is that you were the same as them before you accepted the religion. You would kill a person for worldly things but now you must seize such acts. The second meaning could be that before migrating you would also hide and conceal your faith. Therefore you should thoroughly investigate to avoid killing a believer. It is imperative that you respect the wealth and lives of the believers. If a disbeliever claims to be a believer and lies in order to save himself and his belongings then Allah (SWT) is fully aware and knows everything. No one can escape from Allah (SWT's) punishment. Therefore leave the final outcome to Allah (SWT).

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ  
وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

**4:95: Those believers who sit behind except for a genuine reason (the disabled) are not equal to those who strive in the way of Allah (SWT) with their wealth and lives. Allah (SWT) has raised the rank of those who strive with their wealth and lives over those who sit behind. And Allah (SWT) has promised the best reward for everyone. And Allah (SWT) has given a better reward to those who strive over those who sit behind.**

Those who strive and fight are called the Mujahideen and their ranking is mentioned in this verse. A Mujahid is someone who takes part in jihad. You cannot call someone who sits at home a Mujahid. Ranks will be given to those who take part in jihad. As believers everyone will have a place in heaven with their own rank and the Mujahideen will receive a greater reward. From this we learn that in normal circumstances jihad is considered Fard al-kifaya. This means that jihad is an obligation on the Ummah but if a sufficient number of people fulfil this obligation then the rest would be exempt from it. However if no one performs jihad when it is needed or not enough people perform it then the Ummah would be considered sinners. However if an army is available then it is their duty to perform jihad

and other believers should help financially.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾

**4:96: High ranks from Him and Forgiveness and Mercy. And Allah (SWT) is All-Forgiving, Most Merciful.**

The Mujahideen have a greater reward and ranking and if they have any shortcomings then they will be forgiven with the Mercy of Allah (SWT). Allah (SWT) is All-Forgiving, Most Merciful.

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۗ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا ۗ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

**4:97: Indeed those who are taken (in death) by the Angels whilst they wrong themselves, they (Angel) say "In what were you engaged?" They will say, "We were the oppressed in the land". They (Angel) say "Was the earth of Allah (SWT) not vast enough to migrate?" For them their refuge is hell and it is an evil destination.**

This verse is about the believers who lived in and around the city of Makkah. They did not want to migrate even after they were commanded to migrate by Allah (SWT). Those that did not migrate are called unjust in this verse and are told their destination is hell. At the time of their death the angel of death asks them what their religion was. They reply by saying they are believers but due to being weak in faith were unable to perform any obligatory actions. The angels tell them that Allah (SWT's) earth is very spacious so why did they not migrate. From this verse we learn that we should migrate from places where it is difficult to follow the religion.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

**4:98: Except the weak among men, women, and children who are unable to devise a plan and could not find a way.**

The situation is different for those who are genuinely weak and oppressed and those who do not have an option and are unable to migrate. Children are dependent on their parents so do not have resources. They cannot make plans nor do they know a way to migrate. They are free from the obligation of migration.

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ ۗ وَكَانَ اللَّهُ عَافُوًا غَفُورًا ﴿٩٩﴾

4:99: So those may soon be forgiven by Allah (SWT), and Allah (SWT) is Ever Pardoning, All-Forgiving.

Those mentioned in the previous verse can expect forgiveness from Allah (SWT). Allah (SWT) is Ever Pardoning and All-Forgiving.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْغَمًا كَثِيرًا وَسِعَةً ۗ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ  
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ  
غَفُورًا رَحِيمًا ﴿١٠٠﴾

4:100: And whoever migrates in the way of Allah (SWT) will find more than enough space for shelter and abundance in the earth. And whoever leaves his home to migrate towards Allah (SWT) and His Prophet (SAW), and death overtakes him, his reward is with Allah (SWT). And Allah (SWT) is All-Forgiving, Most Merciful.

Those who migrate and leave their countries in the way of Allah (SWT) will find many spacious places. Therefore do not fear migration and do not burden yourselves with undue stress. Do not worry about where you should relocate or how you will survive. Do not worry about earning a living or how you will prosper. On countless occasions we have seen Allah (SWT) keep His promises to those who migrate in His way. An example of this can be seen in the people who migrated from other countries due to their suffering. Allah (SWT) has bestowed His Grace upon them by providing them with sustenance and very comfortable homes. If you were to ask them to return to their previous countries they would not agree. Allah says those who leave their homes for Allah (SWT) and His Prophet (SAW) and are overtaken by death whilst on their journey will obtain a full reward for migration. The criterion of leaving their home for migration has been fulfilled and so they are given a full reward.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ ۗ إِنَّ خِيفَتُمْ أَن  
يَفْتِنَكُمْ الَّذِينَ كَفَرُوا ۗ إِنَّ الْكٰفِرِينَ كَانُوا أَعْدَاؤَ مُّبِينًا ﴿١٠١﴾

4:101: And when you travel in the land, there is no sin upon you to shorten your prayers if you fear the disbelievers may trouble you. Surely the disbelievers are your clear enemies.

This verse refers to the command for Qasr or shortened prayers. Permission has been given to shorten prayers whilst you are traveling. This means that you can read two rakat at

prayer times instead of four rakat. Shortening the prayers has been suggested if you fear an attack or disruption whilst reading your prayers. This command was given at that time due to the volatile circumstances. However it is not a criterion because the Prophet (SAW) shorted his prayers whilst travelling when there was no risk or fear of attack. Other examples of this can be seen throughout the Quran and also in Surah 73 (Al-Muzammil) Verse 20.

Reference Surah 73 (Al-Muzammil) Verse 20;

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ  
الَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَنْ سَيَكُونُ  
مِنْكُمْ مَرْضَىٰ ۚ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۚ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ  
اللَّهِ ۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا اللَّهَ قَرَأًا حَسَنًا ۗ وَمَا  
تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۗ وَاسْتَغْفِرُوا لِلَّهِ ۗ إِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ ﴿٢٠﴾

Scholars have different opinions about the distance of travel required in order to shorten your prayers. However according to Hanafi jurisprudence (Fiqh) it is necessary to travel at least eighty eight kilometres or fifty five miles. The Prophet (SAW) used to read Sunnah prayers at their appointed times whilst travelling. He also read Isha witr on time whilst on a journey and would perform nawafil prayers whenever he wished. Therefore there is no blame upon you whether you read the Sunnah or not when travelling. If a person reads the Sunnah prayer then he should read all the rakat. If you stay at a place for fifteen days or more then you need to read the entire prayers like normal.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا  
أَسْلِحَتَهُمْ ۗ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ ۚ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا  
فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ  
أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَحِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ  
بِكُمْ آدَىٰ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۗ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ

## أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

**4:102: And when you are among them and stand to lead the prayer, one group should stand with you taking their weapons with them, when they have prostrated they should separate from you and another group should come forward that has not read their prayer, and read their prayer with you, and they should be vigilant and hold their weapons. The disbelievers wish to see you unaware of your weapons and your belongings so that they may incline towards you. It is no sin upon you if you are troubled by rain or are ill and put down your weapons. But take precaution. Indeed Allah (SWT) has prepared a humiliating torment for the disbelievers.**

This verse talks about prayers performed during a state of fear. A momentary lapse in concentration can be harmful or even catastrophic when the armies of disbelievers and believers are about to confront each other. If it is time for prayer and Prophet (SAW) is present to lead the prayer then some mujahid should stand facing the disbelievers whilst the remaining mujahid read their prayers with the Prophet (SAW). Those standing guard should keep their weapons with them at all times and remain vigilant. When the first group reading with Prophet (SAW) has completed one rakat of prayer they should turn towards the disbelievers and stand guard allowing the second group to join the second rakat with the Prophet (SAW). The second group should read their first rakat and return to stand guard whilst the first group returns to read their second rakat and complete their prayers. The second group can then return and complete their remaining prayers. This is only permissible when the Prophet (SAW) is present. In this way everyone has an opportunity to read their prayers with the Prophet (SAW) and obtain their rewards. During the prayers the believers should keep their weapons with them at all times. If the situation is such that the Prophet (SAW) is not present then both groups should read their prayers in separate congregations. Guarding and maintaining security of the other group in turns. If you are in a state of fear then you may read your prayers in whatever way is appropriate. This is because the Prophet (SAW) performed prayers in different ways during times of battle and this has been mentioned in various books of Ahadith.

*Reference Sunan an-Nasa'i (1551) - The Book of the Fear Prayer Book 18, Hadith 23; It was narrated from Abu Bakrah that: The Prophet of Allah (ﷺ) led the people in offering the fear prayer, two rak'ahs. Then he said the taslim and led others in offering the fear prayer, then he said the taslim. So the Prophet (ﷺ) had prayed four rak'ahs.*

If the battle has begun and fighting is continuing then believers should perform their prayers by pointing with their hands. If this is not possible then they can postpone their prayers. Just like Prophet (SAW) did during the Battle of the Trench (Khandaq) when he performed his prayers later by doing qaza. The disbelievers want you to leave your weapons and not suspect a sudden attack. If you are travelling and there is heavy rainfall



and you cannot walk or are ill then there is no sin upon you if you put down your weapons, but you should be careful and vigilant. Allah (SWT) has advised us to take precautions and it is not against placing your trust in Allah (SWT). In regards to the matter of fate it also belongs to Allah (SWT) and He is advising us. However whatever is written in our destiny happens due to our own actions. Therefore always think carefully, take precautions, organise and then hope and pray for the Grace and Blessings of Allah (SWT). Allah (SWT) will humiliate the disbelievers through your hands. Therefore do not be afraid of the disbelievers.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأَنَّتُمْ  
فَاقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

**4:103: When you complete your prayers remember Allah (SWT) standing, sitting and lying down on your sides. And when you are in peace, establish regular prayers. Indeed the prayer has been made compulsory for the believer at specific times.**

When in fear or danger pray as you can and continue to remember Allah (SWT) at all times even when you are sitting, standing or lying down. When you are in a state of war increase your remembrance of Allah (SWT). It is a means for success, patience and victory. The essence of prayer is the remembrance of Allah (SWT). The words *وَأَقِمِ الصَّلَاةَ لِذِكْرِي* mean establishing prayer is for the remembrance of Allah (SWT). When there is no conflict and you are at peace hold onto your prayers fulfilling all its conditions and perform them at the correct times. The prayer is invalid if it is performed before its due time and so each prayer should be performed at the set time. From this verse we learn that without a valid reason allowed by Shariah we are not allowed to merge two prayers. Any prayers performed before or after the appointed time go against this verse.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۗ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۚ  
وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

**4:104: And do not be lazy when chasing the people (enemy). If you are injured then they are injured too just like you are injured and you have hope from Allah (SWT), and they do not have hope. And Allah (SWT) is All-Knowing, All-Wise.**

Do not show weaknesses when you are pursuing your enemy. Instead persevere and continue to watch them. Always remember that if you are injured then they are also injured. You have the hope of gaining rewards due to your injuries whereas they do not have this hope. They cannot do the hard work that you can do to obtain the rewards in the hereafter. There are only worldly gains and benefits for them. The believers have hope that

they will obtain rewards and Allah (SWT) will be pleased with them in the hereafter.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِبِينَ

خَصِيمًا ﴿١٠٥﴾

**4:105: Indeed We revealed to you the Book with the truth so that you can judge between people that which Allah (SWT) has shown you. And do not argue in the favour of those who are deceitful quarrellers.**

The following verses refer to an incident and are about a person related to the tribe of Banu Zafar. The person broke into the house of an Ansar believer and stole a bag of flour and armour. The bag of flour had a small hole in it and left a trail of flour. He initially took the stolen items to his own home but was fearful of being caught. He then took the items to a Jew's home and told him to keep them safe. The Ansar believer realised he had been robbed and went in search of his items. The believer followed the flour trail and it led him to the house of the hypocrite who had stolen the items. The hypocrite blamed the Jew for the theft and so the believer went to see the Jew. The Jew explained that the items were in his house but belonged to the man related to the tribe of Banu Zafar. Some people from the tribe of Banu Zafar then went to the Prophet (SAW). The people spoke softly with kind words and swore that their man was not the thief. They said the Jew must be the thief because the items were found in his home. The Prophet (SAW) could have easily accepted the account of the people of Banu Zafar but Allah (SWT) told the Prophet (SAW) the truth through revelation. Allah (SWT) says He has sent down the Book so Prophet (SAW) can judge between people with justice.

وَأَسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

**4:106: And ask forgiveness of Allah (SWT). Indeed Allah (SWT) is All-Forgiving, Most Merciful.**

The truth was shown to Prophet (SAW) by Allah (SWT). Therefore do not support the hypocrites by listening to their kind words and ask Allah (SWT) for forgiveness. Indeed Allah (SWT) is All-Forgiving and Most Merciful.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

**4:107: And do not argue for those who deceive themselves. Indeed Allah (SWT) does not like those who are deceitful sinners.**

Allah (SWT) asks, O Prophet (SAW) if you argue for the hypocrites in this world who will argue for them on the Day of Judgement. On that Day the hypocrites will have no friends or

helpers.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ  
الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

4:108: They try and hide from people but cannot hide from Allah (SWT) and He is with them when they plan during the night with words He does not like. And Allah (SWT) is All-Encompassing of what they do.

The hypocrites hide from the people but they cannot hide from Allah (SWT). Allah (SWT) is with them when they plan things He does not like. Their actions are not hidden from Allah (SWT).

هَآأَنْتُمْ هَآؤِلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ  
مَنْ يَكُونُ عَلَيْهِمْ وَكِيْلًا ﴿١٠٩﴾

4:109: You are those who argue for them in this world, but who will argue with Allah (SWT) for them on the Day of Judgement. And who will be their advocate.

You argue for them in this world but who will argue with Allah (SWT) on the Day of Judgement. Who will be their advocate on the Day of Judgement?

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾

4:110: And whoever does evil or wrongs himself, then asks forgiveness from Allah (SWT) will find Allah (SWT) All-Forgiving, Most Merciful.

This verse uses the words 'whoever does evil' but evil can take many different forms. The word سُوءًا means very sinful. The word يَظْلِمُ نَفْسَهُ means a sin done to save or benefit someone. Such as saving someone from punishment by becoming a false witness. These are things which ruin your hereafter and by trying to make someone's world better you become a part of their sin. If you ask forgiveness in this world for these sins then you will find Allah (SWT) is All-Forgiving and Most Merciful.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

4:111: And whoever commits a sin, commits it only against himself. And Allah (SWT) is All-Knowing, All-Wise.

The punishment for those who commit sin will be upon themselves. They cannot place the

blame on anyone else. Allah (SWT) is All-Knowing. He knows what we have done.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

**4:112: And whoever commits a mistake or sin and puts it upon the innocent, he has burdened himself with falsehood and a clear sin.**

A person who sins and then places the blame upon an innocent person has two sins upon himself. The first is for the original sin and the second sin is for falsely blaming someone else.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ ۗ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۗ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

**4:113: And if it were not for the Grace of Allah (SWT) upon you and His Mercy, a group of them intended to mislead you but they do not mislead anyone but themselves and they cannot harm you at all. And Allah (SWT) has revealed upon you the Book and Wisdom, and taught you that which you did not know. And the Grace of Allah (SWT) upon you is great.**

Committing the crime and placing the blame on the Jew has made the matter worse. In an attempt to convince the Prophet (SAW) the people unjustly lied and took an oath for the hypocrite. Allah (SWT) saved the Prophet (SAW) with His Grace and Blessings. From this we see that Prophets do not have knowledge of the unseen and they cannot learn this knowledge by themselves. Prophets are shown and informed of the unseen by Allah (SWT) through revelation. Therefore Prophet's knowledge is based on information given by Allah (SWT). Allah (SWT) can give knowledge of the unseen to any Prophet however He wills. With their actions the hypocrites did not harm the Prophet (SAW) but they harmed themselves. This particular incident demonstrates that The Prophet (SAW) did not have knowledge about the crime but Allah (SWT) informed the Prophet (SAW) through revelation. These are Blessings of Allah (SWT) upon the Prophet (SAW). Those who have the Grace and Blessings of Allah (SWT) cannot be deceived by anyone. Allah (SWT) taught Prophet (SAW) things which he was not aware of before revelation. After these blessings Allah (SWT) says His Prophet (SAW) is not stingy when describing the unseen but rather the Prophet (SAW) is bountiful.

Reference Surah 81 (At-Takwir) Verse 24;

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿١٠٨﴾

Reference Surah 108 (Al-Kauthar) Verse 1;

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١٠٩﴾

The words **إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ** say the Prophet (SAW) is blessed with many blessings including knowledge of the seen and the unseen. Allah (SWT) also says **وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ** and it means above those with knowledge is the One who Knows all. All things are created beautiful but there is no comparison with our beloved Prophet (SAW).

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ط  
وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

4:114: There is nothing good in most of their whisperings except him who orders charity or kindness or peace making among people. And whoever does so seeking to please Allah (SWT) We will give him a great reward.

The word **نَجْوَاهُمْ** refers to the whisperings of the hypocrites. The hypocrites would whisper against the believers and even against each other and there is nothing good in it. If a person wants to do good deeds or give charity or help people reconcile and does it for the approval of Allah (SWT), then he will attain a great reward. The importance of these issues has been mentioned in Ahadith. If the approval of Allah (SWT) is not your objective then all your good deeds will go to waste and they will become a great punishment for you. Therefore you should always seek the approval and blessings of Allah (SWT) in everything you do.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ط وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

4:115: And whoever opposes the Prophet (SAW) after the guidance has been made clear to him, and follows other than the believers way, We will leave him on the path he has chosen and We will enter him into hell. An evil returning place.

A person who opposes the Prophet (SAW) after receiving clear guidance, or rejects the commands of the Prophet (SAW) like the hypocrites, or leaves the way of the Prophet (SAW) to choose his own path will be left on the path he has chosen for himself. Allah (SWT) does not lead anyone astray and he does not guide these kinds of people. If a person chooses the path of disobedience then Allah (SWT) leaves him on that path. Soon Allah

(SWT) will enter the disobedient into hell fire.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ<sup>ط</sup> وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

4:116: Indeed Allah (SWT) does not forgive associating partners with Him and will forgive anything else for whomever He wills. And whoever associates partners with Allah (SWT), surely has gone far astray.

Those who associate partners with Allah (SWT) have gone far astray. They have gone far away from Allah (SWT) and by associating partners with Allah (SWT) Satan has taken hold of them. They have deprived themselves from the worship and blessings of Allah (SWT). These people will not be forgiven and this is the reason Allah (SWT) has denied forgiveness and blessings for them.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

4:117: They do not call upon Him except women, and they do not call but the cursed Satan.

The word *إِنثَاءً* means women. Disbelievers who worship other than Allah (SWT) are in fact worshipping idols with female names such as Al-Uzza, Manat and Na'ila. They think the angels are daughters of Allah (SWT) and so they worship them (We seek refuge in Allah (SWT)).

لَعَنَهُ اللَّهُ وَقَالَ لَا اتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

4:118: Allah (SWT) cursed him, and he (Satan) said, "I will take a portion from your servants".

Worshipping idols, angels and other deities in reality is the worship of Satan. This is because Satan encourages humans to worship others besides Allah (SWT). When Satan was cursed for his disobedience, he said he would take a portion of Allah (SWT's) servants. This actually means that Satan declared he would take a substantial portion of people with him to hell.

وَلَا ضِلَّيْنَهُمْ وَلَا مَنِيْنَهُمْ وَلَا أَمْرَنَّهُمْ فَلَيْبَتِكُنَّ إِذَانَ الْأَنْعَمِ وَلَا أَمْرَنَّهُمْ فَلْيُعِيرُنَّ خَلْقَ اللَّهِ<sup>ط</sup> وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾

4:119: "And surely I will lead them astray, and I will give them hope, and I will advise

them to slit the ears of cattle, and I will advise them to change the creation of Allah (SWT)". And whoever takes Satan as a friend instead of Allah (SWT) has suffered a loss, a very clear loss.

Satan has said that he will lead the people astray and will give them high hopes to make them leave Allah (SWT's) path and go astray. He also said that he will advise them to slit the ears of cattle like the disbelievers of Makkah. This refers to the cattle that were chosen as a sacrifice for the idols. These cattle would have their ears slit as an identification mark. Satan said that he will advise them to change the creation of Allah (SWT). Believers today also slit the ears of cattle just like the disbelievers. This can be seen in the noses of camels and donkeys which have been slit. The ears of dogs and goats are also slit. It seems as though they are correcting the creation of Allah (SWT) (We seek refuge in Allah (SWT)). They think that Allah (SWT) has made an extra part of the body which these people are correcting by slitting. Those who shave their beards are also included with these kinds of people. Allah (SWT) did not create a beard where it was not needed. Males who want to look like females and females who want to look like males are also included in this category. These people should consider whose hands they are playing into. The plucking of eyebrows is also included in this. Allah (SWT) says that he who befriends Satan is surely in loss. Satan gives them false promises and false hopes. Some of this advice is to trap them in this world and some false hopes are to trap them in the hereafter. Satan suggests that these things will save them from the hell fire and worshipping others will help them with intercession on the Day of Judgement. Allah (SWT) says that the destination of these people will be hell and they will not find any shelter from it.

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

4:120: He promises them and gives them hopes, and Satan promises them nothing except deception.

Satan's promises and hopes are nothing but deceit.

أُولَٰئِكَ مَا لَهُمْ جَهَنَّمَ ۖ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

4:121: For them, their destination will be hell, and they will not find a way to escape it.

The destination for these people will be hellfire and they will not find a way to escape it.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَعَدَ اللَّهُ حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

4:122: Those who believe and do good deeds, soon We will enter them into heaven

beneath which rivers flow and they will remain therein forever. Allah (SWT's) promise is true, and whose word is more truthful than Allah (SWT's)?

Previously the false promises of Satan were mentioned. This verse talks about the true promises Allah (SWT) makes to the believers. Allah (SWT's) promise is true and who is more truthful than Allah (SWT). Mankind is strange because they rarely believe the truth and instead they follow liars. We see that the followers of Satan are greater in number. Those who follow the commands of Allah (SWT) are and always were less in number.

Reference Surah 34 (Saba) Verse 13:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ ۗ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ۖ وَلَا يَجِدْ لَهُ مِنْ دُونِ

اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

**4:123: It will not be according to your desires or the desires of the People of the Book. Whoever does evil deeds will be rewarded accordingly, and they will not find a friend or helper other than Allah (SWT).**

Your desires and wishful thinking and the desires of the People of the Book will not help you. Those who do bad deeds will be rewarded accordingly. This verse rejects the incorrect faith of the Jews and Christians. The Jews pride themselves on being from the lineage of prophets and the Christians say Isa (AS) was crucified and took all their sins. Both faiths have been rejected. In a similar way some people of the Ummah consider the martyrdom of Hussain (RA) to be a benefit to them because they are related through blood. These people think the sins of those related to Prophet (SAW) are not recorded by angels and this belief has been rejected in this verse. They will not find any helper or supporter other than Allah (SWT).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا

يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

**4:124: And whoever does good deeds from men or women, and is a believer, they will be entered into heaven and will not be wronged equal to a seed.**

Men and women who do good deeds and are believers will enter into heaven. They will not be wronged and their good deeds will not go to waste. The only condition is that they must be believers. No deeds will be accepted without good intentions. From this it is clear that the good actions of the disbelievers will not be accepted in the hereafter.



وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ  
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

4:125: And who is better in religion than he who submits himself to Allah (SWT) whilst being righteous and follows the way of Ibrahim (AS), the upright? And Allah (SWT) took Ibrahim (AS) as a friend.

Who can compare to one who submits himself to Allah (SWT) and is righteous and follows the way of Ibrahim (AS)? Ibrahim (AS) also submitted to monotheism and so Allah (SWT) took him as a friend. It is obvious that all three characteristics were present in the companions (RA) but not in the People of the Book. The People of the Book followed their own desires and not the way of Ibrahim (AS) and so it made them disbelievers.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

4:126: And to Allah (SWT) belongs whatever is in the skies and the earth. And Allah (SWT) is over all things Encompassing.

Whatever is in the earth and skies is Allah (SWT's) servant and everything is in His control. Allah (SWT) does as He pleases with whomever He wills. Allah (SWT) does not need anyone. Everyone is encompassed by Him and no one can change this fact.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللّٰهُ يُفْتِيكُمْ فِيهِنَّ ۚ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي  
يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ  
وَالْمُسْتَضَعْفِينَ مِنَ الْوَالِدِينَ ۚ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ  
فَإِنَّ اللّٰهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

4:127: And they ask you regarding women. Say "Allah (SWT) gives you commands about them, and what is recited to you from the book about orphan girls, and those to whom you do not pay (mahr) what has been set for them even though you wish to marry them, and the weak among boys, and that you must do justice with orphans. And whatever good you do, indeed Allah (SWT) is Aware of it.

The beginning of the verse says that the Prophet (SAW) was asked questions regarding women and again Allah (SWT) gives rulings on orphans girls and women. From this we learn the importance of orphan's rights in the sight of Allah (SWT). Allah (SWT) gives commands for issues concerning society. Allah (SWT) says the people talk about orphans but do not give them their rights. They intend to marry them only to consume their wealth.

They want to marry them in order to attain their wealth and belongings even when they are not attracted to them. They neither give them their rightful bridal gifts (mahr) nor fulfil their other rights. They consider them to be weak and do not give them their rights and do the same with the orphan boys. These people should look at other verses already revealed about these matters and be firm in justice. Since women are physically weaker by nature men should pay due attention to their rights. Orphan children and women are weak and so Allah (SWT) has given rulings regarding their fair treatment and He is not weak. And Allah (SWT) knows whatever good you do.

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا  
صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ  
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

4:128: And if a woman is afraid of her husband's ill treatment or desertion, there is no sin upon them if they reconcile between themselves. And reconciliation is better. And there is greed in your soul, and if you do good deeds and fear Allah (SWT) then indeed Allah (SWT) is All-Aware of what you do.

This verse answers questions from the previous verse regarding women. During the time of ignorance men would marry many women but would not fulfil their needs and rights. Then Shariah set a limit for marriage so you could not marry more than four women under any circumstances. This limit of four wives is only possible if the man can provide for all of his wives equally and fulfil their needs and rights equally. If this is not possible then he should marry only one. The question then arises regarding wives who are barren, ill or unable to have intimate relations. In these circumstances if the husband wishes to marry again but cannot do justice with his first wife and she does not want to divorce but wants to continue living with her husband, and she fears he may mistreat her after the second marriage, then there is no sin upon them if both reconcile on equal terms. There can be no reconciliation on anything unlawful. Such as the husband asking his first wife to return to live with her family whilst not divorcing her. This is completely unlawful in Shariah. Marrying two sisters is also forbidden. However it is better for both of them to reconcile rather than divorcing. If they reconcile and the first wife returns to her husband and lives happily then she will have to forgive some of her bridal gifts (mahr). There is greed in mankind's soul and so men are advised to show kindness towards their first wife. Allah (SWT) is All-Aware of whatever you do.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا

كَالْمُعَلَّقَةِ ۖ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

**4:129: And you will not be able to do justice between women, even if you wish. So do not incline fully (towards one side) leaving the other hanging. And if you reconcile and fear Allah (SWT), then indeed Allah (SWT) is All-Forgiving, Most Merciful.**

Those who have multiple wives cannot have equal feelings for them. Love is an action of the heart and no one has control over their heart. If you are unable to have equal feelings for everyone then the least you can do is be just with their daily needs and requirements. If you fulfil their needs with justice then you cannot be held accountable. The Prophet (SAW) has shown us an excellent example of being just. Unfortunately people often provide greater financial support to those they love more and forget or neglect others. This is completely unjust and this practice has been stopped in this verse. Prophet (SAW) said a person who has two wives and is inclined towards one and neglects the other will have half of his body hanging down or paralysed on the Day of Judgement.

*Reference Sunan Abi Dawud (2133) - Book of Marriage (Kitab Al-Nikah) Book 12, Hadith 88; Narrated Abu Hurayrah: The Prophet (ﷺ) said: When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down/leaning.*

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

**4:130: And if they separate, Allah (SWT) will grant them from His abundance. And Allah (SWT) is All-Encompassing, All-Wise.**

If they cannot reconcile after striving then they may separate by divorce. Allah (SWT) will provide for them from His abundance so they will not need each other. In the future they may find spouses who are more compatible. Divorce is disliked in Islam but Allah (SWT) has given permission for it. Sometimes there is no other option but to divorce. You must remember that you should only divorce when there is no other option left. Allah (SWT) is All-Encompassing and All-Wise.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اٰتٰوْا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنْ اتَّقُوا اللَّهَ ۗ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَكَانَ اللَّهُ غَنِيًّا حَمِيْدًا ﴿١٣١﴾

**4:131: And to Allah (SWT) belongs whatever is in the skies and in the earth. And surely We have instructed those given the Book before you, and you yourselves to fear Allah**

(SWT), and if you disbelieve then indeed to Allah (SWT) belongs whatever is in the skies and whatever is in the earth. And Allah (SWT) is Self-Sufficient, Praiseworthy.

This verse informs the people that the command to fear Allah (SWT) and not go against His commands was also given to people before them. If someone now goes against the command of Allah (SWT) then know that Allah (SWT) is the Owner of all things and He does not need anything. Those who do not obey Allah (SWT) only harm themselves.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَكَفٰى بِاللّٰهِ وَكِيلًا ﴿١٣٢﴾

4:132: To Allah (SWT) belongs whatever is in the skies and whatever is in the earth. And Allah (SWT) is Sufficient as Disposer of affairs.

The phrase 'whatever is in the skies and the earth is for Allah (SWT)' has been mentioned a total of three times. Twice in the previous verse and once in this verse.

اِنْ يَشَا يُدْهِبْكُمْ اَيُّهَا النَّاسُ وَيَاتِ بِاٰخَرِيْنَ ۗ وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ﴿١٣٣﴾

4:133: If He so wills, He can take you away O mankind and bring forth others. And Allah (SWT) has Power to do so.

Allah (SWT's) attributes are mentioned in this verse. Allah (SWT) is Competent and has Power to do whatever He wills. Something similar has been mentioned in Surah 47 (Muhammad) Verse 38.

Reference Surah 47 (Muhammad) Verse 38:

هٰنَتُمْ هٰؤُلَاءِ تَدْعُوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ ۗ فَمِنْكُمْ مَّنْ يَّبْخُلُ ۗ وَمَنْ يَّبْخُلْ فَاِنَّمَا يَبْخُلْ عَن نَّفْسِهٖ ۗ وَاللّٰهُ الْغَنِيُّ ۗ وَاَنْتُمْ الْفُقَرَاءُ ۗ وَاِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۗ ثُمَّ لَا يَكُوْنُوْا اَمْثَلَكُمْ ﴿٣٨﴾

مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا ﴿١٣٤﴾

4:134: Whoever wants the rewards of this world, Allah (SWT) has the reward of this world and the hereafter. And Allah is All-Hearing, All-Seeing.

The rewards of this world and the hereafter are with Allah (SWT). If someone does Jihad (struggles and strives) for worldly gains then it is foolish. Allah (SWT) gives blessings in this world and the hereafter why then should we only ask for blessings in this world. Why not ask for blessing in both worlds. Allah (SWT) is the All-Hearing and All-Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ  
وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۗ  
وَإِن تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

4:135: O believers! Stand firm in justice as witnesses for Allah (SWT) even if it is against yourselves, your parents or close relatives, even if they are rich or poor, Allah (SWT) is more worthy of both. So do not follow your desires but do justice and if you distort or refuse then surely Allah (SWT) is Aware of what you do.

This verse is not only a command to be a just person but a command to be firm and stand for justice. Believers are advised to stop injustice in the world by being firm and strong. You should only be a witness for Allah (SWT). You should not have self-interests for worldly gains or for making others happy. Do not flatter someone simply because they are rich and do not favour a poor person due to their financial limitations. Everyone benefits when justice prevails and it leads to peace and harmony in society. Allah (SWT) is a greater well-wisher of the rich and the poor. Allah (SWT) desires good for all His creations. Therefore do not follow your desires or be unjust to anyone. If you twist and change or distort the truth then remember that Allah (SWT) is fully aware of what you do. There will be no escape when Allah (SWT) does justice.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ  
الَّذِي أُنزِلَ مِن قَبْلُ ۗ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ  
ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

4:136: O believers! Believe in Allah (SWT) and His Prophet (SAW) and the Book which He has revealed to His Prophet (SAW), and the Book which He revealed before. And whoever disbelieves in Allah (SWT) and His Angels and His Books and His Prophets and the Day of Judgement, has surely gone far astray.

It seems strange that the believers are addressed in this verse with the words 'O believers! Believe in Allah (SWT)'. Why call them believers if they are disbelievers and if they are believers then why ask them to believe. The true meaning is to say O believers stay firm on belief and believe in all Allah (SWT's) things. Believe in Allah (SWT), His Prophets, His Books, His Angels and the Day of Judgement. Those who deny Allah (SWT) and His Angels are like a group that did not believe in Angels. They said angels do not exist but the power of Allah (SWT) controls everything. Those who deny the Books, the Prophets and the Day of

Judgement have fallen into darkness. Those who do not believe in the Day of Judgement say this world is for pleasure and ask who has seen the other world. They ask who has seen what will happen on the Day of Judgement, but when they see the truth on that Day it will be too late. Accepting or denying the truth at that time will have no meaning. The Quran has praised believers who believe without seeing and the words **الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ** prove this. They believe the word of the Prophet (SAW) and accept whatever Prophet (SAW) has told them. They do not need to see, or wish to see the next world in order to accept it.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ۝

**4:137: Indeed those who believed, then disbelieved and then believed, then disbelieved and then increased in disbelief, Allah (SWT) will not forgive them, nor will He guide them to the path.**

This verse refers to hypocrites who mock the religion. Sometimes they announce they are believers but then turn to disbelief. Then when they see benefit in Islam they claim to be believers but again turn back to disbelief and so increase in disbelief. Allah (SWT) will not forgive these people nor will He guide them because Allah (SWT) does not force guidance upon anyone. The words **لَا إِكْرَاهَ فِي الدِّينِ** mean there is no force or compulsion in religion.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ۝

**4:138: Give glad tidings to the hypocrites that there is a severe torment for them.**

Allah (SWT) tells Prophet (SAW) to give glad tidings of a severe punishment to the hypocrites.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَيْبَتُّعُونَ عَنْهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۝

**4:139: Those who take disbelievers as friends instead of believers. Do they seek honour from them? Indeed all honour belongs to Allah (SWT).**

Do those who leave believers and make friends with disbelievers seek respect from the disbelievers? Remember that all respect and honour is for Allah (SWT). Surah 35 (Fatir) Verse 10 tells us whoever desires respect should know that all respect comes from Allah (SWT) and belongs to Allah (SWT).

Reference Surah 35 (Fatir) Verse 10;

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Allah (SWT) does not grant respect to those who make disbelievers their friends but grants it to those who obey His commands.

In Surah 63 (Al-Munafiqun) Verse 8 Allah (SWT) says honour is for Allah (SWT) and His Prophet (SAW) and the believers but the hypocrites do not know it.

يَقُولُونَ لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۗ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ۝

Instead of coming to the straight path these people turn to the disbelievers for help and respect. Those who do this are in the category of disbelievers.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا مِثْلُهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝

4:140: And it has already been revealed to you in the Book, that when you hear the verses of Allah (SWT) being rejected and mocked, do not sit with them until they start to talk about something else, indeed then you will be like them. Indeed Allah (SWT) will gather hypocrites and disbelievers altogether into hell.

We are commanded to not sit in or join gatherings where the verses of Allah (SWT) are rejected or mocked until they change the subject and discuss another matter. If you do not do this but remain in their company then you are also like them but if you try and stop them then it is a different matter. It is forbidden to take part in gatherings, invitations and meetings where people mock Allah (SWT) and His Prophet (SAW) through their actions and conversations. This often happens at birthday celebrations and other parties like weddings etc. The words إِنَّكُمْ إِذَا مِثْلُهُمْ mean then you will be like them. You should try to avoid these types of gatherings and events thereby saving yourself. Allah (SWT) will gather the hypocrites and disbelievers into hell.

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْنَةٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۗ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ ۖ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ ۗ فَاللَّهُ

يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۖ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۝١٤١

4:141: Those who wait for you, and if you gain a victory from Allah (SWT), they say, "Are we not with you?", and if there is a portion for the disbelievers, they say, "Did we not overcome you, and did we not save you from the believers?". Allah (SWT) will judge between you on the Day of Judgement, and Allah (SWT) will not give the disbelievers a way over the believers.

The state of hypocrites is mentioned in this verse. Hypocrites pretend to be believers and in the battlefield wait for you to be victorious. When you attain victory they say they were with you and you attained victory due to their hard work, help and strength. In this way they try to gain the war booty. If the disbelievers attain victory then the hypocrites tell them that they saved them from the believers. The hypocrites say the believers would have defeated the disbelievers if they had not helped them and they may look like believers but they are not. They say it benefits the disbelievers because they appear to be believers on the outside. Allah (SWT) says He Himself will make His judgement about them on the Day of Judgement and He does not give victory to the disbelievers over the believers. Disbelievers cannot overcome believers as long as believers remain firm upon their religion and stay away from disbelief and stop committing sins.

Reference Surah 42 (Ash-Shura) Verse 30

وَمَا أَطْبَقْتُمْ مِنَ خِيَابٍ فَذُرِّيَّتِهِمْ وَبَعْضَ أَسْمَاءِ بَنِي إِسْرَائِيلَ ۚ وَكَثِيرٌ مِّنْهُمْ كَذَبُوا ۚ

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ ۖ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ ۖ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝١٤٢

4:142: Indeed the hypocrites try to deceive Allah (SWT) and He leaves them in their deception. And when they stand to pray, they stand with laziness and to show the people, and they do not remember Allah (SWT) except a little.

Indeed the hypocrites want to deceive Allah (SWT) even though no one can deceive Him. Allah (SWT) turns their tricks back on them and they think they are deceiving Allah (SWT). They read their prayers but when they stand to pray it is only to show the people and to make them witnesses. In reality they remember Allah (SWT) only a little. Allah (SWT) knows the state of their hearts. How can anyone deceive Allah (SWT)?

مُذَبِّبِينَ بَيْنَ ذَلِكَ ۚ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۝١٤٣



**4:143: Wavering between this, neither to these nor to those. And whosoever Allah (SWT) leaves astray, you will not find for him a way.**

These people are caught in the middle. They are not with the believers or the disbelievers. They are with disbelievers whenever they are among them and with the believers when they are among them. Outwardly they show that they are with the believers but inwardly they are with disbelievers. They are caught in the middle of belief and disbelief. You will not find a way for those left astray by Allah (SWT). In Surah 18 (Al-Kahf) Verse 17 Allah (SWT) says those left astray by Allah (SWT) will not find a friend or guide. This refers to a spiritual guide and they can only help those who Allah (SWT) wants to guide.

Reference Surah 18 (Al-Kahf) Verse 17

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

Allah (SWT) only guides those who seek guidance. The word من ينيب means the ones who turn towards it and the words لَا إِكْرَاهَ فِي الدِّينِ mean there is no compulsion in religion. Guidance is only from Allah (SWT) but He only guides those who seek guidance.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ اءُولِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَتُرِيدُونَ أَنْ  
تَجْعَلُوا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ﴿١٤٤﴾

**4:144: O believers! Do not take disbelievers as friends instead of believers. Do you want to give Allah (SWT) clear evidence against you?**

In this verse Allah (SWT) forbids believers from taking disbelievers as friends. If you then become friends with disbelievers you provide Allah (SWT) with clear proof to punish you. In other words you have not followed His commands and committed a sin. This has already been mentioned in Surah 3 (Al-Imran) Verse 28 where believers are told to not make friends with disbelievers but only believers.

Reference Surah 3 (Al-Imran) Verse 28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِينَ اءُولِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ

إِنَّ الْمُنٰفِقِينَ فِي الدَّرَكِ اءَسْفَلِ مِنَ النَّارِ ۗ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

**4:145: Indeed the hypocrites will be in the lowest part of the fire, and you will find no helper for them.**

Hypocrites will be in the lowest part of hellfire and it is called Haawiyah (chasm/abyss). They will not find a helper to save them from this punishment. Hypocrites are in reality

disbelievers but have a trait which is worse than the disbelievers. They try and deceive others with their disbelief and should receive a firm punishment for it.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ  
الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

**4:146: Except those who repent and correct themselves and hold firm onto (the religion) Allah (SWT) and make their religion pure for Allah (SWT), those are with the believers. And soon Allah (SWT) will give the believers a great reward.**

And those who correct themselves to become steadfast believers, and hold firmly onto the religion of Allah (SWT) are sincere and are with the believers. Those who repent from disbelief and become sincere believers are often treated differently to others. When they enter into the faith society looks down upon them and does not consider them as equals. They are sometimes called Sheikh or revert as a form of identification. Those who insult believers should correct themselves. They should not think of reverts as less than themselves. Allah (SWT) will give the believers a great reward.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ ۗ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

**4:147: What would Allah (SWT) gain from punishing you if you are thankful and believe? And Allah (SWT) is Ever All-Appreciative, All-Knowing.**

What would Allah (SWT) gain in punishing you? Allah (SWT) does not want to punish anyone. Allah (SWT) does not gain satisfaction and there is no one equal in power to Allah (SWT). The punishment you receive will be due to your own actions. If you are thankful and faithful then Allah (SWT) will not give you punishment or torment. Being thankful means being humble and acknowledging Allah (SWT's) favours upon you. Allah (SWT's) Mercy does not want to punish anyone.

In regards to heaven the Quran says *وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى* which means it is a reward for those who have cleansed their soul. Those who are unable to cleanse their souls will not enter heaven and so people should disconnect from things which may take them to hell. They should change today and become abiding servants. You should spend your life following Allah (SWT's) commands. Allah (SWT) favours those who do good deeds. Allah (SWT) is the All-Knowing. He knows what you do and knows your intentions.

## Part 6

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

4:148: Allah (SWT) does not like you to raise your voice openly about evil except by one who has been wronged. And Allah (SWT) is All-Hearing, All-Knowing.

Allah (SWT) does not like you to say a bad word to anyone, nor verbally abuse them or publicise an evil. These actions are not allowed under any circumstances. The words *لَا مَنْ ظَلِمَ* mean except by those who have been wronged or say something in the heat of the moment because they have been wronged. Or when taking matters to Law Enforcement Authorities. Spreading lies is not acceptable even by those who have been wronged.

إِنْ تُبَدُّوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا ﴿١٤٩﴾

4:149: If you do a good openly or conceal it or forgive an injustice, indeed Allah (SWT) is All-Forgiving, All-Powerful.

It is better for you to forgive but forgiveness has its limits. Forgiveness is better for you because it can bring you closer to Allah (SWT) by adopting His attributes. Allah (SWT's) Glory is in the fact that He is All-Forgiving and Most Merciful. Allah (SWT) gives sustenance to everyone including the most evil people, and He continuously forgives major sins. Therefore you must have courage and patience in order to be closer to Allah (SWT), and always remember Allah (SWT) is All-Hearing and All-Knowing. Revenge is only allowed for the crime committed against you.

Reference Surah 42 (Ash-Shura) Verse 40:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

Taking revenge has also been called *سَيِّئَةٌ* and it means revenge according to the crime. If you forgive then Allah (SWT) is responsible for its reward. This is the reason forgiveness has been mentioned many times.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ ۚ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

4:150: Indeed those who disbelieve in Allah (SWT) and His Prophets, and want to make distinction between Allah (SWT) and His Prophets and say, "We believe in some and we

disbelieve in others", and want to take a way in between.

The Quran says the People of the Book believed in some Prophets and not others. The Christians rejected Prophet (SAW), and the Jews rejected both Isa (AS) and Prophet (SAW). There are many forms of disbelief. Such as rejecting Allah (SWT) and His Prophets, or believing in Allah (SWT) and rejecting Prophets, or believing in Allah (SWT) and only some Prophets. Allah (SWT) asks do they want to discriminate between Allah (SWT) and His Prophets. Prophets teach people about monotheism and belief in Allah (SWT). How then can you have faith without believing in Prophets? Those who say that only believing in Allah (SWT) is enough for a complete belief should learn from these verses. They seek a different way or a middle ground. They do not want to accept the path shown to us by Allah (SWT) and His Prophets. Instead they want to make their own path and find a different way.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

4:151: Those are truly disbelievers, and We have prepared for the disbelievers a most humiliating torment.

Allah (SWT) says these people are truly disbelievers and He has prepared a humiliating punishment for them. First they will be physically punished and then they will be humiliated before others.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ ط ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

4:152: And those who believe in Allah (SWT) and His Prophets and make no distinction between any of them, soon those will be given their rewards. And Allah (SWT) is All-Forgiving, Most Merciful.

Allah (SWT) will give rewards to those who believe in Allah (SWT) and His Prophets. These people do not make distinctions between Prophets. They accept and believe in the rankings Allah (SWT) has given to the Prophets, and do not only accept some Prophets whilst denying others. Allah (SWT) will give these people their rewards and Allah (SWT) is All-Forgiving and Most Merciful.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ۗ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا

جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ <sup>١٥٣</sup> وَأَتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا

4:153: The People of the Book ask you to bring down a Book from the sky onto them; they asked a greater thing of Musa (AS) before and said, "Show us Allah (SWT) openly". They were struck by the lightning for their wrongdoings then they took the calf after clear signs had come to them and We forgave them for that. And We gave Musa (AS) clear miracles.

They ask the Prophet (SAW) to bring to them a scripture down from the sky. They say they do not believe in the revelation brought by an angel. They want a book brought to them just like Musa (AS) brought the scripture on tablets. They asked greater questions of Musa (AS) and said they would not believe in Allah (SWT) until they saw Him outright. Then they were struck by lightning for their own wrongdoings. There is no need to mention the details of this incident here but the main objective is to highlight the wrongdoings of the Jews. They did not accept the right path after witnessing the miracles and clear signs of Musa (AS's) prophet hood. Leaving Egypt and the destruction of the Pharaohs were all clear signs which they witnessed with their own eyes. Allah (SWT) saved them from the Pharaohs and the calf did nothing for them. After witnessing Allah (SWT's) clear signs, instead of bowing down to Allah (SWT) they prostrated to the calf. This shows us the level of wrongdoing and ingratitude of these people. After this Allah (SWT) forgave them and gave Musa (AS) clear signs and miracles.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا <sup>١٥٤</sup>

4:154: And We raised (mount) Toor over them for their oath, and We said "Enter the door, prostrating", and We said "Do not transgress on the Sabbath" and We took a firm oath from them.

Allah (SWT) took an oath from the Children of Israel and raised mount Toor (Sinai) above their heads, so they would walk on the straight path in the future. Allah (SWT) commanded them to walk through the door whilst bowing humbly, and appointed a day for the Sabbath. This is a day of worship and Allah (SWT) told them to not transgress and took an oath from them for these things. This has been further explained in Surah 2 (Al-Baqarah) verse 83.

فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكُفِّرُوا بآيَاتِ اللَّهِ وَقَتَلُوا الْأَنْبِيَاءَ بَغْيًا حَقًّا وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ <sup>١٥٥</sup> بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

**4:155: Then for the breaking of their oath and disbelieving the verses of Allah (SWT) and killing the Prophets unjustly, and their saying "Our hearts are wrapped". But rather Allah (SWT) has sealed them for their disbelief, so they will not believe but except a few.**

They broke their covenant and disbelieved in the verses of Allah (SWT) and killed the Prophets unjustly. They said their hearts were wrapped. This meant they were firm on their beliefs, thoughts, customs and traditions founded by their forefathers. They would not change even after witnessing clear evidences. It seems as though their hearts were wrapped, but instead Allah (SWT) had sealed their hearts due to their disbelief and now they could not believe.

وَبِكْفَرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

**4:156: And because of their disbelief and their speaking against Maryam (RA) a great slander.**

This verse refers to the accusations they made against Maryam (RA). They said Isa (AS) was not born without a father but was the son of Yusuf Najjar. Even today some historians are keen to turn this slanderous statement into reality. If this was true then what was so amazing about the birth of Isa (AS)? What was the need for their second accusation and saying Isa (AS) is the son of Allah (SWT)? If Isa (AS) was indeed the son of Yusuf Najjar how could he be the son of Allah (SWT)? What is the purpose of this contradiction? If Maryam (RA) had been involved in such wrong actions, why would Allah (SWT) call it slander in this verse? Allah (SWT) is free from having children and He can create someone without a father.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۗ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ  
وَلَكِنْ شُبِّهَ لَهُمْ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۗ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ  
الظَّنِّ ۗ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

**4:157: And for their saying, "We have killed the Messiah, Isa (AS) son of Maryam (RA), the Prophet of Allah (SWT)". And they did not kill him nor did they crucify him, but it was made to appear like that to them, and indeed those who disagree about it are full of doubt. And they have no knowledge of it but follow conjecture, and they did not kill him for certain.**

The Jews claimed they had killed the Messiah Isa (AS) son of Maryam (RA) by crucifying him. Allah (SWT) rejected their claim and said they did not kill ISA (AS), nor did they crucify him. They planned to kill him and tried but did not succeed. Allah (SWT) clearly says it was made to appear like that to them and they are in doubt about this matter, and those who

disagree on this issue have no knowledge about it. The Jews sent a man to kill Isa (AS). He jumped over the wall and went into the house where Isa (AS) was present, but he did not return. Allah (SWT) changed the man's appearance so that he resembled Isa (AS), and Isa (AS) was taken up to the skies whilst he was still alive. Then this man was captured and he continued to protest that he was not Isa (AS). He was then crucified and the people had different opinions on the matter. They questioned if Isa (AS) had really been crucified then what the reason was for their man disappearing.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

**4:158: But Allah (SWT) took him up to Himself. And Allah (SWT) is Almighty, All-Wise.**

Allah (SWT) says the people follow their own thoughts. They could not kill Isa (AS) but instead Allah (SWT) raised him to the skies. Allah (SWT) is Competent in His decisions and Competent over all things. There is wisdom behind all His work.

Reference Surah 3 (Al-Imran) Verse 54:

وَمَكْرُؤًا وَّمَكْرَ اللَّهِ ۗ وَاللَّهُ خَيْرُ الْمَكْرِيْنَ ﴿٥٤﴾

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۚ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

﴿١٥٩﴾

**4:159: And there is none from the People of the Book but will believe in him before his death, and on the Day of Judgement he will be a witness against them.**

Allah (SWT) says the People of the Book will believe in Isa (AS) before his death and he will be a witness to their belief. Some scholars say the letter هـ in the word مَوْتِهِ refers to the People of the Book who will believe in Isa (AS) before their deaths. Reality will become apparent to them and they will know Isa (AS) was not crucified but at that time their belief will not be accepted. Some scholars say when Isa (AS) returns, the remaining People of the Book will believe in him before his death because some say the letter هـ refers to Isa (AS) and after his return and before his death all the People of the Book will believe in him. In this way they will all become believers and Isa (AS) will be a witness for them on the Day of Judgement. He will confirm those who accepted him and those who rejected him but acceptance at that time will have no benefit.

فَيُظْلَمُ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ

كَثِيرًا ﴿١٦٠﴾

4:160: So for the wrongdoings of those who became Jews, We made unlawful certain pure things which were lawful to them, and for hindering many people from the way of Allah (SWT).

For their wrongdoings, Allah (SWT) made certain lawful good things unlawful for the Jews. This was done because Jews would hinder people from the way of Allah (SWT).

وَ أَخَذَهُمُ الرِّبَا وَقَدَّ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَطْلِ ط وَ أَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦٠﴾

4:161: And for their taking usury when they were forbidden from taking it, and their consuming of the peoples wealth unjustly. And We have prepared for the disbelievers a painful torment.

The blessings of Allah (SWT) were taken away from the Jews because they would take usury. After taking usury they also took the wealth of the people unjustly. Their other faults included bribery, deception, fraud and other illegal ways of earning wealth. Allah (SWT) says We have prepared a most painful punishment for the disbelievers.

لَكِنَّ الرِّسْخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ط  
أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦١﴾

4:162: But those among them who are firm in their knowledge and the believers believe in what has been revealed to you, and that which was revealed before you, and establish prayers and give charity, and those who believe in Allah (SWT) and the Day of Judgement. For them We will soon give a great reward.

Those who are strong and firm in their knowledge understand the real meaning of the Books. They obey the Books without any arrogance or hostility, and do not follow their egos and accept all the commands with sincere hearts. They believe the books revealed to previous Prophets all gave the same knowledge and beliefs as the Quran. This refers to Abdullah Bin Salam (RA) and other Jews who became believers. Allah (SWT) stated that they are the ones who establish prayers, pay charity (Zakat), cleanse their inner self and believe in Allah (SWT) by devoting themselves to Him. They also believe in the Day of Judgement and believe they will be held accountable for their actions. Allah (SWT) says soon He will give them a great reward.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ؕ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَ



إِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ  
وَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾

4:163: Indeed We sent a revelation to you like We sent a revelation to Nuh (AS) and to the Prophets after him. And We have sent a revelation to Ibrahim (AS) and Ismaeel (AS) and Ishaq (AS) and Yaqoob (AS) and their children, and Isa (AS) and Ayub (AS) and Yunus (AS) and Haroon (AS) and Sulayman (AS), and We gave Dawud (AS) the Zabur (Palms).

O Prophet (SAW) you have not brought a different invitation, but it is the same sequence of revelations which were sent to the Prophets before you. It is the same message as the one We sent to Nuh (AS) and other Prophets after him such as Ibrahim (AS) and his sons Ismaeel (AS) and Ishaq (AS). And to his grandson Yaqoob (AS) and his descendants Isa (AS), Ayub (AS), Yunus (AS) and Sulayman (AS). And We gave Dawud (AS) the Zabur (palms).

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ وَكَلَّمَ اللَّهُ مُوسَى  
تَكَلِيمًا ﴿١٦٤﴾

4:164: And indeed those Prophets which We have mentioned to you before, and there are some Prophets which We have not mentioned to you, and Allah (SWT) has spoken to Musa (AS) in words.

All these Prophets have received revelations and some were given Books. Allah (SWT) has mentioned some Prophets to you and did not mention others, and they were not mentioned in the Quran. This means there are many more Prophets than those mentioned in the Quran, and that Allah (SWT) spoke directly to Musa (AS).

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ  
عَزِيزًا حَكِيمًا ﴿١٦٥﴾

4:165: The Prophets gave glad tidings and warnings, so that the people would have no argument against Allah (SWT) after the Prophets. And Allah (SWT) is Almighty, All-Wise.

These Prophets gave the believers glad tidings of heaven, and warned the disbelievers about hellfire. So the people would have no case against Allah (SWT) after the Prophets, and no one could say they did not receive a message from Allah (SWT).

Reference Surah 20 (Ta Ha) Verse 134:

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بَعْدَ أَنْ قَبِلُوا رَبَّنَا لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ

نَذِلَّ وَنَحْزِي ﴿١٦٦﴾

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ ۗ وَالْمَلَائِكَةُ يَشْهَدُونَ ۗ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

**4:166:** But Allah (SWT) is witness to that which He has revealed to you and He has revealed it with His knowledge, and the angels also witness. And Allah (SWT) is sufficient as Witness.

Allah (SWT) is a witness to that which He has revealed to His beloved Prophet (SAW) with His knowledge. There is no need for other witness after Allah (SWT) because He has witnessed everything. Angels are purified creations and Allah (SWT) says angels are also witnesses. They are witnesses to the truthfulness of the Prophet (SAW), so what is the position of those who deny the truth.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلًّا بَعِيدًا ﴿١٦٧﴾

**4:167:** Indeed those who disbelieve and hinder from the way of Allah (SWT), have surely strayed far away.

Those who disbelieved and averted people from the way of Allah (SWT) have gone far astray.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

**4:168:** Indeed those who disbelieve and do wrong, Allah (SWT) will never forgive them and He will not guide them to the path.

The verse talks about those who do wrong and it could have two different meanings. The first meaning could refer to their disbelief and them being astray. The second could be about keeping themselves and others away from Allah (SWT) and His path. Allah (SWT) says He will not forgive these disbelievers or guide them to the straight path.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

**4:169:** Except the path of hell, wherein they will abide forever. And that is easy for Allah (SWT).

There is a path to hell for the unjust and they will abide therein forever. This is not difficult for Allah (SWT) and He can do whatever He wills.

Reference Surah 2 (Al-Baqarah) Verse 86:

فَلَا يُخَفِّفُ عَنْهُمْ الْعَذَابَ وَلَا هُمْ يُنصَرُونَ

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ ۖ وَإِنْ تَكْفُرُوا  
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

4:170: O mankind! Indeed the Prophet has come to you with the truth from your Lord. So believe, it is better for you. Then if you disbelieve indeed to Allah (SWT) belongs whatever is in the skies and in the earth. And Allah (SWT) is All-Knowing, All-Wise.

O mankind, Prophet (SAW) has come to you with the truth from your Lord. So believe in him because it is better for you. What harm is it to Allah (SWT) if you disbelieve. Just like Musa (AS) said to his nation in Surah 14 (Ibrahim).

Reference Surah 14 (Ibrahim) Verse 8:

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۖ فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

Whatever is in the earth and in the skies belongs to Allah (SWT). If you disbelieve then Allah (SWT's) seven skies will not be reduced to three, and if you obey Him they will not increase to fourteen skies. This means that we need Allah (SWT) and He does not need us.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ إِنَّمَا الْمَسِيحُ عِيسَى  
ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ ۗ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوْحٌ مِنْهُ ۗ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ  
وَلَا تَقُولُوا ثَلَاثَةً ۗ إِنَّهُمْ خَيْرٌ لَكُمْ ۗ إِنَّمَا اللَّهُ وَاحِدٌ ۗ سُبْحٰنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۗ  
لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٧١﴾

4:171: O People of the Book! Do not exceed in your religion and do not say about Allah (SWT) except what is the truth. Indeed the Messiah Isa (AS), son of Maryam (RA) was a Prophet of Allah (SWT) and His word which He sent to Maryam (RA) and a soul from Him. So believe in Allah (SWT) and His Prophets and do not say "Three"; Cease, it is better for you. Allah (SWT) is your only Lord, Exalted is He above having a son. To Him belongs whatever is in the skies and whatever is in the earth. And Allah (SWT) is sufficient as a Disposer of affairs.

O People of the Book do not exceed in your religion. In this verse exceed refers to those who add things from themselves into the religion and go beyond the bounds of the religion. Like the Jews who said Uzhair (AS) was the son of Allah (SWT) and changed the lawful and unlawful. They would not eat the meat of camels nor use their milk. Christians

also exceeded in their religion by saying Isa (AS) is the son of Allah (SWT) and having incorrect beliefs about his mother Maryam (RA). They also considered Isa (AS's) companions to be innocent like the Prophets, and gave them authority to judge between the lawful and unlawful. Allah (SWT) says do not exceed in your religion, and do not say anything about Allah (SWT) except the truth. This means that Allah (SWT) does not have sons or wives. The Messiah, son of Maryam (RA) is a prophet of Allah (SWT) and His word which he sent to Maryam (RA). The word **وَرُوحٌ مِنْهُ** actually refers to all the souls created by Allah (SWT). Isa (AS) has a special soul created by Allah (SWT) and it was placed into the body of Maryam (RA) by the angel Jibraeel (AS). Isa (AS) was created without human resources or intervention. He is a pure soul from Allah (SWT) created without human fertilization. Therefore believe in Allah (SWT) and His Prophets. Do not say three. Refrain from saying three because it is better for you. Allah (SWT) is the only One worthy of worship and He is far above having a son. Whatever is in the skies and in the earth belongs to Allah (SWT). He is the Disposer of Affairs.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ط وَمَنْ يَسْتَنْكِفْ  
عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

**4:172:** Never would the Messiah scorn to be a slave of Allah (SWT), nor would the angels who are near. And whoever scorns to worship Him and is proud, soon He will gather them all together to Himself.

The angels and Isa (AS) do not feel ashamed to be Allah (SWT's) slaves. On the day of his birth Isa (AS) said the unjust would call him the son of Allah (SWT), when in reality he is a slave of Allah (SWT). Allah (SWT) says the angels are not partners with Him but rather they are His respected slaves. Allah (SWT) says on the Day of Judgement He will bring together all those who are ashamed to worship Him. How do you consider them as His partners?

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ؕ وَأَمَّا  
الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۗ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ  
وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

**4:173:** So those who believed and did good deeds, He will give them their full rewards and He will give them more from His bounty. But those who were scornful and proud, He will give them a severe torment. And they will not find besides Allah (SWT) any friend or helper.

Those who believed and did good deeds will be given their complete reward. Believers and

those who do righteous deeds will receive more with His grace. First they will attain great rewards. Secondly, some scholars have said Allah (SWT) will give them the right for intercession, and with His permission they will intercede for those whom He wills. Allah (SWT) will severely punish those who are stubborn and arrogant as Allah (SWT) says in Surah 40 (Ghafir).

Reference Surah 40 (Ghafir/Al-Mumin) Verse 60:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذُخْرَيْنَ



يَأْتِيهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

4:174: O mankind! A proof has come to you from your Lord, and We revealed to you a clear light.

This message is for the whole of mankind. It includes people from all cultures and all faiths. A proof has come to you from your Lord. A clear light has been sent down to you. Some people take this to mean the Quran in which there is no doubt, and some take this to mean the life and teachings of the Prophet (SAW) which changed the lives of the people. Therefore there is no doubt about the proof from your Lord.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۗ وَيَهْدِيهِمُ  
إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾

4:175: So those who believe in Allah (SWT) and hold onto His religion, He will enter them into His Mercy and Grace, and will guide them to Himself by a straight path.

Those who believe in Allah (SWT) and hold firmly onto His religion will be entered into His Mercy and Grace. He will guide them towards the straight path. This means that following Allah (SWT's) commands will be made easier for them due to their firm belief, and they will be guided towards the straight path.

يَسْتَفْتُونَكَ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۗ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أختٌ فَلَهَا  
نِصْفُ مَا تَرَكَ ۗ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ ۗ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ  
مِمَّا تَرَكَ ۗ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۗ يُبَيِّنُ اللَّهُ

لَكُمْ أَنْ تَضِلُّوا ط وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ؕ

**4:176:** They ask you. Say “Allah (SWT) gives the ruling about Kalala”. If a man dies and has no children but has a sister, then half of what he leaves is for her. And he inherits from her if she does not have children. And if there are two sisters, then for them is two thirds of what he has left, and if there are both sisters and brothers, male and female, then the male will have twice the share of the female. Allah (SWT) makes this clear for you, so that you may not go astray. And Allah (SWT) is Knower of all things.

The people asked the Prophet (SAW) about Kalala, so Allah (SWT) gave rulings about it. Kalala is inheritance of a deceased believing man or woman who has no living father, grandfather or children. The wealth left behind by those deceased is distributed as inheritance among their surviving siblings. If a man dies leaving a sister but no children, then she shall have half ( $\frac{1}{2}$ ) the inheritance. If the deceased was a woman who left no children, then her brother takes her inheritance. If there are two sisters they shall have two-thirds ( $\frac{2}{3}$ ) of the inheritance shared between them. If there are many brothers and sisters then they share the inheritance, and the male will have twice the share of the female. Allah (SWT) has made this clear for you so that you do not go astray. This is because Allah (SWT) knows the rights of everyone, but you do not know. If you start to make your own shares then surely mistakes will be made. Therefore Allah (SWT) decided the shares so everyone receives their rightful portion, and Allah (SWT) is the All-Knowing.

## Chapter/Surah 5 : Al-Ma'idah

(Revealed in Madina, contains 120 verses, 16 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۗ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ  
غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿٢﴾

5:1: O believers! Fulfil your promises. All grazing livestock has been made lawful for you, except that which is recited to you, it is not lawful for you to hunt when you are in the state of Ihram. Indeed Allah (SWT) commands whatever He wills.

O believers, fulfil your promises and contracts. The word عقد means to tie and its plural is the word عقود. This word is used when you tie something and is also used to refer to promises and contracts. This is the reason the same word is used where marriage is mentioned. When promises and contracts are mentioned in this verse, it actually refers to the commands given to mankind by Allah (SWT). Allah (SWT) says it is necessary for us to fulfil our promises. Allah (SWT) says all the animals from grazing livestock have been made lawful for you, except those recited later in the Quran. You cannot hunt animals when you are in a state of Ihram and Allah (SWT) gives commands as He wishes. Animals lawful for you are camel, cow, buffalo, goat and sheep etc. Ahadith states that donkey, mule, horse, zebra are all unlawful for consumption. This also includes all ferocious animals like lions, tigers, wolves, jackals and dogs etc. Wild animals similar to domesticated cattle are lawful such as wild cows and deer. Where birds are concerned, those that hold and grasp their prey in their feet like eagles, crows and vultures are all unlawful. Hunting lawful animals and birds whilst in a state of Ihram is forbidden.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا  
أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۗ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۗ وَلَا  
يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى  
الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ



5:2: O believers! Do not violate the symbols of Allah (SWT) or the sacred months, or the sacrificed animals, or the garlands, or those wishing to come to the sacred house seeking the Grace and acceptance of their Lord. And when you are not in the state of Ihram then you can hunt, and do not let the hatred of those who barred you from the sacred house make you angry and transgress. And you should co-operate with righteousness and have fear and do not co-operate in sins and transgression, and fear Allah (SWT). Indeed Allah (SWT) severe in giving punishment.

The word شَعَائِر is the plural for شَعِير which means symbols/places or markings. If the words شَعَائِرِ اللَّهِ are used then it means they are the signs of Allah (SWT's) Magnificence and Greatness. Allah (SWT) says do not violate and disrespect the symbols/places of Allah (SWT) - لَا تُجْلُوا. This includes all the symbols and places of Allah (SWT). However only a few symbols and places have been mentioned according to the circumstances. There are four sacred months; Dhu al-Qidah, Dhu al-Hijjah, Muharram and the month of Rajab. There is a level of respect for these months, therefore we should worship more in these sacred months and there should be no killing. People travel to the Sacred House in these months and so they should not be harmed. Animals which are to be sacrificed in these months should also not be harmed. Animals which are to be offered in the name of Allah (SWT) and have been garlanded should also not be harmed. Co-operate more in righteousness and piety and do not take part in sin and transgression. You fear Allah (SWT) so that you may be saved from sin.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ  
وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ<sup>ق</sup> وَمَا ذُبِحَ عَلَى  
النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ<sup>ط</sup> ذَلِكَمْ فِسْقٌ<sup>ط</sup> الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ  
دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ<sup>ط</sup> الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا<sup>ط</sup> فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ<sup>ل</sup> فَإِنَّ  
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

5:3: Unlawful for you are dead (animals) and blood and flesh of swine and that which has had a name other than Allah (SWT) recited upon it, and that which dies from being strangled, or that which dies from injury, or that which falls from a height and dies, and that which dies from horns, and that which is eaten by ferocious animals except those



which you have slaughtered, and that which is slaughtered on stone altars, and that which you seek your fate through arrows, this is a disobedience. Today the disbelievers have become despaired by your religion, so do not fear them but fear Me. This day I have completed your religion for you and completed My favour upon you and have chosen for you Islam as your religion. But whoever is forced by severe hunger and does not have an intention to sin then indeed Allah (SWT) is All-Forgiving, Most Merciful.

Here is the explanation of the words **إِلَّا مَا يُتْلَى** mentioned in verse 1. According to Shariah, the word **الْمَيْتَةَ** refers to an animal which dies without being slaughtered. The word **وَالدَّمَ** means running blood. The words **وَلَحْمَ الْخِنْزِيرِ** mean the flesh of swine. Swine is completely impure and so its fat, skin, hair and every other part of it is unlawful. Any animal which has not had the name of Allah (SWT) recited upon it during slaughter is unlawful. Or if with the name of Allah (SWT) another name is recited, then that animal is also unlawful. This is because life is only given by Allah (SWT) and so when an animal is slaughtered only Allah (SWT's) name should be recited upon it. However, when slaughtering an animal in the name of Allah (SWT), if you ask for the rewards to be sent to someone else then this is permissible in Shariah. The evidences for this can be seen in Ahadith and in the books of Fiqh, but it all depends upon the intention of the person performing the slaughter. Any animal which dies by strangulation, injury, fall from a height, colliding against something or by being eaten by ferocious animals is unlawful. However, the injured animals which you save and slaughter before they die are lawful. Animals which are slaughtered on a stone altar are unlawful because polytheists would place stone altars near their idols and slaughter animals on the stones for their idols. Using arrows to predict destiny is also unlawful. During the time of ignorance Arabs would write the words Yes and No on arrows and would leave some arrows blank. They would then use these arrows to predict their own fate. They would act upon whatever was written on the arrows and so Allah (SWT) said this is unlawful and a disobedient act. Today disbelievers have fallen into despair as they were unable to defeat your religion. Therefore do not fear the disbelievers but fear Allah (SWT). Today Allah (SWT) has completed your religion for you and has completed His favour upon you. The religion began at the time of Adam (AS) and has been continuing since that time. All the changes that were needed have been made and it is now complete. There is no need to remove or add or alter anything from the religion now. If anyone tries to add or take anything away from the religion then it will be an innovation and it will not be accepted.

Allah (SWT) says Islam is the religion chosen for you - **إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ**. If someone is near to death and must eat from the unlawful to preserve or save his life then it is permissible. However, it is only permissible to eat the bare minimum and only enough to save their life, one should not incline towards sin by preferring unlawful foods. Allah (SWT)

is All-Forgiving, Most Merciful.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ  
تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ ۖ وَادْكُرُوا اسْمَ اللَّهِ  
عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥﴾

5:4: They ask you what has been made lawful for them. Say, "Pure things are made lawful for you, and what you taught the hunting animals, you taught them what Allah (SWT) has taught you. So eat from that which they catch for you and recite Allah (SWT's) name upon it, and fear Allah (SWT)". Indeed Allah (SWT) is swift to take account.

They ask the Prophet (SAW) what is lawful for them. Tell them that every pure and clean thing is lawful for them. Previously people thought everything was unlawful and only those things which were described for them were lawful. Shariah tells us the opposite. Allah (SWT) says that everything is permissible and lawful except the things which have been mentioned as unlawful. After mentioning some things which are unlawful, Allah (SWT) tells us to be aware. Every pure thing is lawful but if it becomes impure or unclean then it too becomes unlawful. Pure is something which is permissible and clean and which you feel comfortable eating. Impure is that which is unclean and does not appeal to your heart. For instance a goat is lawful and pure and if it is slaughtered then its meat is pure and clean and you would want to eat it. But if its meat is left out for a period of time then it will decay, rot and smell. Then due to not being clean and pure any longer this meat becomes unlawful. Similarly fruits and vegetables are permissible and lawful until they decay and rot. When they rot they are unlawful. This verse then mentions hunting animals or birds. You have taught animals to hunt other animals for you. Your hunting animals will catch and hold their prey, but you must not begin to eat their catch until you recite Allah (SWT's) name upon it and slaughter the animal. Then the animal is permissible for you to eat. Similarly if you recite Allah (SWT's) name aloud when you release a hunting animal, or hunt with ammunition and shoot then those animals are lawful for you. A more in depth explanation can be found in books of Fiqh.

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ ۖ وَطَعَامُكُمْ حِلٌّ  
لَّهُمْ ۖ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ  
إِذَا اتَّيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مِتَّخِذِي أَعْدَانٍ ۖ وَمَنْ يَكْفُرْ

بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٥﴾

5:5: Today pure things have been made lawful for you. The food of the People of the Book is lawful for you, and your food is lawful for them. And so are the virtuous women from among the believers, and virtuous women from the People of the Book before you, when you give them their bridal gifts (mahr) and bring them into wedlock, not in fornication, nor as secret lovers. And whoever disbelieves in exchange of belief, surely he has lost his deed and he will be among the losers in the hereafter.

The animals slaughtered by the People of the Book are lawful for you. The stipulation is that all its blood must be drained out of the carcass after slaughter. Slaughter by machines or injection is not lawful because the blood does not leave the animal but stays within the carcass. In the majority of slaughter houses today they are unable to recite Allah (SWT's) name on every animal as there is simply not enough time in a conveyor operated system. Therefore these animals are all unlawful. If they try to recite Allah (SWT's) name on every animal, they find that many animals quickly pass by without the name being fully recited upon them. Eating with the People of the Book is permissible on the condition there is no unlawful food included in the meal. It is also permissible to eat with non-believers on the same conditions. It is lawful to marry virtuous and chaste women from the believers and the People of the Book. Believing women should never marry outside the religion of Islam, and so this ruling only applies to believing men and not women. Men are only allowed to marry when the bridal gifts (mahr) have been given and they want to bring the women into wedlock. Never for sexual desires, passing time or for secret relationships. Those who deny after having faith will lose all their previous deeds and their deeds will go to waste. There is also the possibility that the woman may trap the man and force him to change his faith. Since children often follow the faith of the mother, this has grave consequences and in this case everything will be lost. Nowadays it is very difficult to find genuine People of the Book therefore you are not allowed to marry them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۗ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۗ وَإِنْ  
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ  
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ  
اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ

## تَشْكُرُونَ

**5:6: O believers! When you stand for prayer, wash your faces and your hands up to your elbows and wipe over your heads, and wash your feet up to your ankles. And if you are impure then purify yourselves. And if you are ill or on a journey or one of you has relieved yourselves, or if you have had contact with a women, and if you do not find water perform tayammum by clean earth and wipe over your faces and hands with it. Allah (SWT) does not want to make difficulty for you, but He wishes to purify you and complete His blessings upon you, so that you may be grateful.**

In this verse the rulings on bathing, wudhu (ablution) and tayammum (dry ablution) are mentioned. When you stand for prayer refers to when you want to read salah and so we must first make ablution. The four obligatory actions of ablution are then mentioned;

- 1) Washing the face.
- 2) Washing the hands up to and including the elbows.
- 3) Wiping your hands over your head.
- 4) Washing the feet up to and including the ankles.

The method of performing ablution according to the sunnah is as follows;

- 1) Washing the hands three times.
- 2) Rinsing the mouth three times.
- 3) Entering water into the nostrils three times.
- 4) Washing the whole face three times.
- 5) Washing the hands up to and including the elbows three times.
- 6) Wiping your hands over the head once.
- 7) Washing both feet up to and including the ankles three times.

Those people who kiss their fingers before wiping the hands over their heads should correct themselves. The chin, lips and nose are not included as part of the actions of the head and doing so is against the sunnah.

If someone is in a state of impurity such as after sexual intercourse then he should have a bath (ghusl) according to the ruling of sunnah. This includes three obligatory actions;

- 1) Rinsing of the mouth.
- 2) Entering water into the nose/nostrils.
- 3) Washing the whole body so that no single hair remains dry or else the bath (ghusl) will not be complete.

If you are ill and the use of water could increase your illness, or you are on a journey and have relieved yourself, or you have had contact with a women and you cannot find water to have a bath or perform ablution then you can perform tayammum or dry ablution.

Tayammum (dry ablution) is the procedure of purifying yourself with pure earth. The ruling regarding dry ablution has been mentioned in Surah 4 (An-Nisa) Verse 43.

Reference Surah 4 (An-Nisa) Verse 43;

وَأَن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

According to a narration you should strike both hands on clean earth and then wipe them over your face. Then strike the earth again with your hands and wipe over your hands up to the elbows. These two actions will complete your bathing or your dry ablution depending on whichever is needed. Allah (SWT) states He does not want to make difficulties for you. He wants to purify you so that He can complete His blessings upon you and so that you may be grateful.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقْتُمْ بِهِ ۖ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥٧﴾

5:7: And remember Allah (SWT's) favours upon you and His oath with which He bound you when you said, "We hear and we obey", and fear Allah (SWT). Indeed Allah (SWT) knows the secrets of the breasts.

In this verse the word oath could refer to a number of different things. It could refer to the oath made by every soul before Allah (SWT) when they agreed that He was their Lord. It could also refer to the oath taken from every believer when he enters into Islam. Just as the Prophet (SAW) took oaths from the believers. The Prophet (SAW) is the representative of Allah (SWT) and so Allah (SWT) says these oaths are attributed to Him. Allah (SWT) states that you say you have obeyed therefore fear Allah (SWT) and obey His commandments. Allah (SWT) knows the secrets of your heart.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوْمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا ۗ اْعْدِلُوا ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٨﴾

5:8: O believers! Stand firm for Allah (SWT) as witnesses for justice, and do not let the hatred of a people prevent you from being just. Be just, it is nearer to righteousness. And fear Allah (SWT). Indeed Allah (SWT) knows what you do.

To be a witness for Allah (SWT) means to be witness that there is none worthy of worship except Allah (SWT), and to be a witness of justice in the affairs of the people. You should

also be just with disbelievers and should not be unjust simply because they are your enemy. Justice in all circumstances is nearer to righteousness therefore being just is another name for being righteous. This is the law of Shariah and it has supported the rights of culprits and disbelievers. There is no other example of this kind of law in the world. It is difficult to control the heart when you are angry, but in this verse we are advised to control our feelings. If your heart takes you on a path away from the religion then controlling and stopping yourself is a form of Jihad or struggle.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

5:9: Allah (SWT) has promised those who believe and do good deeds, there is forgiveness for them and a great reward.

The words وَعَدَ اللَّهُ are beautiful and mean Allah (SWT) will forgive all mistakes made sometimes, and He will also grant a great reward. No one can comprehend what Allah (SWT) calls His greatest reward.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

5:10: And those who disbelieve and deny Our signs, they are the companions of the hellfire.

Those who disbelieve and deny the verses of Allah (SWT) are the companions of hellfire. Hell has been created for the disbelievers and they will abide therein forever.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

5:11: O believers! Remember Allah (SWT's) favours upon you, when a nation intended to stretch their hands against you but He restrained their hands against you, and fear Allah (SWT). And in Allah (SWT) the believers should put their trust.

There are different opinions about the meaning of this verse. Since the beginning the disbelievers of Makkah tried their utmost against the believers, and then later the Jews of Arabia tried to aggressively raise their hands against the believers. Allah (SWT) stopped their hands and this favour is mentioned in this verse. Fear Allah (SWT) and be righteous in your affairs. Believers should only rely on Allah (SWT).

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ ۖ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۖ وَقَالَ اللَّهُ إِنِّي

مَعَكُمْ ٥ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ  
 اللَّهُ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
 الْأَنْهَارُ ٦ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿٥﴾

5:12: Indeed Allah (SWT) took a firm oath from the Children of Israel and We appointed among them twelve chiefs. And Allah (SWT) said, "Indeed I am with you, if you establish prayer and give charity (Zakat), and believe in My Prophets and support them and lend Allah (SWT) a good loan. Surely I will remove your evil deeds, and surely I will enter you into heaven in which rivers flow beneath. And whoever among you disbelieves after this then he will surely go astray from the right path."

Oaths were not only taken from the ummah of Prophet (SAW) but also from other ummah. An oath was taken from the Children of Israel and Allah (SWT) appointed twelve leaders over them. The Children of Israel had twelve tribes. Every tribe was appointed a leader so he could stop them from doing bad deeds and advise them to do good deeds. Allah (SWT) told them that if they establish their prayers, give charity (Zakat) and believe in His Prophets, then Allah (SWT) would be their helper and supporter. They were told that if they respected Allah (SWT's) Prophets, and helped them in their cause and spent their wealth in the way of Allah (SWT), then it is as though they gave a loan to Allah (SWT). Allah (SWT) would remove their misdeeds and enter them into heaven, beneath which rivers flow. Those who deny after hearing and knowing this have surely strayed from the right path. This means they have lost the path they could have followed by obeying Allah (SWT), and are responsible for themselves. We pray Allah (SWT) keeps us on the right path with His blessings. Ameen.

فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعْنُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ٧ يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ٨  
 وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ٩ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ  
 عَنْهُمْ وَاصْفَحْ ١٠ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿٧﴾

5:13: So because they broke their oath We cursed them and We made their hearts hard. They changed the words from their places, and have forgotten a part of what they were advised. And you will always be informed of their deceit, except for a few of them. So forgive them and overlook their misdeeds. Indeed Allah (SWT) likes those who do good deeds.

Allah (SWT) did so much for the Children of Israel but they still broke their oath and for this they were cursed by Allah (SWT). This curse made their hearts hard. Due to this they could

not accept advice and began changing the meanings of the words of Allah (SWT). They forgot a portion of that which they were reminded. You will always receive deceitful news from most of them, so forgive them and overlook their misdeeds. Indeed Allah (SWT) likes those who do good deeds.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ



5:14: And from those who say “Indeed We are Christians”, We have taken a firm oath, and they have forgotten a portion of what they were advised. So We caused animosity and hatred among them until the Day of Judgement. And soon Allah (SWT) will inform them of what they have done.

The word نَصْرَىٰ means help. When Isa (AS) said the words مَنْ أَنْصَارِي إِلَى اللَّهِ it meant who will help me for the religion of Allah (SWT). This verse is about the promise of a few people who said نَحْنُ أَنْصَارُ اللَّهِ which meant -“We are the helpers of the religion of Allah (SWT)”.

These people were People of the Book and they too had forgotten the oath taken from them, and so Allah (SWT) hardened their hearts like the Jews. Allah (SWT) caused animosity and hatred among them until the Day of Judgement, and so the Christians divided into many sects such as Catholics, Protestants etc. They would hate and deny each other and they would not worship together. On the Day of Judgement Allah (SWT) will inform them of what they used to do and they will receive their punishment in the hereafter.

يَا هَلْ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۗ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

5:15: O People of the Book! Indeed Our Prophet (SAW) has come to you, explaining to you much from your book which you hide, and forgives many things. Surely a light has come to you from Allah (SWT) and an enlightened book.

The People of the Book mentioned here are the Jews and the Christians. Allah (SWT) said Our Prophet (SAW) has come to you. Prophet (SAW) makes many things clear from the Torah and Bible which were changed. Some people have translated this verse and written in their tafsir that the words كِتَابٌ مُبِينٌ and نُورٌ mean one thing; please see Urdu tafsir from Saudia. They do not want to accept that the words نُورٌ actually refers to Prophet (SAW). But some people from the same school of thought accepted the word نُورٌ refers to the



Prophet (SAW) when they explained Surah 24 (An-Nur) Verse 35 in their tafsir - اللَّهُ نُورٌ - السَّمَوَاتِ وَالْأَرْضِ. The scholars of Deoband accept the Prophet (SAW) as نُورٌ in this verse and also other verses in the Quran - Abdul Majid Daryabadi, Shabbir Ahmad Usmani, Mufti Muhammad Shafi, and Wan Bachravee and Jawahir ul Quran Ghulamullah Khan. And in some other books such as in the books of Nashare Tayyab by Ashraf Ali Thanvi, Imdad us Sulook by Rasheed Ahmad Gangohi, Fatawa Nazriya by Ahle Hadees Syed Nazeer Hussain Dehlawi and Fatawa Sanaiya, Tahkleeki Noor by Sanaullah Amratsari.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

5:16: Allah (SWT) guides those who follow the ways of peace and want to please Him and takes them out of the darkness into the light by His Will, and guides them to the straight path.

Allah (SWT) guides those who want to obey him and follow the ways of peace. It is clear from this that Allah (SWT) guides those who want to be guided. He grants them guidance and the way to the straight path.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ط قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ  
أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ط وَاللَّهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا ط يَخْلُقُ مَا يَشَاءُ ط وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

5:17: Surely they have disbelieved who say, "Indeed Allah (SWT) is the Messiah, son of Maryam (RA)". Say, "Who is able to stop Allah (SWT) if He wills to kill the Messiah son of Maryam (RA), and his mother and everyone on earth?" And for Allah (SWT) is the kingship of the skies and the earth and everything between them. He creates what He will. And Allah (SWT) is Able to do all things.

Those who said the son of Maryam (RA) is the son of Allah (SWT) and took him as their Lord are certainly disbelievers. This led to the reality of Isa (AS) becoming a mystery, and instead of clearing up the matter and solving the issue it became even more confused. These people said Allah (SWT) entered the body of Isa (AS), and in the end believed that Isa (AS) was Allah (SWT) and began worshipping him (we seek refuge in Allah (SWT)). Allah (SWT) told Prophet (SAW) if He wanted to kill Isa (AS) son of Maryam (RA) and everyone on earth, then who could save them. They are all His creations. Allah (SWT) gave ranks to His creation so how can these people be superior to Allah (SWT), and how can they have the rights of Allah (SWT)? Therefore only worship Allah (SWT) and seek His help. The kingship

of the heavens and the earth and whatever is between them only belongs to Allah (SWT). Using deceit to fulfil your objectives is useless and foolish. Allah (SWT) creates whatever He wills and Isa (AS) is His creation and His Prophet.

وَقَالَتِ الْيَهُودُ وَالنَّصْرَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُ ۗ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۗ بَلْ  
 أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۗ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَلِلَّهِ مُلْكُ السَّمٰوٰتِ  
 وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

5:18: And the Jews and Christians say, "We are sons of Allah (SWT) and His beloved ones." Say, "Why then does He punish you for your sins?" Rather you are humans which He has created. He forgives whom He wills, and punishes whom He wills. And it is for Allah (SWT) the kingship of the skies and the earth and everything between them and to Him is our return.

The Jews and Christians said they are sons of Allah (SWT) and His beloved ones, and so they could do whatever they wanted and would not be held accountable. Allah (SWT) tells Prophet (SAW) to ask them if they are right in this matter then why Allah (SWT) punishes them for their sins. In fact you are human beings created by Allah (SWT), like other humans. Allah (SWT) forgives whom He wills and punishes whom He wills. He has decided those who believe and do good deeds will be the forgiven ones, and there is a severe punishment for the disbelievers and transgressors. The kingship of the skies and the earth and whatever is between them belongs to Allah (SWT), and He is Able to overcome everything.

يٰٓأَهْلَ الْكِتٰبِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا  
 مِن بَشِيرٍ وَلَا نَذِيرٍ ۚ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

5:19: O People of the Book! Indeed Our Prophet (SAW) has come to you to explain things to you after an interval of the Prophets, so you cannot say "No one has come to us to give us glad tidings or as a warner". Now he has come to you to bring you glad tidings and as a warner. And Allah (SWT) is Able to do all things.

The word فَتْرَةٌ refers to the interval between Prophets when there is no Prophet. Such as the time between Isa (AS) and Prophet (SAW). This interval was approximately five hundred and seventy five years. In this verse Allah (SWT) tells the People of the Book the time of فَتْرَةٌ has passed, and Prophet (SAW) has come to make things clear for them. So they cannot say no one came to give them glad tidings or to warn them. They cannot say they did not know about the religion otherwise they would have corrected themselves.

Now there is no excuse and Allah (SWT) is Able to do all things.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ  
وَجَعَلَ لَكُمْ مُلُوكًا ۗ وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾

5:20: And when Musa (AS) said to his people, "O my people! Remember the favours of Allah (SWT) upon you, when He sent down to you Prophets and He made you kings, and gave you what He did not give to anyone in the worlds".

Musa (AS) tells the Children of Israel to remember Allah (SWT's) blessings and favours upon them when He chose Prophets from among them. Such as when prophet hood remained in the lineage of Yaqoob (AS). Prophet hood remained in the lineage of Yaqoob (AS) up to the time of Isa (AS). Some Prophets were also kings such as Yusuf (AS), Dawud (AS) and Sulayman (AS), and Allah (SWT) bestowed many favours and blessings upon this nation which were not given to anyone else. However afterwards this status was given to the ummah of the Prophet (SAW), and Allah (SWT) said they are the best ummah.

يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ  
فَتَنقَلِبُوا خَاسِرِينَ ﴿٢١﴾

5:21: "O my people! Enter the holy land which Allah (SWT) has prescribed for you, and do not turn on your backs, surely you will return as losers."

Yaqoob (AS) lived in Palestine but during the time of Yusuf (AS) he migrated and lived in Egypt. By Allah (SWT's) command Musa (AS) discreetly took the Children of Israel away from the pharaohs during the night. At that time a brave nation called the nation of Amalqa occupied Bait-ul-Muqaddas. Musa (AS) wanted to go and live there and so they had to fight with them. Musa (AS) told his nation to enter into this blessed land fighting and Allah (SWT) would make them victorious. But the Children of Israel did not want to fight with the nation of Amalqa. Musa (AS) told them to not turn their backs from fighting or they would be losers.

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۗ وَإِنَّا لَنَنۢدۡخُلُهَا حَتَّىٰ يَخْرُجُوا مِنۢهَا ؕ فَإِنۢ  
يَخْرُجُوا مِنۢهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

5:22: They said, "O Musa (AS)! Indeed in it there are people with immense strength, and surely we will never enter it until they leave. When they withdraw from it, then we will enter."

But the Children of Israel lost their courage and fled from the fighting. They told Musa (AS) they would not enter the land until the nation of Amalqa left.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا  
دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۗ وَعَلَى اللَّهِ فِتْوَاكُمْ لَإِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

5:23: Said two men of those who feared Allah (SWT), on whom Allah (SWT) bestowed favour, "Enter upon them through the gate, if you enter by it, indeed you will be victorious. Put your trust in Allah (SWT) if you are believers".

Only two men from the nation of Musa (AS) were real believers and honest. They knew Allah (SWT) would help them and persuaded the people to have courage. They said the people would see how Allah (SWT) would give them victory. Have faith in Allah (SWT) if you are believers.

قَالُوا يَا مُوسَى إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقِتْلًا إِنَّا هَاهُنَا  
قَاعِدُونَ ﴿٢٤﴾

5:24: They said, "O Musa (AS)! Indeed we will never enter it as long as they remain in it, so you and your Lord go and fight, we will sit here."

The two people blessed by Allah (SWT) explained everything to the Children of Israel, but they still showed cowardice and spoke to their prophet with disrespect. They said they would not enter the land whilst the people of Amalqa were in it. They said Musa (AS) and his Lord should fight, and if they were successful then they would join them. This is the answer from a nation that calls itself Children of Allah (SWT) and says they are the beloved ones of Allah (SWT). On the other hand when the Prophet (SAW) asked his companions (RA) to fight in the battle of Badr, they said they were not like the nation of Musa (AS) and he would not be disappointed with them.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

5:25: He said "O my Lord! Indeed I do not have power but only over myself and my brother. So separate us from them and the disobedient people."

Musa (AS) spoke to Allah (SWT) clarifying his and his brother's innocence and helplessness. A Prophets effort do not affect a nation when it has gone so far astray and people should not be disappointed when they work hard to bring others onto the right path. We should continue to try and guide and correct others.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ  
الْفَاسِقِينَ ﴿٢٦﴾

5:26: (Allah (SWT)) said, "Indeed it has been forbidden for them for forty years, they will wander throughout the land. So do not feel sad about the disobedient people."

This land is forbidden for them due to their disobedience, and they will wander in the fields of Thee for forty years. Musa (AS) was very disheartened and saddened by this, but Allah (SWT) said Musa (AS) had fulfilled his responsibility and to not be disheartened and sad.

وَآتَىٰ عَلَيْهِمُ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ ۖ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ  
الْآخَرِ ۗ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

5:27: And recite to them with truth the story of the two sons of Adam (AS), when each gave a sacrifice, and it was accepted from one of them and it was not accepted from the other. He said, "I will surely kill you". Said, "Indeed Allah (SWT) only accepts from those who are righteous."

Describe the truth to them about the two sons of Adam (AS). When they both offered a sacrifice it was accepted from one, and not from the other. This incident can be found in many different tafsir. The human race started with Adam (AS) and apart from Sheesh (AS), his offspring were born in pairs as male and female twins. At that time there were no other human beings. Adam (AS)'s offspring married each other, but not with their own twins because children born together were considered siblings. The human race could not have continued in any other way, and this was only permissible at the time of Adam (AS). Later the human race increased in number and this practice was forbidden and nullified. One pair of twins was Kabil (Cain) and his twin sister, and the other pair was Habil (Abel) and his twin sister. According to the Shariah of Adam (AS) Habil was to marry Kabil's sister, but instead Kabil wanted to marry his own twin due to her beauty. It was then decided that they should both give a sacrifice, and if the sacrifice was accepted then that person could marry Kabil's sister. At that time the law for sacrifice meant placing the sacrifice outside in the field. If the sacrifice was accepted by Allah (SWT) then the fire of the skies would consume it. Habil's sacrifice was accepted and it made Kabil very angry and he said "I will kill you".

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِإِذْنِ اللَّهِ ۗ إِنِّي أَخَافُ اللَّهَ رَبَّ  
الْعَالَمِينَ ﴿٢٨﴾

5:28: "If you raise your hand towards me to kill me, I will not raise my hand towards you to kill you. Indeed I fear Allah (SWT), the Lord of the Worlds."

Habil said that if Kabil raised his hands against him he would not do the same because he feared Allah (SWT). Habil was not afraid of Kabil but he feared his Lord.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۚ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

5:29: "Indeed I intend that you return with my sin and your sin and be among the companions of hell fire. And that is the reward of the wrongdoers."

Habil said the sacrifice was accepted because of his righteousness and whether Kabil accepted it or not, he had no intention in participating in his killing. Habil wanted Kabil to take the burden of both their sins because he had refrained from killing Kabil. Kabil would then enter hell and that is the reward of the wrongdoers.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ ﴿٣٠﴾

5:30: His soul persuaded him to kill his brother, so he killed him and became one of the losers.

Kabil's ego drove him to kill his brother and he was one of the losers. What could be a greater loss than committing the first murder in the history of mankind and also killing your own brother? Surely Kabil became a companion of hellfire. There is nothing better than living in peace and harmony with your brothers, and there is nothing worse than becoming enemies with your brothers.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۗ قَالَ يُوَيْلَتِي ۖ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّدِيمِينَ ﴿٣١﴾

5:31: Then Allah (SWT) sent a crow digging up the ground, to show him how to hide the body of his brother. He said, "O woe to me! I am not able to be like this crow and hide the body of my brother", and he became regretful.

No human had faced death prior to this incident and therefore no one knew what to do with a body or how to bury it. Kabil did not know what to do with the body of his brother. Allah (SWT) sent a crow which began to scratch and dig up the land and it buried a dead crow. Kabil saw this and had an idea of how to hide the body of his brother. He showed regret and said he was worse than the crow because he was not able to hide his brother's body. In this verse the word فَأَصْبَحَ does not mean to repent as some people have written. The regret Kabil felt was not for killing his brother but for the problems he faced after

killing his brother. This type of regret is not the same as repenting as he was only worried about himself and not shameful of his sin.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۖ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

5:32: Since that time We made it obligatory for the Children of Israel that whoever kills a life unless for a life or for spreading mischief in the land, it is as though he has killed all mankind. And he who saves a life it is as if he has saved the life of all mankind. And Our Prophets came to them with clear proofs, and after this many of them were transgressors in the land.

Allah (SWT) made it obligatory for the Children of Israel, whoever kills someone unlawfully it is as though he has killed all of mankind. Allah (SWT) has given us this ruling to show us the importance and value of human life, and this ruling is not only for the Children of Israel. There are only two situations when killing is permissible. The first situation is for revenge (qasas) of a killing. This is when the authorities capture the murderer and the family of the deceased do not forgive but want revenge. The government then gives the order for the death penalty. The second situation is if someone is spreading mischief in the land. The verse states that he who takes a life it is as though he has killed all of mankind. This means that both situations mentioned are not the same in the eyes of the law. If a person who has killed without justification is given further opportunities then he would not spare others. If this person is not stopped then no one is safe. The word أَحْيَاهَا does not mean to bring a dead person back to life, but rather it means saving someone from death. It does not apply to someone punished or killed for revenge. When the government gives the death penalty to a murderer, he cannot be saved because he has been given the punishment for a crime. Allah (SWT) says Our Prophets came with clear evidences which confirm their Prophethood. But after seeing the clear evidences and hearing the commandments, the Children of Israel still denied and were unjust. They killed innocent Prophets and fought with each other, and shed blood by killing one another. Even today they make plans to hurt the believers.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفِهِمْ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۗ ذَلِكَ لَهُمْ خِزْيٌ

## فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

**5:33: Indeed the recompense for those who wage war upon Allah (SWT) and His Prophet (SAW) and try to spread mischief in the land will be that they be killed or hanged, or their hands and feet be cut off from opposite sides, or exiled from the land. This is their disgrace in this world and in the hereafter they will have a great torment.**

This verse is referring to those who wage war against Allah (SWT) and His Prophet (SAW). This means they want to destroy the religion and want to spread mischief throughout the land. Scholars have included many things as part of mischief such as robbing travellers, attacking people, killings and atrocities, kidnapping, rape and criminal activity against people. These crimes have four types of punishments;

- 1) The criminal should be killed by death penalty sentenced by the government.
- 2) The criminal should be hanged.
- 3) The criminal's hands and feet should be cut from opposite sides.
- 4) The criminal should be exiled from the country.

The governing Prime Minister/President of the country at the time and those working under him has the right to give appropriate punishment as they see fit. Death by stoning also comes under this.

## إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

**5:34: Except those who repent before you overpower them. So know that Allah (SWT) is All-Forgiving, Most Merciful.**

If a criminal ceases his criminal activities and repents before being caught, and becomes an obedient citizen of the Islamic government, then the punishments described by Allah (SWT) will be forgiven but the rights of the people will not be forgotten. For example, if a person's wealth has been wrongfully taken then the criminal must return it, and if a person has been killed then the government can take revenge for the killing. However the victim can choose to forgive the person for the crime, but punishments for crimes such as rape, alcohol consumption etc. cannot be forgiven by simply repenting.

## يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ

تُقْلِحُونَ ﴿٣٥﴾

**5:35: O believers! Fear Allah (SWT) and seek a way closer to Him and strive in His way so that you may be successful.**

This verse tells believers to fear Allah (SWT) and seek a means of intercession, so that they



may attain His help and closeness. Allah (SWT) hears and accepts your requests without intercession and so obtaining intercession is neither compulsory nor obligatory.

Reference Surah 2 (Al-Baqarah) Verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَا ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي  
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

People have asked for intercession since the time of Adam (AS), and so calling a person a polytheist or an innovator of religion is unjust. We can seek the intercession of pious people and from good deeds. The Quran mentions good deeds and the words *وَاسْتَعِينُوا* *وَالصَّلَاةَ* *وَالصَّوْمَ* mean seek help through patience and prayer. Ahadith describes an incident with three men who were trapped in a cave. The three men presented their good deeds as an intercession before Allah (SWT) and He accepted their prayer.

Reference Sahih al-Bukhari (2215) - Book of Sales and Trade - Book 34, Hadith 162

Narrated Ibn `Umar: The Prophet (ﷺ) said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allah (SWT) with the best deed you have performed (so Allah (SWT) might remove the rock)'. One of them said, 'O Allah (SWT)! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allah (SWT)! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second said, 'O Allah (SWT)! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah (SWT), and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allah (SWT)! If You regard that I did it for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allah (SWT)! No doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not

*joking with him, and all that belonged to him. O Allah (SWT)! If You regard that I did it sincerely for Your sake then please remove the rock.' So, the rock was removed completely from the mouth of the cave."*

Asking a pious person to pray for you is proven by the Quran and Ahadith. Seeking the intercession of a pious person before Allah (SWT) is also proven in the Quran and Ahadith. Previous nations have also sought the intercession of the Prophet (SAW).

Reference Surah 2 (Al-Baqarah) Verse 89:

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

In Surah 4 (An-Nisa) Verse 64 sinners were advised to ask for forgiveness through the intercession of Prophet (SAW).

Reference Surah 4 (An-Nisa) Verse 64:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ط وَلَوْ أَنْهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ  
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

A few days after the death of the Prophet (SAW), an Arabian man came to the companions of the Prophet (SAW). The man read verse 64 of Surah 4 (An-Nisa) and asked for forgiveness from Allah (SWT) through the intercession of the Prophet (SAW), and so glad tidings of forgiveness were given to him. When Umar Farooq (RA) was caliphate he prayed for rain through the intercession of Abbas (RA). The explanations for these can be found in books. Sufis and auliya have proven it is permissible to gain intercession through their spiritual guides and teachers with this verse. Please see Imdad us Sulook by Rasheed Ahmad Gangohi.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ  
يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

**5:36: Indeed those who disbelieve if they had all that is in the earth and as much with it to ransom them from the punishment on the Day of Judgement, it would not be accepted from them, and there is a severe torment for them.**

If all that is in the earth belonged to the disbelievers and they gave it to avoid punishment on the Day of Judgement, it would not be accepted from them. They will have a severe torment.

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۗ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

5:37: They will wish to get out of the fire but they will not get out of it, and theirs will be an everlasting torment.

They will want to be freed from the fire but they will not be able to free themselves from it. Theirs will be an everlasting punishment of fire and it will not be lessened.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ

حَكِيمٌ ﴿٣٨﴾

5:38: And for the male thief and female thief cut off their hands, this is the recompense for what their hands have earned and a torment from Allah (SWT). And Allah (SWT) is Almighty, All-Wise.

This verse mentions the punishment for a thief, whether it is a man or a woman. If someone steals something which is stored safely and securely in accordance to Ahadith, then for first time offenders cut of the hand up to the wrist. The limit set by Imam Abu Hanifa (RA) is equivalent to ten dirham and according to others it is three dirham. The punishment of hand amputation is not compensation for the amount stolen, but is recompense for the thief's actions. The details of this can be seen in Ahadith, Tafsir and books of Fiqh.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾

5:39: So whoever repents after his wrongdoing and corrects himself then indeed Allah (SWT) turns towards him. Indeed Allah (SWT) is All-Forgiving, Most Merciful.

The meaning of forgiveness is to repent to Allah (SWT) for your wrongdoings. It does not mean that the repercussions of the theft are forgiven. Wrong actions proven to be true must be dealt with according to the rulings of Shariah because their punishments are designed to improve society. Those who claim to be religious but then try to avoid these rulings could never provide an alternative solution to improve society. There is no leeway when discussing things concerning Shariah.

أَلَمْ تَعْلَمْ أَنَّ لِلَّهِ لَهَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

5:40: Do you not know that to Allah (SWT) belongs the kingship of the skies and the earth? He gives torment to whomever He wills and forgives whom He wills. Allah (SWT) is

Able to do all things.

Do they not know that the kingship of the skies and the earth belongs to Allah (SWT)? Creation belongs to Allah (SWT) and so do His commands. He is the best judge - أَحْكَمُ الْحَكِيمِينَ. Allah (SWT) forgives those who are worthy of forgiveness, and He punishes those deserving punishment. Allah (SWT) does not punish anyone without a reason. His objective is to improve society.

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ  
وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۗ وَمِنَ الَّذِينَ هَادُوا ۗ سَمِعُوا لِلْكَذِبِ سَمْعُونَ لِقَوْمٍ آخَرِينَ لَمْ  
يَأْتُوكَ ۗ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۚ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ  
تُؤْتُوهُ فَأَحْذَرُوا ۗ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۗ أُولَٰئِكَ الَّذِينَ لَمْ  
يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٥١﴾

5:41: O Prophet (SAW)! Do not let those make you sad, who race towards disbelief who say, "We believe" with their mouths, but their hearts do not believe. And those who became Jews, who listen to lies, listen to others who did not come to you. They change the scripture from their places, saying "If you are given this then take it, and if you are not given this then leave it". And whoever Allah (SWT) wants to test, you will not have any authority over him against Allah (SWT) in anything. These are the people whose hearts Allah (SWT) does not want to purify. For them there is humiliation in the world, and a severe torment in the hereafter.

The hypocrites and Jews try to put doubts in the hearts of those who were not able to have a direct in-person relationship with Prophet (SAW) and the believers. The hypocrites and the Jews would listen to the speeches of the Prophet (SAW). The Jews would change the rulings in the Torah to satisfy their own desires. They told the illiterate people to only accept the Prophet (SAW's) rulings if they were the same as theirs, and deny them if they were different. Those Allah (SWT) leaves in a lost state can never find someone to bring them on to the right path. They do not want to be purified. One who wants to be purified has the intention and tries hard to achieve it. Allah (SWT) does not want to purify those who do not try. There is humiliation in this world and a severe punishment for them in the hereafter.

سَمِعُوا لِلْكَذِبِ أَكْلُونَ لِلْأَسْحَابِ ۗ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۗ وَ  
إِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۗ وَإِنْ حَكَمْتَ بَيْنَهُمْ بِالْقِسْطِ ۗ إِنَّ اللَّهَ

## يُحِبُّ الْمُقْسِطِينَ ﴿٢٤﴾

5:42: They listen to lies and eat from the unlawful. If they come to you then judge between them or turn away from them. And if you turn away from them then they cannot harm you even in the least. And if you judge between them do so with justice. Indeed Allah (SWT) loves those who are just.

Jewish scholars would listen to falsehood and then become witnesses for the unlawful. They would take bribes in order to change the rulings in the books. This meant they would wrongly rule in favour of those who paid them money. The Prophet (SAW) held the position of a judge in Madina, and so the Jews had to go to the Prophet (SAW) to receive judgement. The Jews preferred coming to the Prophet (SAW) because the rulings in the Quran were more lenient than those in their own Shariah. Allah (SWT) gave Prophet (SAW) the freedom to choose the judgement. It was however not a necessity for the Prophet (SAW) to pass judgement on the affairs of the Jews, but if a judgement was needed then it should be done with justice. Allah (SWT) loves those who are just.

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا

أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٢٥﴾

5:43: Why do they come to you for judgement when they have the Torah, in it there are the commandments of Allah (SWT)? And still they turn away after that. They are not believers.

How can the Jews of Madina make Prophet (SAW) a judge when they have the Torah? They turn away from the Torah even though it contains Allah (SWT's) commands, and after receiving the Prophet (SAW's) judgement they still turn away. How can they believe in the Quran and you Prophet (SAW) when they do not believe in the Torah and their own Prophet? According to narration, this verse relates to an incident of adultery which the Jews brought to the attention of the Prophet (SAW). The Prophet (SAW) judged the matter, and decided the punishment was death by stoning according to Jewish Shariah. The Jews turned away from this decision but ultimately had to accept it.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنَ اللَّهَ ۚ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۗ وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ

اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٥٤﴾

5:44: Indeed We revealed the Torah in it there is guidance and light, the Prophets submitted (to Allah (SWT)) judged those who became Jews by it, and the rabbis and the scholars, so they were made guardians of the Book of Allah (SWT) and they were witnesses. So do not fear the people but fear Me, and do not sell My verses for a small price. And whoever does not judge by that which Allah (SWT) has revealed then they are disbelievers.

Allah (SWT) revealed the Torah and it rejected the new faith of the Jews who said the Book was written by Prophets. Allah (SWT) said there is guidance and light in the Book for those who are in darkness. The rulings of the Torah were so accurate that many Prophets, rabbis and scholars would give judgments according to the Book and they were made guardians of the Torah. In the Quran Allah (SWT) says He will be its guardian- وَإِنَّا لَهُ لَحَافِظُونَ. Allah (SWT's) promise of preserving the Book was not meant for the Torah because the guardians of the Torah were the righteous people and the Prophets. The scholars performed their duty after the Prophets and the Torah was kept safe. However, after some time others came along who had their own agenda. They made changes to the Torah according to their own desires and changed the Book. This is the reason the verse says do not fear the people of the world for whom you change the book, but fear Allah (SWT). Those who do not judge according Allah (SWT's) rules and search for laws equivalent to divine law to fulfil their own objectives are indeed disbelievers. Similar to the Jews, European societies have labelled Islamic Law as extremism and they have invented their own laws. There is no doubt of their disbelief.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ ۖ وَالْعَيْنَ بِالْعَيْنِ ۖ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ  
بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا ۖ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۗ وَمَن لَّمَّ  
يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٥﴾

5:45: And We prescribed for them in it, a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for wounds equal retaliation. Whoever gives up his right as charity, it is expiation for him. And whoever does not judge by what Allah (SWT) has revealed then they are wrongdoers.

We made retaliation obligatory upon them for a life is a life, an eye for an eye, a nose for a nose, an ear for an ear and a tooth for a tooth and this is the retaliation for injuries. This is the limit to retaliation and no one can exceed in inflicting injuries, more than what was sustained. This is the ruling as it was in the Torah and it is also in the Quran, and this

command has not been nullified. However, if a person willingly gives up his right as charity then it becomes a means of expiation for his sins; كَفَّارَةٌ and he will be rewarded for giving up his right. Allah (SWT) encourages people onto the path of forgiveness. Those who do not follow and obey the commands of Allah (SWT), and do not judge according to Allah (SWT's) rulings are unjust. They are given temporary freedom in the life of this world but who can save them in the hereafter?

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَآتَيْنَاهُ  
الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ ۗ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً  
لِّلْمُتَّقِينَ ۝٤٦

5:46: And after them in their footsteps We sent Isa (AS) son of Maryam (RA) confirming what was in the Torah, and We gave to him the Injeel, in it there is guidance and light and it confirms that which was revealed before it in the Torah, a guidance and instruction for the righteous.

After the previous Prophets, Allah (SWT) sent Isa (AS) as a Prophet. He confirmed what was in the Torah and this is proof that Isa (AS) was sent by Allah (SWT). Isa (AS) followed the same religion as previous Prophets. Allah (SWT) gave Isa (AS) the Injeel which confirmed what was in the Torah and it contained guidance and light just like the Torah. The commands and rulings within both Books were very much similar.

Reference Surah 3 (Al-Imran) Verse 50:

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن  
رَّبِّكُمْ ۚ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝٥٠

This verse shows that the Quran does not go against the teachings of the Torah but it supersedes the Torah. Today we believe in the Quran and we only obey its commands. We acknowledge the other revelations and Books, and we confirm they were revealed by Allah (SWT) and were guidance for the righteous.

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۗ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ۝٤٧

5:47: And let the people of the Injeel judge by what Allah (SWT) has revealed in it. And whoever does not judge by what Allah (SWT) has revealed are the disobedient.

The people of the Injeel should judge by that which Allah (SWT) has revealed in it. Those

who do not judge by what Allah (SWT) has revealed are the ones who transgress and are disobedient. In this verse Allah (SWT) states three characteristics of those who do not judge by what Allah (SWT) has revealed. They are disobedient, unjust and disbelievers. Being a servant to the Master means we must follow the Master's commands and we cannot change His rulings. If anyone changes the rulings it means he has crossed the boundary of a servant and this is a sin. This action goes against justice because true justice is given by Allah (SWT) in the form of rulings. If a person changes these rulings and makes his own decisions against them, then it is a sin and he becomes a disbeliever.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ  
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا  
مِنْكُمْ شِرْعَةً وَمِنْهَا جَا<sup>ط</sup> وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا  
آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ<sup>ط</sup> إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ  
تَخْتَلِفُونَ ﴿٥٨﴾

5:48: And We revealed to you the Book in truth confirming the Books before it and as a guardian over them. So judge between them by that which Allah (SWT) has revealed and do not follow their desires against that which came to you from the truth. For everyone We made a law and a path. And if Allah (SWT) wanted He could have made you one nation but He wants to test you with that which He has given you so race in good deeds. You will all be returned to Allah (SWT) and He will inform you of that which you differ.

O Prophet (SAW), We revealed to you the Book in truth. It confirms that which has not been changed in previous Books and it is a guardian over them. The Quran contains that which was revealed by Allah (SWT) in the Torah and the Injeel, and it has been preserved without any changes. The Quran confirms the rulings which were present in the Injeel and the Torah. Those things which are now no longer required have been superseded in the Quran. In Surah 5 (Al-Ma'idah) Verse 42, the Prophet (SAW) has been given authority to either judge or not judge between these people. Now this verse says Prophet (SAW) should judge with what has been given to him. Prophet (SAW) should judge with the Quran and not focus on the desires of the people because he has been given the truth. Allah (SWT) has made a law and path for everyone. The religion is one and Allah (SWT) likes the religion of Islam.

Reference Surah 3 (Al-Imran) Verse 19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ<sup>ق</sup> وَمَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا



بَيْنَهُمْ ط وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٦٩﴾

The religion of Islam has always been one but laws have changed depending upon the time. Prophet (SAW) is the last and final Prophet and this is the final law and no change is now needed. What was to be changed has already been changed, and Allah (SWT) says if He willed He could have made everyone one nation. Allah (SWT) wanted to test you and if He had forced you onto a single path then there would be no test. The true purpose is to follow the path of Allah (SWT). Whenever you receive a command do not look at what the command says, but instead look at who is giving the command. Allah (SWT) told the angels to prostrate before Adam (AS) and not to think about who they were bowing to but look at the One who gave them the command. During Hajj the command is to pray Maghrib prayer at Muzdalifah, even though the time for Maghrib starts at Arafat. You should not look at the fact that the prayer time has started but rather look at who is commanding you.

وَإِنِ احْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ط فَإِنْ تَوَلَّوْا فاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ط وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٦٩﴾

5:49: And judge between them with that which Allah (SWT) has revealed and do not follow their desires and beware they do not lead you away from some part which Allah (SWT) has revealed to you. And if they turn away then know that Allah (SWT) intends to punish them for some of their sins. Indeed many people are disobedient.

O Prophet (SAW), judge between them with the laws given to you. Do not judge according to their desires because they want to call their desires a part of Shariah and use them to rule. Do not let them put you into a trial with what Allah (SWT) has revealed to you. If the people turn away from the truth then know that Allah (SWT) will punish them for their disobedience and mischief. Many of them are disobedient and unjust.

أَفَحُكْمَ الْجَهْلِيَّةِ يَبْغُونَ ط وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

5:50: So do they seek a judgement of ignorance? And who is better in judgment than Allah (SWT) for a people who believe?

The word ignorance in this verse means the exact opposite of Islam. Islam is the path of complete knowledge and only Allah (SWT) can guide you towards it. Allah (SWT) has knowledge of all things and anything contrary to it is the way of ignorance. The Shairah of Allah (SWT) is the most just law and full of wisdom. Those who understand this are wise

and their hearts are full with the light of faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

5:51: O believers! Do not take the Jews and Christians for friends. They are friends with one another. And whoever among you takes them for friends, is one of them. Indeed Allah (SWT) does not guide the wrongdoing people.

This verse begins by instructing the believers to not make friendships with Jews and Christians, and to not be like the hypocrites. The hypocrites take Jews and Christians for friends because the hypocrites are not true believers and change with the times. Hypocrites claim to be with the believers in case the believers gain victory and they may benefit from them. And if the disbelievers are victorious they may benefit from their side. O Believers! Remember that the Jews and Christians can be friends with each other against you, but they cannot be your friends because they are both your enemies. Therefore anyone among you who is friends with Jews and Christians is surely one of them. Allah (SWT) does not guide the nation of the unjust.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَحْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ ۗ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٢﴾

5:52: You will see those who have illness in their hearts racing towards them, saying "We are afraid that a misfortune may overtake us." So soon Allah (SWT) will bring victory or a command from Himself, so they will become regretful of that which they were concealing in their hearts.

Those who have the illness of hypocrisy in their hearts hasten towards friendships with Jews and Christians. They say they may face misfortune and difficulties but if they have ties of friendships with them then they might avoid these future difficulties. Allah (SWT) says He will bring victory or send another command in the near future, and then the hypocrites will regret what they were concealing in their hearts. Their regret and embarrassment will be greater than what they expected. First they will wonder what happened, and then they will be embarrassed upon their failure. Finally they will be angry with themselves for being friends with the disbelievers and being humiliated before the believers.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ ۗ

حَبِطَتْ أَعْمَلُهُمْ فَأَصْبَحُوا خُسْرَيْنَ ﴿٥٣﴾

5:53: And those who believe will say, "Are these the people who took a firm oath by Allah (SWT) that they were with you?" Their deeds are wasted and they have become the losers.

The believers will say to those who claimed to be believers, "These are the people who took a firm oath and said they are with you". Allah (SWT) says that their deeds such as prayers, fasting and charity are all wasted because they were not done for Allah (SWT's) sake but to show others. This is the result of their hypocrisy and they are the losers. We pray Allah (SWT) protects us from such acts.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ  
وَيُحِبُّونَهُ لَا أَدْلَةَ عَلَى الْمُؤْمِنِينَ آعْرَظَ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا  
يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَسِعَ عَلِيمٌ ﴿٥٤﴾

5:54: O believers! Whoever among you turns back from his religion, soon Allah (SWT) will bring a people whom He loves and they will love Him, kind to the believers and firm towards the disbelievers, fighting in the cause of Allah (SWT) and do not fear the blame of critics. This is Allah (SWT's) favour; He gives to whom He wills. And Allah (SWT) is All-Encompassing, All-Knowing.

Believers are told that if they turn away from the religion, then Allah (SWT) will bring forth people who He will love and they will love Him. These people will be kind to the believers in that they will not use their abilities against them. They will not try to suppress the believers and they will be firm against the disbelievers. If a situation arises then they will not be lenient with the disbelievers but they will be strict. They will not be oppressed in their faith and they will confidently fight in the cause of Allah (SWT). They will tackle problems from the disbelievers and will not fear the critics. They will continue upon the Sunnah of the Prophet (SAW), even if disbelievers mock them and society goes astray. This is only achieved by the blessings of Allah (SWT) and He gives to whom He wills.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ  
وَهُمْ رَاكِعُونَ ﴿٥٥﴾

5:55: Your only friend is Allah (SWT), and His Prophet (SAW) and those who believe, those who establish their prayers, pay their charity and bow.

Your friends are Allah (SWT), His Prophet (SAW) and the believers. The verse then

mentions their qualities in that they establish prayers, give charity (zakat) and bow in worship. In this verse bowing means to prostrate with fear and love in your heart, because establishing prayers has already been mentioned earlier in the verse and bowing is a part of prayer. Some people consider this verse to be about Ali (RA) and they mention a certain incident. Ali (RA) was reading his prayers and a beggar came to him and begged, and so Ali (RA) removed his ring whilst he was bowing down and threw it towards the beggar. Rather than going into the details of this incident, we should look to the words of the Quran. This verse is referring to all the companions (RA) of the Prophet (SAW).

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

**5:56: And whoever takes Allah (SWT), His Prophet (SAW) and the believers as friends, indeed it is Allah (SWT's) group that will be victorious.**

Those who take Allah (SWT), His Prophet (SAW) and the believers as friends should know that they are the party of Allah (SWT), and they will be successful and victorious. They have complete faith and belief in Allah (SWT).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا  
الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ ﴿٥٧﴾

**5:57: O believers! Do not take as friends those who make a mockery and fun of your religion from among those who were given the Book before you, and the disbelievers. And fear Allah (SWT) if you are true believers.**

Do not make friendships with people who make a mockery of your religion, whether they are people of the Book or disbelievers. Earlier verses mention the same and this verse further explains it. No person is worthy of your friendship if he is an enemy of Allah (SWT) and His Prophet (SAW). You should be afraid of Allah (SWT) and not worry about people if you are a true believer.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُؤًا وَلَعِبًا ۗ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

**5:58: And when you call to prayer they make fun of it and take it as amusement. That is because they are people who do not understand.**

The call to prayer is called Adhan according to Shariah. There are other methods of calling people to prayer such as ringing bells. The words in the Adhan are themselves a prayer. For the believers the call to prayer is also another form of prayer but the unjust people make fun of it. Which part of it do they find funny? They do this to show their arrogance and

hatred towards Islam. What they do proves they do not have wisdom and reason.

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقُمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ  
وَأَنْ أَكْثَرُكُمْ فَسِقُونَ ﴿٥٩﴾

5:59: Say, "O People of the Book! Do you take revenge from us, except that we believe in Allah (SWT) and that which was revealed to us and what was revealed before, and because most of you are disobedient?"

O People of the Book, why are you angry with us and what is our fault? Is it because we have believed in Allah (SWT) and the Quran, and we have believed in that which was revealed before the Quran. Do you consider this a fault? This should not be a matter for objection. We inform you of who are the worst people and they are the disobedient and those cursed by Allah (SWT).

قُلْ هَلْ أَنْتُمْ بِشِرِّ مِمَّنْ ذُكِرَ مَثُوبَةً عِنْدَ اللَّهِ ط مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ  
مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطُّغُوتَ ط أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ  
السَّبِيلِ ﴿٦٠﴾

5:60: Say, "Shall I describe to you who is worse in rank with Allah (SWT). Those who were cursed by Allah (SWT) and His Wrath, and turned some among them into apes and pigs, and the servants of Taghut. They are worse in rank and have strayed further from the straight path."

Allah (SWT) tells you about those who are worse in rank and astray among the people, and are worthy of hatred and criticism. They are the people who have earned the curse and wrath of Allah (SWT) and their recompense is extremely severe. They worshipped Taghut and so as punishment their faces were destroyed and they were turned into apes and pigs. Anything which stops you remembering Allah (SWT), or is worshipped other than Allah (SWT) is a form of Taghut or a false god. Those who worship Taghut are worse in rank and have strayed from the straight path. Those whose faces were changed into apes and pigs died a few days later and had no descendants.

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ط وَاللَّهُ أَعْلَمُ بِمَا  
كَانُوا يَكْتُمُونَ ﴿٦١﴾

5:61: And when they come to you, they say, "We believe", and indeed they enter with disbelief and they leave with disbelief. And Allah (SWT) knows better what they conceal.

In this verse the hypocrites have been exposed. When they came into the company of Prophet (SAW) they arrived with disbelief, and when they left they left with disbelief. Company, conversation and advice do not affect their hearts. They conceal disbelief in their hearts and remain in the presence of the Prophet (SAW) not to gain guidance, but to deceive the believers. What benefit can be gained from this? Allah (SWT) is fully aware of their intentions and plans. We pray Allah (SWT) protects us from this type of faith.

وَتَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦٢﴾

5:62: And you will see many of them rushing towards sin and transgression and consuming from the unlawful. Indeed it is evil what they do.

O Prophet (SAW), you will see most of them rushing towards sin and transgressing in many things. They have also made it a habit to consume the unlawful and it is an evil habit.

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنِ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٦٣﴾

5:63: Why do the rabbis and scholars not forbid them from speaking sinful words and eating from the unlawful? Indeed it is evil what they perform.

This verse tells us that this happened in front of the rabbis and scholars eyes. Why then did they not stop them while they were committing a crime? This verse refers to Jews and Christians but it also applies to Muslims because they are also responsible for inviting people towards good and forbidding them from committing sin. Those who are religious, most notably scholars and learned men have a greater responsibility to guide the people through their sermons and advice. From this we learn the importance of inviting people to good and forbidding evil, and this has been expressed consistently in both the Quran and Ahadith.

وَقَالَتِ الْيَهُودُ يُدْعِيهِ اللَّهُ مَعْلُوبَةً ۗ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۗ بَلْ يَدَاهُ مَبْسُوطَتَانِ ۖ يُنْفِقُ كَيْفَ يَشَاءُ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ تُعْزِينَا ۗ وَكُفْرًا ۗ وَالْقَيْنَا بَيْنَهُمُ الْعُدْوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۗ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۗ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۗ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

5:64: And the Jews say, "Allah (SWT's) hand is tied". Their hands are tied and they are cursed for what they say. Rather both His hands are open, He spends (His Bounty) as He wills and that which has been revealed to you from your Lord increases many of them in transgression and disbelief, and We put enmity and hatred among them till the Day of Judgement. Whenever they kindled a fire for war, Allah (SWT) extinguished it. And they attempt to make mischief in the land and Allah (SWT) does not like the mischievous.

The verse mentions hands being tied and this refers to being miserly and not giving generously to charity. This is what they say about Allah (SWT) but in reality they are miserly themselves. Today throughout the world they are rightfully portrayed as misers and are known as 'Jews'. As far as Allah (SWT) is concerned, His hands are open and all His creation is benefitting from His generosity. If they are attempting to gain Allah (SWT's) attention by uttering insulting words about Him, then they should know this will never happen. Whatever has been revealed to Prophet (SAW) from His Lord increases most of them in transgression and hatred. This is not because of any faults in the verses of Allah (SWT), but rather there are faults inside these people. The punishment for them is that Allah (SWT) has created enmity and hatred between them, and it will continue until the Day of Judgement. Whenever they kindle the fire of war, Allah (SWT) extinguishes it. He does not allow their mischievous plans to develop. They always try to cause mischief in the land and Allah (SWT) does not like the mischievous.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَادْخَلْنَاهُمْ جَنَّاتِ التَّعِيمِ

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5:65: And if the People of the Book believe and adopt righteousness, surely We would have taken away their sins and entered them into a blessed heaven.

Instead of causing mischief if the People of the Book had believed, then Allah (SWT) would have taken away their sins and admitted them into a blessed heaven. The word believe in this verse refers to believing in the Prophet (SAW), and the Quran revealed to him and the commands within the Quran. They must also not commit sins especially polytheism.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ

5:66: And if they had upheld the Torah and the Injeel and that which was revealed to them from their Lord, then they would have provision from above them and from beneath their feet. Among them a group are moderate, but many of them do evil.

Upholding the Torah and Injeel means following them and following the commands of the

Book given to them. One of the command was to believe in the last Prophet; Prophet (SAW). The words وَمَا أُنزِلَ mean believing in all the Books revealed by Allah (SWT), including the Quran. Allah (SWT) would have then bestowed many blessings upon them that they would have had provision from above and beneath them. The explanation of the words below and beneath is given in Surah 7(Al-A'raf) Verse 96.

Reference Surah 7 (Al-A'raf) Verse 96:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا  
فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

This means there would have been great rainfall from the skies and the earth would have given a bountiful harvest. They would have benefitted and prospered from it. Among them is a group who is on the middle or moderate path, like Abdullah Bin Salam (RA) and others who entered into Islam. But many others commit bad deeds and are stubborn in their disbelief, and deny the prophet hood of the Prophet (SAW).

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ  
يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٥٦﴾

5:67: O Prophet (SAW)! Convey that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed the message. And Allah (SWT) will save you from the people. Indeed Allah (SWT) does not guide the disbelieving people.

O Prophet (SAW)! Convey the message of the Quran revealed to you, through speech and actions. The Prophet (SAW) did as he was told, even in the very last sermon he gave to the people. The Prophet (SAW) asked the people to confirm he had conveyed the message and took Allah (SWT) as his witness. Since the religion is now complete nothing can be taken away from it or added to it under any circumstances. During revelations, the only changes made to the religion were done by Allah (SWT) alone. If someone tries to add anything into the religion it will be an innovation and that person will be cursed. Allah (SWT) tells Prophet (SAW) to convey the message without fear, Allah (SWT) will protect him through difficult times whilst he is conveying the message and this is exactly what happened. Other than this, any other difficulties the Prophet (SAW) faced were only to raise his rank and have nothing to do with this verse.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ



مِّن رَّبِّكُمْ ۖ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۗ فَلَا تَأْسَ  
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

5:68: Say "O People of the Book! You are not upon anything, until you uphold the Torah and the Injeel and that which was revealed to you from your Lord". Surely that which has been revealed to you from your Lord will increase many of them in transgression and disbelief. Do not be sad for the disbelieving people.

This verse is saying that the People of the Book are not upon anything. This means they are not upon a religion because they do not follow the commands of the Torah or the Injeel, or that which has been revealed to them from their Lord, or that which was revealed to the Prophet (SAW). Due to this many Jews and Christians will be aggressive and firm in disbelief, even though the Quran is guidance for the people. Reference Surah 17 (Al-Isra) Verse 82:

وَنُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

What you gain from the Quran depends on the individual. The Quran is guidance for whole mankind but only the righteous attain guidance, and it also depends if the person is a believer or disbeliever.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

5:69: Indeed believers and those who are Jews, and Sabians, and Christian, whoever believes in Allah (SWT) and the Last Day and does righteous deeds, there is no fear upon them, nor will they grieve.

The explanation for this verse can be found in Surah 2 (Al-Baqarah) Verse 62.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا ۖ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا  
تَهْوَىٰ أَنفُسُهُمْ فَرَبِقًا كَذَبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

5:70: Indeed We took a firm oath from the Children of Israel and We sent to them Prophets, whenever a Prophet came to them with that which their soul did not like, they denied one group and killed others.

Allah (SWT) took an oath of monotheism from the Children of Israel and continued to send them Prophets. Whenever a Prophet brought commands which they did not like they

would deny and reject the Prophet. They only accepted the commands of Prophets who they had already accepted. They would reject the Prophets and not follow the commands. This matter did not end here but they killed many Prophets such as Dhul-Kifl (AS), Yahya (AS), Zakariya (AS) and many other Prophets mentioned in religious books. They did this due to their own egos and desires. Whenever a person follows his desires it leads him to commit major sins. This is the reason friends of Allah (SWT) or Auliya advice you to strictly control your wishes and desires.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ  
مِّنْهُمْ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

5:71: And they thought that it would not cause any trial and so they became blind and deaf, and then Allah (SWT) turned towards them, but most of them became blind and deaf again. And Allah (SWT) sees what they do.

They became blind and deaf due to their worldly desires and did not consider what they did was bad. Allah (SWT) still turned towards them with His Grace but most of the people were unjust and turned blind and deaf again. They wasted the time given to them by Allah (SWT) to accept the truth. Allah (SWT) is watching over them and sees what they do.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ  
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ  
النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

5:72: They have surely disbelieved who say "Indeed! Allah is the Messiah, son of Maryam (RA)", the Messiah said "O Children of Israel, worship Allah (SWT), my Lord and your Lord". Indeed whoever associates partners with Allah (SWT), for him Allah (SWT) has forbidden heaven. And his abode will be the fire, and there will be no helper for the wrongdoers.

Those who said Allah (SWT) is the son of Maryam (RA) have committed disbelief. This subject has already been mentioned in Surah 5 (Al-Ma'idah) Verse 17. This is a belief called حلول and means incarnation. It refers to two entities combined together. This belief can be found in Hindus and some uneducated Sufis. As a baby Isa (AS) said that the unjust people would call him Allah (SWT) and the son of Allah (SWT), when he is neither, but in reality is a slave of Allah (SWT). Isa (AS) told the people to worship Allah (SWT). He said Allah (SWT) is my Lord and your Lord. He said he only worshipped Allah (SWT) and called upon the people to worship Him too. Allah (SWT) is our Creator, Owner, Sustainer and Lord. How then can

they worship other than Him?

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ ۗ وَإِنْ لَّمْ يَنْتَهُوا  
عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

5:73: Indeed they have disbelieved who say, "Indeed Allah (SWT) is the third among three", and there is no Lord but only One Lord. And if they do not refrain from what they say, a severe torment will touch the disbelievers among them.

In this verse a second group of Christians is mentioned who believe in three Gods which they call the Trinity. They have different opinions about this among themselves. They believe Allah (SWT), Isa (AS) and his mother Maryam (RA) are all God; we seek refuge in Allah (SWT).

Surah 5 (Al-Ma'idah) Verse 116 says that on Judgement Day Allah (SWT) will ask Isa (AS) if he told the people to take him and his mother as Gods besides Allah (SWT).

Reference Surah 5 (Al-Ma'idah) Verse 116;

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۗ قَالَ سُبْحٰنَكَ مَا  
يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۗ إِن كُنْتُ فُلْتُهُ فَقَدْ عَلِمْتَهُ ۗ تَعَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي  
نَفْسِكَ ۗ إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١١٦﴾

From this we learn that the Christians worshipped Isa (AS) and his mother and Allah (SWT) is their third Lord. Allah (SWT) has rejected this disbelief just like He rejected the first belief that said Isa (AS) was Lord. If they do not refrain from this then those among them who remain disbelievers will receive a severe punishment.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾

5:74: So will they not repent to Allah (SWT) and ask His forgiveness? And Allah (SWT) is All-Forgiving, Most Merciful.

If they repent for these incorrect beliefs and ask Allah (SWT) for forgiveness then surely Allah (SWT) would forgive them. Allah (SWT) is All-Forgiving and Most Merciful.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۗ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ وَأُمُّهُ صِدِّيقَةٌ ۗ كَانَا  
يَأْكُلَانِ الطَّعَامَ ۗ أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ۗ ثُمَّ أَنْظِرْ أَنِّي يُؤْفَكُونَ ﴿٧٥﴾

5:75: The Messiah, son of Maryam (RA) was not but a Prophet, indeed many Prophets

passed away before him. And his mother was truthful. And they both ate food. See how We describe the signs for them, and see how they turned away.

The belief the Christians have that Isa (AS) is Allah (SWT) is incorrect and it cannot be proven in a better way than this verse. Any wise and clear thinking person does not need further explanation. Allah (SWT) says Isa (AS) is a Prophet and many Prophets have passed before him, and his mother is among the truthful. Those who believe that some women have been given the status of prophet hood can clearly see the Quran calling Maryam (RA) a friend of Allah (SWT) and not a Prophet. The angels spoke to both Maryam (RA) and Sarah (RA). This does not mean that by speaking to Angels they became Prophets. If the Quran is read and understood properly then even today Angels speak and communicate with people. In the Quran it states that Angels speak to pious believers and give them glad tidings of heaven. Does this then mean that these believers also become Prophets? Allah (SWT) sent revelation to the mother of Musa (AS) but the same word has been used for honey Bees in Surah 16 (An-Nahl).

Reference Surah 16 (An-Nahl) Verse 68;

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

Should we then believe that honey bees are also Prophets? Prophet hood has only been bestowed upon men and firm evidences of this can be seen in Surah 12 (Yusuf) Verse 109 and Surah 21 (Al-Anbiya) Verse 7. We should always remember that the revelations sent to Prophets were revelations of Shariah. Allah (SWT) said Isa (AS) was born from a pure woman who had ascendants, and both mother and son ate food like other humans and had human needs. How then can these people think Isa (AS) is their Lord?

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ



5:76: Say, "Do you worship besides Allah (SWT) that which has no power to harm or benefit you. And Allah (SWT) is the All-Hearing, All-Knowing."

Allah (SWT) warns those who worship idols, monuments and false deities besides Him. Allah (SWT) says these false deities do not deserve worship.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرِ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

5:77: Say, "O People of the Book! Do not exceed in your religion beyond the truth, and do not follow the desires of a people who have already gone astray before you. And they mislead many and strayed from the right path."

O People of the Book! Do not exceed in your religion beyond the truth. The truth is that you should respect and follow the Prophets but not worship them, like you have done with Isa (AS). From this we learn that exceeding in religion takes you towards polytheism and it will mislead you. People sometimes have an intense and extreme love for others. They believe these people are innocent like the Prophets and cannot do wrong. This concept is totally incorrect. Do not follow those who follow their own desires. They are misled themselves and are misleading others.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ط ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

5:78: Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (AS), and Isa (AS), son of Maryam (RA). That was because they disobeyed and transgressed.

Those who disbelieved from the Children of Israel were cursed by Dawud (AS) and Isa (AS). By cursed it means the blessings were taken away from them. This was because they exceeded in the religion and committed sins.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ط لَيْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

5:79: They did not stop one another from the evil they did. Indeed it is evil what they used to do.

Some among them were wrongdoers who would not refrain from doing bad, and some did not do bad but did not stop the others. They maintained ties of friendship with each other. When the wrongdoers committed sins, the others would not show anger or displeasure towards the sinners. However, both groups began to transgress and invent new ways in the religion. Evil was what they used to do.

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ط لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

5:80: You see many of them taking disbelievers as friends. Indeed, evil is what they have sent forward for themselves, for that Allah (SWT) is angry with them and they will remain in torment forever.

You will see many of these people make friendships with the disbelievers. This is for the time when Jews made ties with the disbelievers of Makkah against the believers. This still happens even today and you will see the Jews and Hindus stand together opposing the Muslims. Indeed, what they send forward to the hereafter for themselves is very bad. They earn the wrath of Allah (SWT) and destroy their hereafter because of their actions. They will suffer in torment forever.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا لَهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا  
مِّنْهُمْ فَاسِقُونَ ﴿٨١﴾

**5:81: And if they believed in Allah (SWT) and the Prophet (SAW) and that which was revealed to him, they would not take them for friends. But many of them are disobedient.**

If they had believed in Allah (SWT) and the Prophet (SAW), and what was revealed to him, they would not have befriended the disbelievers. They should have believed in Musa (AS) and the Torah. Musa (AS) also commanded them to believe in the last and final Prophet; Prophet (SAW), as was stated in the Torah. If they had obeyed then they would not have befriended the disbelievers. But most of the People of the Book are disobedient and transgress boundaries.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۗ وَلَتَجِدَنَّ أَقْرَبَهُمْ  
مَّوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ۗ ذَلِكَ بِأَن مِّنْهُمْ قَسِيصِينَ وَرُهَبَانًا وَأَنَّهُمْ لَا  
يَسْتَكْبِرُونَ ﴿٨٢﴾

**5:82: You will find the most hostile of people towards the believers are the Jews and the polytheists. And you will find the closest of them in affection to the believers, those who say, "Indeed! We are helpers (disciples)". That is because among them there are scholars (priests) and monks and they are not arrogant.**

From the people you will find the Jews most firm in animosity against the believers. They wanted the final Prophet to be from the Children of Israel. This is the reason they are enemies of the Prophet (SAW) and his companions (RA) and those who believe in him. They hoped the last Prophet would be from their lineage and when he came and was not from them they held grudges and hatred in their hearts. The polytheists also have hatred in their hearts for the believers. You will find the helpers (disciples) kind to the believers. However, the disciples mentioned here are not the Christians of today because they are polytheists. Disciples are those who followed the correct beliefs of the people who said to Isa (AS), "We are the helpers of the religion of Allah (SWT)". They believed Isa (AS) was a

Prophet of Allah (SWT) and not the son of Allah (SWT). They have a soft spot in their hearts for believers because they have similar beliefs about Isa (AS).

## Part 7

وَإِذَا سَمِعُوا مَا أَنْزَلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ  
يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

5:83: And when they listen to that which has been revealed to the Prophet (SAW), you see their eyes overflowing with tears because they recognise it is from the truth. They say, "Our Lord! We have believed so register us among the witnesses".

This is a continuation of the previous verse regarding Christians. When Christians hear the words of the Quran revealed to the Prophet (SAW), especially the verses regarding Isa (AS), you see their eyes full of tears. They recognise that it is the truth and say they believe, and ask Allah (SWT) so that they may be registered among the witnesses.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ ۗ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ  
الصَّالِحِينَ ﴿٨٤﴾

5:84: "And why should we not believe in Allah (SWT) and that which came to us from the truth. And we hope that our Lord will enter us with the righteous people."

And why should we not believe in Allah (SWT) and in the truth which has come to us. We hope Allah (SWT) will register us with the righteous people. This means they will be with the righteous people in this world and the hereafter. These verses are about the king of Habsha (Abyssinia) called Najashi and the scholars of Habsha (Abyssinia).

فَأْتَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ  
الْمُحْسِنِينَ ﴿٨٥﴾

5:85: So Allah (SWT) will reward them for what they said with heaven where rivers flow beneath, and they will remain therein forever. And that is the reward of the pious.

Allah (SWT) will enter them into heaven for what they have said. Heaven is a place in which all types of rivers flow beneath and it is the reward of the righteous. Those who entered Islam are called believers by Allah (SWT) simply because they said they believe. But we must remember that it is also necessary to turn these words into actions. It can be said that those who are only believers in words will enter heaven after first receiving punishment in hell for their bad deeds. Those who enter heaven directly will be the ones who recited the Kalima Shahada (Testimony of Faith) and then also performed good deeds. The main thing



is the blessing of Allah (SWT) and His blessings are with those who are righteous.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

5:86: And those who disbelieved and rejected Our verses, they are the companions of hellfire.

And those who disbelieved and denied Our verses will remain in hellfire forever.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُعْتَدِينَ ﴿٨٧﴾

5:87: O Believers! Do not make unlawful the good things which Allah (SWT) has made lawful for you. And do not transgress. Indeed Allah (SWT) does not like the transgressors.

O Believers! Do not forbid the things which Allah (SWT) has made good and lawful for you. From this we realise that only Allah (SWT) has the authority to make things lawful and unlawful. The Prophet (SAW) is authorised by Allah (SWT), and if he labels a thing unlawful then it is the command of Allah (SWT) and not his own choice.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

5:88: And eat from that which Allah (SWT) has provided for you, lawful and good. And fear Allah (SWT) in Whom you believe.

In this verse the word **كُلُوا** means to eat and to eat moderately. If something is lawful but not good, then it falls into the category of unlawful. However, labelling lawful foods as unlawful is not acceptable, even if you do not like them personally. If someone decides to label the lawful as unlawful, then it seems as though they are fixing a shortcoming in the religion. Those who consider the lawful to be unlawful, and label those who eat them as polytheists, should fear Allah (SWT) because they often eat the exact same things themselves.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ ۚ فَكَفَرْتُمْ  
إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ  
رَقَبَةٍ ۗ فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ۗ ذَلِكَ كَفْرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا  
أَيْمَانَكُمْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

5:89: Allah (SWT) will not hold you accountable for your thoughtless oaths, but He will hold you accountable for your firm oaths. The expiation for which is the feeding of ten poor people from whatever you feed your own families, or clothing them, or freeing a slave. Whoever cannot find (the means) then fast for three days. This is the expiation for the oaths you have sworn. But guard your oaths. This is how Allah (SWT) describes His verses to you, so that you may be grateful.

In Arabic an oath is called حلف and there are three types; al-laghw, al-ghamus and al-munaqida.

1. Al-laghw – This is an unintentional or thoughtless oath taken whilst conversing with others. There is no expiation for this type of oath.
2. Al-ghamus – This is an oath made purposely and deliberately in order to deceive people. This is a major sin and there is no expiation for it.
3. Al-munaqida – This is when a person takes an oath in seriousness to confirm a promise he has made. If he breaks this oath then the penalty for it is mentioned in this verse.

If you break your oath then there are three means of expiation for you.

1. Feeding ten needy people with food you would eat yourselves or use to feed your family.
2. Give clothing to a needy person sufficient to fully clothe the person, or alternately free a slave.
3. Fast for three days continuously.

This is the expiation for your broken oaths. When you make an oath you should protect it. Allah (SWT) describes His verses to you so that you may be thankful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ  
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

5:90: O Believers! Alcohol and gambling and stone altars and divining arrows are evil acts of Satan. Avoid it so that you may be successful.

In this verse four things are mentioned as unlawful.

1. Alcohol
2. Gambling
3. Stone altars - Places where disbelievers sacrificed animals in the name of their idols and spilled the blood of the animals on the altars.
4. Divining arrows - Used as a means of fortune telling.

Alcohol has been forbidden gradually in the Quran. Firstly, in Surah 2 (Al-Baqarah) Verse 219 then in Surah 4 (An-Nisa) Verse 43, where the problems caused by the consumption of alcohol is described. In this verse alcohol has then been completely forbidden and Allah (SWT) has labelled it impure and unlawful. Once this verse was revealed, the Prophet (SAW) said no one could drink or sell alcohol anymore and it should be thrown out. Alcohol was then spilt and discarded in the streets of Madina. The things which are lawful to eat were labelled good and lawful, and in this verse alcohol has been labelled impure and unlawful. We are only allowed to consume the good and lawful. Those who ask to see the command forbidding alcohol should look at the word رَجَسٌ which means impure. This will answer their question. In the verse which follows this verse, Allah (SWT) says will you not abstain - فَهَلْ أَنْتُمْ مُنْتَهُوْنَ - Prophet (SAW) prohibited people from selling, buying and giving alcohol as a gift. It is not a medicine but a disease. Prophet (SAW) also said the smallest amount of something is unlawful if it causes intoxication in large amounts. Yet modern day scholars ask where the command forbidding alcohol is. Other problems associated with alcohol and gambling are well known and so there is no need to explain them any further.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ  
عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۚ فَهَلْ أَنْتُمْ مُنْتَهُوْنَ ﴿٤١﴾

5:91: Satan intends to cause enmity and hatred among you through alcohol and gambling, and stop you from remembering Allah (SWT) and praying. So will you not abstain?

Satan wants to cause animosity and hatred among you through alcohol and gambling. He wants to stop you remembering and worshipping Allah (SWT).

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا  
الْبَلْغُ الْمُبِينُ ﴿٤٢﴾

5:92: And obey Allah (SWT) and obey the Prophet (SAW) and beware, if you turn away, then know that upon Our Prophet (SAW) is only to convey the message clearly.

O Believers! Follow the commands of Allah (SWT) and His Prophet (SAW) regardless of your gain or loss and beware of disobedience. If you cannot stop yourselves then be aware that Prophet (SAW's) duty is to convey the message and the outcome of the disobedient is hellfire.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا

وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝٩٣

5:93: There is no sin upon those who believe and do good deeds for what they ate (in the past) if they fear Allah (SWT) and believe and perform good deeds, and then fear Allah (SWT) and believe and then again fear Allah (SWT) and do good; and Allah (SWT) loves those who do good.

After receiving the command forbidding alcohol, the companions (RA) asked Prophet (SAW) an important question. They wanted to know what would happen to those who had consumed alcohol and died before the command. This question was similar to the question asked when the direction of prayer for the Qibla was changed. The question asked at that time was what would become of the prayers performed facing the old Qibla. Allah (SWT) replied and said He would not reject their prayers. A similar reply is given in this verse. Actions are permissible until a command comes from Allah (SWT) forbidding them. This means it is not a sin to do what was done in the past, until a command forbidding it is revealed. Those who drank alcohol and passed away before the arrival of this command have no sin upon them for what they consumed. However, they should be believers and should have performed good deeds and feared Allah (SWT). The command regarding alcohol arrived after their death and so it does not affect them.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ۝٩٤

5:94: O believers! Allah (SWT) will certainly test you with something in the game where your hands and spears reach, so that Allah (SWT) may test who fears Him without seeing. So whoever transgresses after that, then for him is a severe torment.

Some things were always forbidden in previous verses. This verse talks about things which are forbidden during the state of Ihram. Hunting was the main method of earning a living and so Allah (SWT) tested the Arabs by forbidding them from hunting in the state of Ihram. A person is forbidden from hunting or assisting someone in hunting whilst they are in Ihram. Food obtained by hunting cannot be eaten by a person who is in a state of Ihram.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۗ وَمَن قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَّرَهُ طَعَامًا مَّسْكِينٍ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۗ وَمَن عَادَ

فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

**5:95: O Believers! Do not kill animals whilst you are in a state of Ihram. And whoever of you kills it intentionally the compensation is the equivalent of that which he has killed, of domestic animals, as judged by two just men among you, to be brought as an offering to the Ka'aba, or for expiation he should feed the needy, or the equivalent of that in fasting, so that he may taste the consequences of his deed. Allah (SWT) has forgiven what has passed, but whoever commits it again, Allah (SWT) will take retribution from him. Allah (SWT) is Almighty, All Able of Retribution.**

Allah (SWT) tested the Arabs by forbidding them from hunting when they were in a state of Ihram. A person is forbidden from hunting or assisting in a hunt. Food obtained through hunting cannot be consumed by someone who is in the state of Ihram. If someone hunts whilst in the state of Ihram, he must give an equivalent animal as a sacrifice. Two unbiased people will judge on the matter and if an equivalent animal cannot be found then he must pay the equivalent price as a form of expiation. The sacrificial animal must be taken to the Ka'aba. If an animal cannot be found then he must feed the needy in and around haram, or give grain or flour in charity which must reach the needy, or fast for a number of days. This is so that one may face the consequence of what he has done. Allah (SWT) will forgive what has passed but Allah (SWT) will take retribution from one who re-offends. No one can escape from Allah (SWT) and He will not forgive those who commit sins deliberately.

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَعًا لَكُمْ وَلِلسَّيَّارَةِ ۗ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

**5:96: It is lawful for you to hunt from the ocean and eat its food, provision for you and the travellers. And forbidden for you is hunting on dry land when you are in a state of Ihram. And fear Allah (SWT), to Whom you shall all be gathered.**

Fishing in the ocean is permissible when in the state of Ihram. Ahadith states that a dead fish floating on water which has not been thrown out by the waves is lawful for you.

*Reference Sunan Ibn Majah - The Book of Purification and its Sunnah Book 1, Hadith 418*  
It was narrated that Ibn Firasi said: "I was fishing and I had a vessel with me in which I kept water, and I used seawater for ablution. I mentioned that to the Prophet (ﷺ) of Allah (SWT) and he said: 'Its water is a means of purification, and its dead meat is permissible.'"

Therefore hunting in the ocean and rivers is permissible. Allah (SWT) says you have been given this permission as a benefit for you because there is very little food when travelling over oceans. Hunting on dry land has been forbidden for you when you are in the state of Ihram. When you are in the state of Ihram your attention is focused towards Makkah and it

is forbidden to hunt around the city of Makkah. It is forbidden for you to scare or chase hunting animals in and around Makkah.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلِيدَ ط  
ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

5:97: Allah (SWT) made the Ka'aba, the sacred house for people to stay, and the sacred months, and the sacrificial animals and the garlanded. That is so that you may know that Allah (SWT) knows what is in the skies and what is in the earth. And Allah (SWT) is Knower of all things.

Allah (SWT) has made the Ka'aba a sacred house for people to worship Him. It is forbidden to cut trees or plants or hunt there. The Ka'aba is so sacred that you cannot harm anyone there, not even the killer of your loved ones. Allah (SWT) has made it a peaceful place for the people to live. The pilgrimages of Umrah and Hajj have a direct connection with the Ka'aba. All Muslims face towards the Ka'aba when worshipping, no matter where they may be. Millions of Muslims come to the Ka'aba every year. Whilst they are there they feel immense spiritual benefits and there are also many trade benefits. There are benefits for the people in the four sacred months of Rajab, Dhu al-Qidah, Dhu al-Hijjah and Muharram. There are also benefits from the sacrificial animals taken to the Ka'aba.

إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

5:98: Know that Allah (SWT) is severe in punishment and Allah (SWT) is All-Forgiving, Most Merciful.

If you intentionally disobey the commands regarding Ihram and the respect of the Ka'aba then know that Allah (SWT) is severe in punishment. If you unintentionally make a mistake then ask for forgiveness. Indeed Allah (SWT) is All Forgiving and Most Merciful.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ ط وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

5:99: It is not for the Prophet (SAW) except to convey. And Allah (SWT) knows whatever you reveal and whatever you conceal.

Prophet (SAW's) duty is to convey the message and it is up to you to follow it. Allah (SWT) knows whatever you reveal and whatever you conceal.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ؤ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

5:100: Say, "The impure and the good are not equal even though you may like the abundance of the impure", so fear Allah (SWT), O people of understanding, so that you may succeed".

O Prophet (SAW)! Tell them the impure and pure cannot be the same. The pure and lawful are enough for you even though they may be few. They contain blessings of Allah (SWT) and give you piece of mind. There are no blessings in impure things. Therefore those with wisdom should always fear Allah (SWT) so they may gain benefits and be successful in both worlds.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَّلَ لَكُمْ تَسْوِكُمْ ۚ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ تُبَدَّلَ لَكُمْ ۗ عَفَا اللَّهُ عَنْهَا ۗ وَاللَّهُ عَفُورٌ ۙ حَلِيمٌ ﴿١٠١﴾

5:101: O Believers! Do not ask about things which, if revealed to you, you would not like. And if you ask about them while the Quran is being revealed, they will be made known to you. Allah (SWT) has forgiven that, and Allah (SWT) is All-Forgiving, Most Forbearing.

As a form of guidance, believers are told to not fall into doubt and ask inappropriate questions. You should be content with the commands of Allah (SWT). You should be content with whatever has been labelled lawful and unlawful. You may be troubled if you were to receive answers for all your questions.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

5:102: Indeed, a nation before you asked those questions and then became disbelievers of it.

A nation before you asked their Prophet many questions and did not like the answers, thus becoming disobedient. Ahadith states the Prophet (SAW) was speaking about Hajj and said Allah (SWT) has made it obligatory upon you. In that moment a person asked the Prophet (SAW) if Hajj was compulsory every year. Prophet (SAW) remained quiet but the man repeatedly asked the same question three times. Finally the Prophet (SAW) said it is better for the man to remain quiet. If Prophet (SAW) had agreed then Hajj would have been made compulsory every year.

*Reference Sahih Muslim (1337) - The Book of Pilgrimage Book 15, Hadith 461*

*Abu Huraira (RA) reported: Allah (SWT's) Prophet (ﷺ) addressed us and said: "O people, Allah (SWT) has made Hajj obligatory for you; so perform Hajj". Thereupon a person said: "Prophet of Allah, (is it to be performed) every year?" He (Prophet (ﷺ)) kept quiet, and he repeated (these words) thrice, whereupon Allah (SWT's) Prophet (ﷺ) said: "If I were to say "Yes", it would become obligatory (for you to perform it every year) and you would not be*

able to do it". Then he said "Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything then abandon it".

Something does not become unlawful simply because the people say so. It is not unlawful until Allah (SWT) labels it unlawful.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۖ وَلَكِنَّ الَّذِينَ كَفَرُوا  
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۗ وَآكَثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

**5:103: Allah (SWT) has not made any Bahirah or a Saibah or a Wasilah or a Ham. But those who disbelieve invent a lie against Allah (SWT). And most of them have no understanding.**

Allah (SWT) did not make Bahirah, Saibah, Wasilah and Ham. Allah (SWT) did not make any Shariah about them. However, the disbelievers have invented them and invented lies about Allah (SWT). Allah (SWT) says they are nothing but names invented by disbelievers and their forefathers - *إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ* - These names are made up and have no basis in truth. You chose these names for animals and have decided to not consume them or use them for your benefit. This goes against Shariah. It is invented by people and has nothing to do with the religion. That which is unlawful has been labelled unlawful by Allah (SWT), and the rest is pure and acceptable. Do not repeatedly ask about things thereby making them forbidden. Some people say praying for the deceased is a sin. These people are making something unlawful when Allah (SWT) has not done so.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ  
آبَاءَنَا ۗ أُولَٰئِكَ هُمُ الَّذِينَ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

**5:104: And when it is said to them "Come towards that which Allah (SWT) has revealed and to the Prophet (SAW)". They say, "Enough for us is that which we found our forefathers following". Even though their forefathers had no knowledge in the least, nor were they guided.**

The most ignorant argument is from people who follow the ways of their forefathers and say they cannot go against them. These people are asked if they would continue to follow their forefathers when they had no wisdom. If you have knowledge that your forefathers were on the right path then you must follow them. If they were not on the right path then you must not follow them. If you have knowledge that a person follows Shariah then you



can follow him.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

5:105: O Believers! You are accountable for yourselves. He who has gone astray cannot harm you when you are guided. To Allah (SWT) you will all return, and then He will describe to you what you used to do.

Rather than looking at the mistakes of others, and pointing fingers and criticising them, you should aim to seek guidance for yourself. This means that after seeking guidance you should promote good and prohibit evil. If someone does not attain guidance despite your efforts then that person cannot harm you. You will all be returned to Allah (SWT) and He will tell you what you used to do. He will judge among you for what is right and wrong.

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةً الْمَوْتُ ۗ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ آرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٦﴾

5:106: O Believers! When death approaches any of you, be witness among yourselves at the time of inheritance, two just men from among you or two others from outside in case you are travelling in the land and the calamity of death befall you. Detain them after the prayer, and if you are in doubt, both should take an oath by Allah (SWT), "We will not trade this for a price, even if he is a relative, and we will not hide the testimony for Allah (SWT). Indeed then we would be among the sinners."

If death reaches you during your journey, take two unbiased witnesses and state your will. If the family of the deceased doubts the will, then after reading prayer call upon the two witnesses. Ask them to swear by Allah (SWT) and confirm they are just and did nothing to gain any worldly benefit from the will. The explanation of this verse continues in the verses below.

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَأَخْرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَادِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا ۗ إِنَّا إِذًا لَّمِنَ

## الظَّالِمِينَ ﴿١٠٧﴾

5:107: But if afterwards it is known that both are guilty of sin, then two others should stand in their place, from those nearest in kin who have a lawful right and swear by Allah (SWT) "Our statement is a greater truth than the statement of the other two, and we have not committed transgression. Indeed then we would be among the wrongdoers".

If they act unjustly with the will and it is found they are liars, then two other people should stand in their place as witnesses. The new witnesses should swear by Allah (SWT) that they are more truthful in the matter of the will than the previous witnesses.

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْههَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُهُمْ بَعْدَ آيْمَانِهِمْ ۖ وَاتَّقُوا  
اللَّهَ وَاسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

5:108: It is more likely that they will give true testimony, or else fear that other oaths will be taken after their oaths. So fear Allah (SWT) and listen. Allah (SWT) does not guide the disobedient people.

This verse refers to an incident with Badeel bin Abi Maryam (RA) when he was travelling towards Syria on a trade journey. He became ill and was on his death bed. He had a silver bowl in his possessions and so a list of his belongings was compiled and placed among them. The belongings and the list were given to two Christians. The Christians wrote the will for the belongings which were to be given to the relatives and then Badeel bin Abi Maryam (RA) passed away a short while later. The Christians sold the silver bowl and split up the money they had received for the bowl between themselves. The rest of the belongings were given to the relatives of Badeel bin Abi Maryam (RA). The relatives checked the belongings and the list compiled by Badeel bin Abi Maryam (RA) and realised the silver bowl was missing. They questioned the two Christians but the Christians told a lie and took a false oath. It was found out later that the silver bowl had been sold to a goldsmith. The family took an oath against the Christians oath, and so received money equivalent to the value of the silver bowl. This narration has been mentioned in other Tafsir. Fear Allah (SWT) as Allah (SWT) does not guide the disobedient.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۗ قَالُوا لَا عِلْمَ لَنَا ۖ إِنَّكَ أَنْتَ عَلِّمُ  
الْغُيُوبِ ﴿١٠٩﴾

5:109: The Day Allah (SWT) will gather the Prophets together and say "What was the answer you were given?" They will say, "We have no knowledge. Indeed, only You know of the unseen."

This verse refers to the Day of Judgement. Allah (SWT) will gather the Prophets together and ask them what response they received from their nations. They will say they have no knowledge compared to the unlimited knowledge and power of Allah (SWT). The Prophets will say Allah (SWT) knew better when they were among their people, and He knows better after taking them away from the world.

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وِلْدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ  
الْقُدُسِ ۖ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ  
وَالْإِنْجِيلَ ۖ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي  
وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ  
عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

5:110: And Allah (SWT) will say "O Isa (AS), son of Maryam (RA)! Remember My favour upon you and your mother when I helped you with Rooh ul-Qudus (Jibraeel (AS)) so you spoke to the people in the cradle and when you were older, and I taught you the Book and wisdom and the Torah and Injeel, and you made from clay the shape of a bird by My permission, and you blew into it and it became a bird by My permission, and you healed those born blind and the leper by My permission, and you brought forth the dead by My permission, and when I restrained the Children of Israel from you when you came to them with clear proofs, and those who disbelieved among them said 'It is nothing but clear magic'."

The explanation of this verse is a continuation of the previous verse. Allah (SWT) will ask Isa (AS) to remember the favour He did upon Isa (AS) and his mother by helping him through Jibraeel (AS). This has already been mentioned in Surah 2 (Al-Baqarah) Verse 87. Isa (AS) spoke from his cradle when Maryam (AS) brought him before her people. They were amused when they saw Isa (AS) as a baby and then he spoke to the people by the permission of Allah (SWT). When Isa (AS) grew older he told the people about his prophethood and called them to the right path. The details of this can be seen in Surah 19 (Maryam) and this event can also be found in Surah 3 (Al-Imran) Verse 48. The miracles of Isa (AS) mentioned in this verse can also be found in Surah 3 (Al-Imran) Verse 49. Miracles are performed by Allah (SWT's) Prophets and happen when Allah (SWT) helps the Prophet through the unseen. Those who deny these miracles do so because they cannot understand how a human can perform them. The word بِإِذْنِي means that something was accomplished by the will and permission of Allah (SWT). This word removes all doubt that a person could perform it on their own ability. Miracles and wonders which we see happen

through the help of Allah (SWT). Allah (SWT) says he restrained the Children of Israel and this refers to their evil plan to kill and hang Isa (AS). Allah (SWT) saved Isa (AS) and took him to the skies; the details of this can be seen in Surah 3 (Al-Imran) Verse 54. After seeing all these miracles the disbelievers still denied and said it was clearly magic. The truth is they did not want to believe Isa (AS) was a Prophet of Allah (SWT), and so they labelled the miracles as magic.

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي ۗ قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ



5:111: And when I sent revelation to the disciples, "Believe in Me and in My Prophet" they said "We believe and bear witness that we are Muslims."

This verse begins with the words 'I sent revelation to the disciples' and the word used **أَوْحَى** has many meanings and is used in many different contexts. In Surah 16 (An-Nahl) verse 68 it says **وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ** which translates to 'your Lord sent revelation to the honey bees'. Here the word **أَوْحَى** comes from the root word **وحى** which means Allah (SWT) has sent His guidance on the hearts of the honey bees. When the disciples were told to believe in Allah (SWT) and His Prophets they replied by saying O Allah (SWT) be witness that we are Muslims. The word Muslim is not a new word. In every age when a Prophet had followers they were called Muslims. This is because the religion has always been Islam but the laws have been different. The Hawarien or disciples were those who helped Isa (AS) and followed him. They are known as the twelve disciples.

إِذْ قَالَ الْحَوَارِيُّونَ لِيَعِيسَى ابْنِ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۗ قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مَوَّءِنِينَ

5:112: When the Hawariun (disciples) said, "O Isa (AS), son of Maryam (RA)! Is your Lord able to send down to us (table spread) food from the sky?" He said, "Fear Allah (SWT), if you are true believers".

The disciples called Isa (AS) the son of Maryam (RA). By them saying this it proves Isa (AS) was not the son of Allah (SWT), but it is something said after that time. The disciples asked if Isa (AS's) Lord had the power to send down food from the sky. They had no doubt that Allah (SWT) could not do this because they were believers. The disciples continued to ask for food from the sky. Isa (AS) told them to fear Allah (SWT) and that challenging Allah (SWT) in this manner was disrespectful.

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ

الشَّاهِدِينَ ﴿١١٣﴾

5:113: They said, "We want to eat from it so that our hearts may be satisfied and know that you told us the truth, and we be among the witnesses."

The disciples said they were doing this to bring satisfaction to their hearts. Like Ibrahim (AS) had wished to know how Allah (SWT) resurrected the dead. The disciples wanted to know so that their belief would be stronger, and know they had been told the truth about the blessings of heaven. They said they would be witnesses and inform others.

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا

لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

5:114: Isa (AS), son of Maryam (RA) said, "O Allah (SWT), our Lord! Send down to us (table spread) food from the skies, so it may be an Eid (happy occasion) for the first of us and the last of us and as a sign from You. Give us sustenance, and You are the Best of Sustainers."

Isa (AS) said a prayer, asking his Lord to send down food from the skies as a day of Eid to feast and celebrate. Eid is a day of happiness that comes again and again. It is a day for celebrating and eating. In Islam Eid is not a day for dancing or being merry through drinking like other faiths. Instead it is a day to gather together and worship Allah (SWT) and be grateful to Him for his many blessings and favours. Isa (AS) said it should be a day of Eid for the first of us and the last of us. Therefore we find that these kinds of blessed days are for the remembrance of Allah (SWT). It is not against the religion to celebrate and be thankful to Allah (SWT). The Quran says remind them of the days of Allah (SWT); وَذَكِّرْهُمْ بِأَيِّمِ اللَّهِ

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا

مِّنَ الْعَالَمِينَ ﴿١١٥﴾

5:115: Allah (SWT) said "Indeed, I am sending it down to you, but whoever disbelieves after that among you, then surely I will punish him with torment such as I have not given to anyone among the worlds."

Allah (SWT) said he would send it down to them, and if anyone among them disbelieves after that then He would punish them; a severe punishment which He has not given to anyone among the worlds. The entire concept of belief depends upon believing in the

unseen, and the reward will be according to that belief. Therefore, if you deny after seeing Allah (SWT's) blessings then the punishment will be more severe. If a person disbelieves after seeing Allah (SWT's) blessings then they should think what their punishment could be.

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ ط  
 قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ط إِنَّ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ط تَعْلَمُ  
 مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ط إِنَّكَ أَنْتَ عَٰلِمُ الْغُيُوبِ ﴿١١٦﴾

5:116: When Allah (SWT) will say, "O Isa (AS), son of Maryam (RA)! Did you say to the people take me and my mother as two Lords besides Allah (SWT)?" He will say "Glory be to You! It is not for me to say that which I do not have the right. And if I had said that, You would have known it. You know what is within me, and I do not know what is within You. Indeed, only You are the Knower of the unseen.

On the Day of Judgement, Allah (SWT) will ask Isa (as) if he told the people to take him and his mother as deities besides Allah (SWT). There is a reason for this question, even though Allah (SWT) knows it did not happen. This question is asked so that those who believed Isa (AS) and his mother were Gods can see Isa (AS) is accountable and will be judged before Allah (SWT). From this we learn the Christians made both Isa (AS) and his mother Maryam (RA) their Gods. We also learn that worshipping other than Allah (SWT) does not only refer to idols of wood and stone but some pious people were also worshipped as Gods. However, those who were worshipped will not be punished because others worshipped them. Isa (AS) will answer Allah (SWT) and say He is pure and there is no one compared to Him. Isa (AS) will say he has no right to say such things and if he had said anything then Allah (SWT) would have known of it. Finally Isa (AS) will say Allah (SWT) is fully aware of his thoughts and intentions, and he does not know Allah (SWT's) intentions. Allah (SWT) has unlimited knowledge and man can only know what Allah (SWT) tells him.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ؕ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا  
 دُمْتُ فِيهِمْ ؕ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ط وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

﴿١١٧﴾

5:117: "I did not say to them, except that which You commanded me to, 'Worship Allah (SWT), both my and your Lord'. And I was a witness over them whilst I lived among them, and when You took me, You were the watcher over them. And You are a Witness to all things.

Isa (AS) will say he did not say anything to the people except that which Allah (SWT) had commanded him to say. He will say he told the people to only worship Allah (SWT), his Lord and their Lord. And that he observed his people as long as he was among them, but had no knowledge of their actions after Allah (SWT) took him up to the skies. Isa (AS) will testify that Allah (SWT) is a Witness to all things. The word **تَوَفَّيْتَنِي** has two possible meanings. The first meaning refers to when Isa (AS) was taken up to the skies, whilst he was still alive during his prophet hood. The other meaning refers to the time when he will return to earth and his time of death approaches.

﴿١١٨﴾ **إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۗ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ**

**5:118: "If You punish them, Indeed they are Your slaves, and if You forgive them, Indeed! You are the Almighty, All-Wise.**

You are the Owner and are Independent and You can punish them if you want. They are Your creation, Your property and Your slaves. What right do I have to interfere in Your matters and who could stop You if You were to forgive them? You have power over all things and You are All Wise. Everything You do is full of wisdom and their situation is according to Your will. You do what You Will; **إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ**

Reference Surah 21 (Al-Anbiya) Verse 23;

﴿١١٩﴾ **لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ**

This is a fine example to show the helplessness of creation, compared to Allah (SWT) the Creator, The Most Exalted.

﴿١١٩﴾ **قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ**

**5:119: Allah (SWT) will say, "This is a Day when their truthfulness will benefit the truthful." For them there are gardens underneath which rivers flow, and they will abide therein forever. Allah (SWT) is pleased with them and they are pleased with Him. This is the great success.**

Allah (SWT) will say "This is a Day when the truthful will benefit from their truthfulness". The truthful are those who remained steadfast in their faith and performed good deeds in the world. They include the Prophets, the pious and all those who believe. There is good news for them in that they shall attain the blessings of heaven forever. They will also attain something much greater than the blessing of heaven. Allah (SWT) will be pleased with

them and this is the greatest success.

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

**5:120: To Allah (SWT) belongs the kingdom of the skies and the earth and whatever is within them. And He is Able to do all things.**

To Allah (SWT) belongs the sovereignty of the skies and the earth and everything within them. In this verse the word مَا is used for both living and non-living things, such as mountains and rocks. This means that both living and non-living things are exactly the same for Allah (SWT). There is no comparison to His knowledge and Awareness.



## Chapter/Surah 6 : Al-An'am

(Revealed in Makkah, contains 165 verses, 20 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۗ ثُمَّ الَّذِينَ كَفَرُوا  
بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

6:1: All praise is for Allah (SWT), Who created the skies and the earth and made the darkness and the light. Yet those who disbelieve setup equals to their Lord.

All praise is for Allah (SWT). Allah (SWT) has the best attributes and there can never be anything bad associated with Him. Allah (SWT) is the Creator of the skies and the earth and whatever is within them. Allah (SWT) created the light and the darkness and if the disbelievers are asked about it they accept Allah (SWT) created them. They should only worship Allah (SWT) yet they associate partners with Him.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۗ وَأَجَلٌ مُّسَمًّىٰ عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

6:2: He is the One Who created you from clay and decreed a term, and appointed a term known only to Him, yet still you doubt.

Allah (SWT) is the One Who created you from clay. This means Allah (SWT) created Adam (AS) from clay and it also means everything is created from clay. The beginnings of a newborn start from clay because the nutrients required to create new offspring are in fact obtained from clay. Allah (SWT) then decreed a term for each stage of life. He appointed the length of time you spend in your mother's womb, how long you will remain in this world, how long you will spend in the life of the grave, and the appointed time of Judgement Day. He is the One Who created you once before and it is not difficult for Him to create you again. Do you still have doubts? He is Able to do all things - وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ -

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ ۗ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

6:3: And He is Allah (SWT) in the skies and in the Earth. He knows whatever you conceal and whatever you reveal, and He knows what you earn.

And He is Allah (SWT) in the skies and in the earth. It does not mean there is one Allah

(SWT) in the skies and another on Earth. Allah (SWT) is the only One worthy of worship because He is the sole Creator of everything, and mankind is dependent upon Him. How then can you expect mankind to help and benefit you? Only Allah (SWT) can help and benefit you. Many people have used this verse to try and prove Allah (SWT) is present in all things. Allah (SWT) is free from such things because He cannot be contained. The things mentioned in this verse are not illusions but are in fact reality. Mankind did not create itself but the Creator has created them. Allah (SWT) is free from physical needs and does not have or need a body. If we were to say Allah (SWT) has a physical body then we would also have to accept Him to be a part of creation. This is the reason it is incorrect and wrong to say Allah (SWT) is standing or sitting, or He is near or far. Allah (SWT) is present everywhere with His attributes and this has been mentioned in many commentaries.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٦﴾

6:4: And no sign came to them from the signs of their Lord, except they turned away from it.

They deny the signs they receive from their Lord. They turn away from the laws and commandments of Allah (SWT). They also deny the lessons of the revealed Books and the miracles of Allah (SWT).

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

6:5: Indeed, they denied the truth when it came to them. Soon they will receive news of that which they used to ridicule.

In this verse the word truth refers to the Quran, or the Prophet (SWT) who taught the Quran. The unjust people denied the signs and denied the truth. Soon they will receive news of that which they ridiculed. The news mentioned here refers to the Day of Judgement. They will realise they should not have denied the truth and the Quran, or ridiculed it. But by then it will be too late for them.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَ  
 أَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا ۖ وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ  
 بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

6:6: Have they not seen how many generations We have destroyed before them, whom We had established on the earth as We have not established you? And We sent down abundant rains from the sky and made rivers flow beneath them. Then We destroyed

them for their sins and We created after them another generation.

Have you not seen how many generations lived in the past, and were given respect and glory just like you? Those generations were stronger and economically superior than you, but were destroyed by Allah (SWT) due to their disobedience. How then would it be difficult for Allah (SWT) to destroy you? From this we learn you should not assume economics strength or progress means complete success. Sometimes Allah (SWT) may give these benefits to you as a test, but they cannot save you from His punishment. The previous generations were destroyed by Allah (SWT) and were replaced with a new generation. The new generation would then be tested like the generations before them. So be mindful and be careful.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا  
سِحْرٌ مُّبِينٌ ﴿٦﴾

**6:7: If We had revealed the Book to you on paper so they could touch it with their hands, those who disbelieve would have said "This is nothing but clear magic."**

The Quran was revealed to the Prophet (SAW's) heart but the disbelievers are stubborn. Even if it had come down as a written Book on paper, which they could see and touch to their satisfaction, due to their hatred and disbelief they would say it is nothing but obvious magic.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكَ الْقُضِيِّ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٧﴾

**6:8: And they say, "Why has an Angel not been sent down to him?" If We had sent down an Angel, then the matter would be judged and no respite would have been granted to them.**

They say they do not believe in what the Prophet (SAW) says. They say they will believe if they see an angel come down and announce the prophet hood of Prophet (SAW). The verse explains that when the angels come down it will be time for all matters to be settled. It will be the time of Judgment Day and then there will be no more time for reprieve or time to repent. The test of your faith is to believe in the unseen. The concept of faith no longer exists after seeing and witnessing the unseen.

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾

**6:9: And if We made him an angel, then We would have certainly made it a man and would have caused them confusion about that which they are already confused.**

If Allah (SWT) had sent an angel in the form of a Prophet, the people would not have been

able to see him. And if the people were to see him they would not be able to bear it. Instead of approaching him they would run away in fear. In this case what could they have learned from him, and what sort of example would he have been for them? Angels do not have worldly needs and so how would people benefit from him. If Allah (SWT) had made an angel as a man then the people's doubt would have remained. They would have doubted how a man could be an Angel.

وَلَقَدْ اسْتَهْزَأُ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ



6:10: And indeed Prophets were mocked before you, but those who mocked them were encompassed by what they used to ridicule.

People mocked Prophets before the time of the Prophet (SAW). But those who mocked them were overtaken by what they ridiculed. They were besieged by torment and punishment.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

6:11: Say, "Travel in the land, then see what was the end of the deniers".

O Prophet (SAW), tell them to travel in the land and see the fate of those who rejected the Prophets and their religion. During your travels you should strive to learn lessons in order to perfect your hereafter. We are advised to not travel for leisure or fun. The words فَاَعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ tell us to learn lessons from what you see.

قُلْ لِمَن مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ ط قُلْ لِلّٰهِ ط كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ط لِيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ط الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ

6:12: Say, "To whom belongs whatever is in the skies and the earth?" Say, "It is for Allah (SWT)". He has prescribed Mercy for Himself. He will certainly gather you all together on the Day of Judgement, about which there is no doubt. Those who have ruined themselves will not believe.

If the Prophet (SAW) asks them who owns all that is in the skies and the earth, they say it belongs to Allah (SWT). If Allah (SWT) is the owner of all things, then who can save them from Him? It is Allah (SWT's) Mercy that He does not hold the sinners accountable immediately. And due to His Mercy the people continue to sin thinking there are no consequences for their actions. However, only the believers will benefit from Allah (SWT's) Mercy on the Day of Judgement and the sinners will receive the opposite. Sinners will

receive punishment, which they earned for themselves. They will not believe because they have destroyed their ability to accept the truth. Allah (SWT) will punish them for their disbelief and what is a greater loss than this?

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

**6:13: And to Him belongs whatever is in the night and the day. He is All-Hearing, All-Knowing.**

Everything in the skies and the earth belongs to Allah (SWT). Similarly, whatever is in the night and day also belongs to Allah (SWT) and He is the Creator of all things.

قُلْ أَغَيْرَ اللَّهِ اتَّخِذُوا لِيَأْخُذُوا السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُمْ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

**6:14: Say, "Shall I take for a protecting friend other than Allah (SWT), the Creator of the skies and the earth, Who feeds and is never fed?" Say, "I am commanded to be the first to surrender (to Allah (SWT)) and not to be one of the polytheists".**

Allah (SWT) is the Creator and Sustainer. How can those who were created by Allah (SWT), and are dependent on Him for their sustenance, be equivalent to Allah (SWT)? O Prophet (SAW), tell them you are the first to submit to Allah (SWT) and you will remain firm upon it. In Surah 6 (Al-An'am) verse 163 Prophet (SAW) says he is the first of those who submits his will to Allah (SWT) - وَأَنَا أَوَّلُ الْمُسْلِمِينَ.

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

**6:15: Say, "I fear, if I disobey my Lord, the retribution of a tremendous Day".**

I have been commanded to not to be one of the polytheists. I fear if I disobey Allah (SWT) then no one shall save me from the punishment of a tremendous Day. Even an innocent prophet like Prophet (SAW) fears Allah (SWT) so who are we to not fear Him.

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۗ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾

**6:16: He from whom it is averted on that Day, surely Mercy has been shown to him. And that is a clear success.**

The ones saved from punishment on the Day of Judgment have been shown Mercy by Allah (SWT). This means no one will benefit from stubbornness and arrogance on that Day, but rather the Mercy and favour of Allah (SWT) will save a person, and this is a great success.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ ﴿١٧﴾

**6:17: And if Allah (SWT) touches you with affliction, then no one can remove it except Him. And if He touches you with good, then He is Able to do all things.**

If you receive adversity from Allah (SWT) then no one can remove it except Allah (SWT).

Surah 27 (An-Naml) Verse 62 tells us Allah (SWT) listens to the desperate and removes their difficulties and adversities from them - *أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ - خُلَفَاءَ الْأَرْضِ*. If you are touched with good or are saved from adversity then this is due to Allah (SWT). He is Able to do all things.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

**6:18: And He is the Dominant over His servants. And He is All-Wise, All-Knowing.**

Allah (SWT) reigns over His servants and there is wisdom in everything He does. No one can compete with Allah (SWT) nor can anyone remove themselves from being His captive.

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

**6:19: Say, "What is greatest in testimony?" Say, "Allah (SWT) is witness between me and you. And has revealed this Quran to me, so that I may warn you with it and whomever it reaches. Do you testify that indeed besides Allah (SWT) there are others deities?" Say, "I do not testify (upon this)". Say, "He is only One Lord and indeed I am free of what you associate (with Him)".**

Whose testimony is the greatest? Say Allah (SWT). Say Allah (SWT) is the greatest witness between me and you. Tell them you are His Prophet and this Quran has been revealed to you so that you may warn them with it and those whom it reaches. This also means it is the responsibility of those who receive the Quran to warn others with it. They should use the Quran to call mankind towards Allah (SWT). In order to give testimony of something you must have knowledge of it. The question is do you have knowledge of the partners you associate with Allah (SWT). Do they also command the operation of the skies and the earth? If you do not have knowledge and are giving false testimony then I (Prophet (SAW)) am free of it, and am also free of the partners you associate with Allah (SWT).

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ ۗ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

**6:20: Those to whom We gave the Book recognise him just as they recognise their own sons. Those who ruin themselves will not believe.**

The people to whom Allah (SWT) gave the Book recognise the Prophet (SAW) as they recognise their own sons. They recognise him because all his qualities are mentioned in their Books. It is not difficult for them to recognise the Prophet (SAW). Despite this they are persistent in their stubbornness and will not believe.

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

**6:21: And who is more unjust than he who invents a lie against Allah (SWT) or denies His verses? Indeed the wrongdoers will not be successful.**

Who is more unjust than the one who invents lies about Allah (SWT) or denies His verses? These people will never succeed.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

**6:22: And on the Day We gather them all together We will say to those who associated partners, "Where are your partners whom you used to claim?"**

Allah (SWT) will gather them all together on the Day of Judgment. Those who associated partners with Allah (SWT) will be asked where are their partners whom they asserted. Where are the ones they thought would support them on Judgment Day? This question will be asked of them in order to humiliate them. They will have no excuse for why they associated partners with Allah (SWT) and committed polytheism. They will deny they ever committed polytheism.

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

**6:23: And they will not be able to make any excuse but will say "We swear by Allah (SWT), our Lord, we were not those who associated partners".**

They will not be able to make excuses. They will say they swear by their Lord Allah (SWT), they were not those who associated partners with Allah (SWT).

أَنْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٦٢﴾

6:24: See how they lie against themselves and that which they used to invent will be lost from them.

See how they lie against themselves by taking false oaths in the name of Allah (SWT). Their lies will disappear along with their hope and everything they did in their lives will be in vain. Similarly, those who say they will not need intercession on Judgment Day will realise there is no escape without the intercession of the Prophet (SAW). On Judgment Day these people and others will go to the Prophets for intercession but it is not known what excuses they will make.

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كَلًّا آيَةً لَا يُؤْمِنُوا بِهَا ۖ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٦٢﴾

6:25: And among them are some who listen to you, but We have made over their hearts veils, so they do not understand it, and deafness in their ears. And if they saw every sign they would not believe in them. When they come to you to argue with you, the disbelievers say, "These are nothing but fables from the former people".

This verse refers to those who listen to the Prophet (SAW) in order to argue but not for guidance. Their objective is not to listen and obey and so Allah (SWT) says He has placed a veil over their hearts. When someone continuously commits sin after sin, dark spots form on his heart until eventually the entire heart is covered. When this happens that person loses the ability to understand or comprehend. This happened to the eyes and ears of those mentioned in this verse. They had eyes and ears but they had no benefit from them. If they see every sign it makes no difference to them and they will not believe. If they come into the company of the Prophet (SAW) they come with the intention of arguing. When the disbelievers listen to Prophet (SAW) they say they are nothing but fables from the former people.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ ۗ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٣﴾

6:26: And they prevent from it and avoid it, and they destroy none except themselves, and they do not perceive it.

They stop themselves from believing and prevent others from believing. In doing so they create their own means of destruction but are unable to perceive it.



وَلَوْ تَرَىٰ إِذْ وُفِّقُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ  
الْمُؤْمِنِينَ ﴿٢٧﴾

6:27: And if you could see when they are made to stand before the fire, they will say, "Oh, if only we could return, then we would not deny the verses of our Lord but we would be among the believers."

And if you could see when they are made to stand before the fire. They will say they want to return to earth and not deny the signs of their Lord and would be among the believers. Similar verses are mentioned throughout the Quran.  
Reference Surah 23 (Al-Mu'minun) Verse 107

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا ظَلِمُونَ ﴿١٢﴾

Reference Surah 32 (As-Sajdah) Verse 12

وَلَوْ تَرَىٰ إِذِ الْمَجْرُمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا  
إِنَّا مُوقِنُونَ ﴿١٧﴾

بَلْ بَدَأ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ  
لَكَاذِبُونَ ﴿١٨﴾

6:28: But it will become clear to them that which they concealed before. And if they were returned back then surely they would revert to that which they were forbidden, indeed they are liars.

That which they were concealing will be revealed. Their disbelief, denial and arrogance will become clear. If they were returned back to earth they would continue doing what is forbidden and what they did before. They are liars. If they wanted to come to the righteous path they would have done so the first time.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿١٩﴾

6:29: And they said, "There is none but our worldly life, and we will not be resurrected".

There is a great difference between the understanding of a believer and a disbeliever when it comes to life and death. Believers believe in a life after the Day of Judgement. They believe they will be questioned about their worldly life and this belief keeps them on the righteous path. Disbelievers believe the life of this world is the only life. They say there is

no existence after this life and so there are no consequences.

وَلَوْ تَرَىٰ إِذْ دُفِقُوا عَلَىٰ رَبِّهِمْ ۗ قَالَ الْيَسُّ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ وَرَبِّنَا ۗ قَالَ فَذُوقُوا  
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

6:30: And if you could see when they are made to stand before their Lord, He will say, "Is this not the truth?" They will say, "Yes, we swear by our Lord!" He will say, "Then taste the torment for what you used to disbelieve".

If you could see when they stand before their Lord and He will ask them is this not the truth. They will observe everything with their own eyes. They will have no option but to accept the truth but their acceptance will not benefit them. Allah (SWT) will tell them to taste the torment of their denial.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۗ حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرْتَنَّا عَلَىٰ  
مَا فَرَّطْنَا فِيهَا ۗ وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَسَاءَ مَا يَزُرُونَ ﴿٣١﴾

6:31: They indeed are losers who deny that they will meet Allah (SWT), until Judgement Day comes to them suddenly, they will say, "Oh woe to us, for our negligence about it", and they will bear their burdens on their backs. Beware, evil is what they bear.

The greatest objective of life is to worship Allah (SWT). Those who deny Allah (SWT) and have a low opinion of this objective are truly misfortunate. They will be sad and regretful when death or Judgement Day suddenly arrives. They will say they wasted their lives and failed to prepare for the hereafter, but they will not benefit from their regret at that time. They will carry a great burden which will break their backs.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۗ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا  
تَعْقِلُونَ ﴿٣٢﴾

6:32: And the life of this world is nothing but play and amusement. The house of the hereafter is better for those who are righteous. Will you not then understand?

Those who are uncertain of the hereafter believe the life of this world is their destination. They lose themselves in this world chasing their desires. Their plans and objectives never end but their lives are soon over. They are like children playing in a playground, and when they are called back by their parents their enjoyment is suddenly over. This is exactly what happens to those lost in this world. When the angel of death suddenly announces that their time is up, everything they have is left behind. They realise their worldly objectives

are incomplete and feel extreme regret they did not prepare for the hereafter. This is the reason those who are righteous will be successful. So do you then not ponder?

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ  
يَجْحَدُونَ ﴿٣٣﴾

6:33: We know that what they say grieves you, they do not deny you but the wrongdoers deny the verses of Allah (SWT).

The disbelievers rejected the Prophet (SAW) and this saddened him. Allah (SWT) reassures the Prophet (SAW) by telling him that the wrongdoers are not denying the Prophet (SAW), because they know he is truthful and this is the reason they made him the guardian of their possessions. In reality they are denying the verses of Allah (SWT).

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوَدُّوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا ۗ وَلَا  
مُبدِّلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ ﴿٣٤﴾

6:34: And indeed prophets have been denied before you and they were patient over the denial and the persecution until Our Help reached them, and none can alter the words of Allah (SWT). And surely you have received some news of the prophets.

Other Prophets have also been denied by the people in the past. They remained patient over these denials and so the Prophet (SAW) should also remain patient. They were patient until Allah (SWT's) help came to them and the words of Allah (SWT) cannot be changed. Reference Surah 40 (Ghafir) Verse 51,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ﴿٥١﴾

Reference Surah 58 (Al-Mujadilah) Verse 21,

كَتَبَ اللَّهُ لَأَعْلَبِنَ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

The Prophet (SAW) had already received news of previous prophets and was promised the same as them.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلْمًا فِي  
السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۗ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

6:35: And if their denial is difficult for you, then if you can, seek a tunnel into the earth or

stairs to the sky to bring to them a sign. If Allah (SWT) willed He would indeed have gathered them all to the guidance, so do not be one of the ignorant.

O Prophet (SAW), if you are saddened by their disbelief and unable to bear it, then, if you can, seek out a tunnel into the earth or stairs into the sky and bring them a sign and fulfil their wish. This is not possible and if you were to manage it they would still not believe. Disbelievers always asked prophets to perform miracles, but after performing them the disbelievers would call the prophets magicians and deny them. They would find any excuse to reject the signs. O Prophet (SAW), do not be saddened by their denial but leave it up to the will of Allah (SWT). Allah (SWT) has given mankind free will and it is up to the people to seek guidance or remain astray.

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

6:36: Only those who listen will accept. And the dead shall be resurrected by Allah (SWT), and then to Him they will be returned.

In this verse the words 'those who listen' refer to those who did not abandon their wisdom. The opposite of them are those referred to as the dead. They are those who walk on the earth like the deaf and blind. Their ability to hear and accept the truth has been taken from them because they do not want to hear or accept it. In other words they are like the dead, even though they can still walk and talk. On the Day of Judgment, Allah (SWT) will show these people what they denied and make them understand.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ط قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

6:37: And they say, "Why has no sign been revealed upon him from his Lord?" Say, "Indeed Allah (SWT) is able to send down a sign, but most of them do not know".

They ask for a sign which will force them to believe. Allah (SWT) is able to do it but does not because then there would be no test for mankind. If they still do not believe after seeing such a sign then they will receive a severe punishment. This is the reason they have been given time to accept the truth. Most of them do not know the wisdom of Allah (SWT).

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ ط مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

6:38: And there is no animal in the earth, or a bird flying with its two wings, except that they are communities like you. We have missed nothing from the Book. Then to their Lord

they will be gathered.

The word **كَآبِبَةٍ** means any animal from any species. Allah (SWT) said that all creatures living in the earth and all the birds flying in the air are like communities and groups like you. Humans have specific qualities and similarly animals also have unique abilities and qualities. All animals are listed in the Book of Loh-e-Mahfooz and they will all be gathered together on the Day of Judgement. They will be given justice on that Day and then all animals will be turned into dust.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوا وَبُكْمٌ فِي الظُّلُمَاتِ ط مَنْ يَشَأِ اللَّهُ يُضِلَّهُ ط وَ مَنْ يَشَأْ  
يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٩﴾

**6:39: And those who rejected Our verses are deaf and dumb and are in darkness. Allah (SWT) leaves astray whomever He wills, and He guides whomever He wills on the straight path.**

Those who rejected Our verses are like the deaf and dumb and they are in darkness and cannot see. They can neither hear the truth nor speak the truth. Allah (SWT) leaves astray whom He wills. This means that Allah (SWT) leaves those who want to be left astray, and He guides those who seek guidance.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ ؕ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٧٠﴾

**6:40: Say, "What did you see?, If the torment of Allah (SWT) should reach you, or Judgement Day should reach you, then will you call another other than Allah (SWT), if you are truthful?"**

Ask them if the punishment of Allah (SWT) should reach them, or if Judgement Day came to them, then who would they call upon other than Allah (SWT)? This means that when a person faces a calamity he tries his best to solve his problems. But when he does not succeed he leaves everything and turns to Allah (SWT) for help. This is because deep down inside he knows there is no one else who can help him.

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٧١﴾

**6:41: But rather you would call only Him, and if He wills, He would remove that for which you call upon Him, and you would forget those you associate (with Him).**

If Allah (SWT) wills, He will remove your difficulties from you when you call upon Him. This means He removes your difficulties from you if removing them is better for you, and then

you forget those who you associate with Him. This is because you know in reality only Allah (SWT) can solve your problems and remove your difficulties.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

**6:42: And indeed We have sent (Prophets) to nations before you, then We seized them with difficulties and hardship, so they might be humble.**

The nations of wrongdoers were given lighter punishments so they might seize their wrongdoings and become humble. By becoming humble perhaps they may ask for forgiveness.

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

**6:43: Then when Our punishment came to them, why did they not humble themselves? But their hearts were hardened and Satan made what they were doing attractive for them.**

Allah (SWT) asks why they did not humble themselves when His punishment reached them. This actually means why did they not repent and ask for forgiveness when they received light punishment? Instead their hearts became more hardened and Satan persuaded them their wrongdoings were beautiful and alluring. And due to this they thought they were doing good deeds.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ ۗ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

**6:44: So when they forgot what they were reminded, We opened for them the doors of everything, until when they rejoiced in that which they were given, We seized them suddenly and they were in despair.**

The people did not care about what Allah (SWT) said to them and so He opened the doors of everything good for them. They were happy and rejoiced that they had received everything but rather than being grateful they went astray. The result of this is that Allah (SWT) suddenly seized them and they were in despair. From this we learn that happiness and prosperity are not always signs of blessings but can sometimes be a test.

Reference Surah 21 (Al-Anbiya) Verse 105;

أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

Most people think the verse referenced above means they deserved and attained prosperity due to their actions, irrespective of whether they are good deeds or bad deeds. The truth is that this is a test for them from Allah (SWT).

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

6:45: So the roots of those who were wrongdoers were cut off. And all praise is for Allah (SWT), the Lord of the worlds.

Allah (SWT) says He cut off the root of the nation who was ungrateful and committed injustice. Whatever happened to them was due to their own wrongdoings. Some consider prosperity within certain countries and nations as blessings from Allah (SWT). But the disbelievers in these nations have no reward in the hereafter. There are only worldly gains for them.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَ أَبْصَرَكُمْ وَ خَتَمَ عَلَى قُلُوبِكُمْ مِّنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِهِ ط أَنْظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

6:46: Say, "Have you seen, if Allah (SWT) took away your hearing and sight, and puts a seal upon your hearts, who is there except Allah (SWT) that could bring them back for you?" See how We describe the verses in various forms, yet they still turn away.

If Allah (SWT) took away your hearing and eyesight and placed a seal on your hearts then who could bring them back for you? Is there anyone who could do this? When these abilities are taken away then who is there other than Allah (SWT) to bring them back? Allah (SWT) says see how We describe the verses again and again in various forms, so that you may understand. But yet they still turn away from the right path.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

6:47: Say, "Have you seen, if the torment of Allah (SWT) should reach you suddenly or openly, it would not destroy except the wrongdoing people?"

O Prophet (SAW), ask them if they have considered that only the wrongdoers would be destroyed if the torment of Allah (SWT) came upon them suddenly. The wrongdoers are those who transgress limits, disbelieve and do sins. If they had repented and asked for Allah (SWT's) forgiveness then He would have forgiven them. But they have lost all their opportunities Allah (SWT) gave them.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَ مُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿٦٨﴾

6:48: And We did not send Prophets, but for glad tidings and as warners, so whoever believes and corrects himself, there will be no fear for them nor will they grieve.

The prophets sent by Allah (SWT) gave glad tidings to the righteous and warned the disobedient who earned the wrath of Allah (SWT). Those who believe and correct themselves will not fear the hereafter nor will they grieve in leaving this world behind.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٦٩﴾

6:49: And those who denied Our verses, torment will reach them because they were disobedient.

And those who deny Allah (SWT's) verses will receive punishment for their choice. This is because they did not care about His commands and did that which He has forbidden.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِ اتَّبَعُ  
إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

6:50: Say, "I do not say to you that I have the treasures of Allah (SWT), nor that I have knowledge of the unseen, nor I tell you that I am an angel. I do not follow except that which is revealed to me." Say, "Are the blind equivalent to the seeing, so why do you not think".

The disbelievers asked the Prophet (SAW) unnecessary questions. Sometimes they asked if he is a Prophet then he should make them rich or at least have mountains of gold. Sometimes they asked if he is a Prophet then he should give them information about upcoming future hazards so they could save themselves, or tell them about Judgement Day and when it would arrive. Sometimes they would question what type of Prophet he was and said he ate, drank, slept, walked, bought and sold things and also had a family. Therefore Allah (SWT) told Prophet (SAW) to tell them that he does not claim to have all the treasures of Allah (SWT). Allah (SWT) says He has given the most abundant good to Prophet (SAW) - إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ - A prophet does not claim to have personal and unlimited knowledge of the unseen.

Allah (SWT) also says in Surah 3 (Al-Imran) Verse 179 :

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۚ



وَمَا - Allah (SWT) has said Our Prophet (SAW) is not miserly when informing of the unseen - هُوَ عَلَى الْغَيْبِ بِضَنِينٍ. Nor does he claim to be an angel or that he does not need food, clothing, accommodation and a family. He only follows that which is revealed to him and says that which is told to him through revelation. Ask them if those who are blind and those who see are equal. This means that even though Prophets are from the human race there is a world of difference between an everyday human and the Prophet (SAW). The difference between a Prophet and a common man is the same difference between a blind man and a man with vision. Those who compare themselves with Prophets and say they are like us and we are like them should see the difference in qualities between themselves and the Prophets. Prophets receive revelations but common humans do not. When we sweat the smell is foul, but Prophets perspiration had a sweet fragrant scent.

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ  
يَتَّقُونَ ﴿٥١﴾

**6:51: And warn with it, those who fear that they will be gathered before their Lord, for whom there is no protector or intercessor besides Him, so that they become righteous.**

Leave those who ask unnecessary questions because they do not want to believe. Instead warn those who fear Judgement Day and believe in the hereafter, because you can hope to change them. There is hope that they may be convinced through advice and guidance and may become righteous after hearing the Quran.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ مَا عَلَيْكَ مِنْ  
حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

**6:52: And do not drive away those who call on their Lord morning and evening, seeking His favour. You are not accountable for them in anything, and they are not accountable for you in anything, that you should drive them away and be of the wrongdoers.**

Those who appear weak yet call out to their Lord morning and evening are the ones who continuously worship Him. The disbelievers mocked and insulted these weak people and said many things about them. Like belittling them by asking who the people were that sat with the Prophet (SAW). The real reason for their comments was jealousy because they envied the weak who sat with the Prophet (SAW). Allah (SWT) told Prophet (SAW) to not ask them to leave, because they sat with him to seek the favours of Allah (SWT) through Prophet (SAW). Allah (SWT) said that they are not accountable for Prophet (SAW) and the Prophet (SAW) is not accountable for them. The disbelievers said if accepting the faith was

a favour from Allah (SWT) then they would be ahead of the weak because they already had many favours from Allah (SWT). We are successful in this world we would also be ahead of them in religious matters.

Reference Surah 46 (Al-Ahqaf) Verse 11,

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ ط

Therefore Allah (SWT) said; removing the weak due to the words of the disbelievers would be a great injustice.

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ط أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

**6:53: And this way We tested some of them through others, so that they say, "Are these the ones Allah (SWT) has favoured among us?" Does Allah (SWT) not know best who are the grateful?**

From the beginning and throughout the time of the prophets, Allah (SWT) tested the people with one another in this way. The first people to accept the faith were mostly poor and weak, and when the rich saw them going to the prophets they labelled them rascals. The rich said they did not like the poor and did not like to see them sitting with prophets. The rich stopped visiting or seeing the prophets. They asked if these were the ones whom Allah (SWT) had chosen for His favours. Allah (SWT) said do they think He does not know who the grateful ones are.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ لَا أَنَّهُ مِنْ عَمَلٍ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

**6:54: And when those who believe in Our verses come to you, say, "Peace be upon you! Your Lord has written Mercy for Himself, so that whoever does bad out of ignorance and then repents afterwards and corrects himself, indeed He is All-Forgiving, Most Merciful."**

During the time of ignorance people would commit both minor and major sins. Those who believed were told "Peace be upon you!" your Lord has decreed Mercy upon Himself for you. Do not fear the harsh words of the people. All your previous sins have been removed through the blessings of faith. Allah (SWT) forgives a sin committed during the time of ignorance. He also forgives a sin committed unintentionally if the person sincerely repents

and corrects himself. Indeed He is All-Forgiving, Most Merciful.

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿٥٥﴾

6:55: And in this way We explain the verses so that the path of the sinners may become clear.

Forgiveness only applies to sins. However if a person commits a sin and makes it a habit and is stubborn then this is a different matter. This is how Allah (SWT) explains the verses so that the path of the sinners may become clear.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۗ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۖ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

6:56: Say, "I am forbidden to worship those who you call upon other than Allah (SWT)." Say, "I will not follow your desires, Indeed then I would go astray and I would not be one of those who are guided."

O Prophet (SAW), tell them you are forbidden from worshipping anything other than Allah (SWT), and those who they call upon. Tell them that if you followed their desires then you too would be astray like them. You are rightly guided by your Lord and you came to guide others and not follow their desires.

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۗ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۗ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۗ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ الْفَصْلِينَ ﴿٥٧﴾

6:57: Say, "I am on clear proof from my Lord and you have denied it. I do not have that for which you are impatient, but the command is only for Allah (SWT). He relates the truth and He is the Best of Deciders."

O Prophet (SAW), tell them that you are upon clear proof, revealed to you from your Lord. In which monotheism comes first, but they deny it. Everything in the universe is under the command of Allah (SWT) and all matters are in His hands. They hurry towards the torment of hellfire and ask when it will arrive. The truth is that it is also in Allah (SWT's) hands. Had Allah (SWT) acted according to their desires, then He may have sent it sooner to destroy them. And if He wants He may give them more time. Everything happens according to His command and His wisdom.

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ



**6:58: Say, "If I had that, for which you are impatient, then the matter would have been decided between me and you, and Allah (SWT) knows well the wrongdoers".**

To give guidance or to punish someone is under Allah (SWT's) control. O Prophet (SAW), tell them that if the torment which they rush towards was in your control, then the matter would have been decided long ago. But it is under the control of Allah (SWT) and there is wisdom in this. Allah (SWT) gives them time, even after knowing and seeing their wrongdoings.

وَ عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۗ وَ يَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ  
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ



**6:59: And with Him are the treasures of the unseen, none knows except Him. And He knows what is in the land and in the sea, not a leaf falls but He knows it, and no seed in the darkness of the earth and no moist or dry but it is in a clear book.**

Allah (SWT) has the treasures of the unseen. The meaning of the word **مَفَاتِحُ** is treasures. The meaning of the word **مِفْتَاحٍ** is keys. The word **مَفَاتِحُ** is the plural for both words. The meaning of the sentence then becomes 'The keys and treasures of the unseen only belong to Allah (SWT)'. If we take knowledge of the unseen as something personal then still only Allah (SWT) has this knowledge. Others only have knowledge which is given to them by Allah (SWT), whether it is knowledge from the seen or unseen. The keys to unseen knowledge refer to revelations, kashf, ilham, ilqa and true dreams. All are under the control of Allah (SWT). It is not possible for anyone to obtain the keys to knowledge, and use them to attain knowledge at any time. It is up to Allah (SWT) to give to whomever He wants whenever He wants. But always remember that Allah (SWT) is not dependant on the keys. Allah (SWT's) knowledge is far beyond and unlimited. Therefore, saying Allah (SWT) knows when He wants to know is disrespectful and a form of disbelief. This is because you are actually saying Allah (SWT) did not know before. This is not an attribute of Allah (SWT) and it causes you to doubt His unlimited knowledge and power. As far as Allah (SWT's) knowledge is concerned, He knows everything before it happens and knows exactly what will take place at what time. Allah (SWT) knows what is in the land, sea and oceans. Allah (SWT) knows when a leaf will fall from a tree and when another will grow in its place. Allah (SWT) knows what is in the darkness within the earth. Allah (SWT) knows everything in

detail and everything is recorded in a clear book. This book is only one part of His knowledge because the contents of the book are limited, and Allah (SWT's) knowledge is unlimited.

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

6:60: And it is He who gives you death at night and He knows what you commit by day. Then He raises you up again so that a prescribed time may be fulfilled. Then to Him is your return and then He will inform you of what you used to do.

Allah (SWT) gives you death whilst you sleep and knows what you do during the day.  
Reference Surah 39 (Az-Zumar) Verse 42;

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَ  
يُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

Allah (SWT) then raises you up again in the daytime so that your prescribed time can be fulfilled, and then to Him is your return. Then He will inform you of what you used to do because your deeds are recorded all the time.

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

6:61: And He is Dominant over His slaves and He sends guardians over you until death reaches one of you, Our angels give him death and they do not fail.

Allah (SWT) reigns supreme over His slaves. No one can hide from Him nor can anyone escape Him.

Reference Surah 55 (Ar-Rahman) Verse 33:

يَمَعَشِرَ الْجِنَّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ فَانْفُذُوا ۗ لَا تَنْفُذُونَ  
إِلَّا بِسُلْطٰنٍ ﴿٣٣﴾

Allah (SWT) sends guardian angels over you. They write down your deeds and protect you until your soul reaches its final destination. Allah (SWT's) angels give you death when your time of death arrives. From this we realise that it is the job of Azrael (AS) to capture your soul. At the time of death other angels come with Azrael (AS) and assist, they never fail in

their task. Not a single second is delayed. By the command of Allah (SWT) the angels arrive at the exact prescribed time and they do not arrive by their own will.

ثُمَّ رُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقِّ ط اِلٰلَهَ الْحَكْمِ قف وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ﴿٦٢﴾

6:62: Then they will return to Allah (SWT), their true Master. Surely, His is the judgment. And He is the Swiftest in account.

When a person dies he is returned to his Lord and Master on Judgement Day. Behold, the universe is operating by Allah (SWT's) command. Allah (SWT) will be the final judge and He will be swift in taking account. Allah (SWT) is Able to do all things.

قُلْ مَنْ يُنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ تَدْعُوْنَهٗ تَضُرُّعًا وَخُفْيَةً ؕ لِّئِنْ اَنْجٰنَا مِنْ هٰذِهِ لَنَكُوْنَنَّ مِنَ الشَّاكِرِيْنَ ﴿٦٣﴾

6:63: Say, "Who is it that saves you from the darkness of the land and the sea? You call upon Him humbly and in secret. 'If He should save us from this we will be of the thankful'."

O Prophet (SAW), ask them who saves them from the darkness of the land and the sea, when they call upon Him openly and in secret. When human beings are in danger and unable to find assistance they lose hope. They then leave everything and turn to their true Master Allah (SWT) and supplicate to Him. If they are saved from danger they say they will be thankful to Allah (SWT) for the rest of their lives.

قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ﴿٦٤﴾

6:64: Say, "Allah (SWT) saves you from this and from every affliction, then you associate partners with Him"

O Prophet, tell them it is Allah (SWT) who saves you from distress and affliction. And when you are saved you associate partners with Him. You eat from His sustenance yet you credit others. You ask Him for help and yet you call others your helpers. You are His slaves yet you worship others. When there is no one to help you, you say "O Allah (SWT)! Only You can help me". But when Allah (SWT) solves your problems you give thanks to others. Fear Allah (SWT) because the time of problems and distress can soon return.

قُلْ هُوَ الْقَادِرُ عَلٰى اَنْ يَّبْعَثَ عَلَیْكُمْ عٰذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْضِكُمْ اَوْ يَلْبِسَكُمْ شِيْعًا وَّ يُدَبِّقَ بَعْضَكُمْ بَاسَ بَعْضٍ ط اَنْظُرْ كَيْفَ نَصَرَفُ الْاٰیٰتِ لَعَلَّهُمْ

يَفْقَهُونَ ﴿٦٥﴾

6:65: Say, "He has power to send torment on you from above you or from beneath your feet, or confuse you into groups and make you taste the violence of one another". See how We explain the verses so that they may understand.

Allah (SWT) is Powerful and able to send torment upon you from above you or from beneath you. For example severe rains, tornados, hailstones or floods and earthquakes. He is Powerful and able to confuse you into groups and divide you, making you fight with one another due to your own actions. The Prophet (SAW) made three prayers, two were accepted but the third was not accepted. The third prayer which was not accepted was when Prophet (SAW) asked Allah (SWT) to save his nation from being divided and from fighting with one another. Allah (SWT) said, "See how We explain the verses so that they may understand".

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾

6:66: And your people have denied it, though it is the truth. Say "I am not a keeper over you."

Allah (SWT) told Prophet (SAW) that his people have denied the truth. Tell them that you are not in charge of them but your job is to convey the message which you have done.

Reference Surah 18 (Al-Kahf) Verse 29:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

The reference above says 'Then whosoever wills, let him believe, and whosoever wills, let him disbelieve'.

لِكُلِّ نَبَأٍ مَّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

6:67: For every news there is an appointed term and you will soon come to know.

And every piece of news and information has a set time and you will know it in the near future.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي الْآيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

6:68: And when you see those who ridicule Our verses, ignore them until they talk about something else. And if Satan causes you to forget, then once you remember, do not sit

with the wrongdoing people.

Do not socialise or sit with those who mock the verses of Allah (SWT). Do not argue over them or you may become like them. In another verse it says you will become like them - **إِنَّكُمْ إِذَا مَنَّالَهُمْ**. If you sit with them to speak the truth and reject what they say then it is acceptable, otherwise you should stay away from them until they change the conversation. If you forget and socialise with them then you should get up and leave the wrongdoers as soon as you remember.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

6:69: Those who fear Allah (SWT) are not accountable for them in anything, but to remind them that they may fear Allah (SWT).

There is no sin upon them if they sometimes visit those who mock the religion to remind them to fear Allah (SWT). Maybe the wrongdoers will listen and fear Allah (SWT).

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكْرِي أَن تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ۗ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۗ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۗ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۗ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ ۗ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

6:70: And leave those who take their religion as fun and amusement and are deceived by the life of this world. But remind them with it, that a soul should not be seized by what it has earned; it has no protector or intercessor except Allah (SWT). And if it offered every ransom it will not be accepted from it. Those are the ones who will be seized for their own actions. For them there will be a drink of boiling water and a severe torment because they disbelieved.

Leave those who make a mockery and amusement of their religion, they are deceived by this worldly life. Remind them so that their lives are not destroyed due to their own wrongdoings. Their actions will be the reason for their destruction and they will not be able to free themselves from Allah (SWT's) torment. There will be no protector or intercessor except Allah (SWT). Their matters will not be resolved by payment or by giving. What is there to give when Allah (SWT) is the Owner of all things? Allah (SWT) has given us ownership of some things but in reality He is the real Owner of everything. Those who think they can resolve their matters by giving payment will be caught out by their own wrongdoings. There will be boiling water and a severe torment for them because they



disbelieved.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرُدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ  
كَالَّذِي اسْتَهْوَتْهُ الشَّيْطَانُ فِي الْأَرْضِ خَيْرَٰنٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتِنَا  
قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٦٧﴾

6:71: Say, "Shall we call upon others besides Allah (SWT) that which cannot benefit us or harm us, and shall we turn back on our heels after Allah (SWT) has guided us? Like one whom Satan has a hold of in the earth leaving him confused, and his friends call him towards guidance, 'Come towards us'". Say, "Indeed Allah (SWT's) guidance is the real guidance. And we have been commanded to submit to the Lord of the Worlds."

Speak to those who want you to stray from the right path. Ask them if you should invoke those who can neither benefit nor harm you, and should you turn back after Allah (SWT) has guided you? That person is like someone possessed by the devil. This is because the disbelievers would tell the believers to revert back to their previous religion. Allah (SWT) then told them to tell the disbelievers that the religion they talked about was not even a religion. The disbelievers want to worship that which has no power and is made by their own hands. They are like one who is lured and tempted in the earth and does not listen or understand. His friends call him towards guidance but he does not understand. Guidance is that which is from Allah (SWT) and we have been commanded to submit to Allah (SWT).

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۗ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٨﴾

6:72: "And to establish prayer and to fear Him". And to Him you shall all be gathered.

And you have been commanded to establish prayer and be fearful of your Lord Allah (SWT). When you have submitted completely then the first command is to establish prayers. This confirms the importance of Salah. After this the command is to fear Allah (SWT) and you can only have fear by establishing your daily prayers.

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ كُنْ فَيَكُوْنُ ۗ قَوْلُهُ  
الْحَقُّ ۗ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ ۗ عَلِيْمُ الْغَيْبِ وَالشَّهَادَةِ ۗ وَهُوَ الْحَكِيْمُ  
الْحَبِيْرُ ﴿٦٩﴾

6:73: And it is He Who created the skies and the earth in truth. And on the Day He will say, "Be" then it will be, His word is the truth. And for Him is the kingship on the Day the horn will be blown. He is the Knower of the unseen and the seen. And He is the All-Wise,

**All-Aware.**

The word He refers to Allah (SWT) and He has created the skies and the earth. They have been created with a purpose and not for amusement and it is also not illusion. They have not been created by anything other than Allah (SWT). On the Day Allah (SWT) says "Be!" it will be. That Day will be Judgement Day and everything will be destroyed.

On Judgment Day the sovereignty will belong to Allah (SWT) - لِمَنِ الْمُلْكُ الْيَوْمَ ۗ لِلَّهِ الْوَحْدِ الْقَهَّارِ - and the people's kingship of the earth will be taken away. The horn will be blown for the first time and all of creation will die of fear. The horn will then be blown again and all creation will rise. The task of blowing the horn will be performed by Azrael (AS). The unseen is only hidden from people but not from Allah (SWT). Allah (SWT) is All-Wise and All-Aware. We should all be obedient to Him.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَرَأْتَتَّخِذُ أَصْنَامًا آلِهَةً ۚ إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

**6:74: And when Ibrahim (AS) said to his father Azar, "Do you take idols as your Lords? I see you and your people in clear error".**

The time Ibrahim (AS) spoke to his uncle Azar is worthy of remembrance. Who was Azar? Historians say Ibrahim (AS's) father was Tarukh and Azar was Ibrahim (AS's) uncle. This is the reason the word لِأَبِيهِ has been used for Azar in this verse. The word ابا is often used for father, uncle, maternal grandfather and paternal grandfather. In Surah 2 (Al-Baqarah) Verse 133 the same word is used by the sons of Yaqoob (AS). In the same manner Azar is called ابا in this verse. Ibrahim (AS's) father passed away and so he was raised by his uncle Azar. Azar was not only an idol worshipper but also sold idols. Ibrahim (AS) told his uncle that he sees him and his people worshipping idols and sees him in clear error.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

**6:75: And in this way We showed Ibrahim (AS) the kingdom of the skies and the earth so that he may be of those who have faith with certainty.**

Ibrahim (AS) was born into a nation who not only worshipped idols but also worshipped the sun, moon and the stars. Allah (SWT) says He gave Ibrahim (AS) wisdom concerning the idols. Allah (SWT) showed Ibrahim (AS) His kingship of the skies and the earth, including the stars, sun and moon. Allah (SWT) showed Ibrahim (AS) that all were created by Him. Everything in the universe operates according to the command of Allah (SWT), how then can these things be compared to Allah (SWT). The second reason for showing Ibrahim (AS) was so that he could reject the false beliefs of the people, and be more steadfast in his own belief.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٦٦﴾

6:76: So when the night grew dark over him, he saw a star. He said, "This is my Lord?" But when it set, he said, "I do not like those that set."

Ibrahim (AS) observed everything and rejected the beliefs of the people. When night fell he saw a star. He denied that the star was his Lord and asked "Is this my Lord?" Then when the star disappeared he said he did not like those that change and disappear.

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٦٧﴾

6:77: And when he saw the moon shining, he said "This is my Lord?" But when it set, he said, "Had my Lord not guided me, I would have been among those who are astray."

And when Ibrahim (AS) saw the moon rising up and shining, he said "Is this my Lord?" But when it disappeared he said he would have been among the astray if his Lord had not guided him. This characteristic was unique to Ibrahim (AS) in that he rejected all the things the people worshipped.

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٦٨﴾

6:78: When he saw the sun shining, he said, "This is my Lord? This is greater!" But when it set, he said, "O my people! I am indeed free from whatever you associate."

When Ibrahim (AS) saw the sun shining, in a curious tone he asked, "Is this my Lord? This is greater!" But when the sun set, he said he was free from that which they associated with Allah (SWT). We must pay close attention to the words of Ibrahim (AS). Ibrahim (AS) said the words *يَقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ* which translates to 'whatever you associate'. Had Ibrahim (AS) done the same as the people then the words would have been 'whatever we associate'. This must mean that Ibrahim (AS) was never one who committed polytheism. Allah (SWT) says He has given Ibrahim (AS) guidance and sound judgment from the beginning.

Reference Surah 21 (Al-Anbiya) verse 51;

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٦٩﴾

**6:79: "Indeed! I have turned my face towards Him Who created the skies and the earth, being upright, and I am not one of the polytheists."**

Ibrahim (AS) said he has turned his face towards Allah (SWT), the Creator of the skies and the earth. And that he is not from those who associate partners with Allah (SWT). Those who say Ibrahim (AS) came to monotheism gradually are in fact incorrect and they should try and understand this. Prophets are upon the correct belief from birth and they learn this from Allah (SWT). They are not taught this by anyone except the Almighty.

وَحَاجَّةَ قَوْمِهِ ط قَالَ أَتُحْجَوْنِي فِي اللَّهِ وَقَدْ هَدَانِ ط وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن  
يَشَاءَ رَبِّي شَيْئًا ط وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ط أَفَلَا تَتَذَكَّرُونَ ﴿٧٩﴾

**6:80: And his people argued with him. He said "Do you dispute with me about Allah (SWT) when He has guided me? I do not fear those who you associate with Him unless my Lord wills something. My Lord encompasses everything within His knowledge. Will you not then remember?"**

When the people argued with Ibrahim (AS) about Allah (SWT) he asked them if they fought with him because he believed in and submitted to Allah (SWT). Ibrahim (AS) said the people could not misguide him after Allah (SWT) had guided him, and he was not afraid of the partners they associated with Him. He said this because the people tried to scare him by using the statues and names of idols they worshipped. Ibrahim (AS) opposed those who worshipped the idols and said the idols could not harm him unless his Lord willed it. He said his Lord had knowledge over everything and why don't they listen.

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ  
سُلْطَانًا ط فَايُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ء إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٠﴾

**6:81: "And how should I fear what you associate while you do not fear to associate with Allah (SWT) that for which He has not sent any evidence. Which of the two groups has more right to peace? If you really know!"**

How should I fear those you associate with Allah (SWT) while you do not fear Allah (SWT), the Creator of the skies and the earth? You try and scare me with those who cannot move a fly and were made by you. They cannot cause benefit or harm to anyone yet you compare them to Allah (SWT), for which you have no authority. From the two groups who is more worthy of Allah (SWT's) assurance of peace, when one group follows Allah (SWT's) commands of monotheism and the other associates partners with Allah (SWT). If you had knowledge then you would know.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

6:82: And those who believe and do not mix their faith with wrongdoing (polytheism), those will have peace and they are rightly guided.

Those who believe and do not mix their faith with polytheism are the ones who will have security from their Lord. They are the rightly guided.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

6:83: And that was Our argument We gave Ibrahim (AS) against his people. We elevate in ranks whomever We will. Indeed your Lord is All-Wise, All-Knowing.

These were Our arguments We gave to Ibrahim (AS) against his people. His people could not deny or reply to the arguments. Allah (SWT) taught Ibrahim (AS) these arguments not for himself but for his people. Ibrahim (AS) was upon monotheism since the day he was born. Allah (SWT) is All-Wise and All-Knowing. Through His unlimited knowledge He knows each person's abilities and their efforts, and He gives accordingly. There is wisdom in all of His decisions.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۗ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

6:84: And We gave him Ishaq (AS) and Yaqoob (AS), each one of them We guided, and We guided Nuh (AS) earlier, and among his offspring Dawud (AS) and Sulayman (AS) and Ayub (AS) and Yusuf (AS) and Musa (AS) and Haroon (AS). And this is how We reward the righteous.

The progeny of Ibrahim (AS) are specifically mentioned in this verse because he had children very late in his life. Allah (SWT) gave Ibrahim (AS) descendants such as Ishaq (AS), and a grandchild Yaqoob (AS). All prophets are descendants of Yaqoob (AS) except Prophet (SAW). Allah (SWT) had already guided Nuh (AS) and from him followed the Prophets Dawud (AS), Sulayman (AS), Ayub (AS), Yusuf (AS), Haroon (AS) and Musa (AS). They were all pious and righteous.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ ۗ كُلٌّ مِّنَ الصَّٰلِحِينَ ﴿٨٥﴾

6:85: And Zakariya (AS) and Yahya (AS) and Isa (AS) and Ilyas (AS). Each one was of the righteous.

The Prophets Zakariya (AS), Yahya (AS), Isa (AS) and Ilyas (AS) were rightly guided and were righteous.

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۗ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

6:86: And Ismaeel (AS) and Yasa (AS) and Yunus (AS) and Lut (AS). And each one We favoured above the worlds.

And Allah (SWT) favoured Ismaeel (AS), Yasa (AS), Yunus (AS) and Lut (AS) above the worlds.

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

6:87: And some of their forefathers and their offspring and their brothers, and We chose them and We guided them to a straight path.

Lut (AS) is Ibrahim (AS's) nephew and this is the reason he is called his offspring. Similarly Ismaeel (AS) is Yaqoob (AS's) uncle and is considered his forefather. Isa (AS) is included in the children of Ibrahim (AS) and Nuh (AS) even though he did not have a father. From this we learn that the children of a daughter are counted as offspring of the grandfather.

Prophet (SAW) called Hassan (RA) and Hussain (RA) his own sons;

*Reference Jami` at-Tirmidhi - Chapters on Virtues Book 49, Hadith 4141*

*Narrated Anas bin Malik: That the Prophet of Allah (ﷺ) was asked: "Which of the people of your house are most beloved to you?" He said: "Al-Hasan and Al-Husain." And he used to say to Fatimah: "Call my two sons for me." And he would smell them and hug them.*

Allah (SWT) chooses from His people whomever He wills, and guides them to the straight path.

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

6:88: This is the guidance of Allah (SWT), He guides whomever He wills from His servants. But if they had associate partners with Him, their deeds would have been wasted.

That is guidance from Allah (SWT). He guides whomever He wills from His servants. Eighteen Prophets are mentioned in this verse and it says their deeds would have been wasted if they had committed polytheism. This is a warning for all people and it shows us how bad it is to associate others with Allah (SWT). We cannot imagine prophets doing this type of action. This is the reason the word *لَوْ* is used in this verse.

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوَّةَ ۖ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا  
بِهَا قَوْمًا لَيَكْفُرْنَ بِهَا ۖ

6:89: Those are the ones to whom We gave the Book and authority and Prophethood. But if they disbelieve in it, then We shall entrust it to people who will not disbelieve in it.

Allah (SWT's) religion is not dependent upon the disbelievers of Makkah and those who deny the Book and Prophets (SAW). And with him We have appointed other people from his nation who will not disbelieve. After believing in it they will try to spread the religion of Allah (SWT).

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمْ أَقْتَدَهُ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِن هُوَ إِلَّا ذِكْرَى  
لِلْعَالَمِينَ ۖ

6:90: Those are the people whom Allah (SWT) has guided, so follow their guidance. Say, "I ask no reward of you for it. It is nothing but a reminder to the worlds."

All the Prophets mentioned here and those not mentioned were all guided. Their beliefs, principals of religion, objectives, laws and paths are all the same. Every Prophet is ordered to follow on this path. The Prophet (SAW) is also appointed to follow in their footsteps. The laws were different and were set as needed for each particular time. O Prophet (SAW), tell them you do not want a reward for conveying the message. If they do not agree then so be it, you have nothing to lose and this is a reminder for all mankind. You will continue to perform your duty even if no one agrees. It is not your responsibility to persuade anyone.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَنْ أَنْزَلَ الْكِتَابَ  
الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قُرْآنًا طَبِيسَ تُبْدُونَهَا وَتُخْفُونَ  
كَثِيرًا ۗ وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۗ قُلِ اللَّهُ ۗ ثُمَّ دَرَّهُمْ فِي خَوْضِهِمْ  
يَلْعَبُونَ ۖ

6:91: And they did not value Allah (SWT) as they should have valued when they said, "Allah (SWT) did not reveal anything to a human being." Say, "Who revealed the Book which Musa (AS) brought as a light and guidance for people. Which you split into pages, you display a part of it and you conceal most of it. And you were taught that which you did not know, neither you nor your forefathers". Say, "Allah (SWT)". Then leave them in their arguments amusing themselves.

The wrongdoers who say Allah (SWT) has not revealed anything to a human being have not valued Allah (SWT) the way they should. The Quraysh of Makkah would talk about the revelation which came to the Prophet (SAW). They told Prophet (SAW) that Allah (SWT) did not reveal anything to anyone. Allah (SWT) then told Prophet (SAW) to ask them who had revealed the Torah to Musa (AS). Was it someone other than Allah (SWT)? Were they denying that Allah (SWT) revealed it? The Jews and disbelievers did not value Allah (SWT) and His Prophet (SAW) because they denied them both. Today many of us claim to follow and believe in Allah (SWT), Prophet (SAW) and the Quran. But in reality we do not value Allah (SWT) as much as a doctor or herbalist. When Allah (SWT) asks us to refrain from something we do not care. If a doctor or herbalist was to give us the same advice we would follow their instructions without hesitation. We are careful not to do anything wrong in front of children but we do not remember that Allah (SWT) is watching us at all times. Allah (SWT) made the Torah a light and guidance but people split it into parts. They displayed parts that agreed with their desires but concealed most of it. Allah (SWT) taught you and your forefathers that which you did not know before. Now you knowingly deny Allah (SWT). O Prophet (SAW), tell them that a Book such as that, filled with light and guidance, could only be revealed by Allah (SWT).

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

6:92: And this is a blessed Book which We have revealed, confirming that which was before it so that you may warn the people of Makkah and others around it. And those who believe in the hereafter believe in it and guard their prayers.

Allah (SWT) has revealed this blessed Book, confirming the previous Books which were revealed before it so the Prophet (SAW) may warn the people of Makkah; the mother of all cities. And warn those who believe in the hereafter and the Quran, and who guard their prayers. Guarding prayers actually means to not miss prayers and this is a sign of being a believer. Belief and good deeds go hand in hand. Whenever the Quran mentions الَّذِينَ آمَنُوا – ‘those who believe’, it also says عَمِلُوا الصَّالِحَاتِ – ‘do righteous deeds’ alongside it. This means that among good deeds prayers have the highest rank.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ  
سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ  
بَاسِطُوا أَيْدِيهِمْ ۖ أَخْرِجُوا أَنْفُسَكُمُ ۗ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ



تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٦٣﴾

6:93: And who is more unjust than the one who invents lies against Allah (SWT), or says "The revelation came to me", when nothing was revealed to him. And who says, "I will reveal the like of that which Allah (SWT) has revealed". And if you could see when the unjust reach the pangs of death and the angels open their hands, "Throw out your souls!" Today you will be recompensed with a humiliating torment for what you used to say against Allah (SWT) other than the truth, and you were arrogant about His verses."

Who is more unjust than the one who invents a lie about Allah (SWT) and says he has received revelation. All those who claim false prophethood come under this category. Who could be more unfortunate than those who admitted that Prophet (SAW) is trustworthy and truthful and yet still denied his prophethood? And the one who says he will shortly reveal the same scripture as Allah (SWT) revealed. If you could only see when death approaches them and the angels extend their hands to take their souls, and the angels gives them news of a humiliating punishment. The punishment the angels are referring to is the punishment of the grave. Allah (SWT) is Able to punish all people. Whether they are in a grave, or have been consumed by an animal, or have drowned, or have been burned to ashes. There is a part of a muscle which can be found at the base of the spine. It is thinner than the width of a hair and it cannot be burnt or cut. When a bad person dies his soul is taken and held in a well called باروت. The punishment a soul receives is felt through this muscle in the base of the spine. You will receive this punishment for talking unjustly against Allah (SWT) and thinking your wisdom and desires are more important than the commands of Allah (SWT). You will be given this humiliating punishment due to your own arrogance.

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَوَدَّعْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۗ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۗ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٦٤﴾

6:94: "And indeed you come to Us alone, as We created you the first time, and you left behind your backs whatever We gave you. And We do not see with you your intercessors whom you claimed to be associates. And indeed all your relations between you have been cut off, and you have lost all that which you used to claim."

What happened to you that you return to Us alone with neither a group nor a party? Where have your intercessors disappeared, the ones you were so proud of? You have no clothing, no crown and you are barefoot. You have come to Us just as you were born, without anything. You have left behind everything We gave to you in the world. Where are the intercessors you thought would help you in difficult times? The relationships and ties of

those who claimed to be your helpers and supporters are all broken today, and all your claims have been proven false.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۗ ذَٰلِكُمْ  
اللَّهُ فَالِقُ تُوَفَّكُونَ ﴿٩٥﴾

**6:95: Indeed, Allah (SWT) is the One who splits the seed and the date-stone. He brings forth the living from the dead, and He brings forth the dead from the living. That is Allah (SWT), then how are you deluded?**

Allah (SWT) is the One who splits seeds and grain. After the people harvest the seeds and grain, Allah (SWT) subjects them to water and exact temperatures causing them to sprout and grow. He brings forth the living from the dead and He brings forth the dead from the living. An example of this is a cell from a human being and a human being from a cell. A hen from an egg and an egg from a hen. Why then do you turn away from Allah (SWT) when you know the truth?

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

**6:96: He causes the dawn to break and He has made the night for rest and the sun and the moon for calculation. This is a measure set by the Almighty, the All-Knowing.**

Allah (SWT) is running the entire universe. He breaks the dawn and He has made the night for you to rest. He has made other benefits for you from the sun and the moon. You can also use them for calculating and measuring years and months. This has all been arranged for you from the Almighty, the All-Knowing.

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

**6:97: And it is He who has set for you the stars so that you may be guided through the darkness of the land and the sea. We have made clear Our verses for people of knowledge.**

And Allah (SWT) has set the stars for you so that you may use them as a guide in the darkness of the land and the sea. The compasses of today used in cars, aeroplanes and boats are themselves guided by the stars, and all forms of transport use them as a means of finding directions. We clearly describe the verses for the people of understanding and

knowledge.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا وَمُسْتَوْدَعًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ

يَفْقَهُونَ ﴿٩٨﴾

6:98: And it is He who has created you from a single life, and gave you a place to stay and a resting place. We have made clear Our verses for people who understand.

And Allah (SWT) has created humans from one life. This one life refers to Adam (AS) and not evolution as it is stated in Darwin's theory of evolution. Many modern forward thinking people consider themselves to be experts of the Quran and are also impressed by Darwin's theory. This verse of the Quran rejects their beliefs. The verse continues by saying you will stay in a place. This refers to the womb and after birth the places you will live, and places you will visit, and ultimately where you will be buried. And We have clearly explained Our verses for the people who understand.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا  
نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا ۖ وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَ  
الرَّيْثُونَ وَالرَّمَانَ مِثْلَهَا ۗ وَغَيْرَ مُتَشَبِهٍ ۗ أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۗ إِنَّ فِي  
ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

6:99: And it is He who sends down water from the sky and with it We bring forth vegetation of all kinds, from it We bring forth green, and we bring forth grain upon grain clustered together, and from the palm trees emerge fruit clusters hanging low. And gardens of grapevines, olives and pomegranates, similar yet varied. Look at its fruits when it bears fruit and ripens. Indeed in that are signs for the people who believe.

And it is Allah (SWT) who sends down water from the sky and with it He grows all kinds of vegetation. Then from it He brings forth greenery. Then He brings forth thick-clustered grain upon grain, and we see corn cobs, pomegranates and dates. And from it we see emerging fruit with clusters hanging low. First the fruit is unripe and sour. After a while it ripens and is delicious and sweet and better for consumption. Indeed in that are signs for the believers.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحٰنَهُ وَ

تَعَالَىٰ عَمَّا يُصِفُونَ ﴿١٠٠﴾

**6:100: And they associate the Jinns with Allah (SWT), though He has created them. And they falsely attribute to Him sons and daughters without any knowledge. Glorified and Exalted is He above what they describe.**

They associate the Jinn as partners with Allah (SWT) even though they are His creation. Considering the Creator to be the same as His creation is completely foolish. They made sons and daughters for Him. Like the Jews made Uzair (AS) a son of Allah (SWT), and the Christians made Isa (AS) the son of Allah (SWT), and the disbelievers of Arabia made the angels the daughters of Allah (SWT). Allah (SWT) is Glorified and Exalted above what they claim.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۗ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ ۗ وَخَلَقَ كُلَّ شَيْءٍ ۗ  
 وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٠﴾

**6:101: He is the Originator of the skies and the earth! How can He have a son when He does not have a wife, and He created everything and He is the All-Knower of everything?**

Allah (SWT) is the Originator and Creator of the skies and the earth. No one but Allah (SWT) created everything and He has no helper. How can they say He has children when He does not have a wife or a companion? He is the Creator of everything and everything is His creation. He has no relatives. He has knowledge of all things.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠١﴾

**6:102: This is Allah (SWT), your Lord! There is no deity except Him. He is the Creator of everything. So worship only Him, and He is the Guardian over all things.**

Allah (SWT) is your Lord. He is the only one worthy of worship and He is the Exalted and Supreme. He is the Creator of each and every thing, therefore worship only Him. Whether small or large, all creation is His servant and He is the Guardian over all things.

لَا تُدْرِكُهُ الْأَبْصَارُ ۗ وَهُوَ يُدْرِكُ الْأَبْصَرَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٢﴾

**6:103: Vision cannot perceive Him, and He can perceive all vision and He is Most Subtle, All-Aware.**

Eyes cannot perceive Him but He can perceive all eyes. This means that no one can know the reality of Allah (SWT) but it does not mean you cannot see Him because this is stated in an Ahadith. We cannot see Allah (SWT) in this world but on the Day of Judgement and in

heaven believers will see Him.

Reference Surah 75 (Al-Qiyamah) Verse 22:

وَجُوهٌ يَّوْمٍ يَّوْمٍ نَّاصِرَةٌ ﴿٢٢﴾

Reference Surah 75 (Al-Qiyamah) Verse 23:

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

قَدْ جَاءَكُمْ بَصَائِرٌ مِّن رَّبِّكُمْ ۚ فَمَن أَبْصَرَ فَلِنَفْسِهِ ۚ وَمَن أَعْمَىٰ فَعَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٢٤﴾

6:104: "Indeed signs have come to you from your Lord, so whoever sees, it is for him and whoever is blind to it, then it is up to him. And I am not a guardian over you".

Indeed you have received poofs from your Lord. Whosoever attains guidance it is for his own benefit, and whosoever ignores it and remains blind, it is his own doing.

Reference Surah 17 (Al-Isra) Verse 15:

مَن اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

وَكَذَلِكَ نُنصِّرُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ ۗ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٥﴾

6:105: And this is how We repeat Our verses so that they say, "You have learned this", and We make it clear for people who have knowledge.

This is how We repeat the verses and bring proofs. The disbelievers say Prophet (SAW) learnt this from somewhere. It is an explanation for the wise so that they can understand.

اتَّبِعْ مَا أَوْحَىٰ إِلَيْكَ مِّن رَّبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٦﴾

6:106: Follow that which has been revealed to you from your Lord, there is no deity except Him, and turn away from the polytheists.

O Prophet (SAW)! Remain steadfast upon the revelation from your Lord. There is no deity except Allah (SWT). Do not care about those who associate partners with Allah (SWT). They do not follow the right path even after hearing clear evidence.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۗ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٧﴾

**6:107: And if Allah (SWT) willed they would not have associated partners, and We have not appointed you a watcher over them, and you are not their keeper.**

Allah (SWT's) will and His permission are two different things. Allah (SWT's) will is that we should not associate partners with Him. But if we do then Allah (SWT) has given us permission to choose according to our own desires. If Allah (SWT) had wanted to stop someone associating partners with Him then who could stop Him?

Reference Surah 2 (Al-Baqarah) Verse 253:

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ  
وَمِنْهُمْ مَنْ كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا ۗ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

Reference Surah 6 (Al-An'am) Verse 35:

وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيْنًا  
لِكُلِّ أُمَّةٍ عَمَلُهُمْ ۗ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٥٨﴾

**6:108: And do not insult those whom they call upon other than Allah (SWT), as surely they will wrongfully insult Allah (SWT) without knowledge. Thus We have made appealing to every community their deeds. Then to their Lord is their return and He will tell them what they used to do.**

Do not insult those whom they invoke other than Allah (SWT), because these polytheists will insult Allah (SWT) without knowledge. Idol worship is bad and it is acceptable to say so. But it becomes forbidden to say because it can lead to the polytheists insulting Allah (SWT) in retaliation. This proves that you should leave any permissible action which takes you out of the bounds of Shariah. Those who do these actions think they themselves are correct, and this is the reason they continue doing them. Then when they are returned to their Lord He will describe to them what they used to do.

وَاقْسُمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا ۗ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ  
وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٥٩﴾

**6:109: And they take firm oaths by Allah (SWT) that if a sign came to them they would believe in it. Say, "Certainly the signs are only with Allah (SWT) and you do not perceive that if it came they would not believe."**

They take firm oaths that if a sign came to them they would surely believe. O Prophet (SAW), tell them that the signs are from Allah (SWT), they are not in any one's control. The companions (RA) wanted the people to see miracles and signs so that they might believe. Allah (SWT) said they did not understand that the disbelievers would not believe.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ  
يَعْمَهُونَ

**6:110: And We leave their hearts and their eyes turned, as they did not believe the first time and We leave them wandering blindly in their transgression.**

We will leave their hearts and eyes turned away, just as they did not believe the first time. If they were shown thousands of signs and miracles they would still not believe due to their stubbornness and enmity. And We leave them in their transgression and they wander blindly. Allah (SWT) did not say that He leads them astray. But said they go astray and He leaves them in their stray state. Their hearts are covered in darkness and then they remain astray. Who now can guide them to the straight path?

١١٠

## Part 8

وَلَوْ أَنزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا  
كَانُوا لِيَوْمِنَا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾

6:111: And if We had sent down angels to them, and the dead spoke to them, and We gathered everything before their eyes, they still would not believe, unless Allah (SWT) willed, but most of them are ignorant.

These people do not seek the truth for themselves, nor do they listen to anyone for guidance. They are content with the path they have chosen and this is the reason they do not accept the truth. These people will not believe. Even if Allah (SWT) had accepted their demands and sent down angels to explain the prophethood of Prophet (SAW), and raised the dead who then informed them of Judgement Day, and then brought witnesses to confirm that you are the Prophet of Allah (SWT). Only those who Allah (SWT) wants to guide believe. These are the people Allah (SWT) has mentioned in Surah 10 (Yunus) verses 96-97;

Reference Surah 10 (Yunus) Verse 96:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

Reference Surah 10 (Yunus) Verse 97 :

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ  
الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

6:112: And like this We made for every Prophet an enemy, devils from mankind and jinn who inspire in one another alluring speech through deception. And if your Lord had willed, they would not do it, so leave them alone with what they invent.

And thus for every Prophet We made enemies from mankind and jinn. They teach and inspire each other alluring speech in order to deceive the people. From this verse we learn that devils can be from mankind and jinn, and they are both wrongdoers and villains. If Allah (SWT) had willed, He could have stopped them but this goes against the free will of



humans and jinn. Allah (SWT) has given both a choice. They can choose to do whatever they desire but the outcome will not be according to their will and desires. The outcome will be according to the justice of Allah (SWT). Most of them are ignorant and they do not understand.

وَلِتَصْغَىٰ إِلَيْهِ أَفِيدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾

6:113: And so the hearts of those who do not believe in the hereafter may incline towards it and that they may be pleased with it, and that they may do what they are doing.

The devils from the jinn and mankind speak softly, promising the disbelievers that which does not exist. These disbelievers remain deceived in the illusion and they cannot escape it.

أَفَعْبِرَ اللَّهُ أَبْتَغَىٰ حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۗ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

6:114: "Shall I seek a judge other than Allah (SWT), when it is He who has sent down to you the Book explained in detail?" And those to whom We gave the Book know that it has been revealed from your Lord with the truth. So do not be of those who doubt.

This verse was explained through the Prophet (SAW) and it is to teach the Ummah. Do they choose a judge other than Allah (SWT), when He has revealed the Book which explains everything in detail and contains every form of guidance? We have been given a clear guide to live our lives. Why then must we seek guidance from somewhere else? Those who were given the Books before know that the Quran revealed to the Prophet (SAW) is from Allah (SWT). Therefore O Prophet (SAW), do not be in any doubt about whether they know about the book of truth, the Quran. They have all the evidences in their Books which were given to them.

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

6:115: And the word of your Lord has been fulfilled in truth and in justice. None can alter His words. And He is All-Hearing, All-Knowing.

The word of Prophet (SAW's) Lord has been fulfilled in truth and in justice. No one can change His word and He is All-Hearing, All-Knowing.

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۗ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ

إِلَّا يَخْرُصُونَ ﴿١١٦﴾

**6:116: And if you obey most of those on earth, they will misguide you from Allah (SWT's) way. They follow nothing except assumptions and they do nothing but guess.**

Most people in this world follow their own assumptions. Allah (SWT) informs the believers through Prophet (SAW) that if they follow most people then they will lead them away from the right path. They are not upon the path of reality but they are liars who follow their own assumptions.

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

**6:117: Indeed, your Lord knows best who has strayed from His path and He knows best the rightly guided.**

Most disbelievers follow their own assumptions and their own desires. How then can the believers follow them? Allah (SWT) knows best who has gone astray from His path. From this it is clear that people lead themselves astray. Allah (SWT) does not lead anyone astray but He leaves them in their misguided state. He does not guide anyone by force and He knows best the rightly guided. He makes the path easy for them.

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

**6:118: So eat of that over which the name of Allah (SWT) has been mentioned, if you believe in His verses.**

Disbelievers objected to the believers because they only consumed animals which they slaughtered themselves, and never ate animals that had died of natural causes. Believers do not slaughter animals by their own will but in the name of Allah (SWT) and by His permission. This is the reason it clearly states to not listen to the disbelievers, and only eat those animals that have had the name of Allah (SWT) mentioned over them during the time of slaughter. If you are a believers then follow the command of Allah (SWT).

Reference Surah 2 (Al-Baqarah) Verse 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۚ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

Some people use this verse and take the letter مَا in the word إِنَّمَا to mean everything. They say anything which has not had Allah (SWT's) name mentioned over it is unlawful. But they must be careful because doing this makes everything unlawful. In truth everything has had

the name of something mentioned over it at some point in time, and so you should be extremely careful in this matter. This verse and Surah 2 (Al-Baqarah) Verse 173 are explicitly about slaughter. Therefore, when something is dedicated to raise the spiritual status of someone, the dedication is in reality made for the sake of Allah (SWT). This is done to please Allah (SWT) and in doing so raise the spiritual status of the dedicatee. Therefore we cannot label them unlawful. The Prophet (SAW) did the same himself and the companions also followed the Prophet (SAW's) example. This is mentioned in various Ahadith books. Reciting Allah (SWT's) name on food when it is before us is not innovation or polytheism. During sacrifice, animals and food we eat is before us and we recite بِسْمِ اللّٰهِ which means 'In the name of Allah (SWT)'.

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

6:119: And why should you not eat of that over which the name of Allah (SWT) has been mentioned when He has clearly explained to you what is unlawful, unless you are compelled by necessity? And indeed many mislead others with their desires without having knowledge. Indeed your Lord knows best those who transgress.

Why should you not eat of that over which Allah (SWT's) name has been pronounced when He has clearly explained to you what is unlawful? However, if you are in a dire situation fearing death by starvation, then the unlawful is allowed. Many people do not understand the true meaning of this and so lead others astray. Allah (SWT) knows best those who exceed limits due to his own desires. People label lawful foods as unlawful without reason. They call fellow believers polytheists but if they were to find similar foods they would happily consume them. They have invented a strange religion. They think there is no other true believer except them.

وَذُرُوا ظَهَرَ الْأَثْمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

6:120: And leave the open sin and the secret. Indeed those who commit sin shall soon be given recompense for what they have earned.

Leave both the open and secret sins and halt your plans for them. The secret mentioned in this verse refers to any plans you make which are wrong. Allah (SWT) has said that those

who commit sins will soon be recompensed for them.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيْطَانَ لِيُؤْخَذُونَ إِلَىٰ  
أَوْلِيَآئِهِمْ لِيُجْدِلُوكُمْ ۗ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

6:121: And do not eat that over which the name of Allah (SWT) has not been mentioned, for indeed it is disobedience. And indeed the devils whisper to their friends to argue with you. And if you obey them indeed you would be from among the polytheists.

Animals that have had a name other than Allah (SWT) mentioned over them are forbidden. If they have not had any name mentioned over them at all, then they are also forbidden. Only animals that have had Allah (SWT's) name recited over them are lawful for consumption. If a believer forgets to recite Allah (SWT's) name whilst performing the slaughter then he should recite Allah (SWT's) name as soon as he remembers. However, the animals slaughtered nowadays on a conveyer system run past the slaughterer at such speeds that he does not have enough time to read the full takbeer over them بِسْمِ اللَّهِ الْأَكْبَرِ. In this case we should avoid consuming these animals.

The devils persuade their allies to argue with you. This is the reason disbelievers and polytheists argue with you about animals that have been slaughtered with Allah (SWT's) name was recited over them. Some scholars have the opinion that things which have had the name of Allah (SWT) recited over them are forbidden. If you leave Allah (SWT's) command and obey these people then you will be among the polytheists. Leaving the command of Allah (SWT) and obeying someone else instead is an act of polytheism as it is stated in Surah 9 (At-Taubah) Verse 31.

Reference Surah 9 (At-Taubah) Verse 31:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۗ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا  
وَاحِدًا ۗ لَا إِلَهَ إِلَّا هُوَ ۖ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

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

6:122: Is one who was dead, to whom We gave life and made for him a light with which he walks among people, be like one who is in darkness from which he can never emerge? In this way the deeds of the disbelievers have been made appealing to them that which they were doing.

This verse mentions those souls who were dead due to their disbelief and then Allah (SWT)

gave them life with the light of faith and belief. The light mentioned here refers to the Quran. With its help he walks among the people carefree and without hesitation. Can his state be the same as those who are possessed by the devil? Those possessed by the devil remain lost in darkness and cannot find a way out. This is because they think the darkness is their light. They think wrong is right and think this is best for them.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا  
بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

**6:123: And so We have made in every city the great ones criminals, so that they plot therein. But they do not plot except against themselves and they do not perceive it.**

Not only the disbelievers of Makah but the chiefs of other disbelievers would conspire and plot to stop the people following the Prophets. Like when Pharaoh witnessed the miracles of Musa (AS). He said that Musa (AS) was trying to gain kingship through the use of magic. Similarly, every time people began following the Prophets the leaders feared losing their positions and so would plot and conspire against the Prophets. They were only destroying their hereafter and not affecting the Prophets but they could not perceive it.

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

**6:124: And when a sign comes to them they say, "We will never believe until we receive that which was given to the Prophets of Allah (SWT)." Allah (SWT) knows best where to place His prophethood. Soon the wrongdoers will receive humiliation from Allah (SWT) and a severe torment for that which they used to plot.**

When a sign was given to Prophet (SAW) for his recognition, the disbelievers said they would never believe until they also received a similar message or recognition from Allah (SWT). This has been mentioned in Surah 25 (Al-Furqan) Verse 21

Reference Surah 25 (Al-Furqan) Verse 21:

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلِيكَةُ أَوْ نَرَىٰ رَبَّنَا ۚ لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ  
وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢١﴾

The disbelievers said that they also wanted revelation from the angels or wanted to see

Allah (SWT) themselves. Allah (SWT) then said that He does not require suggestions and He knows best who is worthy of prophethood. This status is not achieved through actions or by desires. Not everyone has the ability to receive revelation from angels. Prophets have very unique characteristics, we are not like them and they are not like us. Soon the wrongdoers will receive humiliation and punishment from Allah (SWT) due to their evil scheming.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا  
حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ۗ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

6:125: So whoever wishes for guidance from Allah (SWT) He opens their chest for Islam, and whoever wishes to be left astray He makes their chest tight and constricted as though he were climbing up to the sky. Like this Allah (SWT) places impurity on those who do not believe.

In this verse those who wish for guidance from Allah (SWT) means that the destiny they create is through their own actions. If you seek guidance then Allah (SWT) opens your chest to Islam. This does not mean the chest becomes broader or is physically opened like in surgery. The meaning here is to satisfy the person with the truth of Islam and to remove all doubts within him. Allah (SWT) leaves those who do not seek guidance and are satisfied in their misguided state. After explaining guidance and misguidance Allah (SWT) leaves you to your own choices within the boundaries of Shariah. You are free to choose your own path whether it be for good or for bad. Those who prefer to do wrong have their chests constricted and feel like someone ascending to a great height. They feel the same way about the religion. In this way Allah (SWT) places impurity on those who do not believe.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

6:126: And this is the straight path of your Lord and We have explained the verses in detail for people who remember.

O Prophet (SAW), this is the straight path of your Lord. We have explained the verses in detail and there is no doubt in what has been revealed for those who seek guidance.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

6:127: For them there is the home of peace with their Lord and He is their friend because of what they used to do.

The final resting place is heaven, the house of peace for those who believe. Allah (SWT) is their friend and protector because they used to do good deeds.

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ۖ يَمْعَشَرِ الْجِنِّ قَدْ اسْتَكْثَرْتُمْ مِّنَ الْإِنْسِ ۗ وَقَالَ أَوْلِيَاؤُهُمْ  
 مِّنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَوَلَعْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۗ قَالَ النَّارُ  
 مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

6:128: And on that Day when He will gather them together, "O groups of jinn! Indeed you have taken many from mankind," and their friends among mankind will say, "Our Lord! We have benefited from one another and we have reached our term which You appointed for us", He will say "The fire is your destination and you will remain in it forever, except as Allah (SWT) wills." Indeed your Lord is All-Wise, All-Knowledgeable.

On Judgement Day Allah (SWT) will gather together the evil jinn and say they have taken and misled many from mankind. The jinn will say they used and benefitted from each other. Many ignorant people think that jinn have knowledge of the unseen. This is the reason these ignorant people congregate around those who are possessed by jinn. These people think they can obtain information about the future, find lost or stolen items or discover some untold truth from the jinn. People try to gain benefit from jinn in this manner. But the jinn want to mislead them and by trapping them will make them commit sins like innovation and associating partners with Allah (SWT), even though the jinn have nothing to do with the unseen. Upon the death of Sulayman (AS) the jinn accepted that they did not have knowledge of the unseen. In this verse the words 'we have reached our term which You appointed for us' actually refers to the time of death or Judgement Day. Allah (SWT) will then tell them that their destination is hellfire and they will remain in it forever. The words *إِلَّا مَا شَاءَ اللَّهُ* in this verse mean that some of those who are sent into the fire will not stay there forever. Some will be removed after they have received punishment for their sins and some will stay in the fire forever. Allah (SWT) is the All-Wise and All-Knowing. He knows best what to do with everyone.

وَكَذَلِكَ نُؤَيِّدُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

6:129: And like this We make some wrongdoers friends of others because of what they used to earn.

Mankind and jinn are friends and helpers of each other, as it is mentioned in the verse above. Similarly, Allah (SWT) deals with the wrongdoers in the same manner and so wrongdoers become friends with other wrongdoers. When they befriend each other they actually end up ruining one another. Due to their actions one will be held accountable before Allah (SWT) for the sins of the other.

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ آيَاتِي وَيُنذِرُونَكُمْ  
لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ  
أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

6:130: "O groups of jinn and mankind! Did Prophets not come to you from among yourselves, describing My verses to you and warning you of the meeting of this Day?" They will say, "We bear witness against ourselves". And they were deceived by the worldly life and they will give evidence against themselves that they were disbelievers.

On the Day of Judgement jinn and mankind will be asked if the Prophets did not come to them. Jinn were created before mankind and so there may have been a prophet in the form of jinn before the creation of Adam (AS). After Adam (AS) prophethood has remained within mankind and so jinn have remained under the Shariah of mankind. If an angel were to come as a prophet to mankind then humans would be unable to benefit from the angel. Similarly, if jinn were to come as a prophet to mankind and jinn then only jinn would benefit from it and not humans. As far as human prophets are concerned both jinn and humans can benefit from them. Therefore since Adam (AS) prophets have always come in the form of humans for both groups and they were always male. This has been explained in Surah 21 (Al-Anbiya) 21 Verse 7 in the Quran.

Reference Surah 21 (Al-Anbiya) 21 Verse 7:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسَلُّوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

Especially the Prophet (SAW) because he was a Prophet for both mankind and jinn. Prophets have always warned about the Day of Judgement through the verses of Allah (SWT). You cannot escape being a witness against yourself on the Day of Judgement. They will make many excuses but in the end they will admit the truth. First they will say مَا كُنَّا مِنْ مُشْرِكِينَ which means 'We were not polytheists'. But then Allah (SWT) will take testimony from their limbs. Then there will be no escape from what they used to do.

ذَلِكَ أَنْ لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَفُلُونَ ﴿١٣١﴾

6:131: That is because your Lord does not want to destroy any city unjustly while their people are unaware.

Your Lord does not commit injustice on cities but people destroy themselves due to their own actions. They did not pay attention to the prophets until they reached their final destruction. They were only destroyed when they had received the message but did not



accept it. Allah (SWT) sent His prophets and Books as a warning to the people, explaining the consequences of their doings.

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا ۖ وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

6:132: And everyone has ranks according to their deeds. And your Lord is not unaware of what they do.

Allah (SWT) is Aware of the intentions and actions of everyone and no one is out of the bounds of His Knowledge. Therefore we must be cautious of our actions.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۖ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَتَشَاكُم مِّنْ ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

6:133: And your Lord is Free of need, Most Merciful. If He wills, He can take you and bring after you whomever He wills, as He brought you from the descendants of another people.

The Prophet (SAW's) Lord is Free of need and is Most Merciful. If He wants He can remove you and bring other people in your place. Just as He created you as descendants from another people. Allah (SWT) has destroyed many nations and people in this manner and replaced them with others. This subject is repeatedly described in the Quran.

إِنَّ مَا تَوْعَدُونَ لَأْتِي ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

6:134: Indeed, the promise given to you will come to pass and you will not cause it to fail.

The promise given to you refers to the Day of Judgement. You cannot prevent Judgment Day and your Lord will certainly do this.

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

6:135: Say, "Perform actions according to your place, I am also working. Surely soon you will know for whom the hereafter is a home. Indeed, the wrongdoers will not be successful."

Tell them to perform actions according to their faith and you will perform actions according to your faith. This does not give you permission to remain on disbelief and continue sinning but it is a firm warning.

Reference Surah 11 (Hud) Verse 121:

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اَعْمَلُوا عَلَىٰ مَكَاتِكُمْ ۗ اِنَّا عَمَلُونَ ﴿١١٦﴾

Reference Surah 11 (Hud) Verse 122:

وَانْتَظِرُوا ۚ اِنَّا مُنْتَظِرُونَ ﴿١١٦﴾

Tell those who do not believe to do their actions and wait and you will do your actions also wait. Soon we will learn who is more successful. Indeed there is no success for the wrongdoers.

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

6:136: And they assigned a portion for Allah (SWT) from crops and animals He created and said, "This is for Allah (SWT)", according to their claim. "And this is for our associates", But what is for their associates does not reach Allah (SWT) and that which is for Allah (SWT) reaches their associates. Evil is what they decide.

Polytheists would set aside a share of the crops and animals for idols and a separate share for Allah (SWT). If their idols' share was lacking or short then they would take from Allah (SWT's) share and add to the idols' share. If Allah (SWT's) share was short or lacking then they would not take from the idols' share to add to Allah (SWT's). They feared and respected the idols even though they knew the earth belonged to Allah (SWT) and all the animals and sustenance was given by Him. But they believed that everything they had was due to the idols and thought that if the idols were upset with them then they would be destroyed. They said they would not have anything left and Allah (SWT) is Free of need. This way of thinking is completely unacceptable and so it has been rejected because it has no basis. Some ignorant believers also do this. When they give an offering they say that this animal (halal) is for Allah (SWT) and the other animal is for the Auliya or friends of Allah (SWT). They say this food is for Allah (SWT) and this food is for the Auliya. O Allah (SWT's) people! When you offer something to the friends of Allah (SWT), say that you give it in the name of Allah (SWT) and ask for the reward to go to the friends of Allah (SWT). Some people have inferior thoughts and think their wishes will come true if they are connected to the friends of Allah (SWT). O Allah (SWT's) people! Friends of Allah (SWT) are chosen by Allah (SWT) and they are not comparable to Him.

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَاءُهُمْ لِيُرْدُوهُمْ وَيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴿١٣٧﴾

6:137: And thus the polytheist's associates made the killing of their children appealing, in order to destroy them with confusion in their religion. And had Allah (SWT) willed they would not have done so, so leave them alone with what they invent.

Scholars believe the word partners in this verse refer to devils. Their partners place doubts in the hearts of their followers. They make them think that their daughters are growing older and soon they will have son in laws. They consider this a humiliation and think they will not be able to feed them if they continue having daughters. And so then they would kill their daughters. In fact they would bury them alive and promise an offering to the idols and say they would sacrifice a child if their wishes came true or if they have many children. This became a well-known practice. They believed this action was justified and connected to the action of Ibrahim (AS) even though Ibrahim (AS) agreed to sacrifice Ismaeel (AS) in the name of Allah (SWT). The prophet Ibrahim (AS) was not an idol worshipper but instead destroyed idols. The followers of Ibrahim (AS) cannot be idol worshippers. But the devil confused them in their religion and tried to justify this action by using the actions of Ibrahim (AS). In reality these actions go entirely against the actions of Ibrahim (AS). If Allah (SWT) had willed then they would not have done so. Allah (SWT) has given us a choice in our actions otherwise no one can go against Allah (SWT's) will.

وَقَالُوا هَذِهِ أَنْعَمٌ وَحَرَّتْ حِجْرُهُ ۗ لَا يَطْعَمُهَا إِلَّا مَنْ نَّشَاءُ بِزَعْمِهِمْ وَأَنْعَمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۗ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

6:138: And they have said, "These animals and crops are forbidden, no one can consume them except those whom we will", according to their claim. And animals whose backs are forbidden and those upon which Allah (SWT's) name has not been mentioned and they invent lies against Him. Soon He will repay them for what they invent.

They would not mention Allah (SWT's) name over the animals they sacrificed for their idols. They would say they did not mention His name because it would associate Him with the idols. They would then associate these false and obscene actions with the commands of Allah (SWT). We know they have fabricated these actions themselves and it has nothing to do with the religion. Some believers have also adopted similar practices such as growing a braid as a form of religious offering. The Prophet (SAW) has clearly stated that we should remove the hair of a new born child. But people still insist on keeping a new-born's hair

and growing it until they can visit a particular shrine to have it cut at the shrine. They then sacrifice an animal and cook and eat the animal at that shrine. They also believe that the child's mother cannot eat meat until the sacrifice is completed. From which Shariah does this command originate from? Fear Allah (SWT) and do not introduce inventions into the religion.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ  
مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ ۗ سَيَجْزِيهِمْ وَصَفَهُمْ ۗ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

6:139: And they say, "What is in the bellies of these animals is especially for our men and forbidden for our women. And if it is dead, then indeed they will have a share". Soon Allah (SWT) will punish them for what they used to say. Indeed He is the All-Wise, All-Knowing.

Another despicable practice was thinking that some animals that gave birth were only to be consumed by men and were forbidden for females. But if the animal was stillborn then both men and women could consume them. Whose command is this because Allah (SWT) has not given any such command? Soon Allah (SWT) will punish them for what they used to say. Indeed He is the All-Wise, All-Knowing.

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

6:140: Indeed losers are those who have killed their children in foolishness without knowledge, and prohibited that which Allah (SWT) provided for them, inventing a lie against Allah (SWT). Indeed they have gone astray and were not rightly guided.

Indeed those who killed their children in foolishness without knowledge are at a loss. They rejected the sustenance given to them by declaring it forbidden. Such as the idols Bahira and Saibah mentioned earlier in the Quran. Similarly these days some people say praying over food to raise the spiritual status of the deceased and friends of Allah (SWT) is forbidden. But if the food is presented to them they will gladly eat it. What form of religion is this? They invented lies against Allah (SWT) and by doing so went astray and they were not rightly guided. It is proven through the Sunnah that raising the spiritual status of the deceased and friends of Allah (SWT) is permissible and every religious school of thought agrees with this. It is stated in Jawahir ul Quran Volume 1 Page 51 that if you give something to raise the spiritual status of the deceased or Auliya, then eating or giving or taking from that food is a reward in itself.

وَهُوَ الَّذِي أَنشَأَ جَنَّتٍ مَّعْرُوشٍ وَغَيْرِ مَعْرُوشٍ ۚ وَالنَّحْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ ۗ

الرَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ط كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ  
حَصَادِهِ ط وَلَا تَسْرِفُوا ط إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

6:141: It is He who has created gardens with and without roofs, and palm trees and crops of all different flavours, and olives and pomegranates, similar and different. Eat of their fruit when they bear and pay its due on the day of harvest, and do not exceed. Indeed He does not like those who exceed.

Allah (SWT) has created gardens for you with and without roofs. Gardens with climbing plants that grow upwards like grapes and vegetables, and some are not tall such as water melons. And palm trees and other varieties of crops with different flavours. Olives and pomegranate orchards, similar and different. Allah (SWT) is the Creator of all of them. When these plants bear their fruits eat from them according to your needs. Do not be excessive or waste. Everything is lawful for you until a command forbidding it reaches you, but remember this is from your Lord. Therefore do whatever Allah (SWT) commands you. When the fruits are ready on harvest day pay their due (Zakat). Land that has crops grown only from rain water has a 10% Zakat rate. Land that has crops grown from running river water has a 20% Zakat rate. You have the right to eat freely but you should not cross limits or be excessive. Being excessive or exceeding limits can be harmful. For example exceeding limits in consumption is harmful to your health.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ط كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ط  
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾

6:142: And of the grazing livestock some carry burden and some that are small, lying on the floor. Eat from that which Allah (SWT) has provided for you, and do not follow the footsteps of Satan. Indeed he is your clear enemy.

Some animals are large and tall and some are small and short. Large animals are used for carrying burden and smaller animals are for consumption and used for milk. Eat from the permissible animals by slaughtering them and do not follow Satan. This means that Allah (SWT) has provided all of this for us and so we must not thank someone else. Allah (SWT) is the Provider but we bow to idols. This is unjust. Remember that Satan is your clear enemy and he wants to lead you astray. Satan did not follow Allah (SWT's) command and he wants you to do the same.

ثَمَنِيَّةً أَرْوِجُ ع مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْرَاضِ اثْنَيْنِ ط قُلْ الْدَّكْرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ

أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ ۖ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

6:143: There are eight pairs, of the sheep two, and of the goats two. Say, "Are the two males forbidden or the two females, or what is in the wombs of the two females? Inform me with knowledge if you are truthful".

This verse is about the animals the polytheists made unlawful for themselves. Allah (SWT) said ask them if He has forbidden both male and female or that which is in the wombs of the females. Tell us with knowledge if you are indeed truthful. Bring some evidence if you are true in your actions and also bring evidence for worshipping the idols Bahirah and Saibah.

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۖ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثِيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ ۖ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَضَعَكُمُ اللَّهُ فِي هَذَا ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۖ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

6:144: And of the camels two and of the cows two. Say, "Are the two males forbidden or the two females, or what is in the wombs of the two females? Or were you witnesses when Allah (SWT) warned you with this? So who is more unjust than he who invents lies against Allah (SWT) to mislead the people without any knowledge? Indeed Allah (SWT) does not guide the wrongdoing people."

And two of camels and two of cows. Are both males forbidden or the two females, or that which the wombs of the two females contain? Do not label Allah (SWT's) creations as lawful or unlawful if you do not have evidence for it. Do not invent lies against Allah (SWT) because only Allah (SWT) commands the lawful or unlawful. Allah (SWT) informs people through His Prophets and sometimes informs directly. Allah (SWT) rejects their ideas about the lawful or unlawful. The first point of rejection is seen in the previous verse when it says نَبِّئُونِي بِعِلْمٍ and the second rejection point is in this verse when it says أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَضَعَكُمُ اللَّهُ فِي هَذَا. Allah (SWT) asks if they were present when He gave this command for the lawful or unlawful animals. Who is more unjust than those who invent lies against Allah (SWT)? They mislead the people without knowledge or evidence. Hoping for guidance for these wrongdoers is foolish. Allah (SWT) does not guide the wrongdoers.

قُلْ لَا آجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ

لَا عَادِ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

6:145: Say, "I do not find in what has been revealed to me, anything forbidden to an eater when he consumes it, except if it is dead, or blood flowing, or the meat of swine; for it is impure, or unlawful if any name other than Allah (SWT's) has been mentioned. And if someone is compelled by necessity, but not a transgressor nor one that crosses limits, then indeed your Lord is All-Forgiving, Most Merciful."

O Prophet, inform them that from the revelation you received there is nothing which has been forbidden. These things which have been mentioned in the verse are all lawful which the disbelievers have made unlawful for themselves. The verse mentions things which are unlawful but you consider them lawful. A permissible animal that dies by any other means but is not slaughtered is forbidden. The blood which runs through the veins and the flesh of swine are all forbidden. Swine is forbidden even if slaughtered and every part is unlawful including the bones, flesh, teeth, hair and skin etc. Reciting a name other than Allah (SWT) when slaughtering a permissible animal is disobedience. This is because life is given by Allah (SWT) and so life must be taken in His name only. However if someone is forced out of necessity due to dire circumstances, and unable to find lawful food to eat or drink, then he may consume the unlawful but only enough to save his life. It is still however unlawful. One who eats to survive in extreme circumstances should not intend on transgressing nor should he exceed limits. Then Allah (SWT) is the All-Forgiving, Most Merciful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

6:146: And to those who are Jews We made unlawful for them animal with nails, and of the cow and the goat We made the fat of both unlawful for them, except what is on their backs or the entrails or what is attached to the bones. In this way We recompensed them for their transgression. And indeed We are Truthful.

The words 'Animal with nails' in this verse refers to animals whose hoofs are undivided such as the camel, ostrich, duck, swan and animals with hoofs. Animals that hold their food with their feet whilst eating were unlawful for the Jews. Only the animals or birds whose feet or claws are open were lawful for the Jews. The fat of the cow and goat was also unlawful. But whatever was on their backs or in their entrails or the fat attached to the bones was lawful. This was the recompense for their mischief and transgressions and Allah (SWT) is Truthful. These things were made unlawful for them as a form of punishment and were not unlawful in the beginning. The Jews claimed Yaqoob (AS) made these things

unlawful for himself. They used this as an excuse and followed him and said these things were unlawful for them too. In Surah 6 (Al-An'am) Verse 145 all these animals have been described as lawful and the details can also be found in Surah 2 (Al-Baqarah) and Surah 5 (Al-Madiah).

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ ۖ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

6:147: So if they deny you, say, "Your Lord is infinite in Mercy, and no one can turn away His torment from the wrongdoers".

If they reject you then say your Lord is the Most Merciful. This is the reason He does not punish you immediately but gives you time. Giving time does not mean you are safe from punishment but when the punishment arrives no one will be able to remove it or escape it. Therefore everyone should be vigilant.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ط  
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ط قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ  
لَنَا ط إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

6:148: Soon those who are polytheists will say, "If Allah (SWT) had willed we would not have been polytheists nor would our ancestors, nor would we have prohibited anything". That is how those people have rejected the ones before them until they tasted Our torment. Say, "Do you have anything from knowledge that you can bring to us. You follow nothing except assumption, and you do nothing but guess."

Soon the polytheists will say that if Allah (SWT) had willed then they would not have associated partners with Him. They will say that becoming polytheists and not receiving recompense for this action shows that it is the will of Allah (SWT). This is a mistake made by polytheists and the wrongdoers. They consider the will of Allah (SWT) and the free will of people to be the same thing, even though these two things are very different. Allah (SWT) does not agree with their wrongdoings but He has given you the freedom to choose and make your own decisions and gives you time to change. Those who change themselves in time will be forgiven. If everything happens according to Allah (SWT's) will then why were previous nations punished for their wrongdoings? Ask these people if you have knowledge and evidence to bring it forward. From where will they bring this evidence? They only follow assumption.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ ۖ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾



6:149: Say, "It is for Allah (SWT) the far reaching argument, if He had willed He would have guided all of you."

The far reaching argument only belongs to Allah (SWT). If He had willed then He would have guided you all. Then it would have been forced upon you but He has given you the authority to choose. You have now chosen whatever you wanted to choose according to your own intentions. Allah (SWT) does not mislead anyone and He does guide by force. If He did so who could go against His will?

قُلْ هَلْ لَكُمْ شُهَدَاءُ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا ۖ فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ  
وَلَا تَتَّبِعِ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ  
يَعْدِلُونَ ﴿١٤٩﴾

6:150: Say, "Present your witnesses who can give evidence that Allah (SWT) has forbidden this". And if they give evidence do not give evidence with them. And do not follow the desires of those who have rejected Our signs and those who do not believe in the hereafter and associate others equal to their Lord.

Tell them to bring forth witnesses if they are truthful in their words. Their witnesses should testify to that which you claim is forbidden by Allah (SWT). Those who are the least bit truthful will not testify but if anyone becomes mean and testifies then you Prophet (SAW) do not testify with them. They do not follow anything except assumptions and lies. Do not follow those who follow their own desires and have rejected Our verses and do not believe in the punishment of the hereafter. They have associated their idols as partners with Allah (SWT). They think the idols will help them if they are caught on the Day of Judgement.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي كُفٌّ عَنِ الْوَالِدِينَ وَالْأَوْلَادِ وَالْأَزْوَاجِ وَالْأَمْوَالِ وَالْأَنْفُسِ وَالْأَوْلَادِ وَالْأَوْلَادِ وَالْأَوْلَادِ  
تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ  
مِنْهَا وَمَا بَطَّنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهٖ  
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥٠﴾

6:151: Say, "Come! I recite what your Lord has made unlawful for you: that you do not associate anything with Him, and be good to your parents, and do not kill your children out of fear of poverty. We provide sustenance for you and for them. And do not go near immoralities, whether it is apparent and whether it is concealed. And do not kill a soul which Allah (SWT) has forbidden, except with truth. That is what has been commanded to you so you may understand."

The things you have made unlawful for yourselves are not unlawful so I will recite to you what your Lord has made unlawful for you. Allah (SWT) is the Creator of all things and He knows the lawful and unlawful. Firstly Allah (SWT) has made it unlawful for you to associate partners with Him and He instructs you to be good to your parents; a more detailed explanation of this can be found in Surah 17 (Al-Isra) Verses 23-24. Disrespecting your parents is forbidden and you must not kill your children out of fear of poverty because you are not responsible for their sustenance. Allah (SWT) provides sustenance to you and He has also created resources for your children's sustenance. You never considered the fact that you are a resource and means for your child's sustenance, you are not their Lord.

Reference Surah 11 (Hud) Verse 6:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

Allah (SWT) is responsible for the sustenance of all creation. Can you not see that He spreads His sustenance all over the land? Everyone has a share from His sustenance and then passes away but there is never a shortage in sustenance for creation. You do not need to worry about family planning and do not try and be the Sustainer because this is above you. Leave this task to Allah (SWT) and do not go near apparent and concealed immorality. Do not commit immoral actions or make the intention to commit immorality. Do not kill a soul because it has been forbidden by Allah (SWT). Except for the right reasons such as sentencing a murderer to death for a crime, or defending your country against enemy attack, or those causing mischief and corruption within the boundaries of your land, or those who do not obey the laws of the religion. These punishments must be decided by a religious judge or someone within government who has the authority. This has been advised to you so you may gain wisdom.

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

6:152: And do not go near the wealth of an orphan except with good intentions until they reach their youth (maturity). And give full measure and full weight with justice. We do not burden any soul except within its capacity. And when you speak be just, even if it is a close relative. And fulfil the covenant of Allah (SWT). He has advised you so that you may remember.

Do not approach the property of an orphan but with good intentions until they reach maturity. Do not consume the wealth and property of orphans before they mature. Be just

when measuring and weighing and do not harm others through injustice. We do not burden any soul more than it is capable of bearing. This means that Allah (SWT) has not commanded anything which cannot be achieved. When you speak about a matter be just and speak the truth, even if it is close relative. Stand for justice and do not favour relatives over those who are not close to you. Fulfil the covenant of Allah (SWT). This covenant is explained in Surah 7 (Al-A'raf) Verse 172 and could also refer to other covenants we make with people by taking Allah (SWT's) name. This has been instructed to you so you may become wise.

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

**6:153:** And this is My straight path so follow it. And do not follow different paths they will part you from His way. This is the instruction for you so that you may become pious.

In every rakat of prayer we say *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ* – 'Guide us to the straight path' and this is the same path mentioned in this verse. So follow it and do not follow other ways. Other paths will separate you from the path of Allah (SWT). You are being advised so that you may become righteous. You are on the straight path when you refrain from disobedience and crime.

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

**6:154:** Then We gave the Book to Musa (AS) to fulfil (Our favour) for those who are righteous and it explains all things and is guidance and mercy so that they believe in the meeting with their Lord.

We gave the Torah to Musa (AS) and We explained all the good deeds within it. All necessities are detailed in the Book and We opened the doors of guidance and mercy so that the people might understand it and believe in the meeting with their Lord.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُكًا فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

**6:155:** And this is a Book We have filled with blessings. So follow it and be righteous so that you may attain mercy.

The last and final Book revealed by Allah (SWT) is the Quran. It contains blessings so there is no need to search for alternatives. If you truly seek Allah (SWT's) Mercy then hold on tightly to the Quran and follow it completely. Fear Allah (SWT) so that you may attain

mercy.

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا ۖ وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفِيلِينَ



6:156: Lest you say, "The Book was revealed to two groups before us and so we were unaware of studying it".

There are no excuses after the revelation of the Quran. In the past the disbelievers said the scriptures revealed before the Quran were only for the Jews and Christians. The disbelievers also said they had no connection with the knowledge taught in previous scriptures. These disbelievers now have no reason to make excuses because the Quran was revealed in Arabic which is their own language.

أَوْ تَقُولُوا لَوْلَا أَنْزَلَ عَلَيْنَا الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَاءَكُمْ بَيْنَهُم مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنَّا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

6:157: And say, "If the Book had been revealed to us we would have been more guided than them". So surely it has come to you from your Lord, evidence and guidance and blessings. So who is more unjust than he who denies the verses of Allah (SWT) and turns away? Soon We will recompense with evil torment those who prevent themselves from Our verses because they turned away.

Or say you wish a Book had been revealed to you so that you would have been more guided than them and would have done greater good deeds than others. You have been given a greater Book than them; a Book of guidance containing light. Who is more unjust than those who deny its verses and do not accept its commands, or stops others from following it. The word *صَدَفَ* has been used in the context for preventing or turning away. The wrongdoers deny the verses of Allah (SWT) and turn away from them and also prevent others from following them. Soon they will be given recompense with a powerful punishment. This punishment will be for denying the verses and preventing others. Therefore their punishment will be doubled.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا

خَيْرًا ۖ قُلِ انْتظِرُوا اِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

6:158: They do not wait except for the angels to come to them, or for your Lord to come, or some signs from your Lord to come. The Day some signs of your Lord come, no soul will benefit from its faith that did not believe before it, or had not earned any good from his faith. Say, "Wait, indeed we are also waiting."

It seems that some people do not change even after understanding the truth. They still do not believe in Allah (SWT). They do not wait for Judgement Day or wait for the angels to come. Such as when the angels come to you at the time of death or on Judgement Day or when Allah (SWT) confronts you on Judgement Day. The coming of the Lord is a belief of the Ahle Sunnah and is accepted but we do not know how this occurs. This is because Allah (SWT) is free form. No soul will benefit from accepting the faith when signs of Judgement Day come from your Lord because they did not believe before and did not earn good deeds through Islamic belief. This world is a test to see who believes in Allah (SWT), His Books, His Prophets, His angels, the hereafter and heaven and hell. Those who do not believe say that when they die their bones will turn to dust and how then can they be restricted again. Those who have not earned good deeds through their faith will not be benefitted on that Day. Therefore we learn that faith and good actions go hand in hand.

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيْعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ۗ اِنَّمَا اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ﴿١٥٩﴾

6:159: Indeed those who divided their religion and became sects, you are not (associated) with them in anything. Their matter is only with Allah (SWT) and He will then inform them of what they used to do.

In this verse Allah (SWT) has forbidden division in religion. Prophet (SAW) predicted his Ummah would be divided into sects like other nations that came before him. This prediction was information and not a command for us to divide into different sects or factions. The Quran says Prophet (SAW) is not associated in any way with those who make sects. Whether they are Jews, Christians or the Ummah of the Prophet (SAW). Those who make sects from these, their matters are with Allah (SWT) and He will inform them of what they used to do. Religion has been taught to the people by Prophets over time and the last link was the Prophet (SAW). If you follow a path other than Prophet (SAW's) then this is against the religion. Prophet (SAW) informed us that those who make sects in the religion will all go to hell. Except those who follow Prophet (SAW's) way and the way of his companions (RA). Therefore those who have adopted different ways other than the Sunnah should consider this.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا

يُظْلَمُونَ ﴿١٦٠﴾

6:160: Whosoever comes with good deeds will have ten times the like thereof, and whoever comes with bad deeds then there is nothing but the same in exchange. And they will not be wronged.

Whoever does good deeds will receive a reward ten times from Allah (SWT). This means that the reward will be ten times more than what has been done. Allah (SWT) gives more to whom He wills and it could be more than ten times. And whoever does bad deeds should accept the ruling of punishment for it. And if he repents before receiving the punishment then it could be forgiven. But if he has not repented and has not received the punishment then it will be written as one bad deed and the punishment for one bad deed will be given to him on the Day of Judgement.

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۚ دِينًا قَدِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ

الْمُشْرِكِينَ ﴿١٦١﴾

6:161: Say, "Indeed! My Lord has guided me to the straight path, to establish religion, the way of Ibrahim (AS) who was a monotheist, and he was not from among the polytheists".

O Prophet, say your Lord has guided you to the straight path, to the religion of Ibrahim (AS), the religion which was from the beginning and is to the end. The path of Ibrahim (AS) always inclined towards the truth. Ibrahim (AS's) name is taken respectfully by all faiths and he was not from among those who associate partners with Allah (SWT).

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

6:162: Say, "Indeed! My prayer and my sacrifice and my life and my death are for Allah (SWT), the Lord of the Worlds."

O Prophet (SAW) say, your prayers, your sacrifice and your charity are all for Allah (SWT). Prayers are a form of physical worship and charity is a form of financial worship. Both are only for Allah (SWT) and worship in any form is only for Allah (SWT) because we are created to worship only Allah (SWT). How could it be possible that Allah (SWT) creates us and then we worship someone else? The Prophet (SAW) said that every moment of his life is spent in the worship of Allah (SWT). He also said that he was not concerned with his life or his death, and everything of his was for Allah (SWT), the Lord of all of the worlds. When someone is in such a state and his everything is for Allah (SWT) then that person becomes a

servant of Allah (SWT).

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

6:163: "No partner has He, and this is what I have been commanded and I am the first believer (Muslim)."

Allah (SWT) has no partner. This is what I have been commanded and I am the first believer. Every Prophet and messenger is the first believer from his Ummah. This verse says the words first believer and so some scholars have understood this to mean that Prophet (SAW) was the first soul ever created.

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۗ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

6:164: Say, "Shall I seek a Lord other than Allah (SWT) while He is the Lord of everything? And no soul earns anything except for itself, and no one shall bear the burden of another. Then you will return to your Lord and He will inform you of what you used to differ."

Allah (SWT) told the Prophet (SAW) to say to the disbelievers "Shall I seek a Lord other than Allah (SWT), even though He is the Lord of the worlds?" The Lord is the only One worthy of worship. Allah (SWT) said that every soul earns for itself. This means that each soul will be recompensed for what it has earned and no one will carry the burden of another. This was the answer to the words of the disbelievers.

Reference Surah 29 (Al-Anqabut) Verses 12:

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ ۗ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ ۗ إِنَّهُمْ لَكَذِبُونَ ﴿١٢﴾

The disbelievers would ask the believers to follow their way. They said they would bear the burden of the believers if it was a sin. This was a lie because no one can bear the burden of another. There is a group of people who claim the Ahle Sunnah wal Jamaat will bear the burden of our sins. People have these strange faiths and ideas. When we reach our Lord He will inform us of the things we disputed and of our differences and that will be the final judgement.

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

6:165: And it is He Who has made you successors upon the earth, and He has raised the ranks of some of you above others so He may test you with that which He has bestowed upon you. Indeed your Lord is swift in punishment and He is indeed All-Forgiving, Most Merciful.

Allah (SWT) says He has made you successors in the land which means He has given leadership to humans in the land. The earth is created by Allah (SWT) but mankind have adorned it. Allah (SWT) has made you successors of one another and He tests you by increasing your ranks over one another. What have you done in the matters for which you have been given authority? Allah (SWT) is Swift in holding you to account.



## Chapter/Surah 7 : Al-A'raf

(Revealed in Makkah, contains 206 verses, 24 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

الْمَصَّ

7:1: Alif Laam Meem Saad.

Only Allah (SWT) and His Prophet (SAW) know the true meaning of these words.

كُتِبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ

7:2: A Book has been revealed to you (Prophet (SAW)), so there should be no distress in your breast, so with it warn and it is a reminder for the believers.

There are separate letters at the beginning of this Surah and only Allah (SWT) and His Prophet (SAW) know their true meaning. This verse states that this book has been revealed to you O Prophet (SAW) and you must not be distressed due to it. O Prophet (SAW), you should warn with it as it is a reminder for the believers.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ

7:3: Follow that which has been revealed to you from your Lord and do not follow any helper other than Him. Little do you remember!

Follow that which has been revealed to the Prophet (SAW) from His Lord. In another place it says Allah (SWT) has made you O Prophet (SAW) on the Shariah, so follow it. We have given the laws of our commands so follow them. Do not leave them and follower others.

Reference Surah 45 (Al-Jathiyah) verse 18

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا

This reminder is for everyone but only believers take advantage of it.

وَكَمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ

7:4: And how many cities have We destroyed, and Our punishment came to them at night,

or when they were sleeping at midday.

How many cities have We destroyed due to their wrong doings, disbelief and sins? They were lost in their worldly desires that they forgot Our punishment. They were rejoicing in their daily routines and then suddenly Our punishment came and seized them. Sometimes the punishment came during the night and sometimes when they were resting at midday.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأُسْنَاآءِ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٧٥﴾

7:5: And so they did not call out when Our punishment came to them, except they said, "Indeed we were wrongdoers."

Then they declared they were wrongdoers but there is no point in accepting your faults after seeing the punishment. As it is explained in Surah 40 (Ghafir/Al-Mumin) Verse 84 and 85.

Reference Surah 40 (Ghafir/Al-Mumin) Verse 84:

فَلَمَّا رَأَوْا بِأُسْنَاآءِ قَالُوا آمَنَّا بِاللَّهِ وَحَدَّةً وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

Reference Surah 40 (Ghafir/Al-Mumin) Verse 85:

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بِأُسْنَاآءِ سُنَّتِ اللّٰهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۗ وَخَسِرَ هُنَالِكَ الْكٰفِرُونَ ﴿٨٥﴾

Their acceptance of the faith after seeing Our punishment did not benefit them. However, if someone accepts the faith before punishment or death then it will benefit him.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٧٦﴾

7:6: So, We shall question those to whom was sent and surely We will question the Prophets.

Nations will be questioned how they replied to the prophets when they came to them and prophets will be questioned how the people had replied.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ﴿٧٧﴾

7:7: So surely We will inform them with knowledge and We were not absent.

Then Allah (SWT) will inform them of reality with His knowledge as He was not absent. Allah (SWT) does not rely on resources for awareness. The angels record all events as evidence for the people when they are judged. Allah (SWT) already knows the truth

through His unlimited knowledge and He has stated this in the Quran.

Reference Surah 3 (Al-Imran) Verse 5:

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝٥

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝٦

7:8: And weighing on that Day will be the ultimate truth. So those who have more weight, surely they will be the successful.

There is no doubt that on the Day of Judgement the weighing of deeds will definitely take place. Those whose good deeds are heavy in weight will be the successful.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ۝٧

7:9: And those whose weight is light they are the ones who have placed themselves in loss because they were unjust with Our verses.

And those whose scales are light have placed themselves in loss because they were unjust with Our verses. It is not easy to understand the weight of deeds because deeds themselves have no physical form. Scholars have differed in their opinions about this and the varying opinions are all acceptable. The concept of weighing and scales is proven by the Quran and Ahadith and so denying this leads one astray. We cannot say that weighing things that have no physical form is impossible. For example atmospheric pressure and air pressure in tyres, temperature from thermometers and blood pressure. If these things can be measured when they have no physical how can it be difficult for Allah (SWT) to weigh our deeds when He is the creator of all things?

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ ۚ ط قَلِيلًا مَّا تَشْكُرُونَ ۝٨

7:10: And We have indeed established you on the land and We have made in it for you resources for work. Little are you grateful.

We have established you on the land and We have made resources in it for you to earn a living. The basic requirements of a human are a place to live, food for sustenance and a place to work. Allah (SWT) has said that He has organised all of this for you but very few people are appreciative of this and very few are grateful.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ۖ فَسَجَدُوا إِلَّا

إِبْلِيسَ ۖ ط لَمْ يَكُنْ مِنَ السَّاجِدِينَ ۝٩

7:11: And Indeed We created you, then We gave you human form, then We said to the angels, "Prostrate to Adam (AS)", so they prostrated, except for Iblees (Satan). He was not of those who prostrated.

It is often stated that the meaning of خَلَقْنَاكُمْ refers to creation by sperm, from which Allah (SWT) gave us human form. It could also refer to the souls that were created at the same time and then these souls were given human form turn by turn. The physical body is made from a substance of clay. Adam (AS) was made from clay and then his soul was placed into his body. The angels were then commanded to prostrate to Adam (AS). From reading about this in the Quran it can seem as though the angels were asked to prostrate to Adam (AS) before he was created. When he had been created his superiority was shown to the angels and they were asked to prostrate in front of Adam (AS). All the angels prostrated except Satan. He did not prostrate even though he had been commanded along with the angels.

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدًا إِذْ أَمَرْتُكَ ط قَالَ أَنَا خَيْرٌ مِنْهُ ٢ خَلَقْتَنِي مِنْ نَّارٍ وَ خَلَقْتَهُ مِنْ طِينٍ ٣

7:12: (Allah (SWT)) said, "What has prevented you from prostrating, when I have commanded you". (Satan) said, "I am better than him. You have created me from fire and created him from clay."

When Satan did not prostrate Allah (SWT) asked what had stopped him from prostrating. Some people have great sympathy for Satan. They say that the command was only for the angels so why then was Satan punished? Allah (SWT) clearly says إِذْ أَمَرْتُكَ - 'When I have commanded you'. Satan never claimed that he had not been commanded. Satan said that he was better than Adam (AS) and argued that he was made from fire and Adam (AS) was made of clay, and that fire was better than clay.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصُّغَرَيْنِ ٤

7:13: (Allah (SWT)) said, "Descend from it, it is not for you to be arrogant in this. So leave, indeed you will be among the humiliated".

Allah (SWT) told Satan to leave this pure group and it is not for him stay in this pure, clean group and be arrogant. Allah (SWT) told him to leave; you are among the humiliated.

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ٥

7:14: (Satan) said, "Reprive me until that Day when you will resurrect all the people".

Satan asked for time. He asked for time until the Day of Judgement.

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٥﴾

7:15: (Allah (SWT)) said, "Indeed you are of those reprieved".

Allah (SWT) gave Satan time and told him to do whatever he wanted.

قَالَ فِيمَا آغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

7:16: (Satan) said, "Because You have sent me astray, I will surely sit in your straight path".

When Satan was allowed respite he said Allah (SWT) had led him astray, and so he would lie in wait on His path and lead them astray. Allah (SWT) had asked Satan to prostrate but he refused. Satan rejected Allah (SWT's) command and then claimed that Allah (SWT) had led him astray. Allah (SWT) does not lead anyone astray, but gives guidance.

Reference Surah 20 (Ta Ha) Verse 50:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾

Leading someone astray is a bad characteristic. Allah (SWT) does not have any bad characteristics and one who has bad character cannot be Allah (SWT). Allah (SWT) leaves the astray in their state. Therefore you should be very careful when translating or interpreting.

ثُمَّ لَأَتِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۗ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

7:17: "Then surely I will come in front of them and from behind them and from their right and from the left. And You will not find most of them grateful."

Satan announced his plans and said he would sit in ambush on His straight path and attack them from their front, rear, right and left and Allah (SWT) would find most of them ungrateful. Satan said he would put them on the same path as himself. We should be aware of Satan's plans for us. We all know he was our enemy from the very beginning.

Surah 35 (Fatir) Verse 6:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

Allah (SWT) said Satan is your enemy and so you should be his enemies. But instead we are trying to maintain relations with him.

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا ط لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمَلَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

18

7:18: Said, "Be gone from here, cursed and expelled. Whoever follows you from among them surely I will fill Hell with all of you together".

Allah (SWT) told Satan to be gone from this status and this group. Allah (SWT) said Satan is cursed and expelled and He would fill hell with all those who follow Satan.

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

7:19: "O Adam (AS)! Dwell, you and your wife, in heaven and eat from whatever you want but do not go near this tree or you will be among the wrongdoers".

Allah (SWT) told Adam (AS) and his wife to stay in heaven. From this we can conclude that Hawa (RA) had already been created. This also confirms that the incident of the angels prostrating to Adam (AS) must have occurred on earth, because Adam (AS) had not yet been given permission to enter heaven. Allah (SWT) said you may eat from whatever you want but do not approach that tree. If you do then you will be of the unjust. We should not dwell on the issue of the tree's name because it has not been mentioned in the Quran. The wisdom within this should be left to Allah (SWT).

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وَّرِيَ عَنْهُمَا مِنْ سَوَاتِحِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَينِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

7:20: So Satan whispered to them, so he may open for them what was hidden from them in their covering. He said, "Your Lord did not forbid you from this tree except that you would become angels or become of the immortal."

Adam (AS) and his wife Hawa (AS) began living in heaven. Satan wanted them to commit mistakes and be disobedient to Allah (SWT), thereby becoming the same as him. At that time Satan was allowed to go into heaven and so he began to whisper to both of them in order to make apparent what was concealed in the coverings, so that he could turn their attention towards other things. Satan said Allah (SWT) had forbidden this tree for them because they would become angels when they ate its fruit. Why would Adam (AS) have the desire to become an angel when all the angels prostrated to him? Satan then said that after eating the fruit of the tree they would be immortal.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ ﴿٦١﴾

7:21: And he swore to them, "Indeed, I am your sincere advisor."

When Satan tried everything and did not succeed, he took an oath by Allah (SWT) saying he was a sincere advisor to them. When Adam (AS) heard the name of Allah (SWT) he believed Satan and forgot that Allah (SWT) had forbidden them from eating the fruit.

فَدَلَّهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ  
وَرَقِ الْجَنَّةِ ۗ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ  
الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٦٢﴾

7:22: So he made them fall through deception. So when they tasted the tree their private parts became apparent to them, and they tried to cover themselves with the leaves of heaven. And then their Lord called them both, "Did I not forbid you both from that tree and did I not say that indeed Satan is your clear enemy?"

And then Satan misled them and deceived them both. Contrary to popular belief, Satan did not mislead Hawa (AS) first and she did not ask Adam (AS) to join her. It is clear Satan was the first to commit arrogance and was envious and took a false oath. We should not follow in his footsteps. Adam (AS's) and Hawa (AS's) heavenly garments were taken away from them after they both tasted the fruit. Their private parts became apparent and they tried to hide them with the leaves of paradise. Allah (SWT) called them both and asked, "Did I not forbid you both from that tree and did I not say that Satan is your clear enemy?" Satan had already clearly announced that he was their enemy and that he would try to block them from every side.

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا ۖ وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٣﴾

7:23: They said, "O our Lord! We have done an injustice to ourselves, and if You do not forgive us and do not have mercy upon us, we will indeed be among the losers."

Allah (SWT) reminded them of their mistake they had committed in heaven. They said they had wronged themselves by eating the fruit and if He does not forgive them and show them mercy then they would be among the losers. They said Satan deceived them by taking an oath in Allah (SWT's) name and told them if they ate the fruit they would live in paradise forever. This means that Adam (AS) was not meant to live in heaven forever but he was a guest. This was done to show them that a person who follows the commands of Allah (SWT) would attain paradise as a reward. We should always remember that before

creating Adam (AS) Allah (SWT) said *إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً* which means 'Indeed, I will make on the earth a representative'. The objective was to show them heaven and not for them to live in heaven forever.

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعَرُّ إِلَىٰ حِينٍ ﴿٢٤﴾

7:24: Said, "Get down, you are enemies of one another, and there is a shelter on the earth for you, and you will be benefit from it for a time."

Allah (SWT) said get down, you are enemies of one another and this place is not for fighting one another. At that time only Satan was an enemy of Adam (AS) but later some of the descendants of Adam (AS) became enemies of one another. Like Namrood who was the enemy of Ibrahim (AS) and Pharaoh was the enemy of Musa (AS). The enemies of the Prophet (SAW) were Abu Jahl, Utbah, Sheeba and Abu Lahab. Heaven was not created for confrontation between truth and falsehood. The responsibilities given to Adam (AS) had to be fulfilled on earth and not in heaven. This is the reason the verse says that you will stay on earth for a period of time and you will earn benefit from it.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

7:25: He said, "You will live in it and die in it and you will be taken out of it."

You will spend your life on earth and die on earth. You will be removed from earth and remember that you will only stay there for a short period of time and not forever. And when you receive guidance from Me, those who follow My guidance will have no fear.

يَبْنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاتِكُمْ وَرِيثًا ۗ وَلِبَاسِ التَّقْوَىٰ ۗ ذَٰلِكَ خَيْرٌ ۗ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

7:26: O Children of Adam (AS)! We bestowed upon you garments, which cover your private parts and it is adornment. The garment of righteousness is best. That is from the signs of Allah (SWT) so that you may remember.

The word bestowed in this verse means that Allah (SWT) has given this to you. He has given clothing which covers your private parts and it also looks beautiful on you. The body looks beautiful due to this clothing but if it is left uncovered then the situation is very different. However, the best clothing is righteousness because internal weaknesses are kept covered by the fear of Allah (SWT). This is from the signs of Allah (SWT). Your enemy is Satan and he has made your parents Adam (AS) and Hawa (RA) ancestors naked in heaven. Allah (SWT) has shown us the way for this world. The clothing you wear must cover you and show that you fear Allah (SWT). Do not wear clothing which portrays arrogance. Women should



refrain from wearing see-through, thin and tight clothing which reveals their figure. This is what is meant by the verse when it states 'So that you may remember'.

يَبْنَىٰ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ إِنَّهُ يَرَكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيْطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٧٢﴾

**7:27: O Children of Adam (AS)! Let not Satan deceive you into mischief, the way he expelled your parents from heaven. He removed their clothing from them, so he could make apparent for them their private parts. Indeed he and his tribe see you from where you cannot see him. Indeed We have made devils friends of those who do not believe.**

O Children of Adam (AS)! Do not let Satan tempt or deceive you into mischief. You place the blame on Adam (AS) but you must always be vigilant for your own selves. Do not let Satan mislead you as he misled your ancestor, which resulted in their expulsion from heaven. Surely Satan and his tribe see you from where you cannot see him. There is only one way to escape from Satan which is to seek the help of Allah (SWT). This is the reason we should recite 'I seek Allah (SWT's) refuge from Satan, the accursed' whenever Satan whispers to you. Indeed Allah (SWT) has made devils friends of those who do not believe. May Allah (SWT) give us complete faith and save us from the power of Satan.

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرْنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۗ اتَّقُوا اللَّهَ عَلَىٰ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٧٣﴾

**7:28: And when they perform acts of immorality they say "We found our fathers doing it and Allah (SWT) has ordered us to it". Say, "Surely Allah (SWT) does not command immortality, do you say about Allah (SWT) that which you do not know?"**

When they perform acts of immorality they say that they found their forefathers doing the same and Allah (SWT) has commanded them to do so. Prophet (SAW), tell them Allah (SWT) does not command immortality and He forbids bad actions. Do you say about Allah (SWT) that which you do not know? The people of Makkah and nearby surrounding areas would perform tawaf (circling of the Ka'aba) whilst they were naked. When they were told to stop this practice they said they did the tawaf naked because they were born naked. Sometimes they would say that they cannot perform tawaf wearing the same clothes in which they commit sins. These verses were revealed to address such actions. They would then say that they found their forefathers doing the same. Allah (SWT) said your father Adam (AS) was deceived by Satan and he attempted to cover himself with leaves and once

his clothes had been removed. You claim you are following the way of your forefather yet you do the opposite.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۗ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ  
الدِّينَ ۗ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

**7:29: Say, "The command of my Lord is justice so straighten your faces, at every mosque and call out to Him sincerely in His religion. Just as He has originated you, so you shall return (raised again)."**

Say to them my Lord has given the command of justice and justice is that you turn your faces towards the Qibla. Turn your heart towards Allah (SWT) and sincerely call out to Him, which means worship only Him. He will create you again just as He created you the first time.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ  
وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

**7:30: One group He guided and one group has proven to be astray. Surely they take devils as friends instead of Allah (SWT) and they think they are guided.**

Allah (SWT) guided one group who chose the right path. Another group proved to be astray and it was apparent that they would go astray. This was written about them on the preserved tablet called Loh-e-Mehfooz. They made friends with devils instead of Allah (SWT) and then think they are guided.

يٰۤاٰدَمَ خُذْ وَاٰزِيْنَتَكَمَّ عِندَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۗ اِنَّهٗ  
لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿٣١﴾

**7:31: O Children of Adam (AS)! Hold onto your adornment near every mosque and eat and drink and do not spend extravagantly. Indeed, He does not like those who go to excess.**

O Children of Adam (AS)! Hold onto your adornment with each prayer in every mosque. This means do not enter the mosque without clothing. Clothing covers the body and gives it beauty. You must be covered when you stand before Allah (SWT) and by covering yourself you will appear beautiful. You feel embarrassed when you are naked in front of people and so you should also feel ashamed if you are uncovered in front of Allah (SWT). All things are lawful for you until you find evidence in Shariah stating they are unlawful or forbidden. All these blessings are for you but always remember to not spend extravagantly.

Allah (SWT) does not like those who go to excess.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ <sup>ط</sup> قُلْ هِيَ لِلَّذِينَ آمَنُوا  
فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَامَةِ <sup>ط</sup> كَذَلِكَ نَفْصَلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

7:32: Say "Who has forbidden the adornment of Allah (SWT) which He has bought for His slaves from good things?" Say "It is for the believers in the life of this world, especially on the Day of Judgement". This is how We explain the signs to the people who have knowledge.

O Prophet (SAW), say who has forbidden the adornment of Allah (SWT) which He has made for His slaves and which is permissible? Allah (SWT) loves all good things. Men should not wear silk clothing and should keep the bottom of their trousers away from the ground to avoid contamination and uncleanliness. Women should not wear thin or see through fabric or tight clothing. Women can wear silk fabric and jewellery. Who has forbidden the clean and good things like the disbelievers, who made things unlawful in the name of their idols? In the same way some Sufi follow the practice of the disbelievers and this is against the Shariah. Only Allah (SWT) has the authority to decide what is unlawful and what is lawful. To change the lawful to unlawful and vice versa goes against the religion. Allah (SWT) has said that His blessings are for the believers in this world, and especially in the hereafter. In this way Allah (SWT) describes His signs for those who have knowledge.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ  
تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

7:33: Say "My Lord has forbidden only immoralities; what is apparent from them and what is concealed, and sin and oppression without right and associating (partners) with Allah (SWT) for which He has not revealed any authority. And you say regarding Allah (SWT) that which you do not know".

Say my Lord has forbidden all immoralities apparent or concealed, and sins and oppression without reason. If your rulers provide you with justice then oppression against them is an unforgivable sin. Associating partners with Allah (SWT) for which He has not revealed any authority is also a sin, because all blessings come from Allah (SWT) but loyalty and obedience is incorrectly given to others. And to say about Allah (SWT) that which you do not know is forbidden. All the things mentioned above are considered unlawful.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

7:34: And every nation has a time limit and when the prescribed time limit arrives, not

one second can be delayed nor extended.

And every nation has a specified time and when the prescribed time arrives neither a second can be delayed nor extended.

يَبْنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنِ اتَّقَىٰ وَأَصْلَحَ  
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾

7:35: O Children of Adam (AS)! When My Prophets come from among you and inform you of My verses, those who become righteous and seek guidance, they will have no fear nor will they be grieve.

O Children of Adam (AS)! When My Prophets come among you and inform you of My verses you must believe in them and not go against them. Those who believe in the Prophets and become righteous and seek guidance will have no fear nor will they grieve. From this verse we learn that good deeds are valued and weighted by your beliefs. If you do not believe in the Prophets then your faith is incomplete. Whenever the Quran mentions faith it also describes good deeds alongside it. This is the reason in this verse it says we should not go against the Prophets.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

7:36: And those who denied Our signs and were arrogant against them, they are the people of the fire. And they will abide in it forever.

Those who denied Our signs and were arrogant are the ones of the fire, and they will abide there forever. After mentioning believers in the previous verse, this verse mentions those who disbelieve and the consequences of their denial. This is to allow people to choose their path carefully and to choose a path which is better for them.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَٰئِكَ يَنَالُهُمُ النَّصِيبُ مِمَّنِ  
الْكِتَابِ ۗ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۖ قَالُوا آيِنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ  
اللَّهِ ۗ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

7:37: So who is more unjust than the one who invents a lie about Allah (SWT) or denies His signs. Those people will receive their share from the book, until Our sent messengers (angels) come to them and they will give them death and say, "Where are those you used to call other than Allah (SWT)?" They will say, "They have left us", and they will bear witness against themselves that they were disbelievers.

Who is more unjust than those who invent lies about Allah (SWT)? These people will receive their share of income and their prescribed length of life and time. As its says in Surah 10 (Yunus) Verse 69-70:

Surah 10 (Yunus) Verse 69:

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ۖ

Surah 10 (Yunus) Verse 70:

مَتَّعْنَا فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيْقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ۖ

Another meaning is that with His unlimited wisdom Allah (SWT) knew what they would do on earth. With His unlimited knowledge Allah (SWT) wrote what they would do in the book Loh-e-Mehfooz, and now they are doing it. When Allah (SWT's) angels come to them and take their lives, the angels will ask where are those who they used to call besides Allah (SWT). They will say that they have gone from them and they are not worthy of what they thought. And they will bear witness against themselves that they were disbelievers.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ ۗ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۗ حَتَّىٰ إِذَا آدَارُكُوا فِيهَا جَمِيعًا ۗ قَالَتْ أُخْرِبُهُمْ ۗ لَأُولَهُمُ رَبِّنَا هَؤُلَاءِ ۗ أَضَلُّونَا فَاتِهِمْ عَذَابًا ۗ ضِعْفًا مِّنَ النَّارِ ۗ قَالَ لِكُلِّ ضِعْفٍ وَلَكِن لَّا تَعْلَمُونَ ۖ

7:38: He (Allah (SWT)) will say, "Enter into it as groups, indeed before you from jinn and mankind entered into the fire. When a nation enters, its sister (nation) will curse it until they are all together in it. The second nation will say to the previous nation, "O Our Lord! These are the ones who lead us astray, so give them a double punishment of the fire". He (Allah (SWT)) will say, "For everyone there is a double punishment but they do not know".

It will be said them "Enter into hell fire as groups and there are jinn and mankind already in hell and now you are also a part of them". When a nation enters into hell its sister nation will curse it. They will curse them because they were both misled or for entering hell. When they are together in hell, the entering nation will say to the previous nation, "O Our Lord! These are the people who lead us astray and we followed in their footsteps. Give them a double punishment for being misled themselves and misleading others". Allah (SWT) will say there will be a double punishment for everyone, but you do not know.

وَقَالَتْ أُولَهُمْ لَأُخْرِبُهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

## تَكْسِبُونَ ﴿٣٩﴾

7:39: And the first will say to the last, "So, you do not have any more blessings than us, so taste the punishment for what you used to earn."

The first to enter hell before the last will say to them they had no favour upon each other, being misled in the beginning or in the end does not make a difference when they are both misled. So now taste the punishment for what you have earned. Cursing each other will be like another form of punishment for them.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ  
الْجَنَّةَ حَتَّى يَلْبِغَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۗ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

7:40: Indeed those who rejected Our verses and were arrogant against them, the gates of the skies will not open for them and nor will they enter into heaven until a camel enters into the eye of a needle. This is how We recompense the wrongdoers.

The doors of the skies will not open for those who have rejected Our verses and were arrogant against them. Some people have taken this to mean actions, and some have taken this to mean prayers. This means that their deeds and prayers could not reach the skies to be blessed, and the doors of heaven do not open for their souls after their deaths. Due to this they cannot enter heaven until a camel passes through the eye of a needle. The example of a camel has been given because it is impossible. This is how We recompense the wrongdoers.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۗ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

7:41: For them there is an abode in Hell and over them are coverings. This is how We recompense the wrongdoers.

We recompense the wrongdoers with an abode in Hell. There will be fire above them and below them. The fire will be higher than their heads. This is how We recompense the unjust.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ  
هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

7:42: And those who believe and do good deeds - We do not burden any life except to its capacity. Those are the people of Heaven, and they will abide therein forever.

Those who believe and do righteous deeds do not receive difficulties in life more than they can bear. These people will be the people of heaven and they will abide therein forever. This actually means that these people are those who worked hard according to their own capacity.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَن هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ط وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

7:43: And We will remove what is in their hearts of malice, rivers flow underneath them and they will say "All praise is for Allah (SWT) who guided us to this. We would not have attained guidance if Allah (SWT) had not guided us. Indeed the Prophets of Allah (SWT) came to us with truth". And they will be called "Heaven belongs to you and you have been made its inheritors because of what you used to do."

Those who performed good deeds will go to heaven. And if they had any malice in their hearts Allah (SWT) will remove it before they enter heaven; under which rivers flow and they will say all praise is for Allah (SWT) who has guided us. It is a great blessing from Allah (SWT) upon us that we are guided by Him and we pray that Allah (SWT) keeps us on this path. Allah (SWT) has also blessed us with prophets who have shown us the correct way and we have benefitted by following them and by attaining this status. The angels will call out with the permission of Allah (SWT), saying this is heaven and you are its inheritors because you did good deeds.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ط قَالُوا نَعَمْ ج فَاذْنُ مُؤَدِّنُهُمْ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٣٤﴾

7:44: And the companions of heaven will call out to the companions of the fire, "We have found true that which our Lord had promised us, have you also found true that which you Lord promised?" They will say, "Yes." So the announcer will call out between them "The curse of Allah (SWT) is on the wrongdoers".

Then there will be a dialogue between the people going to hell, those going to heaven and those in between. They will be able to see each other as they stand at their positions. The people of heaven will tell the people of hell that they have found whatever their Lord had promised them to be true. They will ask them if they have also found what their Lord had promised them. They will reply and say yes. Then a caller angel will call out and say curse be on the wrongdoers who had forgotten the purpose of their creation, and were lost in

worldly affairs.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ كَفِرُونَ ﴿٧٥﴾

7:45: Those who used to hinder from the path of Allah (SWT) and used to find crookedness, and they denied the hereafter”.

They did not want to follow the straight path and hindered others from following the path because they did not believe in the hereafter. Day and night they worried about bending the straight path in order to make it crooked.

وَبَيْنَهُمَا حِجَابٌ ۖ وَعَلَى الْأَعْرَافِ رِجَالٌ يَّعْرِفُونَ كُلًّا بِسِيمِهِمْ ۖ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا ۖ قُلْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٧٦﴾

7:46: And between them there will be a veil, and on A'raf there will be men who will recognise each other by their faces, and they will call out to the people of Heaven, “Peace be upon you”, and they will not have entered it yet but will have the desire to.

There will be a partition between the people of heaven and hell, and some people will be in the middle; A'raf. They will recognise everyone by their faces and their marks. There is a wall separating heaven and hell and A'raf is the lowest part of that wall. Scholars have different opinions but most say that the people of A'raf will be those whose deeds are equal in balance between good and bad. The people of A'raf will give salaam to the people of heaven even though they have not yet entered heaven, but they will be full of hope.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ ۖ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٧٧﴾

7:47: And when their eyes turn towards the companions of the fire, they will say, “Our Lord! Do not place us with the wrongdoing people.”

And when their eyes turn towards the people of hell they will pray, “Our Lord! Do not include us with the wrongdoing people”. This prayer will be said due to fear, whilst hoping for heaven.

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَّعْرِفُونَ بِسِيمِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٧٨﴾

7:48: And the companions of A'raf will call to men they recognise by the marks on their



faces, "Your masses did not help you, nor was the arrogance you showed."

And the companions of A'raf will call out to some people they recognise by their faces. They will say your masses did not help you and neither were they able to help themselves. What benefit was it to be arrogant and thinking of yourselves as great and mighty?

أَهْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

7:49: "Is it these people about whom you swore that Allah (SWT) will not bless them? Enter into heaven, there is no fear upon you and neither shall you grieve."

The arrogant dwellers of hell will be asked about the people of heaven whom they considered lower in the world and said Allah (SWT) would not bestow His Mercy upon them. The dwellers of hell will be asked, "Are these not those people?" And then the people of A'raf will be told to enter into heaven, there is no fear upon you and you will not grieve.

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۗ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

7:50: And the companions of the fire will call out to the companions of heaven, "Pour on us some water, or from that which you have been given us sustenance by Allah (SWT)." They will say, "Indeed Allah (SWT) has forbidden these for the disbelievers."

The companions of hell will call out to the companions of heaven. They will say "Pour on us some water or some of what Allah (SWT) has provided to you as sustenance". The people of heaven will reply, "Allah (SWT) has forbidden it for the disbelievers." This means that this provision and sustenance is only for the believers.

Reference Surah 7 (Al-A'raf) Verse 32;

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلِعِبَآءً وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۗ فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا ۗ وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

7:51: "Those who take their religion as an amusement and were deceived by the worldly

life". So We will forget them today as they forgot Our meeting of this Day and as they used to reject Our verses.

Those who take their religion as an amusement and remain in this state think of this world as their destination. The life of this world has deluded them and they think this life is everything. They forget Allah (SWT) and the hereafter and on the Day of Judgement Allah (SWT) will forget them. This does not mean that Allah (SWT) will not remember them but rather Allah (SWT) will not have mercy upon them because they denied the verses of Allah (SWT).

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

7:52: And surely We have brought to them a Book that We openly explained in detail with knowledge, as guidance and mercy for those who believe."

We have sent to them a Book with complete knowledge in which everything is openly explained. These people did not benefit from it so it is their own foolishness. Those who believed in the Book were bestowed with blessings and mercy from Allah (SWT).

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۗ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

7:53: Do they not wait except for its result? The Day its result comes, those who had forgotten it earlier will say, "Indeed Prophets from our Lord came with the truth, so are there no intercessors to intercede for us, or can we return back so we may do good deeds other than what we used to do?" Indeed, they have placed themselves in loss and what they used to invent will be lost from them.

We tried to make them understand by sending them our Books and Prophets, but they were stubborn. And when the final result comes to them, those who forgot it will say the Prophets were sent to us by Allah (SWT) with the truth, and they now accept that which they did not believe. They will ask if there is an intercessor that can intercede for them or can they return back so they can do good deeds. They will accept that they did not do what they were asked to do; indeed they have put themselves in loss and have lost that which they used to invent.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ۚ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ

## الآلَهُ الْخَلْقُ وَالْأَمْرُ ط تَدْرِكُ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٧٥٤﴾

**7:54: Indeed your Lord is Allah (SWT) who created the skies and the earth in six days then turned His attention towards the Throne. He covers the night over the day, it follows swiftly and the sun and the moon and the stars are under His command. Beware, it is for Him to create and order, Allah (SWT) is the Most Blessed, Lord of all the worlds.**

Indeed your Lord is Allah (SWT) who has created the skies and the earth. This truth is also accepted by disbelievers and polytheists. If they are asked who created the skies and the earth they would say it is Allah (SWT).

Reference Surah 29 (Al-Ankabut) Verse 61

﴿٦١﴾ وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ ۚ فَإِنِّي يُؤْفَكُونَ ﴿٦١﴾

One should always remember that Allah (SWT) created the skies and the earth from nothing. Even the atom is Allah (SWT's) creation. Before the creation of the skies and the earth there was nothing in existence. He created everything from absolutely nothing. Allah (SWT) can create all things instantly with the command كُنْ - 'Be', but it is His great wisdom that creation occurs in sequences at the prescribed time. This is the reason the sky and the earth took six days to complete. The tafsir for this can be found in verses which follow. The six days mentioned by Allah (SWT) are not our usual solar days which are in line with sunrise and sunset. This is because the sun had not come into existence at that time and so the days which Allah (SWT) refers to are different and out of our comprehension. Allah (SWT) then turned His attention towards the Throne. Scholars agree that the Throne is the place from where all decisions are made. The words اسْتَوَى عَلَى الْعَرْشِ are beyond our comprehension and so we should not offer explanations as to its real meaning. Allah (SWT) covers the day with the night and then the night takes away the day swiftly. This means that both day and night follow each other. The sun, moon and stars are all under His command and serve Him. Everything has been created by Allah (SWT) and by His command.

## أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ط إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٧٥٥﴾

**7:55: Call out to your Lord in humility and privately. Indeed He does not like those who transgress.**

Call out to your Lord in your affairs. Who apart from Allah (SWT) can help you in your time of need? Remember Allah (SWT) in humility and in private. Allah (SWT) does not like those who create commotion and disturbances. He does not like those who leave Him and call

out to others. However, asking someone to pray to Allah (SWT) for you is permissible.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۗ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

7:56: And do not cause mischief in the land after its rectification and call out to Him in fear and hope. Surely, Allah (SWT's) mercy is near to the righteous.

Do not cause mischief in the land after its rectification. This means do not follow your own desires after receiving Islamic law, but call out to Allah (SWT) in fear and hope. You should fear punishment and hope your wishes will be accepted. Allah (SWT) does not like those who transgress limits. Surely, Allah (SWT's) mercy is near to the righteous.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

7:57: And it is He who sends winds of good news with His mercy until they carry the clouds. And then We drag them towards the dead city (land), We bestow water from it then We bring forth from it all sorts of fruits. This is how We will bring out the dead so that you may be reminded.

It is Allah (SWT) who commands winds of good news with His mercy. Here the word mercy refers to rain. This means that before the rain He orders cool winds, to carry the clouds filled with the rain. We drag them towards the dead lands and send down the rain, and from the rain We grow all sorts of fruits. The way Allah (SWT) brings forth all sorts of fruits is the same way He will bring forth the dead. This process is happening repeatedly every year so that you may be advised. Allah (SWT) is able to raise the dead.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ ۗ وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا ۗ كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

7:58: And the earth which is pure/good brings out its vegetation by the permission of its Lord, and that which is bad emerges only useless things. So like this We repeat the verses for those who are thankful.

Vegetation grows from the pure and fertilised land with the permission of Allah (SWT), and the barren useless land does not produce anything. This example has been given to explain

that there is a difference between fertile and barren land. Likewise there is a difference between the heart of a believer and disbeliever. Land benefits from rain according to its capability. Prophet (SAW) said that Allah (SWT) gave him the knowledge of guidance and its example is like rain that falls upon the land. Parts that absorb the rain produce a good harvest for the people, and parts that have become hardened do not absorb water. One land collects and stores the water and this in turn benefits the people. The other parts are like rocks which neither absorb nor store water. The hearts of people are similar in that some benefit and some do not benefit. This is how We repeat the verses so that people may be grateful.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

7:59: Therefore, indeed We sent Nuh (AS) towards his nation and he said, "O people! Worship Allah (SWT)! There is no one worthy of worship for you except Him. I fear a Great Day of torment for you."

Between Adam (AS) and Nuh (AS) (Noah) there is a gap of a few generations. When the time of Nuh (AS) came the people were in a state of polytheism. At that time pictures and idols of deceased pious people were made and used for worship. Then Allah (SWT) sent Nuh (AS) as a messenger and a prophet for that nation. Nuh (AS) told them and invited them to only worship Allah (SWT), as there is no one worthy of worship except Him. He also said that he was afraid of the Day of punishment.

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

7:60: The leaders of his nation said, "Indeed we see you in clear misguidance."

The leaders of the nation of Nuh (AS) said they saw him in clear error. They said Nuh (AS) spoke against the ways of their forefathers and their Lords.

قَالَ يٰقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلٰكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٦١﴾

7:61: He said, "O people! I am not astray, but I am a Prophet from the Lord of all the Worlds."

Nuh (AS) said he is not misguided but sent by the Lord of all the Worlds.

أَبْلَغُكُمْ رَسُولًا مِّنْ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

7:62: "I convey to you, the message of my Lord, and I remind you and I know well from

Allah (SWT) what you do not know."

Nuh (AS) said he does not speak from his own accord but conveys the message from his Lord. Nuh (AS) said you think I am misguided but this is your misunderstanding; whatever I say is for your benefit and I am faithful to you. What I know from Allah (SWT) you do not know.

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

7:63: "Or do you wonder that a reminder has come to you from your Lord through a man from among you, to warn you so you may be righteous and you may receive Mercy?"

Are you in wonder that a reminder has come to you from your Lord through a man from among you. So that he may remind you of the punishment of Allah (SWT), that you may be righteous and receive Mercy.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَآغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

7:64: So they denied him so We saved him and those who were with him in the ark, and We drowned those who denied Our verses. Indeed, they were a blind people.

The people of Nuh (AS) denied him and so Allah (SWT) saved him and those who followed him. They were those who believed him and were his companions. Allah (SWT) saved them all with the ark. The details of this incident can be seen later in the Quran. We drowned those who denied Our verses. They were certainly a blind people. Despite having eyes they could not see.

وَإِلَىٰ آدَ أَخَاهُمْ هُودًا ﴿٦٥﴾ قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴿٦٥﴾ أَفَلَا تَتَّقُونَ ﴿٦٥﴾

7:65: And to Aad, their brother Hud (AS). Said "O people! Worship Allah (SWT)! There is no one worthy of worship for you except Him. Then do you not fear?"

And to the people of Aad We sent their brother Hud (AS). He is called their brother because he was born among them but he was not a brother to them by faith. Hud (AS) told the people to only worship Allah (SWT) because there is no other deity for them except Him.

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾

7:66: The leaders of the disbelieving people among his nation said, "Indeed, we see you in

foolishness and we think you are among the liars."

The disbelieving leaders from Hud (AS's) people said Hud (AS) was foolish. They said Hud (AS) was deviating from the ways of their forefathers and was one of the liars.

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾

7:67: Said "O people! I am not the foolish one but I am a prophet from the Lord of all the Worlds."

Hud (AS) said, "O people! I am not the foolish one but I am a prophet from the Lord of all the Worlds".

أَبْلِغْكُمْ رِسَالَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

7:68: "I convey to you the messages of my Lord; I am your trustworthy advisor."

I convey the messages of my Lord and I am loyal and trustworthy to you in my responsibilities.

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۗ وَاذْكُرُوا  
إِذْ جَعَلْنَاكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً ۗ فَادْكُرُوا آلَاءَ اللَّهِ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

7:69: "Or do you wonder that a reminder has come to you from your Lord through a man from among you so he may warn you? And remember when He made you inheritors after the nation of Nuh (AS) and increased you in status. So remember the favours of Allah (SWT) so that you may be successful."

Do you wonder why a reminder has been sent down to a man from among you? So he may warn you and make you aware of the punishment of Allah (SWT). He gave you an opportunity to live and prosper in the land and made your kingdom successful. You were made inheritors of the land on which the nation of Nuh (AS) resided. Allah (SWT) mentions all these favours as a warning for the people. That the nation before them ruined their own future by turning to idol worship and so the new nation should not do the same. Allah (SWT) blessed you with strength both physically and mentally.

Reference Surah 89 (Al-Fajr) Verse 8:

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾

We have not made a more powerful nation, so remember the favours of Allah (SWT) so

that you may be successful.

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۚ فَآتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ  
مِنَ الصَّادِقِينَ ﴿٧٠﴾

7:70: They said, "Have you come to us so that we worship Allah (SWT) alone and leave the one our forefathers use to worship? Then bring to us that which you promised us, if you are from the truthful"

They asked have you come to us so that we worship Allah (SWT) alone and leave the ones our forefathers worshipped; if you say worship Allah (SWT) along with our idols then we can accept this, but if you tell us to leave them then this is impossible. We are not going to leave the ways of our forefathers. Bring forth the punishment with which you deter and scare us. Hud (AS) said that punishment is coming from your Lord.

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ ۗ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا  
أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

7:71: Said, "Indeed torment and wrath from your Lord have already fallen upon you. Do you quarrel with me about the names which you and your fathers have given them? Allah (SWT) has not revealed a statement for it. So wait and I am also of those who wait with you."

Hud (AS) asked them if they fight with him about the names which they and their forefathers have given, when in reality there is no truth to it and Allah (SWT) has not sent down a statement regarding it. If you want to remain steadfast on your beliefs then wait and I will also wait with you.

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا  
مُؤْمِنِينَ ﴿٧٢﴾

7:72: So We saved him and those who were with him by Our Mercy, and cut the root of those who denied Our verses and were not believers.

Then We saved Hud (AS) and those who were with him, and We cut away the roots of those who denied Our verses and were disbelievers. A continuous punishment of heavy winds and tornadoes came to this nation and it lasted eight days and seven nights. The details of this can be seen in Surah 11 (Hud) Verses 53-56 and Surah 69 (Al-Haqqah) Verses 6-8.



وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ  
بَيِّنَةٌ مِنْ رَبِّكُمْ ۖ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ  
فَيَأْخُذَكُمْ عَذَابُ الْيَوْمِ ﴿٧٣﴾

7:73: And to Thamud their brother Saleh (AS). He said, "O people! Worship Allah (SWT)! There is no one worthy of worship for you except Him. Indeed a sign has come to you from your Lord. This is the female camel from Allah (SWT), a sign for you. So leave it to eat from Allah (SWT's) land and do not touch her with harm, lest a severe torment should seize you."

The nation of Thamud also called Aad-e-sani, lived in a place between Saudi Arabia and Syria called Wadi al- Qura. Saleh (AS) was born in this tribe and he told his nation to worship Allah (SWT) and that there is no deity except Him. The nation said they would only believe Saleh (AS) if he could make a female camel come out of the mountain but the animal must be as big as the mountain itself. Saleh (AS) replied by telling them that a severe punishment would come to them if they still did not believe after seeing the female camel. Allah (SWT) answered the prayer of Saleh (AS) and sent a female camel as big as the mountain. Saleh (AS) then told the people the she-camel is from Allah (SWT) and it is a sign for them, so leave it. Let it eat and drink from the land of Allah (SWT). Do not touch it with harm or you will be seized by Allah (SWT's) punishment.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا  
قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا الْآيَةَ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

7:74: "And remember when He made you successors after the people of Aad and He gave you an abode in the land, you make in it palaces on its fields and you carve mountains to make houses. So remember the blessings of Allah (SWT) and do not roam in the land as transgressors."

Saleh (AS) said remember when Allah (SWT) made you successors in the land after the people of Aad and you made palaces on the fields and carved homes in the mountains. This is referring to the talents of the people of Thamud. Allah (SWT) told them to remember the blessings of Allah (SWT) and to not make mischief and corruption within the land.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ أَمِنَ مِنْهُمْ اتَّعَلَمُونَ أَنَّ  
صَالِحًا مَرْسَلٌ مِنْ رَبِّهِ ۖ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

7:75: The arrogant leaders said to the people of that nation who were weak and who believed from among them, "Do you actually know that Saleh (AS) is a prophet from his Lord?" They replied, "Indeed we believe in what he has been sent with."

The leaders of the nation who were arrogant to the weak said, "Do you actually believe that Saleh (AS) is sent from his Lord?" They answered that they believed in what had been sent to him.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٤٦﴾

7:76: Those who were arrogant said, "Indeed we disbelieve in that which you believe."

They replied, "We disbelieve in that which you believe."

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّهِمْ أَتَيْنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الْمُرْسَلِينَ ﴿٤٧﴾

7:77: So they hamstrung the female camel and retaliated to the command of their Lord and said, "O Saleh (AS)! Bring forth that which you promised us, if you are from among the prophets."

They planned on killing the female camel. Kadaad was the person who hamstrung the camel and after that they also tried to kill Saleh (AS). They retaliated against the command of Allah (SWT) and they challenged Saleh (AS) to bring forward Allah (SWT's) punishment.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٤٨﴾

7:78: So they were seized by the earthquake, and in their houses they were turned upside down.

The earthquake seized them and in another verse the word صَيْحَةً has been used which means scream/cry or thunderous blast. From this we find that they were held by the earthquake and their homes and their lives were both destroyed.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ ﴿٤٩﴾

7:79: So he turned away from them and said, "O people! Indeed I have conveyed to you the message of my Lord and I have advised you but you do not like the advisers."

Saleh (AS) witnessed the dead and said he had given the message from his Lord but they did not like the giver of the message. This speech is similar to one given to the disbelievers

of Makah by Prophet (SAW) on the day of Badr. Prophets never do anything against Shariah and speaking to the dead is not a form of polytheism. Therefore those who continuously claim polytheism should think carefully about what they are saying. The life of the grave (Barzakh) will be faced by everyone whether they are a believer or disbeliever. If this was not the case then there would be no point to the punishment of the grave. As far as the dead being able to hear us, a corpse does not hear but the soul hears even though it is not in the physical body. If this is all useless and against the religion then what should we think when Prophet (SAW) says give salaam to the dead in the graveyard.

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

7:80: And when Lut (AS) said to his people, "Do you commit immorality that no one has committed before you from among the worlds?"

Lut (AS) said to his nation, "Do you commit immorality the like of which no one has committed before you from among the worlds?"

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۗ ﴿٨١﴾ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٢﴾

7:81: "Indeed you come to men with immorality instead of women. But you are a people who transgress."

You are bad people because you disregard women and go to men with lust. The very first nation to commit the act of homosexuality was the people of Lut (AS).

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾

7:82: There was no answer from his nation except that they said, "Throw them out of the city. Indeed they are people who claim to be pure."

Lut (AS's) nation answered and said they should be evicted from the city because they claim to be pure.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۗ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾

7:83: So We saved him and his family, except his wife who was left behind with the others.

Allah (SWT) says We saved him and his family. This included his daughters and son in laws. But his wife was left behind and destroyed with the others because she supported them.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

7:84: And We poured down on them a rain. So see the end of the wrongdoers.

And We rained down upon them a shower of stones. Observe what happened to the wrongdoers. We destroyed them from the land. This is how the nation of Lut (AS) was destroyed.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۗ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٨٤﴾

7:85: And to Madyan their brother Shohaib (AS). He said, "O people! Worship Allah (SWT)! There is no one worthy of worship for you except Him. Indeed a sign has come to you from your Lord. So fulfil the measure and weight and do not give less to the people than what they are due, and do not cause mischief in the land after its correction. This is better for you if you are a believer."

Madyan was the name of a city and their brother Shohaib (AS) was sent to them. He also called people towards monotheism like prophets before him. Shohaib (AS) said worship Allah (SWT) because there is no deity worthy of worship except Him. This was an agricultural nation and also traded in various things. When they weighed and measured products they would deceive people. Shohaib (AS) said that when a price has been agreed for an item, do not give less to the people than what they are due. Do not cause mischief in the land by deceiving people. This is better for you if you are a believer.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۗ وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ ۗ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٥﴾

7:86: "And do not sit on every path, threatening and hindering those who believe in Him from the way of Allah (SWT), and seeking to make it crooked. And remember when you were few and He increased you, and look how was the end of the mischievous."

Do not sit on the paths to threaten and hinder people from coming to Shohaib (AS), or stop them from learning about the religion. Remember when you were few and He increased you in numbers. Look at what happened to those transgressors who came before you.

وَإِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ

يَحْكُمُ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٧٨﴾

7:87: "And if there is one group from among you who believed in that which I have been sent and one group that did not believe, then be patient until Allah (SWT) judges between us and He is the best of judges."

A group from among you has believed in that which has been sent to me and one group did not believe. So be patient until Allah (SWT) judges between us and He is the best of judges. Being patient is not referring to being patient with disbelief but it is a warning to the disbelievers.

Surah 9 (At-Taubah) Verse 52:

قُلْ هَلْ تَرَبُّصُونَ إِنَّا إِلاَّ إِحْدَى الْحُسَيْنَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ  
أَوْ بِأَيْدِينَا ۗ فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾

## Part 9

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ آمَنُوا  
مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۗ قَالَ أَوْلَوْ كُنَّا كَرِهِينَ ۗ

7:88: The leaders of his people, who were arrogant, said, "Surely we will throw you out, O Shohaib (AS), and those who believed with you from our city, or you come back to our ways". He said, "Even though we do not like it?"

The leaders of Shohaib (AS's) nation thought they were greater. They said they would evict Shohaib (AS) and those who believed with him from their city, or he must return back to their religion. This does not mean that Shohaib (AS) initially followed the religion of the leaders. Shohaib (AS) may have remained quiet before the declaration of prophethood and so this is the reason the people thought Shohaib (AS) was following their religion. For this reason he was asked to come back to the religion. Shohaib (AS) said, "Even though we do not like it?"

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِدْنَجِنَا اللَّهُ مِنْهَا ۗ وَمَا  
يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا ۗ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۗ  
عَلَى اللَّهِ تَوَكَّلْنَا ۗ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

7:89: "Surely we would have invented a lie against Allah (SWT) if we came back to your ways after Allah (SWT) has saved us. And it is not for us that we return to it unless Allah (SWT) wills. Our Lord has knowledge of all things. In Allah (SWT) we place our trust. Our Lord! Decide between us and our people with the truth, and You are the best of the deciders.

Your religion is based upon lies and indeed we would have invented a lie against Allah (SWT) if we had accepted your religion. You want us to come back to your religion and say that what we were preaching was wrong. This is not possible because Allah (SWT) has saved us. Allah (SWT) protected Shohaib (AS) from the beginning by not entering him into their religion and now Allah (SWT) has also saved the believers. They said you think we will come into your religion but this is only your dream, unless Allah (SWT) wills it. Our Lord has encompassed all things in knowledge. We trust in Him. Our Lord will decide between us

and our people with the truth. He is the best of deciders. Believers have a deep trust in Allah (SWT).

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِيِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخُسِرُونَ

٩٠

7:90: And the leaders who disbelieved from his people said. "If you follow Shohaib (AS) indeed, you will then be among the losers."

The disbelieving leaders from the nation of Shohaib (AS) began to say to the people, "If you follow Shohaib (AS) then you will be among the losers."

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ

٩١

7:91: So the earthquake seized them and they fell in their homes (upside down).

Then the earthquake seized them and they fell in their own homes. If we compile together parts from various verses of the Quran we find that three forms of punishment came to them. There were clouds above them that contained a rage. There was a very powerful voice from above which could easily tear the hearts into pieces. Then there was the earthquake from below the earth from which they fell to the ground upon their faces in their homes, like corpses.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ

الْخَسِرِينَ

7:92: Those who denied Shohaib (AS), it was as though they had not resided there. Those who denied Shohaib (AS), they were losers.

Those who were threatening Shohaib (AS) were destroyed and it was as though they had never dwelt there.

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالِ رَبِّي وَنَصَحْتُ لَكُمْ

فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ

7:93: And he turned away from them and said, "O people! Indeed I have conveyed to you the messages of my Lord and have warned you. So how can I grieve for a disbelieving

people?"

After the people were killed Shohaib (AS) turned away from them and said he had conveyed the messages of his Lord to them. He said he had warned the people in every manner possible and only wanted their betterment but they were stubborn and went against him, so how can he grieve for a disbelieving people. Shohaib (AS) addressed his people after their deaths. Therefore addressing the dead is not against the laws of Shariah and it is not an act of polytheism.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيِّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ  
يَضُرَّعُونَ ﴿٩٣﴾

7:94: And We did not send any Prophet to a city but We seized those who lived there with hardship and poverty so that they may become humble.

Prophets were denied wherever Allah (SWT) sent them. This is the reason Allah (SWT) then placed those people in hardship and poverty, so that they may suffer and turn towards Allah (SWT).

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ  
وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٤﴾

7:95: Then We changed their poverty into prosperity, until they progressed and they began to say, "Indeed our forefathers received hardship and ease". So then We seized them suddenly and they did not perceive.

When they did not stop Allah (SWT) changed their situation from hardship to ease and illness to health. This was done so that they would be thankful to Allah (SWT), but they still did not change after this. They thought the same happened to their forefathers, in that they were sometimes rich and at other times poor. So then Allah (SWT) seized them suddenly and they did not perceive.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن  
كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

7:96: And if the people of the city had believed and became righteous, surely We would have opened upon them blessings from the sky and earth; but they denied so We seized them because of what they did.



If the people of the city had believed and become righteous then Allah (SWT) would have opened upon them blessings of the sky and earth. The word blessing does not refer to increasing something but instead it means that your needs are fulfilled with ease and Allah (SWT) keeps you from hardship. Righteous people do not have desires; they live within their means and do not over spend and so their lives become peaceful. Rain falls from the skies according to their needs and crops grow with the rain, and their needs are fulfilled. But instead they denied and disbelieved and so Allah (SWT) seized them due to their disbelief.

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٧﴾

7:97: So did the people of the city feel secure from Our punishment reaching them at night while they were asleep?

So do the people of the city feel secure from Our punishment coming to them while they sleep peacefully?

أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

7:98: Or did the people of the cities feel secure from Our punishment reaching them in the morning while they were at play?

Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play? This verse means that they would be enjoying themselves during the day and then suddenly they would be seized by the punishment.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۗ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

7:99: Then did they feel secure from Allah (SWT's) plan? But no one feels secure from Allah (SWT's) plan except the people who are in loss.

Did they feel secure from the Allah (SWT's) plan? No one feels secure from Allah (SWT's) grasp but only those who are in loss.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ ۗ وَنَطْبَعُ  
عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

7:100: Are they not guided, those who inherited the land after those who lived there. If We willed We would have afflicted them for their sins, and We could seal their hearts so they cannot hear.

It is not clear to those who inherited the land that they can also be destroyed just like the

nations before them? If Allah (SWT) wants He can seize them due to their wrongdoings, and if they continuously sin then He will seal their hearts so they cannot hear or accept the truth.

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا ۖ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ ۖ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

7:101: These are the cities whose news We relate to you, and indeed came to them their Prophets with clear evidence. They were not to believe that which they had denied before. This is how Allah (SWT) seals the hearts of the disbelievers.

We are informing you about the cities in which Our Prophets came with clear evidence. But they would not believe even after witnessing because had denied before. So Allah (SWT) sealed their hearts due to their denial and for not accepting the truth.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۖ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

7:102: And We have not found most of them on any covenant, and indeed We found most of them defiantly disobedient.

We did not find most of them on a covenant. This refers to the covenant that Allah (SWT) took from His people and it will be explained in the coming verses. This covenant could also refer to the covenant that Allah (SWT) took from them to save them from the punishment. It could also mean the different oaths that people make with each other. Breaking an oath is regarded as bad and not acceptable in any situation.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

7:103: Then after them We sent Musa (AS) with Our signs to Pharaoh and to his leaders. But they were unjust to them. So see what happened in the end to the mischievous.

Then after the prophets mentioned above Allah (SWT) sent Musa (AS) with His signs to Pharaoh and his leaders. See what happened to them in the end. They were destroyed in the ocean. The explanation of this will follow.

وَقَالَ مُوسَىٰ يُفِرُّعَوْنَ إِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾

7:104: And Musa (AS) said, "O Pharaoh! Indeed I am a Prophet from the Lord of all the worlds."

Prophet Musa (AS) said to Pharaoh, "Indeed I am a Prophet sent by the Lord of all the worlds".

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ ط قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾

**7:105:** "I am obliged to say nothing about Allah (SWT), except the truth. Surely I have come to you with clear evidence from your Lord, so send the Children of Israel with me".

Musa (AS) said to Pharaoh, "It is my obligation to say nothing except the truth about Allah (SWT). I have brought clear evidence to you from your Lord, so send the Children of Israel with me."

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَآتِ بِهَا إِنْ كُنتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

**7:106:** (Pharaoh) said, "If you have brought a sign then bring it, if you are truthful."

Pharaoh replied by saying if you have brought a sign show it. Pharaoh may have thought that Musa (AS) was not truthful in his claim.

فَالْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

**7:107:** So he threw down his staff and suddenly it became a clear serpent.

So Musa (AS) put down his staff and it became a serpent, in which there was no doubt. When the serpent opened its mouth and began to move towards Pharaoh he became afraid and requested Musa (AS) to keep it away. When Musa (AS) reached out and touched the serpent it turned back into a staff.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾

**7:108:** So he drew out his hand and it was white for the onlookers.

Musa (AS) placed his hand into his cloak and when he drew out his hand it was white and glowing, free from fault and disease.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿١٠٩﴾

**7:109:** The leaders of the people of Pharaoh said, "Indeed this is a magician with knowledge."

Pharaoh discussed this matter with the leaders. The leaders of the people of Pharaoh said,

"Indeed this is a magician with knowledge."

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

7:110: "He wants to evict you from your land, so what advice do you give?"

Pharaoh was afraid of losing his kingdom. In order to hide his fear he said to the people, "He wants to evict you from your land and your country." Pharaoh said this to turn the people against Musa (AS). Then he asked them, "What advice do you give?" – Surah 26 (Ash-Shu'ara') Verse 35

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾

7:111: They said, "Give him and his brother time, and send into the cities gatherers."

They said, stop Musa (AS) and his brother Haroon (AS) and give them time.

يَأْتُوكَ بِكُلِّ سِحْرِ عَلِيمٍ ﴿١١٢﴾

7:112: "Who will bring to you every knowledgeable magician."

Send out gatherers who will bring to you all learned magicians.

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

7:113: And the magicians came to Pharaoh, they said, "Indeed there is a reward for us if we are victorious."

The magicians spoke to Pharaoh and said "Indeed there is a reward for us if we are victorious" - *إِنَّ لَنَا لَأَجْرًا*. From this we learn the difference between Prophets and magicians. Prophets say 'I do not ask from you any reward for it. My reward is with none but with the Lord of all the worlds' - *وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ*. From this we realise that Prophets are not interested in accumulating wealth or other rewards or favours in this world, they and do not ask for anything in return.

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

7:114: He said, "Yes, and indeed you will be among those closest to me".

Pharaoh said if you are victorious you will not only receive a reward from me but will also be closer to me, and I will give you a higher rank.

قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

7:115: They said, "O Musa (AS)! Either you throw or we shall be the ones who throw."

The day of the challenge was set in the presence of Musa (AS), as mentioned in Surah 20 (Ta Ha) Verses 57 and 59. The challenge took place before everyone in an open field. The magicians gave Musa (AS) permission to throw first but Musa (AS) told them to throw first and to do what they wanted. Musa (AS) had complete faith in Allah (SWT).

قَالَ الْقَوْمُ ۖ فَلَمَّا الْفُؤَا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾

7:116: He (Musa (AS)) said, "You throw". So they cast a spell on the eyes of the people and struck terror into them and brought a great magic.

The thousands of magicians conferred with each other, and bewitched the eyes of the people and threw ropes and sticks on to the fields. These ropes and sticks then appeared as snakes to the eyes of the people. This was the magic that the magicians produced and it was far from reality. Magic is simply an illusion of the eye, when in actual fact nothing really changes. An example of this is a magician changing a piece of paper into currency. If this was possible then why would the magicians need to charge money for his magic tricks?

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

7:117: And We sent a revelation to Musa (AS), "Throw your staff", and it began to swallow what they had made.

In Surah 20 (Ta Ha) Verse 67 Allah (SWT) states that Musa (AS) was a little apprehensive. He was apprehensive because he thought the people may be impressed by the magic and then would not accept his call to Allah (SWT). Allah (SWT) then told Musa (AS) to throw his staff and it became an enormous serpent that began to swallow what the magicians had thrown. Then the truth was proven.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

7:118: So the truth was established and falsehood was abolished, what they did.

The truth was established and what they were doing was abolished. Lies were exposed.

فَغَلِبُوا هُنَالِكَ وَانْقَلَبُوا صُغْرَيْنَ ﴿١١٩﴾

7:119: So they were defeated right there and they turned humiliated.

So the magicians were defeated and their humiliation was not just for the magicians but also for the Pharaohs.

وَالْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿١٢٠﴾

**7:120: And the magicians fell down in prostration.**

The magicians were so impressed with the incident that they immediately prostrated. This is because they knew that the one who had competed and defeated them had no magic but the assistance was from Allah (SWT).

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

**7:121: They said, "We have believed in the Lord of all the worlds."**

You cannot compare illusion with the truth. And so they announced, "We have believed in the Lord of all the worlds".

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

**7:122: "The Lord of Musa (AS) and Haroon (AS)."**

They clearly stated that they believe in the Lord of Musa (AS) and Haroon (AS). This was so that no one would have a doubt about who they were referring to because Pharaoh would also call himself a Lord.

قَالَ فِرْعَوْنُ أَمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمْوهٖ فِي الْمَدِينَةِ  
لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

**7:123: Pharaoh said, "You have believed in him before I gave you permission. Indeed this is a plot you have made, so that you can expel its people from the city. Soon you shall find out."**

Pharaoh was fuming at his magician and said that you have believed before I gave you permission. When Pharaoh saw that the situation had turned he wanted to blame others. He said they had all plotted against him to expel the people from the city and they would now know what he could do.

لَأَقْطَعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خِلْفٍ ثُمَّ لَأَضَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

**7:124: "Surely I will cut your hands and your feet on opposite sides; then I will crucify you all."**

Pharaoh said he would cut their hands and feet from opposite sides. This means the right hand and the left foot, and then he would crucify them. This threat was made so they

would accept the blame. Pharaoh gave this speech to cover his defeat and fool the people.  
Surah 28 (Al-Qasas) Verse 6 :

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

7:125: They said, "Indeed, to our Lord we shall return."

They answered the threat by saying indeed to our Lord we shall return, whether we die naturally or are crucified. Therefore we should also remember that we too shall return to Allah (SWT) and we will be punished for whatever we have done.

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَنَا ۗ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا

مُسْلِمِينَ ﴿١٢٦﴾

7:126: "And you do not take revenge on us except that we believed in the signs of our Lord, when they came to us. O our Lord! Pour patience upon us and let us die as Muslims."

Why do you want to take revenge from us? It is because we believe in the signs of Allah (SWT) and we accepted the truth. We are not worried by your threats. After answering Pharaoh they turned their faces towards Allah (SWT) and prayed. They asked Allah (SWT) to give them the blessing of patience so they could endure the punishment of His enemy and die as Muslims. They were willing to take any difficulty and suffering to be on His path.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَ

الْهَيْتَكَ ۗ قَالَ سَنُقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ ۗ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

7:127: And the leaders of the people of Pharaoh said, "Do you release Musa (AS) and his people so they may cause mischief in the land, and leave you and your Lords?" (Pharaoh) said, "Soon we will kill their sons and we will keep the women alive and indeed soon we will be subjugators over them".

When the magicians saw the signs of truth they fell down in prostration. The Children of Israel became Musa (AS's) helpers and others from Pharaoh's side also changed their views about Musa (AS). So the leaders appointed by Pharaoh panicked and told Pharaoh to take revenge from Musa (AS) and the magicians. They did not give them a chance to leave the country with the Children of Israel as a free nation. They said if you give them permission to leave they will disrespect your Lords. At the time Pharaoh classed himself as a lord and said there was no Lord except him. He said he would treat the children of Israel as he

treated them before. He said he would kill their sons and keep their daughters alive and they would be subjugators over them. When Pharaoh said this the children of Israel became frightened. The children of Israel told Musa (AS) that they were in torment before his birth and were still in torment now.

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

7:128: Musa (AS) said to his people, "Seek help from Allah (SWT) and be patient. Indeed the earth belongs to Allah (SWT). He appoints inheritance to whom He wills from His servants and the outcome is for the righteous."

Musa (AS) told his people to seek patience with the help of Allah (SWT) and to remain steadfast. This proves that Allah (SWT's) help can be sought and obtained through the assistance of people and also through your own good deeds. The actual assistance and help only comes from Allah (SWT) but there are means to obtain it. Musa (AS) advised the people to be patient and told them that the earth belongs to Allah (SWT). He appoints inheritors of it to whom He wills and the hereafter is for those who fear Allah (SWT).

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۗ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

7:129: They said, "We had suffered before you came to us and after you have come to us." (Musa (AS) he said, "Soon your Lord will destroy your enemy and make you a representative in the land, and He will see how you will do."

The Children of Israel told Musa (AS) that they had suffered before he was born and were still being punished after he came to them. Musa (AS) replied by saying soon your Lord will destroy your enemies and He will make you successors in the land. Now you have been tested with difficulties. After this Allah (SWT) will pour down His blessings upon you and make you successors in the land. Then He will test you again to see what you do.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

7:130: And indeed We seized the people of Pharaoh for many years with deficiency of fruits, so perhaps they may be reminded.

Pharaoh's punishment has been mentioned in this verse. Allah (SWT) said He punished the people of Pharaoh with famine and deficiency of fruits, so that they may refrain.



فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا النَّاهِذَةُ ۖ وَإِنْ أَصَابَهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ  
 إِلَّا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

7:131: So when good came to them, they said, "This is for us". And if any bad reached them, they saw an evil omen in Musa (AS) and those with him. Beware, their fortune is with Allah (SWT), but most of them do not know.

When their circumstances improved they would say it was due to their own doings, and when the opposite happened they would blame it as a bad omen on Musa (AS) and his companions. Allah (SWT) said that good and misfortune is from Allah (SWT), and Musa (AS) and his companions are not the cause. But most of the people do not know.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا ۖ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

7:132: And they said, "Whatever you sign you bring to us to bewitch us with, we will not believe in you."

And they said that whatever miracles you bring we will not believe. We will never believe in you.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ ۖ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

7:133: So We sent upon them the storm, and locusts and lice, and frogs and blood as clear signs. So they remained arrogant and they were from among the criminal people.

Allah (SWT) sent them many severe punishments due to their stubbornness. First they encountered floods that destroyed everything. Then locusts destroyed their harvest and there were masses of frogs and lice. Then the water turned to blood leaving the rivers and wells unusable. These were all signs and they were all sent because these people were arrogant and were from among the criminals.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يُمُوسَىٰ اذْعُنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۖ لَئِن كَشَفْتَ  
 عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾

7:134: And when any punishment occurred they would say, "O Musa (AS)! Call your Lord for us because you have a covenant. However, if you remove the punishment from us we will surely believe in you and will send the Children of Israel with you."

When a punishment came to them they would ask Musa (AS) to pray to his Lord for them,

because Allah (SWT) promised him He would answer the prayers of His pious people and relief is granted to the people with their prayers. Allah (SWT) says 'We help our Prophets' - **إِنَّا لَنَنْصُرُ رُسُلَنَا**. Allah (SWT) often answers the prayers of His pious and righteous people. These people are very close to Allah (SWT) even if their prayers are not answered and they help others through their prayers. If someone is helped through pious people then it is not polytheism. Some people do not understand this and they call their fellow Muslim brothers polytheists, which is very unjust. If this was polytheism then the Quran would not have stated that the people asked Musa (AS) to ask Allah (SWT) for help. It is also proven by the words in this verse; "If you remove the punishment from us we will surely believe in you and will send the Children of Israel with you"

**فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ آجَلٍ هُم بَالِغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾**

**7:135: When We removed the punishment from them for a term, which they were about to reach, then they would break it (oath).**

When Musa (AS) prayed for them, their punishment was removed by Allah (SWT). Musa (AS) was Nisbat-e-Majazi. This means that he was an intermediary between Allah (SWT) and the people. It is permissible to ask a pious and righteous person to pray to Allah (SWT) for you. Allah (SWT) stated He would remove the punishment from them for a period of time, but when that time was due to end they would immediately break their promises.

**فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾**

**7:136: So We took retribution from them and We drowned them in the sea, because they rejected Our signs and they were heedless of them.**

So We took revenge and drowned them in the sea. They rejected Our verses and were heedless of them. The explanation of this incident appears later.

**وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمغربَهَا الَّتِي بَرَكْنَا فِيهَا ۗ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۗ بِمَا صَبَرُوا ۗ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾**

**7:137: And We made those who were known as weak, inheritors of the land, from the east and the west regions which We had blessed. And the fair words of your Lord were fulfilled for the Children of Israel because they were patient. And We destroyed that which was invented by Pharaoh and his people and that which they had been building.**

Allah (SWT) then made the people of that nation who were considered weak, inheritors of

the land. Allah (SWT) gives honour to whomever He wills and humiliates whom He wills.

Reference Surah 3 (Al-Imran) Verse 26:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتَعَزُّ مَنْ تَشَاءُ وَتُدِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

The Children of Israel were made inheritors of Syria and were given the land of Palestine. The nation of Amalika ruled at that time. They were defeated by Yosha Bin Noon and he cleared the way for the Children of Israel. Allah (SWT) says this land has been blessed. The reason for this is because many Prophets are buried in this land. This proves that the lands are blessed in which those close to Allah (SWT) are buried or have lived. It is not a sin to visit these lands for blessings and rewards. The good promised to the Children of Israel by Allah (SWT) was fulfilled due to them being patient. This can be seen in Surah 28 (Al-Qasas) Verse 5, 6 and 128. The verse then continues by saying Allah (SWT) destroyed that which was invented by Pharaoh and his people, and that which they had been building. And the Children of Israel were able to cross the sea.

وَجُوزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ ۗ قَالُوا يَا مُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۗ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

**7:138: And We passed the Children of Israel across the sea; then they came to a nation that was sat in front of their idols. They said, "O Musa (AS)! Make a Lord for us, like the Lords they have." He said, "Indeed you are an ignorant people."**

After crossing the sea the Children of Israel passed by a nation who were idol worshippers. The Children of Israel asked Musa (AS) to make them an idol, similar to the nation of the idol worshippers they had just encountered. What could be more foolish and ignorant than this? Allah (SWT) saved these people from Pharaoh and set them free from his tyranny and bondage. Allah (SWT) drowned Pharaoh and his people before their eyes yet they still wanted to worship an idol. As soon as they had crossed the sea to safety they forgot Allah (SWT) and all His blessings.

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ وَبِطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

**7:139: Indeed it is going to be destroyed, for what they are engaged in, and false is what they are doing.**

These man-made idols and lords, and those who worship them will all be destroyed. And what they are doing is worthless.

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

7:140: He (Musa (AS)) said, "Shall I seek for you a Lord other than Allah (SWT), when He favoured you above the worlds?"

Musa (AS) asked them if he should leave Allah (SWT) and find a Lord made of wood and stones for them. He asked how ungrateful are you? Allah (SWT) has blessed you with many things. He favoured you above all the worlds and you are still ignorant. How ignorant can you be?

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَ  
يَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

7:141: When We saved you from the people of Pharaoh who brought you severe punishment, they would kill your sons and leave your daughters alive, and in it was a great test for you from your Lord.

Allah (SWT) saved you from the punishment of Pharaoh and his people. They would kill your sons and keep your daughters alive to use them for housework and chores. This was a great test for you from your Lord.

وَأَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنَةٍ مِيقَاتِ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۗ وَقَالَ  
مُوسَىٰ لِأَخِيهِ هَارُونَ خَلْفِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

7:142: And We took an oath from Musa (AS) of thirty nights, and We perfected them by ten. So the appointed time of forty nights was completed by his Lord. And Musa (AS) said to his brother Haroon (AS), "Take care of my people and guide them, and do not follow the path of the corrupters."

The Children of Israel were saved from Pharaoh and they asked Musa (AS) for a law they could follow. Allah (SWT) called Musa (AS) to mount Toor for a period of thirty days. This is also mentioned in Surah 2 (Al-Baqarah) Verse 51 when it said you must stay on the mount of Toor for forty nights. Another ten days were added to the thirty day in order to complete it. Sufi's use the forty days mentioned in this verse as a stated period for Chilla; a spiritual practice of retreat and solitude. Haroon (AS) was a Prophet and guiding people was his responsibility. When Musa (AS) told Haroon (AS) خَلْفِي was it to give him the responsibility of Prophethood? No, this was not the case. Instead he was given authority to govern his people, who were initially governed by Musa (AS). Similarly the Prophet (SAW) would leave Ali (RA) or some other companion (RA) in charge whenever he left the

city of Madina. The verse ends with Musa (AS) telling Haroon (AS) not to follow in the footsteps of someone who is corrupt.

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ۗ قَالَ رَبِّ أَرِنِي أَنظُرَ إِلَيْكَ ۗ قَالَ لَنْ نَرِيكَ  
وَلَكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِيكَ ۗ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ  
دَكَّاءً وَخَرَّ مُوسَى صَعِقًا ۗ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

7:143: And when Musa (AS) came to meet Us and his Lord spoke to him, he said, "O Lord! Show to me, so I may look at you." (Allah (SWT)) said, "Never will you be able to see Me, but look towards the mountains, if it should remain in place, then soon you will see Me". So when his Lord revealed His glory to the mountain and turned it into sand, Musa (AS) fell unconscious. And when he awoke he said, "Exalted are you! I return towards you, and I am the first of the believers."

When Musa (AS) spoke to Allah (SWT) at the appointed time he felt great pleasure. He asked to see Allah (SWT) رَبِّ أَرِنِي أَنظُرَ إِلَيْكَ - "O Lord! Show to me, so I may look at you". Allah (SWT) said you will not be able to see. Allah (SWT) did not say I will not show you. Allah (SWT) has made this world a place where He cannot be seen. Some people think this means that Allah (SWT) cannot be seen at all. Even though it has been proven in the Quran and Ahadith that the believers will be able to see Allah (SWT) on the Day of Judgement and in heaven. The inability to see Allah (SWT) is only for this world. Surah 75 (Al-Qiyamah) Verses 22-23 prove that on the Day of Judgement some believers will be able to see Allah (SWT).

Surah 75 (Al-Qiyamah) Verse 22:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

Surah 75 (Al-Qiyamah) Verse 23:

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

This verse is also confirmed in Sahih Ahadith where it says that in heaven people will be able to see Allah (SWT). Allah (SWT) told Musa (AS) to look towards the mountains. When Allah (SWT) appeared to the mountain He turned it into sand and dust and Musa (AS) fell unconscious. The purpose of this was to demonstrate to Musa (AS) that what he asked was not possible in this world. This world cannot withstand milliseconds glimpse of Allah (SWT). If a mountain was not able to withstand it then how can the human eye or body withstand it? When Musa (AS) awoke he said Exalted are You, I return towards you and I am the first

of the believers. Musa (AS) acknowledged that Allah (SWT) is Exalted and Mighty. He acknowledged There is no comparison to Allah (SWT) and that his eyes could not take the sight of Him. Musa (AS) should not have requested such a thing therefore he repented and said "I return towards you". He also said he was the first among the believers who had learned that Allah (SWT) cannot be seen in this world. When Prophet (SAW) saw Allah (SWT) he was not on earth but in heaven and heaven is a place where Allah (SWT) can be seen; Reference Mujadid Alf Sani (RA).

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي ۖ فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

7:144: (Allah (SWT)) said, "O Musa (AS)! I have chosen you over the people, for My messages and to converse with Me. So hold what has been given to you, and be from among the grateful."

Allah (SWT) told Musa (AS) He had chosen him for conveying His message and to speak to Him. How great a reward is this for Musa (AS) that Allah (SWT) chose him as a Prophet and gave him the Torah. Musa (AS) was told to hold onto what had been given to him and to be from among those who are grateful.

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ ۖ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا ۗ سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

7:145: And We wrote for him on the Tablets guidance and details of all things. "So hold onto them firmly and command your people to hold it with good manners. I will soon show you the home of the disobedient."

The Torah was given to Musa (AS) in the form of tablets. It contained the commands of the religion (Shariah) and contained the principals for everyday living. Allah (SWT's) command says hold onto it firmly. This means do not search for excuses within it as many people do, but rather follow it with good intentions. Those who disobey this command will soon be shown the home of the disobedient, and that is hell. Some people think this means Musa (AS's) people will soon be victorious over the people of Amalika, and will be shown their homes that were in Palestine.

سَاصْرِفْ عَنْ أَيْتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۗ وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا ۗ وَإِنْ يَرَوْا سَبِيلَ الْعِيبِ

يَتَّخِذُوهُ سَبِيلًا ۗ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

7:146: "I will soon turn away from My signs, those who are arrogant in the land without any right. And if they see every sign, they will not believe in them. And if they see the path of righteousness, they will not adopt it as their way, but if they see a wrong path, they will adopt it as their way. That is because they have denied Our verses and were heedless of them".

No one has the right to be arrogant in this world. This is the reason arrogance is unacceptable wherever it may be. The arrogant will never find the correct path and will be unable to follow the right path. This is also mentioned in Surah 10 (Yunus) Verses 96-97.

Surah 10 (Yunus) Verse 96

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

Surah 10 (Yunus) Verse 97

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَلُهُمْ ۗ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا

يَعْمَلُونَ ﴿١٤٧﴾

7:147: "And the deeds of those who rejected Our verses and the meeting on the Day of Judgement are worthless. They will not be rewarded, except for what they used to do."

And the deeds of those who denied Our verses and were heedless and rejected the meeting of the Day of Judgement are wasted. They will be punished due to their disbelief.

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ ۗ أَلَمْ يَرَوْا أَنَّهُ لَا

يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۗ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

7:148: And the people of Musa (AS) made a calf from their jewels, a body that had a voice. Could they not see that it did not speak to them, nor could it guide them to a path? They held it (for worship), and were wrongdoers.

When Musa (AS) went to mount Toor for forty nights his people made a calf from their jewels and began worshipping it. The calf was made by a magician named Samiri. The explanation of this will follow in Surah 20 (Ta Ha). The calf's shape was similar to a cow and it would make sounds like a cow whenever the wind passed through it. The calf was not speaking to them nor was it guiding them. The sounds could be heard and so the magician

told the people that this was their Lord. He said Musa (AS) went to meet his Lord on mount Toor but the Lord had come to them. And so they accepted it as their Lord. This was a great injustice. If we were to accept a sound as confirmation of a Lord, then we can find many toys and sculptures that speak and make sounds. Would we then take them as a Lord? Only Allah (SWT) is the Lord, because He is not created by anyone.

وَلَمَّا سَقَطَ فِي أَيَدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا ۗ قَالُوا لَئِن لَّمْ يَرِحْمَنَا رَبُّنَا وَيَغْفِرْ لَنَا  
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

7:149: And when they fell (regretted) due to their hands, and they saw they had gone astray, they said, "If our Lord does not have mercy upon us, and does not forgive us, then surely we will be among the losers."

The phrase *وَلَمَّا سَقَطَ فِي أَيَدِيهِمْ* is an Arabic saying and it means being regretful or embarrassed. According to Surah 20 (Ta Ha) Verse 92, when Musa (AS) came back and confronted his people the people were regretful and embarrassed. In this verse it looks as though the people showed regret before Musa (AS) came back. In fact this was not the case. It has been mentioned in this verse so that their actions and words could be described together. They were actually embarrassed after Musa (AS) returned.

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعْجَلْتُم  
أَمْرِي كُمْ ۖ وَالْقَىٰ الْأَلْوَابِ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۗ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ  
اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونِي ۗ فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ  
الظَّالِمِينَ ﴿١٥٠﴾

7:150: And when Musa (AS) came back to his people in anger and grief, he said, "How wretched is that by which you have replaced me. Did you haste for the command of your Lord?" And he laid the tablets and grabbed his brother's hair from his head, and pulled it towards himself. He (Haroon (AS)) said, "O my mother's son! Indeed the people thought me weak and were about to kill me. So do not make the enemy laugh at me, and do not include me with the wrongdoing people."

Musa (AS) was full of grief and anger. He came and laid down his tablets and leapt towards his brother. The word *الْقَى* has been used for the tablets. If we take this to mean throwing down then a long and detailed debate will ensue. Rather than doing this why can't we take the meaning of this word as laid down, as this has been used in the Quran elsewhere. Musa (AS) grabbed his brother's hair on his head and pulled him towards himself. This was not to



humiliate his brother but was rather an act of anger due to his faith. Haroon (AS) said, "O my mother's son". Haroon (AS) used these words because they invoke tenderness and affection and they portrayed his reasons. He said the people thought him weak and would have killed him, so please do not give them an opportunity to make a mockery of me. Haroon (AS) felt helpless and thought Musa (AS) would say that he had split his people into two sects and did not wait for him. Surah 20 (Ta Ha) Verse 90 explains that Haroon (AS) said he was not happy with their actions, and he was waiting for Musa (AS's) return, so they could confront them together.

قَالَ رَبِّ اغْفِرْ لِي وَ لِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۗ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿١٥١﴾

7:151: Said, "O Lord! Forgive me and my brother, and admit us into your mercy. And you are the Most Merciful of the merciful."

When Musa (AS) realised the reality concerning Haroon (AS), he asked Allah (SWT) for mercy and forgiveness for himself and his brother. This is the way of the people of Allah (SWT). They are not careless in any matter.

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

7:152: Indeed those who took the calf (for worship), soon anger from their Lord will reach them as well as humiliation in the life of this world. And this is how We recompense the inventors.

Those who worshiped the calf will soon face anger and humiliation from their Lord. This is how we recompense the inventors of falsehood.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا ۗ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

7:153: And the ones who commit evil deeds and then repent afterwards and believe, indeed your Lord is then All-Forgiving, Most Merciful.

After doing bad deeds, even disbelief or polytheism, if someone repents with a true heart and believes in Allah (SWT) then the Lord of the Prophet (SAW) is All-Forgiving and the Most Merciful. This forgiveness refers to the hereafter. The punishment for those who worshiped the calf was a death sentence. Due to this punishment their repentance was accepted. As it is evident in Surah 2 (Al-Baqarah) Verse 54 where it states *فَتُوبُوا إِلَىٰ بَارِيكُمْ*

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ and so they are now not accountable in the hereafter. When someone commits sin, if he faces the punishment set by Shariah then he will not receive punishment in the hereafter. If a person tries to save himself from the punishment in this world then he cannot be saved from the punishment in the hereafter.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضِبُ أَخَذَ الْأَلْوَامَ ۖ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

7:154: And when the anger left Musa (AS), he picked up the Tablets and in the scripture was guidance and mercy for those who fear their Lord.

Musa (AS) calmed down after hearing Haroon (AS's) reasoning and he picked up the Tablets. The Quran states that they were Tablets and not pieces of Tablets. Some people say the word means *اللقى* pieces. Allah (SWT) says there was guidance in the scriptures for those who fear Allah (SWT).

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّيَّ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۖ إِنَّ هِيَ إِلَّا فِتْنَتُكَ ۖ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

7:155: And Musa (AS) chose seventy men from his people for Our meeting. Then they were seized by the earthquake, (Musa (AS)) he said, "O Lord, had You willed, You could have killed them earlier and me too. Would You kill us for what the foolish among us did? It is nothing but a test from You. You leave astray whom You will and guide whom You will. You are our Protector so forgive us and have mercy upon us, and You are the Best of those who forgive."

Musa (AS) chose seventy men from among his people for Our meeting. There are a few differing opinions among scholars regarding this incident. One opinion is that those who worshipped the calf went with Musa (AS) for repentance, and to do whatever Allah (SWT) commanded. The second opinion is that the people asked Musa (AS) if they could listen in when he spoke to Allah (SWT). However, after hearing Musa (AS) speak to Allah (SWT), they said they would only believe if they were able to see Allah (SWT). They had a habit of not doing what was asked of them, but questioning everything and demanding new things. This demand was the reason they were seized by the earthquake and in another verse it says the lightning seized and destroyed them. Then Musa (AS) prayed and said O Lord,

You are the Owner, if You wanted you could have destroyed me and them earlier. Would You destroy us for the actions of the foolish? Then Musa (AS's) prayers were answered and they were all brought back to life. This is a test from You; with such tests You leave astray whom You will and guide whom You will. You are Our Helper and Protector. So forgive us and have Mercy upon us. Indeed You are the Best of those who forgive.

وَكَتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ <sup>ط</sup> قَالَ عَذَابِي أُصِيبُ بِهِ  
مَنْ أَشَاءُ <sup>ع</sup> وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ <sup>ط</sup> فَسَاكُتُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ  
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ <sup>ع</sup>

7:156: And write for us good in this world and in the hereafter. Indeed we seek guidance towards You. (Allah (SWT)) said, "I bring forth punishment upon whom I will, and My Mercy encompasses all things. So I will soon write it for those who have fear and give Zakat and, those who believe in Our verses."

The words write for us do not simply mean writing, but mean to make this world a better place for us. So that our days in the world remain good, and in the hereafter we can attain success. We have turned towards You means we repent. Allah (SWT) says He punishes whom He will. This actually means that a person commits wrongdoings by his own will and so he is punished accordingly. A common phrase used to emphasis this is 'As you sow so shall you reap'. Allah (SWT) said His Mercy encompasses all things. This is the reason both believers and disbelievers benefit from His Mercy. Allah (SWT) makes mercy compulsory on those who fear Allah (SWT), give Zakat, cleanse their inner self and believe in His verses.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ  
وَالْإِنْجِيلِ يَا أُمَّرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ  
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ <sup>ط</sup> فَالَّذِينَ آمَنُوا  
بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ <sup>ع</sup> أُولَئِكَ هُمُ الْمُفْلِحُونَ <sup>ع</sup>

7:157: Those who follow the Prophet (SAW), the unlettered (in this world) whom they find written in their Torah and Injeel. He commands them to good and stops them from evil, and he confirms good things as lawful for them and confirms bad (impure) things as unlawful for them, and removes their burden from them and the shackles which were upon them. So those who believe in him and give him honour (strength), and helped him and followed the light which was revealed with him, those are the ones who will be successful.

They will be followers of Our Umami Prophet (SAW) whom We sent. Umami is a title for the Prophet (SAW) and it can have two meanings. The first meaning is from Umm al-Qura; the mother of the cities which is Makkah Tul Mukarma. Those who have a connection with this city can be called Umami. The second possible meaning of Umami could be that the Prophet (SAW) did not learn to read or write from a teacher in this world, and so this title was given to our Prophet (SAW). However, Prophets are taught from the world above. The angel Jibrael is a messenger not a teacher.

Reference Surah 19 (Maryam) Verse 30:

قَالَ إِنِّي عَبْدُ اللَّهِ ﷻ آتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﷺ

Reference Surah 28 (Al-Qasas) Verse 12:

وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَصِحُونَ

﴿١٢﴾

Reference Surah 21 (Al-Anbiya') Verse 51:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﷻ

Christians and Jews find the Prophet (SAW's) attributes in their books the Torah and the Bible. This is mentioned when it says الَّذِي يَجِدُونَهُ in this verse. Further references can be found in Surah 48 (Al-Fath) Verse 29, and Isa (AS) also mentioned the Prophet (SAW) in Surah 61 (As-Saff) Verse 6. Even after thousands of changes made to the Bible, the Barnabas edition still mentions the Prophet (SAW). The verse then says that he forbids wrongdoings and commands to good. He makes permissible the pure and clean things and he prohibits the impure and unclean. From this we learn that when things are clean and pure they are permissible/lawful but when they change and become impure and unclean they become impermissible/unlawful. The Prophet (SAW) forbade and made these things permissible but the actual command comes from Allah (SWT). Some things that were forbidden for the Jews, due to their mischief, were then made lawful by Allah (SWT) for the Shariah of the Prophet (SAW). This way burdens were taken away from the people by the Prophet (SAW). Therefore those who believed in the Prophet (SAW), supported and helped him and followed the light which was revealed with him, i.e. the Quran, those people will be successful. The Prophet (SAW) is the light but he is not a part of Allah (SWT), like some unwise people suggest. But rather the Prophet (SAW) is a light created by Allah (SWT). This is mentioned in Ahadith (الحديث) - **أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي** - (My light was created before

everything by Allah (SWT)'.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

7:158: Say, "O people! Indeed I am the Prophet of Allah (SWT) to you all. For Him is the kingship of the skies and the earth. There is none worthy of worship except Him. He gives life and causes death." So believe in Allah (SWT) and His Prophet (SAW) the unlettered, who believes in Allah (SWT) and His words, and follow Him so that you may attain guidance.

O Prophet (SAW), tell them you are the Prophet (SAW) to all; Allah (SWT) is the Sustainer of the worlds and you are the Prophet of the worlds. From this we learn that the Prophet (SAW's) prophethood is for everyone. Prophet (SAW) is not like previous prophets who only came for a particular nation or area. To Allah (SWT) belongs the kingship of the skies and the earth, and the Prophet (SAW) was sent to all mankind by Allah (SWT). There is no one worthy of worship except Allah (SWT). He gives life and causes death. Believe in Him and His Prophet (SAW) and that which was revealed to him - اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَبِّهِ - Believe in the revelations of the previous prophets and in their Books. Follow the Prophet (SAW's) ways so that you may be saved in the hereafter. You cannot be saved or guided through any other religion except Islam.

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

7:159: And from among the people of Musa (AS) there is a group who guide towards the truth and do justice by it.

There was a group from among the people of Musa (AS) who guided towards the truth. This actually means that they guided people to believe in the Prophet (SAW) and the Quran. They are those who entered into Islam.

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۗ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۗ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ ۖ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ ۗ كُلُّوْا مِنْ طَيِّبَاتِ

مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

7:160: And We divided them into twelve tribes by making groups. And We sent a revelation to Musa (AS) when his people asked him for water, "Strike the stone with your staff", and there gushed forth twelve springs from it. Surely all the people knew their drinking place. And We cast a shadow with clouds and We bestowed upon them manna and quails, "Eat from the good things which We have provided you". And they wronged Us not, but they wronged themselves.

We divided them into twelve tribes by placing them into groups. When Musa (AS) asked for water for his people We said, "Strike the stone with your staff" and twelve springs gushed forth. These twelve tribes were from the twelve sons of Yaqoob (AS). There were twelve tribes and so twelve springs emerged, one for each tribe, and they all knew which spring belonged to them. A guard from each tribe was appointed to organise the drinking times.

Reference Surah 5 (Al Ma'idah) Verse 12;

وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

There was no city or population in the valley of Thee and therefore nothing to eat, and so Allah (SWT) sent manna and quails. The explanation of this has been mentioned in Surah 2 (Al-Baqarah). The area was similar to a dessert and no shade was available. The people were shaded from the sun due to the blessings of the Prophets Musa (AS), Haroon (AS) and Yosha Bin Noon (AS). They wandered in the dessert for a time and this was not an injustice from Allah (SWT), but they had wronged themselves by not following the Prophets.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا  
الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ ۖ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾

7:161: And when it was said to them, "Dwell in this city and eat from it wherever you wish, and say 'Hitta-Tun' and enter through the gate prostrating, We will forgive your mistakes. Soon We will give more to the righteous."

Musa (AS's) people told him they were fed up of eating the same types of food. Allah (SWT) told them to go and live in this city (Jerusalem) and eat from it what they desired, and say 'Hitta Tun' when they enter the city through the gate; the details for this can be seen in Surah 2 (Al-Baqarah). Allah (SWT) said that your mistakes will be forgiven and We will give more to the righteous.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ

بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

7:162: But the wrongdoers changed the word to another than that which had been said to them, so We sent torment from the skies because they were wrongdoers.

But the wrongdoers changed what they were told to say. So then We sent down torment from the skies; this incident is also mentioned in Surah 2 (Al-Baqarah).

وَسَأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ  
حِيَّتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا  
كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

7:163: And ask them about the city which was by the sea. When they would transgress on the day of the Sabbath; when their fish came to them openly on the day of the Sabbath, and did not come to them the day they had no Sabbath. This is how We tested them due to their disobedience.

Ask them about the city which was by the sea. What city was this? The scholars of Islam have different opinions on this matter. Most think it was the city of Ilaa which was situated between Madyam and mount Toor by the river Qulzam. The people were forbidden to trade on the day of Sabbath (saturday), as this was a day of worship. Since these people lived by the sea they traded in fish and worked as fishermen. On the day of the Sabbath a large amount of fish approached and could be seen diving and swimming at the unusual fishing locations. So thus they were tested due to their disobedience.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَّا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۗ قَالُوا  
مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

7:164: And when a group from among them said, "Why do you warn a people whom Allah (SWT) is about to destroy or will punish with a severe punishment". Said, "An excuse to your Lord, and perhaps they may become righteous."

A group from among the people then devised a scheme to catch the fish. They would throw fishing nets on the Friday evening and make small channels for the water. They would then dig large ditches filled with water at the end of the channels. The fish would come through these channels and fall into the water filled ditches, unable to swim back out. They would then return to the ditches on Sunday and remove the fish from the ditches. They would use this method as a work around and do what was forbidden for them. This nation was divided into three groups. One group was those who did this

practice. Another group would neither do this nor forbid it, and the third group would ask them not to do it and would not do it themselves. The group that did not do this and did not forbid it asked the third group why they were stopping the others, they said Allah (SWT) is about to punish them anyway. So those who were stopping them said they were only following what Allah (SWT) had asked of them.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا  
بِعَذَابٍ بَیِّنٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

7:165: So when they forgot that which they were warned, We saved those who forbade wrongdoings. And We seized those who were wrongdoers with severe punishment, because they were disobedient.

And when they forgot all the warnings that had been given to them, We saved those who forbade evil and seized the wrongdoers and defiantly disobedient with severe punishment.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

7:166: And when they transgressed in what they had been forbidden, We said to them, "Be apes, the humiliated ones."

And when they exceeded in that which was forbidden for them, We said "Be apes, the humiliated ones". This was a humiliating punishment for them and their appearances were changed into apes. Allah (SWT) saved those who stopped them from doing evil. In the morning they realised there were no sounds and so they climbed the wall to investigate and declared they had all turned into apes. They asked, "Did we not warn you?" and the apes nodded their heads in agreement. But now nothing could be done since the time of repentance had passed. All the apes died in this state after three days. All the nations whose faces were destroyed by punishment did not remain alive for more than three days. The apes of today are not descendants of that generation of people, but were created as apes and monkeys and were born like this.

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ إِنَّ رَبَّكَ  
لَسَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ لَنَعْفُورٌ رَّحِيمٌ ﴿١٦٧﴾

7:167: And when your Lord informed you He would send upon them until the Day of Judgement, (those) who would give them severe punishment. Indeed your Lord is swift in giving punishment, and indeed He is All-Forgiving, Most Merciful.

The Lord of the Prophet (SAW) informed the Jews that He would appoint over them those



who would continue to humiliate them. If we look at history we can see that the Jews have been facing trials for centuries because of their own wrongdoings. If the Jews did not have the support of other governments then they would be humiliated for their wrongdoings.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا ۖ مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ ۖ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ  
وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

7:168: And We divided them on the earth into groups, some among them are pious and some of them are otherwise. And We tested them with good and bad, so that they may return.

This verse talks about the Jews who were divided into groups, some of them were pious and some were not. They were tested with both good and bad so that they may return towards Allah (SWT). These trials and tests are so that you may gain guidance and return towards Allah (SWT). Therefore, everyone should be alert and aware.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ  
لَنَا ۖ وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ ۗ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَن لَا يَقُولُوا  
عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالذَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

7:169: So after them came those who were unworthy successors, and were made inheritors of the Book. They take the meaner of this world and say, "Soon we will be forgiven". And if wealth comes to them like it they will take it. Was a firm covenant of the Book not taken from them that they should not speak about Allah (SWT) except the truth, and they read what was in it? And the home of the hereafter is better for those who are righteous. So do you not have wisdom?

Those who passed before were good and the people who came afterwards were not worthy of the Book. These people would change the verses of the Torah for their worldly gains. They would go against the commands of Allah (SWT), claiming they would not face punishment and they would be forgiven. They would continue to do the same even if they were given the chance to ask for forgiveness. They would change the words of the Torah and claim them to be the words of Allah (SWT). That is how they invented lies about Allah (SWT). The home of the hereafter is better for those who fear Allah (SWT). Do you not have wisdom to understand?

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ ۖ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

7:170: And those who hold onto the Book and establish their prayers, indeed We do not waste the reward of those who are righteous.

In this verse the sentence people who hold onto the book and establish prayers has a deeper meaning. It means those who follow the path of guidance whilst holding onto the Book firmly, and it refers to the followers of the real Torah who believe in the Prophet (SAW) and establish prayers. Allah (SWT) will not allow the rewards of these righteous people go to waste.

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ ۗ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

7:171: And when We raised the mountain over them like canopy, and they thought it would fall upon them "Hold firmly onto what We have given you, and remember what is in it, so that you may become righteous."

This verse refers to the Children of Israel when they rejected the words of the Torah after listening to Musa (AS). Then Allah (SWT) raised mount Toor over their heads like a cloud so that they could envisage being crushed under the mountain. This was not to force them to believe but so they would act according to the Torah and become righteous.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ ۗ أَلَسْتُ بِرَبِّكُمْ ۗ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غْفَلِينَ ﴿١٧٢﴾

7:172: And when your Lord brought forth their descendants from the backs of the children of Adam (AS), and made them witness on their souls, "Am I not your Lord?" They said, "Yes, we witnessed". Lest you say on the Day of Judgement, "Indeed, we were not aware of this".

This is the famous oath called *أَلَسْتُ*. Adam (AS) and his children were given wisdom and knowledge by Allah (SWT). Allah (SWT) took the oath from everyone in the valley of Noman, "Am I not your Lord?" And everyone replied, "Yes, we have testified". This oath was taken from everyone because all their deeds depend on this oath and everyone had to give an oath for themselves, by themselves. The people would not take this oath seriously and adhere to it. Those who consider this as an allegory or example should look carefully at Sahih Ahadith because it is very clear about this oath. Everyone has an inherent need to worship someone or something and this is due to this oath. This need is built into our

nature but some people change their faith and worship other than Allah (SWT). This oath was taken so that no one could deny knowing the truth. There is an Ahadith that says a child is born naturally as a Muslim and then his/her parents make him a Jew, Christian or Hindu.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ ۚ أَفَتُهْلِكُنَا بِمَا فَعَلَ  
الْمُبْطِلُونَ ﴿١٧٣﴾

7:173: Or you say, "Indeed our forefathers committed polytheism before this, and we were their children after them. So would you destroy us for what the falsifiers have done?"

You will not be able to make excuses after taking this oath, and say your forefathers were polytheists and that is the reason you are doing the same. There can be no excuses after taking the oath. Saying that you are being destroyed for what your forefathers used to do will not be accepted.

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

7:174: And so this is how We explain Our verses in detail so that they may return.

This is how We openly explain Our verses in detail, so that they may return.

وَآتِلْ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

7:175: And recite to them the news of the person whom We bestowed Our signs, but he escaped from them and Satan pursued him and he became of the deviators.

This incident is mentioned in a specific way and it is about a particular person but we cannot clearly say from the Quran and Ahadith to whom it refers. Scholars of Islam have mentioned a number of names and the most famous is Balam Baura. He was a very pious person and a Sufi, but his love for this world began to slowly grow. It grew to such an extent that he fell for a woman. He plotted against Musa (AS) but could not harm him, instead he only destroyed himself.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۚ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ ۚ  
إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثُ ۗ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ

فَاقْصِصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٤٦﴾

7:176: And if We had willed, We would have raised him with that, but he bowed to the earth (world) and followed his desires. So his example is like the example of a dog, if you place a burden upon him, he pants, and if you leave him he, still pants. This is the example of those who rejected Our signs. So recite their stories, so that they may ponder.

He was given knowledge of the verses and had Allah (SWT) willed He would have raised his rank. But this could only happen if he had continuously asked for guidance towards the straight path, but instead he fell for this world and followed his own desires. Allah (SWT) said his example is like that of a dog. He pants whether you chase him or leave him free. This is an example of a single person but it can be applied to those who carry out similar deeds and favour this world over religion, and so become the dogs of this world. Allah (SWT) says this is the example of those who rejected Our signs. Recite these incidents to them so that they may ponder and learn from them.

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٤٧﴾

7:177: How evil is the example of those who denied Our signs and used to wrong themselves.

What an evil example of those who rejected Our signs, and that is how they wronged themselves. So we find that by rejecting the signs of Allah (SWT) we cause no harm to Him, but only destroy our own hereafter.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٌّ وَمَنْ يُضِلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٤٨﴾

7:178: Whoever Allah (SWT) guides will attain guidance and whoever He leaves astray, those are the losers.

Whoever is guided by Allah (SWT) is rightly guided. However, Allah (SWT) only guides those who want to be guided and turn towards Him, but those He leaves astray are the ones who are in loss. Those who want to remain astray are left astray by Allah (SWT). Allah (SWT) neither guides someone by force nor leads them astray by force.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ۗ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا ۗ وَلَهُمْ أَعْيُنٌ  
لَّا يُبْصِرُونَ بِهَا ۗ وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۗ أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ  
هُمُ الْغَافِلُونَ ﴿١٤٩﴾

7:179: And We have created for Hell many from among Jinn and mankind. They have

hearts but they do not understand with them, they have eyes but they do not see with them, and they have ears but they do not listen with them. These people are like cattle. Rather they are much more astray than them. It is they who are the heedless.

This verse seems to be the opposite of Surah 51 (Ad-Dhariyat) Verse 56.

Reference Surah 51 (Ad-Dhariyat) Verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

However it is not as it appears. Mankind and Jinn have been created for worship. The word **لِيَجْهَنَّمَ** 'Hell' in this verse is used to convey a meaning. It means that Jinn and mankind were created for worship but they adopted deeds as though they were created for hell. Similar to when Musa (AS) was placed in the basket and set adrift on the river. Pharaoh's people grabbed him and in Surah 28 (Al-Qasas) verse 8 the Quran says:

Reference Surah 28 (Al-Qasas) Verse 8:

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ﴿٨﴾

Musa (AS) was not born as an enemy of Pharaohs people, but their destiny was such due to their own doings. Something similar is said in this verse, the word **لِيَجْهَنَّمَ** means that they have earned hell due to their own doings. Allah (SWT) creates everyone and He knows everyone's destiny. That is the reason Allah (SWT) has said that many from among Jinn and mankind are created for hell. Their hearts are such that they do not think nor understand, their eyes cannot see the signs of Allah (SWT), they cannot hear the words of Allah (SWT) and they act like animals, they are worse than animals. They spend all their strength and abilities seeking worldly gains. Even animals listen to and follow their masters or owners. But these people do not pay attention to their real master.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

**7:180:** And to Allah (SWT) belong the most beautiful names, so call Him with them. And leave those who practice deviation concerning His names. They will soon be recompensed for what they used to do.

All the names of Allah (SWT) are good because in fact they are His attributes and therefore they are all good. Those who deviate in His names will soon be recompensed for what they have been doing.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

7:181: And from them We have created a group who guide towards the truth and thereby establish justice.

In Allah (SWT's) creation not everyone is astray. There is a group of people who guide others towards the truth and decide with the truth for the people. This is referring to the ummah of the Prophet (SAW).

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدِرُّ جُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

7:182: And those who rejected Our signs, We will soon bring them close to where they do not know.

The wrongdoers who deny Our verses do not receive punishment quickly. But sometimes the doors to worldly pleasures are opened for them and they forget the punishment and continue sinning. And so make themselves worthy of punishment.

وَأْمَلِي لَهُمْ ۖ إِن كَيْدِي مَتِينٌ ﴿١٨٣﴾

7:183: And I give them respite. Surely My plan is very firm.

This is how Allah (SWT) sets them loose. These foolish people do not know that there is a severe punishment waiting for them. Like when a person is asked for a last wish before being hanged, in order to make him happy. Indeed Allah (SWT's) plans are strong and firm.

أَوَلَمْ يَتَفَكَّرُوا ۚ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ ۖ إِن هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

7:184: Do they not give it a thought? Their companion is not insane; he is not except a clear warner.

Did they not think that the Prophet (SAW) is not inventing these verses himself and he is not insane? The Prophet (SAW) lived among them all his life and said, "I have lived among you for a long period". The Prophet (SAW) is a clear warner.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ ۗ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

7:185: Do they not see the kingdom of the skies and the earth, and everything Allah (SWT) has created, and perhaps their appointed time is near? So in which statement after this will they believe?

Have they not seen the kingdom of the skies and earth, and everything Allah (SWT) has created? If they thought with care and sincerity then all the signs prove Allah (SWT's) existence. Why then do they not believe? They should consider that perhaps their appointed time of death is near and they should prepare for it. Which message after this will they believe?

مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ<sup>ط</sup> وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

7:186: Whoever Allah (SWT) leaves astray; there is no guide for him. And He leaves them wandering blindly in their transgression.

Who can guide those who Allah (SWT) leaves astray? Allah (SWT) only guides those who seek guidance. Those who transgress with stubbornness are left in their transgressions by Allah (SWT). We pray Allah (SWT) saves us from committing wrong deeds.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا<sup>ط</sup> قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي<sup>ع</sup> لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ<sup>ط</sup> ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ<sup>ط</sup> لَا تَأْتِيكُمْ إِلَّا بَغْتَةً<sup>ط</sup> يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا<sup>ط</sup> قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

7:187: They ask you about the hour, "When will it arrive?" Say, "Only my Lord has knowledge of it. He will not reveal it except at its time. It lies heavily upon the skies and in the earth. It will not come upon you except unexpectedly". They ask you as if you are familiar with it. Say, "Only Allah (SWT) has knowledge of it, but most of the people do not know".

Prophet (SAW) would describe the signs of Judgement Day and so the people would ask about the final hour and when it would arrive. Prophet (SAW) was told to say that only Allah (SWT) knows the hour. Prophet (SAW) would only convey that which Allah (SWT) had commanded him to say. Only Allah (SWT) will reveal the last hour at its appointed time. It weighs heavily upon the skies and earth. It will arrive unexpectedly and suddenly and will destroy everything. They ask the Prophet (SAW) as though he has full knowledge of its time. Prophet (SAW) tells them that only Allah (SWT) has knowledge of its appointed time. People do not understand or know these things.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ<sup>ط</sup> وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبِ  
لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ<sup>ث</sup> وَمَا مَسَّنِيَ السُّوءُ<sup>ث</sup> إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ



**7:188: Say, "I have no control over benefit or loss for myself, except that which Allah (SWT) wills. And if I knew the unseen, then surely I would have acquired much wealth, and no evil would touch me. I am not except a warner and bringer of good tidings for the believing people".**

Allah (SWT) has told the Prophet (SAW) to tell the people he has no power to bring benefit or loss for himself. How then could someone else have these abilities? Prophet (SAW) says he has benefit and control of whatever his Lord has given him. And if he had knowledge of the unseen then he would have benefitted himself and no evil or harm would have come to him. He would have been able to see coming hardships and would have protected himself. Only Allah (SWT) can ease your hardships. How can a person ease hardships when he suffers from hardships himself, and has been created by Allah (SWT)? Allah (SWT) shows the unseen to His Prophets and they attain its knowledge by His blessings. From all mankind no one knows what the Prophets know. Prophet (SAW) said, "I have been given knowledge of the past and the future". This includes knowledge of all creation. As far as the Creator is concerned, He is Lord and there is no comparison to Him. After giving the Prophet (SAW) an abundance of blessings, Allah (SWT) said do not repel or say no to the needy **وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ** - Hardships are eased and difficulties are removed with the blessings of the Prophet (SAW), and sins are forgiven with the help of the Prophet (SAW). Only disbelievers and hypocrites can deny this.

Reference Surah 63 (Al-Munafiqun) Verse 5:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّارُؤُسُهُمْ وَرَأْيَتُهُمْ يُصْذُونَ وَهُمْ مُسْتَكْبِرُونَ



هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۚ فَلَمَّا تَغَشَّهَا  
حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۚ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَبِيحًا  
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

**7:189: It is He who has created you from one soul, and created from it its mate, so that he may attain comfort with her. And when he covers her she carries a light burden and walks with it. And when she became heavier they called to Allah (SWT), their Lord, "If you give us a (healthy) good child, indeed we will be among the grateful".**

It is Allah (SWT) who has created you from one soul. This means mother Hawa (RA) was



created from Adam (AS) so that he may attain comfort and peace with her. The explanation for this can be seen in the beginning of Surah 4 (An-Nisa). Every creation attains pleasure from its opposite sex, as mentioned in the Quran where it mentions that Allah (SWT) has created love and kindness in you for each other, so that you may attain pleasure and happiness from each other. When a male fulfils his natural needs the women becomes pregnant. In the early stages of pregnancy no one knows about the pregnancy, but slowly it becomes apparent. When the woman becomes heavier both husband and wife begin to pray to Allah (SWT) for a good and healthy child. They say, "We will be among the thankful."

فَلَمَّا أَنَّهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا ۖ فَتَعَلَىٰ اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

**7:190: So then when We gave both of them a good child, they associate partners to Him regarding that which was given to them. Exalted is Allah (SWT) above what they associate with Him.**

When Allah (SWT) gives them a good healthy child, they begin to associate partners with Him. They thank others and even name their children according to other people. It seems as though they believe that these people have given them the child, which is totally wrong. Only Allah (SWT) can give you such things.

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

**7:191: Do they associate with Him those who cannot create anything, and have been created themselves?**

Do they associate with Him those who cannot create anything and have been created themselves?

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾

**7:192: And they do not have any power to help others and can neither help themselves.**

How can those who cannot breathe without the help of Allah (SWT) help others? With Allah (SWT's) permission, Prophet (SAW) and the friends of Allah (SWT) can help others. Naming your children according to these people's names or suggestions is not polytheism. You should not call believing people polytheists, this is a severe injustice. Idols do not have the power to help those who ask for assistance, they cannot help themselves so how can they help others. An example of this is the when Ibrahim (AS) destroyed the idols. And when Prophet (SAW) destroyed all the idols in Makkah al-Mukarramah, and when Mahmood Ghaznavi destroyed the idols of Somnath. If these idols had power then surely

they would have saved themselves.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ ۗ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ

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**7:193: And if you invite them towards guidance they will not follow you. It is all the same for you whether you invite them or if you stay quiet.**

If you Prophet (SAW) call them towards good they will not follow you. So inviting them towards good or not inviting them is the same.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ

صَادِقِينَ ۗ

**7:194: Surely, those whom you call upon other than Allah (SWT) are servants like you. So call upon them and let them answer you if you are truthful.**

Those whom you invoke are servants like you. How could they help you when they are helpless like you? Call upon them after their death. And if they answer, then you are truthful in your faith.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا ۗ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا ۗ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ۗ أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونِ

**7:195: Do they have feet to walk with? Or do they have hands to grasp with? Or do they have eyes to see with? Or do they have ears to listen with? Say, "Call your associates and then plot against me and give me no respite."**

You have made idols of them that have hands, mouth, ears, nose and eyes, but do their feet allow them to walk? Do their hands grasp things or can they see with their eyes? The idols and idol worshippers are helpless. However, Allah (SWT's) friends are different because they can do a lot in this worldly life, and can also do a lot after death with their souls. It is unjust to compare idols with the friends of Allah (SWT); Auliya. There is great power in the breath of the friends of Allah (SWT). Isa (AS) would make a bird from clay and blow upon it. It would come to life and fly away. In this way he could bring the dead back to life. And in one incident the Prophet (SAW) brought the dead son of Jabbar (RA) back to life. The work the friends of Allah (SWT) can do with the permission of Allah (SWT) is not polytheism. Tell the polytheists to call upon their so called associates and plot what they

can against the Prophet (SAW) and give him no respite.

إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

7:196: "Indeed my friend is Allah (SWT) who has sent down the Book. And He is the helper of the righteous."

My Lord is my helper who has revealed the Book to me. Allah (SWT) is the helper of His servants because they keep their faith in Him and are not scared of idols.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتِطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾

7:197: "And those whom you call upon other than Him do not have the power to help you, nor can they help themselves."

Those who you call upon other than Allah (SWT) do not have the power to help you nor can they help themselves. These idols do not have special powers or abilities to help you. They are helpless and the disbelievers treat them as their Lords.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

7:198: And if you call them towards guidance they will not hear. And you will see that they are looking towards you while they cannot see.

If you want to guide them they do not hear you. Those who cannot hear cannot obey. And if you look at them it will appear as though they are looking at you, but in reality they cannot see as they are just idols. They only have features but they have no life.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

7:199: Hold onto forgiveness and give the command of virtue and stay away from the ignorant.

The words خُذِ الْعَفْوَ have been explained in various ways and all of them are correct. The majority of scholars agree that we should make a habit of forgiving people for minor mistakes. Instead of being harsh you should be kind and soft hearted. The Prophet (SAW) should be friendly with his companions (RA) and merciful to the people. Be gentle with those who are against you. Enjoin virtue and keep your distance from the ignorant.

وَإِذَا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

7:200: And if an evil whisper from Satan comes to you, then ask for the shelter of Allah (SWT). Indeed He is The All-Hearing, All-Knowing.

If Satan creates anger in you, then immediately seek the shelter of Allah (SWT). He is the All-Hearing and All-Knowing.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

7:201: Indeed, those who are righteous, when an evil thought comes to them from Satan, they remember (Him) and then their eyes see.

When a thought from Satan comes to those who are righteous, they immediately ask for Allah (SWT's) forgiveness. They realise that Satan is about to attack. They become wiser and the reality of the situation becomes apparent to them. And so the whispers of Satan do not affect their righteous habits. These people can be put into three categories. The first category is like the example of Ibrahim (AS's) slaughtering his son. The second category is like the example of Yusuf (AS) and Zalaikha. And the third category is like those who are lead astray by Satan but then immediately repent. This is the status of the friends of Allah (SWT). These people are all righteous, pious and blessed by Allah (SWT).

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾

7:202: And their brothers pull them towards misguidance and do not stop short.

And their brothers, the disbelievers and polytheists, pull them towards misguidance and they do not cease. They take them completely, all the way to disbelief.

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۗ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هٰذَا بَصَآئِرٌ مِّنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

7:203: And when you do not bring them a sign, they say, "Why have you not chosen it?" Say to them, "I only follow what has been revealed to me from my Lord. This is evidence from your Lord and guidance and mercy for the believing people."

As stated in Surah 17 (Al-Isra) Verses 90 – 93; when the Prophet (SAW) did not show them miracles they demanded to know why. They should know that Prophet (SAW) is not a magician or entertainer. Tell them to follow what has been revealed to you by your Lord. The Quran is clear evidence, mercy and guidance from your Lord for the believing people. The Prophet (SAW's) work is to accept the revelation, follow it and to invite others to follow it. Those who demand miracles should realise that there is no greater miracle than the Quran.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

**7:204: And when the Quran is recited, listen to it and pay attention so that you may be blessed.**

The etiquettes of reciting the Quran have been mentioned here. Allah (SWT) has said when the Quran is being recited listen to it attentively and remain silent, so that you may be blessed. Do not talk and move around unnecessarily but instead concentrate on the words. This is because the disbelievers would say do not listen to the Quran but talk at random during its reading, so you may gain the upper hand.

Reference Surah 41 (Fussilat) Verse 26:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٢٦﴾

Allah (SWT) says if the disbelievers had listened to the Quran silently then they would have been blessed too. However, if people are busy in their work and unable to concentrate on the words then the Quran should not be recited aloud.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

**7:205: And remember your Lord within yourself, with humility and fear, and without speaking aloud, in the morning and in the evening. And do not be among the forgetful.**

Allah (SWT) says remember your Lord with humility within your heart, without speaking aloud. The word secretly has been used in another place. This means that the remembrance of Allah (SWT) is not something you need to show to people, and Allah (SWT) knows everything anyway. However, remembering Allah (SWT) aloud is not unlawful. Remembrance in the morning and the evening has been given a higher importance; therefore prayers are also read at these times.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

**7:206: Indeed, those who are closer to your Lord do not feel arrogant by worshipping Him, and they exalt Him, and to Him they prostrate.**

Those who are close to your Lord are not arrogant when worshipping Him. They continuously exalt and remember Him and prostrate to Him. This verse is also called the Sajda (prostration) verse and so you should prostrate when reading this verse. Recitation of the Quran, prayer, prostrating and remembrance all have one objective, it is that you do not forget Allah (SWT). Reference the previous verse; Surah 7 (Al-A'raf) verse 205.

**This is the 1<sup>st</sup> verse of prostration (sajdah) in the Quran.**

The Holy Quran contains 14 verses of prostration, in which it is obligatory to prostrate (make a sajdah) at the end of either reading or listening to the verse.

## Chapter/Surah 8: Al-Anfal

(Revealed in Madina, contains 75 verses, 10 Ruku)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۗ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢﴾

8:1: They ask you about the bounties (of war). Say, "Bounties are for Allah (SWT) and the Prophet (SAW)". So fear Allah (SWT) and adjust the matter between you and obey Allah (SWT) and His Prophet (SAW), if you are believers.

They ask the Prophet (SAW) about the spoils of war because he has the right to decide where and how it should be shared. Prophet (SAW), inform them that the spoils of war are for Allah (SWT) and His Prophet (SAW). Allah (SWT) and Prophet (SAW) are the rightful owners and they may share it as they wish. Allah (SWT) is the real owner and Prophet (SAW) is entitled to it because he is Allah (SWT's) representative.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣﴾

8:2: Believers are those who, when Allah (SWT) is mentioned their hearts tremble and when His verses are recited upon them, it increases their faith and they rely upon their Lord.

Believers are those whose hearts feel fear when Allah (SWT) is mentioned before them. Their faith increases when His verses are recited to them and they place their trust in Allah (SWT) and only rely upon Him. We learn that faith can increase and decrease as mentioned in this verse.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٤﴾

8:3: Those who establish their prayers and spend from what We have given them.

Allah (SWT) says the believers are those who establish their prayers. They do not read

prayers occasionally but perform their prayers regularly and consistently and spend from what We have provided them. Wealth belongs to Allah (SWT) and He has given it to us. We should spend from what He has given to us by fulfilling our needs and also giving to charity.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۖ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

**8:4: Those people are true believers. For them there are ranks with their Lord, and forgiveness and sustenance with honourable provision.**

Those who have the qualities listed above are true believers and they have ranks. This means that their souls have ranks and they have forgiveness and an honourable sustenance from their Lord. Their faith is strong and so their ranks are also high.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ ۖ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكُرِهُوا ۚ ﴿٥﴾

**8:5: Just as your Lord brought you out of your home with the truth, and indeed a group among the believers did not like it.**

The Prophet (SAW) came out from his home with the truth. This truth came from his Lord and the statement refers to the Battle of Badr. A group among the believers was averse to it, because they did not have enough armour for the battle and the enemy army (disbelievers) was three times their size. The enemy came with the attention of fighting and so their army was larger and better equipped.

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

**8:6: They argued with you (Prophet (SAW)) about the truth after it had become clear, as if they were being dragged towards death while they were looking.**

The believers went to confront a small group of disbelievers, but when they reached them they found a much larger army to fight against. They could not see anything but their own deaths. The Prophet (SAW) was informed through revelation that they would be victorious and not to worry. The companions (RA) did not know this and when it was made clear to them that the small group of disbelievers had left, and now the battle was to be with a larger army, some of them became a little cautious and wondered how they could confront such a large army. The explanation of this verse cannot be fully explained in a short paragraph. For further information on this please refer to Islamic history books.

وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾



**8:7: And when Allah (SWT) promised you that one of the two groups would become yours, and you wished that an unarmed army should be for you. And Allah (SWT) wanted to prove the truth with His words and cut down the root of the disbelievers.**

Allah (SWT) had promised that you would be victorious over one of the two groups. You wished to fight the small group who was unarmed, so that you could overcome them easily. You did not want a difficult battle but Allah (SWT) wanted to show the truth with His words, and to cut down and destroy the root of the disbelievers.

لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

**8:8: So that the truth be proven and prove falsehood false, even if the criminals do not like it.**

Allah (SWT) wanted to eliminate the disbelievers and make the truth clear and abolish falsehood. The explanation of this will follow in the forthcoming verses. Allah (SWT) wanted you to fight the disbelievers of Makkah in order to bring down their arrogance and strength. The disbelievers arrived with a well devised plan to overcome the believers, but what took place was the opposite. They were destroyed by a small group of people who had no armour or ammunition. The disbelievers were obviously not happy about this.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

**8:9: When you were praying to your Lord and He accepted you, "Indeed I am helping you with one thousand angels, one following the other."**

Your Lord answered you when you were in great need and praying to Him. This historic incident can be found in books of tafsir. It tells us that the Prophet (SAW) would pray and the companions (RA) would all say "Ameen". From this we learn that praying as a congregation is not an invention. So Allah (SWT) answered your prayers and He helped you with one thousand angels.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

**8:10: And Allah (SWT) did not make it except a glad tiding so that your hearts may find peace. And there is no help except from Allah (SWT). Indeed Allah (SWT) is Mighty, Wise.**

Allah (SWT) has made this a glad tiding for you so that your hearts may find tranquillity and peace, and help is only from Allah (SWT). Indeed Allah (SWT) is Almighty and All-Wise. Allah (SWT) made you confront a large army and there was wisdom behind it. Allah (SWT) is

Almighty and All-Wise in His judgement.

اِذْ يُغَشِّيكُمُ النُّعَاسَ اَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ  
عَنكُم رِّجْسَ الشَّيْطٰنِ وَلِيَرِبَطَ عَلٰى قُلُوْبِكُمْ وَيُثَبِّتَ بِهٖ الْاَقْدَامَ ۝۱۱

**8:11: When He covered you with drowsiness, giving you security and He sent down water over you from the sky to purify you and remove from you the impurity of Satan, to make you hearts steadfast and keep your feet firm.**

Allah (SWT) covered the believers with a drowsiness of security. He then sent down water from the skies for drinking, ablution and bathing. The disbelievers reached the land of Badr before the believers, and so they occupied the good land and water. When the believers arrived they could only find a dessert area to set up their tents. There was only dust and the ground was very slippery. There was no water to be found and the believers endured many difficulties. At the same time Satan was whispering in the hearts of the believers. It was a very strange situation. The enemy was greater in number and stronger and there was no food. It seemed as though defeat was imminent. This was a test. Then Allah (SWT) sent down rain from the skies which made the dust settle. The ground was easier to walk over and there was enough water for drinking and performing ablution. The drowsiness took away the tiredness and the whisperings of Satan. The companions (RA) performed ablution, bathed and were fresh and alert. On the other hand the land of the disbelievers became slippery and it was hard to walk upon it after the rain. The situation suddenly changed. Satan came in the shape of a man to encourage the disbelievers.

اِذْ يُوْحٰى رَّبُّكَ اِلَى الْمَلٰٓئِكَةِ اِنِّى مَعَكُمْ فَثَبِّتُوْا الَّذِيْنَ اٰمَنُوْا ۝۱۲ سٰلِقِيْۙ فِى قُلُوْبِ الَّذِيْنَ  
كَفَرُوْا الرَّعْبَ فَاَضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَاَضْرِبُوْا مِنْهُمْ كُلَّ بَنٰنٍ ۝۱۳

**8:12: When your Lord sent revelation to the Angels: "I am with you, so keep steadfast those who are believers. I will cast terror into the hearts of the disbelievers. So strike them on their necks and strike at each and every joint."**

Soon I will cast terror into the hearts of the disbelievers. So strike them on their necks and joints because the disbelieving army of Jinn and mankind want to fight against Allah (SWT) and His Prophet (SAW). The final abode of the disbelievers is Hellfire. This incident took place on the battlefield and so this verse must not be taken out of context. It cannot be used in everyday life as an excuse for violence.

ذٰلِكَ بِاَنَّهُمْ شَاقُّوْا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝۱۴

**8:13: That is because they went against Allah (SWT) and His Prophet (SAW). And whoever goes against Allah (SWT) and His Prophet (SAW) then indeed Allah (SWT) is severe in punishment.**

Allah (SWT) is the giver of severe punishment to those who go against Allah (SWT) and His Prophet (SAW).

ذٰلِكُمْ فَذُوقُوْهُ وَاِنَّ لِلْكَافِرِيْنَ عَذَابَ النَّارِ ﴿١٣﴾

**8:14: "That, so taste it." And indeed for the disbelievers is a torment of fire.**

Hellfire has been created for the disbelievers and they will taste its torment.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا لَقِيْتُمْ الَّذِيْنَ كَفَرُوْا زَحٰفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ﴿١٤﴾

**8:15: O believers! When you meet those who are disbelievers, advancing (in battle), do not turn your backs to them.**

From this verse we learn that the angels only came to encourage the believers and it was the believers who actually fought. They had the help of Allah (SWT). Every event happens according to the will of Allah (SWT). If the angels were meant to fight then a single angel would have been enough to throw the mountain of Badr down onto the disbelievers. Why then were a thousand angels sent? The Angels were there to encourage the believers and they did not allow the disbelievers to run away. This incident took place on the battlefield and so this verse must not be taken out of context. It cannot be used in everyday life as an excuse for violence.

وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبْرَةٌ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّرًا اِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللّٰهِ  
وَمَا وُجُوهُهُمْ اِلَّا جَهَنَّمَ ۗ وَبِئْسَ الْمَصِيْرُ ﴿١٥﴾

**8:16: And whoever turns his back to them on that day, unless it is to change position in the battlefield, or to find a way back to meet his army, he surely deserves wrath from Allah (SWT) and his abode is hell and how bad an abode is that.**

Do not turn your backs to the disbelievers when you are face to face in battle. This means do not run away from them. Do not turn your back during war, except for changing position in the battlefield or to regroup with your own company. When the believers and disbelievers confront each other, it is not permitted for you to turn your back and run from the enemy. The Prophet (SAW) said save yourselves from seven things that can kill you. One of those is during war do not turn your back and run from the disbelievers. It is only allowed in two circumstances which have both been mentioned above. Otherwise the

person will deserve the wrath of Allah (SWT) and the abode for them is hell, and what a wretched abode it is.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۖ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ  
الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

**8:17:** So you did not kill them but Allah (SWT) killed them. And you did not throw when you threw, but Allah (SWT) has thrown so He may test the believers with a good test. Surely, Allah (SWT) is the All-Hearing, All-Knowing.

After the battle of Badr the companions (RA) began talking to one another with happiness and joy. Everyone was praising themselves by describing who they had killed. Allah (SWT) then said that the situation of the battle is evident before you; so do not assume that you killed the disbelievers, but it was with the help of Allah (SWT), and in reality Allah (SWT) has killed them. During the intense battle, the Prophet (SAW) threw a handful of dust towards the disbelievers. Allah (SWT) then created a sand storm from the dust and due to this sand storm the disbelievers could not see anything. Allah (SWT) told Prophet (SAW) that he did not throw the dust but Allah (SWT) threw it. This was a miracle that killed many of the disbeliever's leaders.

ذٰلِكُمْ وَاَنَّ اللّٰهَ مُوهِنُ كَيْدِ الْكٰفِرِيْنَ ﴿١٨﴾

**8:18:** This is, and it is Allah (SWT) Who weakens the plot of the disbelievers.

The entire incident of the battle of Badr was for the believers, and the disbelievers plot was destroyed by Allah (SWT) when they were defeated.

اِنْ تَسْتَفْتِحُوْا فَقَدْ جَاءَكُمْ الْفَتْحُ ۚ وَاِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَعُوْذُوْا نَعُوْذْ  
وَلَنْ نُّعِيْ عَنْكُمْ فِتْنٰكُمْ شَيْئًا وَّلَوْ كَثُرَتْ ۗ وَاَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ﴿١٩﴾

**8:19:** And if you (disbelievers) ask for a judgement, then indeed a judgement (victory) has come to you. And if you refrain then that is better for you, but if you return, We will return. And your forces will be of no benefit even if they increase. And because Allah (SWT) is with the believers.

You will not benefit from your forces. Even if they are many in numbers. You rely upon your large numbers but the believers trust in Allah (SWT). Those who have the help of Allah (SWT) are not afraid of anyone.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اطِيعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنّٰهٗ وَاَنْتُمْ تَسْمَعُوْنَ ﴿٢٠﴾

**8:20: O believers! Obey Allah (SWT) and His Prophet (SAW) and do not turn away while you hear.**

O believers! Obey Allah (SWT) and His Prophet (SAW), and after hearing do not turn away. The act of hearing and then not obeying is the way of the disbelievers. Save yourselves from this. This means that you listen with faith and belief and you must then act upon it.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢٠﴾

**8:21: And do not be like those who said, "We hear," and they do not hear.**

Do not be like those who said "We hear" but do not hear and do not accept. Faith should have an effect on a believer's life. Simply speaking and not acting upon it is aimless, useless and impractical.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢١﴾

**8:22: Indeed, they are the worst living creatures according to Allah (SWT). They are deaf and dumb, and these people do not have wisdom.**

From all the living creatures those which are worst according to Allah (SWT) are the ones who are deaf and dumb and do not have wisdom. Surah 7 (Al-A'raf) Verse 179 states that they have hearts but do not understand; they have eyes but cannot see with them, they have ears but cannot hear with them. These people are like animals. In reality they are worse than animals because animals recognise their owners or masters, but these people are not even able to do that.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ ۗ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٢﴾

**8:23: And if Allah (SWT) had found any goodness in them, He would have made them listen. And if they would have listened, surely they would have turned away and refused.**

The disbelievers wasted all the qualities Allah (SWT) had given them, such as listening, speaking and being able to recognise the truth. If Allah (SWT) had seen that they wanted any good then He would have made them hear.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

**8:24: O believers! Respond to Allah (SWT) and His Prophet (SAW) when he calls you to that which gives you life, know that Allah (SWT) comes between a man and his heart, and you will be gathered to Him.**

O believers! When Allah (SWT) calls you, say yes because it is better for you. It will bring benefit to your life. It is clear that Allah (SWT) will not call anyone directly but will call you through the Prophet (SAW). So when the Prophet (SAW) calls upon you, do whatever has been commanded without any hesitation. And if you hesitate then know that Allah (SWT) knows the secrets of the heart. Allah (SWT) then intervenes between a man and his heart and the person is not able to do any good. When their hearts turn away Allah (SWT) leaves them turned away.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

١٢

**8:25: And fear a trial that will indeed not only reach those who are wrongdoers among you, and know that Allah (SWT) is severe in punishment.**

Save yourselves from a severe punishment that will not only affect the wrongdoers but will also come to those who do not stop others from doing wrong. These people neither stop others nor do they dislike their actions. So when they are caught they will all be punished. You should stop others from wrongdoings and if they do not listen then you should show that you dislike their actions. Believers should refrain from wrongdoings and sins because they can have a bad effect on those who are easily influenced. If pious and righteous people do less good deeds then other people will stop doing good deeds. This will lead to a very bad social environment and society will become a very evil place.

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

**8:26: And remember when you were a few and were deemed weak in the land, you feared that the people would kidnap you, so He gave you a place to live and supported you with help and gave you sustenance from good things, so that you may become grateful.**

Remember when you were only a few and deemed weak, and the polytheists thought of abducting you. You had a fear that the enemy of Islam would destroy you and this was your life in Makkah. Then Allah (SWT) gave you a shelter in Madina. And with His help and support you gained victory and attained blessings through sustenance. So that you may become grateful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ

**8:27: O believers! Do not betray Allah (SWT) and His Prophet (SAW), and do not betray**

each other with your possessions, while you know.

O believers! Do not betray Allah (SWT) and His Prophet (SAW). You obey the commands of Allah (SWT) and His Prophet (SAW), but when you are alone you do not obey, this is betrayal. You fulfil some commands and not others. You think of yourselves as believers but your actions do not reflect this. Do not consume each other's possessions through betrayal.

وَأَعْلَمُوا أَنَّمَا آمَاؤُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

**8:28: And know that your wealth and your children are a trial and surely there is a great reward with Allah (SWT).**

You should know that your possessions and your children are a test for you. A person commits betrayal with Allah (SWT) and His Prophet (SAW) for the love of wealth and children. A person is tested to see if he fulfils the commands set by Allah (SWT) and His Prophet (SAW). If he fulfils all the commands then understand that he is successful. But if he does not then his wealth and his children will become a means of punishment for him.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

**8:29: O believers! If you fear Allah (SWT), He will make for you a criterion and He will remove from you your sins and He will forgive you. And Allah (SWT) is the Owner of the Great Bounty.**

The words 'O believers! If you fear Allah (SWT)' means you follow His commands and stop yourselves from sins. He will create a criterion (فرقان) for you, from which you will be able to easily judge the right and wrong. Your wisdom will become greater and guidance will become clear to you. Then with it your previous misdeeds will be forgiven and Allah (SWT) is the Owner of the Great Bounty. The real essence of worship is the fear of Allah (SWT).

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۗ وَيَمْكُرُونَ  
وَيْمَكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

**8:30: And when those who disbelieved plotted against you (Prophet (SAW)), to make you a prisoner or kill you or evict you, they were planning and Allah (SWT) was planning. And Allah (SWT) is the best planner.**

The disbelievers of Makkah were plotting against the Prophet (SAW), to take him as a prisoner or to kill him. One night they decided to send a group of youths from various

tribes to kill the Prophet (SAW). They surrounded the house where the Prophet (SAW) was sleeping, but Allah (SWT) informed the Prophet (SAW) of their plan. Prophet (SAW) left Ali (RA) in his place in his bed and went outside. He took a fistful of dust and threw it at the disbelievers. The disbelievers were unable to see him and he was able to walk past them. Prophet (SAW) then went to Abu Bakr Siddiq (RA) and took him to the cave in mount Jabal Thawr. This was Allah (SWT's) plan against the disbelievers. Allah (SWT) is the best of planners. These disbelievers were killed later at the battle of Badr.

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا ۗ إِن هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

**8:31: When Our verses are recited to them, they say, "Surely we have heard, if we wanted we could have said something like this. This is nothing except tales of the people before us".**

When Our verses are recited before them they say they have heard and if they wanted they could make something similar to it. They say it is nothing but tales of ancient people. The Quran has openly challenged anyone to make a similar verse. Why then have they not been able to do it?

وَإِذ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ ۖ أَوِ اثْنِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

**8:32: And when they said, "O Allah (SWT)! If this is the truth from You, then rain down stones upon us from the sky or bring upon us a painful punishment."**

They would listen to stories of the previous nation and say they are fables and fairy tales. They even went as far as questioning Allah (SWT). They asked why they had not received a punishment like the nation before them if the religion was true, and especially since they denied and committed sins. If the religion is true then send upon us a punishment like a rain of stones from the sky.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۗ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

**8:33: But Allah (SWT) will not punish them whilst you (Prophet (SAW)) are among them, and Allah (SWT) would not punish them whilst they seek forgiveness.**

O Prophet (SAW)! Allah (SWT) will not give a punishment that would destroy an entire nation. They have been saved from the punishment due to the blessings of the Prophet (SAW). It is a favour of the friends of Allah (SWT) that those who deny them are also saved



from punishment. Another reason for saving them is that when they circle the Ka'aba they say *غُفْرَانَكَ رَبَّنَا* - "Our Lord, forgive us!"

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِنَّا أَوْلِيَاءُ آلَا الْمُتَّقِينَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

**8:34: And why should Allah (SWT) not punish them and while they prevent (people) from the sacred mosque, and they are not its guardians? Its guardians are none but the righteous, but most of them do not know.**

What is the reason that Allah (SWT) should not punish them? They prevent people from entering the house of Allah (SWT), the Ka'aba. And they claim to be its guardians by force, even though they are not its guardians. Guardians are only the righteous. From this another matter comes to light, the friends of Allah (SWT) are only those who are pious and fear Allah (SWT). Those who take drugs for pleasure and dance to drums and call themselves friends of Allah (SWT) are confused and we should not follow in their footsteps.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ ۗ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

**8:35: And their prayer at the Sacred House was nothing but whistling and clapping. So, taste the torment, because you used to disbelieve.**

The disbelievers used to whistle and clap around the Ka'aba. Allah (SWT) asks if this is their prayer. Even today some so called Sufi and scholars wear big prayer beads as necklaces. They dance to drums in circular motions and think it is a form of worship. This kind of action is completely against the religion and has no place in it. The religion is based on the Sunnah of the Prophet (SAW).

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ ۗ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

**8:36: Indeed, those who disbelieve spend their wealth in order to hinder (people) in the path of Allah (SWT). Soon they will spend it; then it will become regret for them, then they will be overcome. And those who have disbelieved will be gathered together towards hell.**

Disbelievers spend their wealth against the believers and Islam, in order to stop people from the path of Allah (SWT). And Allah (SWT) says that these people will spend even

more. Such as a leader of the disbelievers who took responsibility for providing food to the army before the battle of Badr. And so ten camels were slaughtered every day. After the defeat of Badr, the disbelievers decided that the army that was dispatched to protect the group of disbelievers would use the profits of the traders that they protected. Allah (SWT) said that all their efforts will be in vain. They will not find anything but regret and humiliation, and they will be overcome. The believers were not defeated in the battle of Uhud, even though they suffered losses. In all the other battles the disbelievers were defeated and their final abode will be hell.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا  
فَيَجْعَلُهُ فِي جَهَنَّمَ ۗ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٣٧﴾

8:37: So that Allah (SWT) may separate the impure from the pure, and place impure over one another then put them all together, and put them into hell. These people are the losers.

Allah (SWT) is gradually making Islam victorious over other religions;

Reference Surah 9 (At-Taubah) verse 33:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

And during this period, they can use their power and wealth against Allah (SWT). Allah (SWT) will separate the good and the bad. Whoever wants to be a believer can be so, and whoever wants to be a disbeliever can be so. In the end the disbelievers will all be put into hell together. This is a loss in the world and in the hereafter.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ ۚ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ  
الْأَوَّلِينَ ﴿٣٨﴾

8:38: Say to those who have disbelieved that if they refrain, they will be forgiven for what has passed. And if they return then indeed it is the way of those before you.

O Prophet (SAW)! Tell the disbelievers that if they seize their disbelief, wrongdoings and animosity towards Islam, and surrender themselves before the Prophet (SAW) then the sins they committed in the past will all be forgiven. But if they return to their old ways then they will be destroyed like the rebellious wrongdoing nations before them.

وَقَتْلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ ۗ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا

يَعْمَلُونَ بَصِيرًا ﴿٣٩﴾

**8:39: And fight them until there is no mischief and until the religion is all for Allah (SWT). And if they refrain, then indeed Allah (SWT) is watching over what they do.**

Allah (SWT) said keep fighting the disbelievers until there is no more fitnah (disbelief and polytheism). This means continue fighting the disbelievers until they stop interfering in your religion. It is your duty to protect your religion and it is all for Allah (SWT). If they cease then Allah (SWT) is watching over what they do.

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ ۗ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٤٠﴾

**8:40: And if they turn away, then know that Allah (SWT) is your Protector. Excellent is the Protector and Excellent is the Helper.**

If the disbelievers turn away then know that Allah (SWT) is your Protector and Helper, and He is the most excellent Protector. Therefore the believers should have faith in Allah (SWT) and should not be disheartened and afraid of the number of disbelievers and their power.

## Part 10

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ  
يَوْمَ التَّقَىٰ الْجَمْعَانِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

8:41: And know that whatever war booty you gain, indeed one fifth is for Allah (SWT) and for the Prophet (SAW), and for relatives and orphans and the poor and for the traveller, if you believe in Allah (SWT) and that which We revealed to Our servant on the day of criterion; the day when two groups met. And Allah (SWT) is Able to do all things.

This is the explanation for the beginning of Surah 8 (Al-Anfal). All the spoils of war obtained from disbelievers are to be divided. A fifth share is for Allah (SWT) and as a representative of Allah (SWT), Prophet (SAW) has the right to take it and use it for the following; firstly for the Prophet (SAW) himself and then his close relatives who have helped him and cannot receive Zakat. Then for the orphans and then for the needy believers and travellers. The four remaining portions can then be used for the army. If you are a believer you should accept the help of the angels which Allah (SWT) sent down for the assistance of His Prophet (SAW). He also sent peace and tranquillity and granted victory for the believers. Allah (SWT) has bestowed magnificent favours upon you and as believers you should not hesitate to give a fifth portion of the bounty to the Prophet (SAW). Allah (SWT) has helped you in the Battle of Badr and He can also help you in the future.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۖ وَلَوْ  
تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ ۚ وَلَكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لَّيَهْلِكَ مَنْ  
هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

8:42: When you were on the near side of the valley and they were on the far side, and the caravan was below you. If you had promised to meet, indeed you would have disagreed about the promised time. But so that Allah (SWT) might accomplish a matter which was destined, so that those who were to be destroyed may be destroyed after clear proof, and those who were to live might live after clear proof. Indeed Allah (SWT) is the All-Hearing, All-Knowing.

You were on the near side of the valley in the city of Madina and the disbelievers were on the far side of the valley. The caravan under the command of Abu Sufyaan (RA) was travelling from Syria to Makkah, and it was at a lower position in height than the believers.

If an actual date and time had been announced for the Battle, then indeed there would have been disagreement and arguments. So Allah (SWT) sent you without an appointed time so that He could finish the matter which was destined. Those who were killed whilst they disbelieved were killed on clear proof of their disbelief. And those who survived would live with proof of their belief that Islam is the true religion.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ط وَلَوْ أَرَاكُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ  
وَلَكِنَّ اللَّهَ سَلَّمَ ط إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

**8:43: When Allah (SWT) showed them to you in your dream as few. And if He had shown them to you as many, you would have indeed been discouraged and you would have indeed argued about the matter, but Allah (SWT) saved you from that. Surely He knows the secrets of the chest.**

Allah (SWT) showed some disbelievers to Prophet (SAW) in his dream. If Allah (SWT) had shown a greater number of disbelievers then the believers would have been discouraged and disputed about the matter. But Allah (SWT) saved them and He knows the secrets of the heart. Allah (SWT) knows well what gives someone courage and what makes them weak and discourages them.

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيْتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ  
أَمْرًا كَانَ مَفْعُولًا ط وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

**8:44: And when He showed them to you few in your eyes as you fought, and you were shown as few in their eyes, so that Allah (SWT) might accomplish the matter which was destined. And to Allah (SWT) all matters are returned.**

When Allah (SWT) made the armies appear different in numbers a second time it was not in a dream but they were facing each other. The believers were shown as fewer in numbers in the eyes of the disbelievers, and the disbelievers were shown as few to the believers. Those shown as few in the Prophet (SAW's) dream were destined to die as disbelievers, and those who would believe later were not shown at all. There was wisdom in showing both armies each other after the Prophets (SAW's) dream. This was so that both armies would not hesitate in fighting.

Reference Surah 3 (Al-Imran) Verse 13:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِ الثَّقَيْنَا فَبِئْسَ الْقَتِيلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى  
الْعَيْنِ ط وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ ط إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

When the believers were fighting with courage, the angels came down for their encouragement and Allah (SWT) wanted the destined matter to be decided. And these are the words of Allah (SWT) and they cannot be altered or changed.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

**8:45: O Believers! When you meet an army, be steadfast and remember Allah (SWT) constantly, so that you may be successful.**

In this verse the believers are addressed. They are taught to stand firm when they confront an army and remember Allah (SWT) constantly. This is the first and most important thing a believer should do in a battle. Nothing can be achieved without doing this. This shows the importance of remembering Allah (SWT) and the practical state of remembrance is prayer (Salah). This is the reason it mentions in Surah 4 (An-Nisa) Verse 101 and 103 that you must read your prayers all the time, even when in a state of war.

Reference Surah 4 (An-Nisa) Verse 101:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ۖ إِنَّ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا ۗ إِنَّ الْكُفْرِينَ كَانُوا أَعْدَاؤَ مُّبِينًا ﴿١٠١﴾

Reference Surah 4 (An-Nisa) Verse 103:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

Our so-called sufis do not pray nor do they ask their followers to pray. If someone asks them why they do not pray, they say they do not need to pray because they are praying in their hearts. Some of them even say they are here physically but spiritually they are praying in Makkah, at the Ka'aba. How can they read their prayers at the Ka'aba when they are not there physically? The salah prayer is completed through physical actions. We pray Allah (SWT) saves us from these fake sheikhs.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

**8:46: And obey Allah (SWT) and His Prophet (SAW), and do not quarrel for surely you will lose courage, and you will be deflated; and be patient. Surely Allah (SWT) is with those**

who have patience.

Allah (SWT) advises you that your success will come by following the commands of Allah (SWT) and His Prophet (SAW), and this is the righteous path. Do not quarrel among yourselves. If you do you will lose your courage and strength and you will be deflated. Be patient in all circumstances because Allah (SWT) is with those who are patient.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ  
اللَّهِ ط وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

**8:47: And do not be like those who came out of their homes with arrogance and were showing off to the people, and hindered (people) from the path of Allah (SWT). And Allah (SWT) is All-Encompassing of what they do.**

The disbelievers of Makkah came out of their homes during the leadership of Abu Jahl. They had drums and celebrated by dancing and drinking and thought they would destroy the believers. Allah (SWT) says do not perform similar acts of arrogance and do not be like them. Allah (SWT) is All-Encompassing of what they do.

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ ؕ  
فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي  
أَخَافُ اللَّهَ ط وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

**8:48: And when Satan made their deeds look beautiful to them and said, "There is no one who can overcome you today from the people, and surely I am your friend". But when he saw the two armies he turned back on his heels and said, "Surely I am free of you, surely I see what you cannot see, surely I fear Allah (SWT), and Allah (SWT) is severe in giving torment."**

The disbelievers of Makkah were afraid of the tribe of Banu Bakr Bin Katana. They were worried that the people of Banu Bakr Bin Katana would harm their families in their absence. Satan came to them in the disguise of the leader of Banu Bakr Bin Katana, Suraqa Bin Malik. He told the disbelievers of Makkah they would be victorious and would have his complete co-operation, and so he took his evil army with him. When he reached the land of Badr he saw the angels that had come to help the believers. He turned on his heels and ran away saying "I am free of you, I cannot help you". He knew the believers had the help of Allah (SWT) and the disbelievers would be defeated. Before running away Satan said "You cannot see what I can see, I fear Allah (SWT) because His punishment is very severe". Satan always runs away after persuading and deceiving his followers.

إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّهُوا هَؤُلَاءِ دِينُهُمْ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

8:49: And when the hypocrites and those who have a disease in their hearts said, "Their religion has deceived them". And whoever puts his trust in Allah (SWT), and then surely Allah (SWT) is Exalted in Might, Wise.

After witnessing the bravery of the believers, the hypocrites said their religion must have deceived them and this is the reason they confronted a large fully equipped army. Allah (SWT) said who can presume the honour of the believers. Those who have complete trust and faith in Allah (SWT) do not become fearful by seeing large numbers and equipment. Allah (SWT) does not abandon those who place their trust in Him. He is Exalted in Might and Wise.

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبُرَهُمْ ۖ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

8:50: And if you could see when death is given to those who are disbelievers. The angels strike upon their faces and on their backs, and (say) "Taste the torment of the fire".

And if you could see the angels giving death to the disbelievers, you would see the angels strike their faces and their backs. This happens to disbelievers and the polytheists and it has been mentioned in Surah 6 (Al-An'am) Verse 93;

Reference Surah 6 (Al-An'am) Verse 93:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۗ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ ۖ أَخْرِجُوا أَنْفُسَكُمْ ۗ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿٥١﴾

8:51: This is due to what you have sent forth with your own hands, and Allah (SWT) is not unjust to His servants.

On the Day of Judgement disbelievers and polytheists will be dragged towards hell fire.



They will be told to taste the torment of hell fire. This is due to their wrongdoings and what they have sent forth with their own hands. Allah (SWT) is not unjust to His people. He is free from injustice.

Reference Surah 41 (Fussilat) Verse 46;

مَنْ عَمِلْ طَبِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَبِيدِ ﴿٤٦﴾

كَذَابِ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِن قَبْلِهِمْ ۗ كَفَرُوا بِآيَاتِ اللَّهِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٤٧﴾

8:52: Like the habits of the people of Pharaoh and of those before them. They denied the verses of Allah (SWT), so Allah (SWT) seized them due to their sins. Indeed, Allah (SWT) is All-Powerful, severe in punishment.

The habits of these disbelievers are similar to the people of Pharaoh and those who have passed before them. They would deny the Prophets and verses of Allah (SWT). This is the reason for their punishment. Allah (SWT) seizes them due to their own actions. He is All-Powerful and severe in giving punishment.

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٤٨﴾

8:53: This is because Allah (SWT) would never change a favour He has bestowed upon a people, until they change what is within themselves. And that Allah (SWT) is All-Hearing, All-Knowing.

Allah (SWT) does not remove His favours from a people until that nation denies His favours and goes against His commands. When people change they make themselves unworthy of these favours and then Allah (SWT) changes those favours into punishment. He listens to everything people say and He is aware of all their actions. There is nothing hidden from Him.

كَذَابِ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِن قَبْلِهِمْ ۗ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ ۗ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۗ وَكُلُّ كَانُوا ظَلَمِينَ ﴿٤٩﴾

8:54: Like the habits of the people of Pharaoh and those before them. They denied the verses of their Lord, so We destroyed them due to their sins, and We drowned the people

of Pharaoh, and they were all wrongdoers.

Allah (SWT) destroyed all the previous nations due to their own actions. He drowned the people of Pharaoh because they were all wrongdoers. They were not destroyed without reason.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

**8:55: Surely, from the living creatures, the worst ones according to Allah (SWT) are those who disbelieve, and they will not believe.**

The worst kinds of people are disbelievers because they are worse than animals. Even animals are loyal to their owners because they know who provides for them. But the disbelievers do not realise who is providing for them and they will never believe.

الَّذِينَ عٰهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

**8:56: Those with whom you made a covenant, but then they break their covenant every time, and they do not fear Allah (SWT).**

Whenever they sign a treaty with the Prophet (SAW), they break it. The people of Pharaoh did the same with Musa (AS). The Jews of Banu Qurayza and other hypocrites would make a treaty with the Prophet (SAW), saying they would help each other in difficult times, such as during wars. But when the time came and their help was needed, they would break the treaty and go against their covenant. They do not fear Allah (SWT) and they do not stop their wrong actions.

فَأَمَّا تَتَّقَنَّاهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَن خَلْفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ ﴿٥٧﴾

**8:57: So, when you find them on the battlefield, disperse those who are behind them, so that perhaps they will be reminded.**

When you find them in war, strike them and those who are behind them in such a way that they do not ever consider attacking you again.

وَإِنَّمَا تَخَافَنَ مِنْ قَوْمٍ خِيَانَةٌ فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

**8:58: And if you fear a nations betrayal, throw (the treaty) back on them, so that you are on equal terms. Indeed Allah (SWT) does not like those who betray.**

And if you fear a nation will betray you by breaking a signed treaty, announce that there will be no further treaty. Then you will both be responsible for your own safety and the blame cannot be place on either side. Allah (SWT) does not like betrayers and traitors.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۗ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

8:59: And disbelievers should not think they will escape. Surely they will not cause failure.

Disbelievers should not think they can escape the humiliation through the hands of believers. Allah (SWT) will punish them in the hereafter and they will not be able to cause failure to Him in any way.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَ  
آخَرِينَ مِنْ دُونِهِمْ ۚ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ  
يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

8:60: And prepare against them what you have from strength, and horses from stables, by which to threaten the enemy of Allah (SWT) and your enemy and others besides them whom you do not know, but Allah (SWT) knows. And whatever thing you spend in the way of Allah (SWT), it will be fully recompensed, and you shall not be wronged.

This verse confirms that you should be prepared for war at all times with resources and equipment and then have faith and trust in Allah (SWT). It is an obligation on believers to have all equipment needed for war, in a state of readiness at all times. At the time of the Prophet (SAW), horses, swords and bows and arrows were all used in the battlefield. Today the weapons and equipment used in war are bombs and missiles and they are used to terrify and scare the enemy. As far as victory is concerned, it depends on Allah (SWT) and on His help. The 'others' mentioned in the verse are hypocrites who claim to be believers and those who are Jews from Bani Qurayza, and all those whom the believers were to fight. Allah (SWT) knows them well. And as far as spending is concerned, whatever you give in the way of Allah (SWT), it will be repaid back to you seven fold or more. Allah (SWT) does not wrong anyone.

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

8:61: And if they incline towards peace, then you incline to it too, and have faith in Allah (SWT). Surely, He is the All-Hearing, All-Knowing.

If the circumstances are such that they incline towards peace then there is no reason not to make peace with them.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

8:62: And if they want to deceive you, then, indeed Allah (SWT) is sufficient for you. It is

### He who supported you with His help and with the believers.

If your enemy wants to live in peace with you, then there is no reason why you should not incline towards peace. But if your enemy inclines towards peace as a false pretence, then you should not worry and you should have faith in Allah (SWT). He will keep you safe from the tricks and schemes of the enemy, and He is enough for you. If the believers are weak, and it is better for them and Islam to make peace, then making peace is acceptable. And if the matter is contrary then rather than making peace they should break the power and strength of the disbelievers.

Reference Surah 47 (Muhammad) Verse 35:

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ ۗ وَأَنْتُمْ الْأَعْلَوْنَ ۗ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكُمُ أَعْمَلِكُمْ ﴿٣٥﴾

Reference Surah 8 (Al-Anfal) Verse 39:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ ۗ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

In these verses Allah (SWT) has mentioned His favours upon the Prophet (SAW) and the believers. It is He who supported the Prophet (SAW) through the believers and the Angels also helped.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۗ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۗ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

8:63: And He placed affection in their hearts. If you spend all that is in the land, you will not be able to put affection in their hearts; but Allah (SWT) put affection into their hearts. Indeed Allah (SWT) is Almighty, All-Wise.

Allah (SWT) put affection in the hearts of the believers and brought them together. O Prophet (SAW)! Even if you were to spend the wealth of the world you would not be able to unite their hearts together. But Allah (SWT) took away all their differences and brought them together. He is Almighty and All-Wise.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

8:64: O Prophet (SAW)! Allah (SWT) is enough for you and those who follow you from the believers.

O Prophet (SAW)! Allah (SWT) is sufficient for you and the followers that Allah (SWT) has chosen for you.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۗ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا  
مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

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8:65: O Prophet (SAW)! Encourage the believers to fight. If there are twenty steadfast among you, they will overcome two hundred. And if there are one hundred among you, they will overcome a thousand of those who are disbelievers because they are a people who do not understand.

O Prophet (SAW)! Urge the believers to battle. Ensure they are keen to fight. And if there are twenty steadfast believers, they will overcome two hundred disbelievers. And if there are one hundred, they will overcome one thousand disbelievers. The disbelievers are foolish and they do not understand.

أَلَمْ تَرَ أَنَّ اللَّهَ عَنَّا كُنْمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۗ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا  
مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ۝

8:66: Now Allah (SWT) has lightened for you, and He Knows that you are weak. So if there are one hundred among you who are steadfast, they will overcome two hundred. And if there are one thousand among you, they will overcome two thousand with the command of Allah (SWT). And Allah (SWT) is with the patient.

After this command the Prophet (SAW) strongly encouraged the believers to battle. The reason for saying one is enough for ten was so that the believers would be encouraged to fight and not be afraid of death. This is so they would know that with their death they would gain an eternal life. If one hundred among you are steadfast then you will overcome two hundred. And if there are one thousand among you then you will overcome two thousand, with the permission of Allah (SWT). Allah (SWT) is with the steadfast.

مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ۗ تُرِيدُونَ عَرَصَ الدُّنْيَا ۗ وَاللَّهُ  
يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

8:67: It is not for a Prophet that he should have prisoners, until he has subdued by shedding blood in the land (battlefield). You desire the benefits of this world and Allah (SWT) wants the hereafter for you. And Allah (SWT) is Almighty, All-Wise.

Seventy disbelievers were killed in the battle of Badr, and seventy were taken captive. The commands regarding prisoners of war were not clear at that time. The Prophet (SAW)

asked the opinion of the companions (RA). Umar (RA) gave his opinion and said that they should be killed. He said that if we set them free then they will scheme against us. Umar (RA) also said that relationships were not more important than faith. Umar (RA) suggested that the believers should kill their disbelieving relatives. And on the other hand the majority of the companions including Abu Bakr Siddiq (RA) said they should be set free after paying compensation, and the wealth could be used for future battles. The Prophet (SAW) decided to follow the opinions of the majority. Allah (SWT) then revealed this verse upon this incident. Allah (SWT) said to the companions of the Prophet (SAW), 'You desire worldly benefits and Allah (SWT) wants the hereafter for you'. This verse was for those who wanted compensation for the prisoners of war.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا آخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

**8:68: If it had not been written earlier by Allah (SWT), a tremendous torment would have surely touched you for what you have taken.**

You want worldly gains while Allah (SWT) wants the hereafter for you. You are leaving something greater and better for something which is less. If it had not been written by Allah (SWT) then you would have surely received a punishment for taking compensation. What does this sentence actually mean? Scholars of Islam have many thoughts about this but no one is clear. However in Surah 47 (Muhammad) Verse 4 it states; You are able to take compensation and free captives but first you must fight well.

Reference Surah 47 (Muhammad) Verse 4:

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ <sup>ط</sup> حَتَّىٰ إِذَا أَثَخِنْتُمُوهُمْ فَفُشِدُوا الْوَتَاقَ <sup>ل</sup> فَمَا مَتَّابٌ بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا <sup>ث</sup> ذَلِكَ <sup>ط</sup> وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِنْ لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ <sup>ط</sup> وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلَهُمْ ﴿٤﴾

First you should destroy the power of the enemy and then you can take compensation from captives.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا <sup>ط</sup> وَاتَّقُوا اللَّهَ <sup>ط</sup> إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

**8:69: So consume from that which you have gained from the war booty, lawful and pure, and fear Allah (SWT). Indeed Allah (SWT) is All-Forgiving, Most Merciful.**

Allah (SWT) said the war booty has been made lawful for you. Therefore, consume it and fear Allah (SWT). This means do not disobey His commands. Allah (SWT) is All-Forgiving and All-Merciful.

يَأْتِيهَا النَّبِيُّ قُلٌّ لِّمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَى ۚ إِنَّ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُّؤْتِكُمْ  
خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

8:70: O Prophet (SAW)! Say to the captives who are in your hands, "If Allah (SWT) finds any good in your hearts; He will give you something better than what was taken from you, and will forgive you, and Allah (SWT) is All-Forgiving, Most Merciful."

O Prophet (SAW)! Tell the captives that if Allah (SWT) finds any goodness in their hearts, whatever was taken from them as compensation will be given back to them by Allah (SWT), and it will be better. This was said to those captives who agreed to accept Islam and among them was Abbas (RA), uncle of Prophet (SAW). Abbas (RA) did not give compensation but said he had nothing to give. The Prophet (SAW) reminded his uncle about the wealth that he had buried inside his home before he arrived. Abbas (RA) had buried the money and told Umm Al-Fadl that if he survived, he would return and remove it himself, and if not then she should retrieve it. After witnessing this miracle and realising the Prophet (SAW) had this knowledge, Abbas (RA) believed there was no doubt that he was a Prophet of Allah (SWT) and so he read the Shahada and became a believer.

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

8:71: And if they intend to deceive you, then, they have already betrayed Allah (SWT) before, so He has empowered you over them. And Allah (SWT) is All-Knowing, All-Wise.

And if they intend to betray you, then they have already done so by betraying Allah (SWT). What did they gain by being disbelievers and polytheists? If they remain on this path they will gain nothing but humiliation and punishment.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا  
وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّن  
وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ  
قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

8:72: Surely those who believed and emigrated and fought with their wealth and lives in the way of Allah (SWT), and those who gave them shelter and helped them, they are friends of one another. And those who believed and did not emigrate, there is nothing for them from your wealth until they emigrate. And if they ask for help in religion, then it is an obligation upon you to help them, unless it is against those who have a treaty with you. And Allah (SWT) is watchful over what you do.

Those who believed and left their homes and family for religion, and then presented their lives and wealth in the cause of Allah (SWT) are called Muhajireen-e-Sahaba. In ranks they are the highest. We should pay attention to the words فِي سَبِيلِ اللَّهِ - 'In the cause of Allah (SWT)'. However, those who fight for their country, nation or caste cannot be placed in the same category and doing so is unjust. And those who gave the believers shelter and helped them are helpers of one another, and through brotherhood they are entitled to the inheritance of one another. This command continued until the revelation of Surah 4 (An-Nisa). Those who believed but did not emigrate, have no right over inheritance until they emigrate. But if they ask for help in religion then it is your duty to help them. However, if they want assistance against a nation with which they already have a treaty, then you should consider the treaty first before helping them. Allah (SWT) is observing your actions, therefore follow His commands.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسْدٌ كَبِيرٌ



**8:73: And those who disbelieve are friends of one another. If you do not do so, there will be corruption on the earth, and great mischief.**

And those who disbelieve are friends and support each other against the believers. You should be friends and supporters of each other just like them. If you do not help the weak believers, and do not set them free and maintain unity among yourselves then there will be great mischief and corruption in the land. The weak believers will not be safe and their faith will be in danger.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

**8:74: And those who believed and emigrated, and fought in the cause of Allah (SWT), and those who gave them shelter and help, they are the true believers. There is forgiveness for them and an honourable provision.**

Those who believed and emigrated and fought in the cause of Allah (SWT), and those who gave them shelter and lived together as brothers are truly believers. There is forgiveness for their minor mistakes and they have an honourable provision.

وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۗ وَأُولُو الْأَرْحَامِ



بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

**8:75:** And those who believed afterwards, and emigrated and fought alongside you, are of you. And some relatives are closer to each other in the book of Allah (SWT). Indeed Allah (SWT) knows all things.

And those who believed after the initial migration, and emigrated and fought alongside you, are of you. And those who are related by blood are nearer to one another according to Allah (SWT) and are entitled to inheritance. Rights and inheritance have been explained here. Blood relations have a greater entitlement to inheritance and this will never change. Allah (SWT) knows all things.

## Chapter/Surah 9: At-Taubah

(Revealed in Madina, contains 129 verses, 16 Ruku)

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۗ

9:1: A release by Allah (SWT) and His Prophet (SAW) from those with whom you made a treaty among the polytheists.

This is a declaration of disassociation from Allah (SWT) and His Prophet (SAW), from those polytheists with whom you have made a treaty. It is for a specific time.

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۗ

9:2: So walk in the land for four months, and know that you cannot cause failure to Allah (SWT), and Allah (SWT) will surely humiliate the disbelievers.

There is no obstruction upon you for four months. They were given permission to walk freely in the land for four months. This meant that if they accepted Islam in this period they would be allowed to live in Arabia. Otherwise they would have to leave Arabia. If they do not do either of these things then it is obligation on the believers to fight against them.

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ ۗ وَرَسُولُهُ ۗ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ ۖ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ۗ

9:3: And an announced from Allah (SWT) and His Prophet (SAW) to the people on the day of the great pilgrimage (Hajj-e-Akbar), indeed Allah (SWT) is displeased with the polytheists and (so is) His Prophet (SAW). But if you repent, then it is better for you. And if you turn away, then know that you are not able to cause failure to Allah (SWT). And give the disbelievers glad tidings of a severe torment.

This is an announcement from Allah (SWT) and His Prophet (SAW). They are disassociated from the polytheists on the day of the greater pilgrimage; Hajj-e-Akbar. The Arabs refer to Umrah as a small Hajj, and so the actions performed in the month of Dhu al-Hijjah are called the greater pilgrimage or Hajj-e-Akbar. This is also confirmed through Sahih Ahadith. Therefore, saying Hajj performed on a Friday is a greater pilgrimage is not accurate. This announcement was made on the 9<sup>th</sup> Hijri, during the days of pilgrimage, and the announcement was made by Ali (RA). So if you accept Islam within this period then it is

better for you, and if you turn away then you cannot cause failure to Allah (SWT). And give tidings of a severe punishment to the disbelievers.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُواكُمْ شَيْئًا وَلَمْ يُظْهِرُوا عَلَيْكُمْ أَحَدًا  
فَاتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٩﴾

**9:4: But those of the polytheists with whom you made a treaty, and were not deficient with you in anything, and did not attack you with the help of anyone, so fulfil the treaty with them to the end of the term. Surely, Allah (SWT) likes those who fear Him.**

In this verse another type of polytheist has been mentioned, with whom you had a treaty. They have not been deficient with you in anything or in the treaty. And they did not support anyone against you. Allah (SWT) said give them time until the term of the treaty has expired. They have fulfilled their promise so you should fulfil yours too. Allah (SWT) likes the righteous. The believers should not give others reasons to mistrust them.

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَ  
أَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ  
فَخَلُّوا سَبِيلَهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠﴾

**9:5: Then when the sacred months have passed, kill the polytheists wherever you find them, and capture them and seize them, and sit in wait for them at every place of ambush. And then if they repent and establish prayers and give charity, leave their ways. Indeed Allah (SWT) is All-Forgiving, Most Merciful.**

The sacred months mentioned here are not the months that are usually called the sacred months; Rajab, Dhu al-Qidah, Dhu al-Hijjah and Muharram. The months mentioned here are the months for which you have signed a treaty. When these four months have passed, then kill the polytheists wherever you find them. Besiege them and sit and wait for them at every ambush. Most scholars take this to mean the area surrounding Masjid al-Haram. Surah 2 (Al-Baqarah) verse 191 says to not fight with them near Masjid Al-Haram until they fight with you. If they then repent and establish their prayers and give charity (Zakat) then cease fighting. This means if after believing they accept the commands of Islam, then leave their way free. Surely, Allah (SWT) is All-Forgiving, Most Merciful.

Reference Surah 2(Al-Baqarah) Verse 191:

وَاقْتُلُواهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ وَلَا

تُقْبَلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْبَلُوكُمْ فِيهِ ۚ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ  
الْكَافِرِينَ ﴿١٦١﴾

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ۗ ذَلِكَ  
بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١٦٢﴾

9:6: And if any one of the polytheists asks you for shelter, give him shelter until he hears the words of Allah (SWT), then take him to a peaceful place. That is because they are a people who do not know.

If any one of the polytheists asks you for shelter, give him shelter until he hears the words of Allah (SWT). He may accept Islam after hearing the words of Allah (SWT) and the Quran. He may also see the good character of the believers and change. If after this he still does not accept Islam, send him to his place of safety. He is your responsibility until he reaches his place of safety. These people are called unwise because they do not accept Islam even after witnessing everything. When you leave them it is possible that Allah (SWT's) words and the character of Prophet (SAW) may make them ponder and they may accept Islam and become believers. Such as after the treaty of Hudaibiyyah when many disbelievers came to Madina to find shelter. After arriving and entering Madina they observed the manners and the characters of the believers. This helped them to understand Islam and many of them became believers.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ  
الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿١٦٣﴾

9:7: How can there be a treaty for the polytheists in the sight of Allah (SWT) and His Prophet (SAW), except with those with whom you made a treaty near Masjid Al-Haram. So as long as they remain straight with you, you too remain straight with them. Indeed, Allah (SWT) likes the righteous.

Why should there be a treaty with the polytheists in the sight of Allah (SWT) and His Prophet (SAW), when they do not adhere to their promises. If those who have made a treaty with you near Masjid Al-Haram remain loyal to the treaty, then you too must remain loyal to it. Allah (SWT) likes the righteous.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَاذِمَّةً ۗ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ

وَتَأْبَى قُلُوبُهُمْ ۚ وَآكْثَرُهُمْ فَسِقُونَ ﴿٨﴾

**9:8: How (can there be a treaty) and if they overcome you, they will not care about your kinship or treaty? They please you with their mouths, but their hearts refuse, and most of them are disobedient.**

How can you trust them? If they overcome you, they do not consider their relationship with you, nor do they care about the treaty they have with you. They only want to please you through the words they speak. They betray you with their hearts, and the Jews are the same. Most are disobedient and sinners.

اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۗ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

**9:9: They have traded the signs of Allah (SWT) for a little gain and they have hindered from His path. Indeed, it is evil what they do.**

Again and again it is explained that polytheists and Jews are not your friends, and Allah (SWT) wants to make this clear for the believers. Jews never seize trading Allah (SWT's) scriptures for a small price. This means that they will not hesitate to change the commands of Allah (SWT) if they can gain a small worldly benefit.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وِلَايَةَ اللَّهِ وَأُولِيئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

**9:10: They do not care about the kinship or treaty of a believer. And those are the ones who transgress.**

How can those who do not fear Allah (SWT) observe a pact of kinship, covenant or treaty? These are the ones who cross all limits and are transgressors.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

**9:11: But if they repent and establish prayers and continue to give charity, they are your brothers in religion. And We detail the verses for a people who have knowledge.**

If they repent and establish their prayers and consistently perform them, and begin to give charity (Zakat) then they are your brothers in religion. Real kinship is through religion. If they come into the religion then they are your brothers.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَتِلُوا أَيْمَةَ الْكُفْرِ ۚ إِنَّهُمْ لَا

أَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿١٢﴾

9:12: And if they break their oaths after the treaty, and taunt you for your religion, then fight the leaders of the disbelievers, their oaths are nothing to them, so that they may cease.

If they break their promises after taking their oath and defame the religion, then fight the leaders of the disbelievers. It is possible that they may stop through your struggle.

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدءُوكُمْ أَوَّلَ مَرَّةٍ ۗ  
أَلَا تَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

9:13: Why do you not fight a people who broke their promises and intended to expel the Prophet (SAW), and they started (fighting) against you first? Do you fear them? Surely Allah (SWT) has more right that you should fear Him, if you are believers.

The words why do you not at the beginning of the verse are encouragement to fight against the disbelievers. These disbelievers are those who planned to murder the Prophet (SAW) and planned to expel him. Are you afraid of them even though Allah (SWT) has more right that you should fear Him, if you are believers? When fear of Allah (SWT) enters your heart, all other fear leaves the heart because loss and gain is in the hands of Allah (SWT).

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمِهِ  
مُؤْمِنِينَ ﴿١٤﴾

9:14: Fight them, Allah (SWT) will give them torment through your hands and He will humiliate them, and He will help you against them and will soothe the breasts of the believers.

Fight against them and Allah (SWT) will give them torment through your hands. In reality it will be a torment from Allah (SWT) but it will be through your hands. He will disgrace and humiliate them and will help you against them. He will take revenge from them and bring relief to the breasts of the believers. Those who tortured them for a long time will now be humiliated at the hands of the suffering believers.

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

9:15: And He will remove the anger of their hearts, and Allah (SWT) turns in forgiveness to whomever He wills. And Allah (SWT) is the All-Knowing, All-Wise.

Allah (SWT) will remove the anger from the believer's hearts, and Allah (SWT) blesses

whomever He wills. Allah (SWT) is All-Knowing. He knows who is worthy and of what. There is wisdom in all His doings.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ  
وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

9:16: Do you think that you will be left (as you are), while Allah (SWT) has not yet made evident those who fought from among you, and did not take anyone as friends except Allah (SWT), His Prophet (SAW) and the believers. And Allah (SWT) knows what deeds you do.

Do you think you will be left alone and free? As mentioned in Surah 29 (Al-Ankabut) Verse 2. Allah (SWT) has not yet made evident those who have fought in His path, and those who did not take anyone as friends except Allah (SWT), His Prophet (SAW) and the believers. Allah (SWT) is fully aware of what you do.

Reference Surah 29 (Al-Ankabut) Verse 2:

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ ۗ أُولَٰئِكَ  
حَبِطَتْ أَعْمَالُهُمْ ۗ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

9:17: And it is not for the polytheists to build the mosques of Allah (SWT) while they are witnesses against themselves of their own disbelief. Those are the ones who have lost their deeds, and in the fire they will remain forever.

It is not for the polytheists to build and take an abode in the house of Allah (SWT). They are witnesses against themselves to how they dealt with Masjid al-Haram due to their disbelief. They kept idols and when they circled the Ka'aba they would praise their idols, and this is their own evidence against themselves. Their deeds have been wasted because their deeds were unworthy. They would circle the Ka'aba unclothed and naked. Instead of remembering Allah (SWT) they would dance, whistle and clap. The most important thing is that they had no belief and without belief there is no value in your actions and deeds.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ  
يَحْشَ إِلَّا اللَّهَ ۗ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٧﴾

9:18: And the mosques of Allah (SWT) should only be maintained by those who believe in Allah (SWT) and the Last Day, and establish prayers and give charity, and fear no one except Allah (SWT). For it is expected that these people will attain guidance.

Only those who believe in Allah (SWT) and the Last Day can build and maintain His house. These are people who establish their prayers, give charity (Zakat) and do not fear anyone except Allah (SWT). Their deeds are evidence of their belief and these people are those who will attain guidance.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۗ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٨﴾

9:19: Do you consider providing water to the pilgrims and maintaining the Masjid al-Haram equal to one who believes in Allah (SWT) and the Last Day and who fought in the way of Allah (SWT)? They are not equal according to Allah (SWT). And Allah (SWT) does not give guidance to the wrongdoing people.

The polytheists are asked if they think that a person who provides water to the pilgrim and maintains Masjid al-Haram, is equal to someone who believes in Allah (SWT) and the Last Day and also strives in the cause of Allah (SWT). They are not equal according to Allah (SWT). Allah (SWT) does not give guidance to such wrongdoing people.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ أَكْبَرُ دَرَجَةً عِنْدَ  
اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

9:20: Those who believed and emigrated and fought in the cause of Allah (SWT) with their wealth and lives are greater in rank in the sight of Allah (SWT), and they are the ones who are successful.

Those who believed and emigrated, and presented their life and wealth in the cause of Allah (SWT) have the highest ranks in the sight of Allah (SWT). And only they are truly successful, and are truly worthy of the blessings and favours of Allah (SWT). Not those who praise themselves and think that the ways of their forefathers are greater than religion.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

9:21: Glad tidings are given to them by their Lord and permission of heaven for them wherein there is everlasting pleasure.

Allah (SWT) gives them glad tidings as His approval of heaven for them. Wherein there is enduring and everlasting blessings and pleasures. Heaven will be in a constant state of



greenness, similar to spring and summer and it will never pass into autumn. And the dwellers of heaven will abide therein forever.

خُلِدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

9:22: They will remain therein forever. Indeed Allah (SWT) has a great reward.

They will not be asked to leave after a period of time. Allah (SWT) has many rewards and blessings for them.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى  
الْإِيمَانِ ۗ وَمَنْ يَتَّوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

9:23: O believers! Do not take your forefathers and brothers as friends if they prefer disbelief over belief. And whoever among you makes friendships with them, they are the wrongdoers.

O believers! If your fathers and brothers prefer disbelief then do not make friendships with them. This subject has been mentioned in Surah 5 (Al-Ma'idah) Verse 51, Surah 58 (Al-Mujadilah) Verse 22 and also in Surah 3 (Al-Imran). It states that the love for your father and brothers should not hinder you from fighting in the cause of Allah (SWT), and migrating for the sake of religion. This is because they are still disbelievers and so they cannot be your friends. They are your adversaries. And if you maintain friendships with them then you will be among the wrongdoers.

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ  
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنََهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ  
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ ﴿٢٤﴾

9:24: Say, "If your fathers, and your sons, and your brothers, and your wives, and your relatives, and the wealth you have earned and the trade you fear will decline and the homes you prefer are more beloved to you than Allah (SWT) and His Prophet (SAW) and fighting in his cause, then wait until Allah (SWT) brings His command. And Allah (SWT) does not guide the disobedient people."

O Prophet (SAW), tell them if you love your fathers, sons, brothers, wives, tribe, wealth, trade and homes more than Allah (SWT) and His Prophet (SAW), and fighting in the cause

of Allah (SWT), then wait for His command. All these things mentioned are necessary and have their own importance, and it is human nature to have a love of these things. But we should not love them more than Allah (SWT), His Prophet (SAW) and struggling and striving in the way of Allah (SWT). Allah (SWT) does not like it when we have a greater love for these things. If it is too difficult to leave the love of these worldly things then wait. Allah (SWT) does not guide such disobedient people.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ  
عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾

**9:25: Indeed Allah (SWT) has helped you on many occasions and on the day of Hunayn, when your great number pleased you, but it did not benefit you at all, and the earth became confined for you even though it was vast. Then you turned back on your heels.**

The believers thought the command to dissociate from polytheists and disbelievers may lead to war. They thought it would not be an easy war, fighting against the whole of Arabia. Allah (SWT) said He helped you previously on many occasions, especially on the day of the battle of Hunayn, when you were pleased with your great numbers. Those great numbers were of no benefit to you at all, and the earth became confined for you even though it was vast. There is a valley between Hunayn, Makkah and Taif where the tribes of Banu Thaqif and Hawazin lived. After the victory of Makkah, the believers learned that the tribes of Banu Thaqif and Hawazin had planned to attack them. The Prophet (SAW) took twelve thousand companions and went to fight these tribes in the valley of Hunayn. This incident took place after the victory of Makkah, in the month of Shawwal. When the believers reached the valley of Hunayn, the enemies were waiting with bows and arrows and attacked the believers. Because of this the believers became frightened and turned back. Only the Prophet (SAW) and a small number of companions remained in the battlefield. The Prophet (SAW) called the believers back to fight but they were dispersed and did not hear him.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ  
الَّذِينَ كَفَرُوا ۗ وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

**9:26: Then Allah (SWT) bestowed calm upon His Prophet (SAW) and the believers, and sent down an army that you did not see, and gave punishment to those who disbelieved. And this is the recompense of the disbelievers.**

The Prophet (SAW) told Abbas (RA) to call upon the companions (RA) and told them to return. When the companions (RA) heard his voice they became very embarrassed and

came back and fought with all their heart. Allah (SWT's) help came in the form of tranquillity which took away the fears the believers had of the enemy, and the angels came down to encourage them and the believers were victorious. They took six thousand disbelievers as prisoners of war, who were later released by the command of Prophet (SAW). After some time many of their leaders became believers.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

**9:27: After that Allah (SWT) accepts repentance from whomever He wills. And Allah (SWT) is All-Forgiving, Most Merciful.**

Allah (SWT) accepted repentance from those who left Prophet (SAW) on the day of Hunayn. Allah (SWT) forgives whomever He wills. And Allah (SWT) is All-Forgiving and Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنِ شَاءَ ۗ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

**9:28: O believers! The polytheists are impure so they should not come close to Masjid al-Haram after this year. And if you are afraid of poverty then if He wills, soon Allah (SWT) will enrich you with His grace. Indeed Allah (SWT) is All-Knowing, All-Wise.**

Surely polytheists are impure due to their faith. They do not clean or purify themselves externally or internally, and they have no light of faith. Therefore, after this year they are not allowed to come near the Masjid al-Haram, not even in the boundaries of the mosque. They are not allowed to enter other Mosques without a genuine and important reason. Umar Bin Abdul Aziz (RA) followed this verse and stopped the polytheists from entering into Mosques. Some believers thought that due to the verse polytheists would not be able to come and see the Masjid al-Haram and it would in turn affect trade. Allah (SWT) said, do not be afraid of poverty and provision; Allah (SWT) will soon make you rich with His Blessings. After this verse was revealed the believers attained many victories and from this they obtained many bounties and gradually all of Arabia accepted Islam. At the time of Hajj, people would come to perform Hajj and Umrah and trade once again became very successful.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ

صَغِيرُونَ ﴿٢٩﴾

9:29: Fight those who do not believe in Allah (SWT) and the Last Day, and those who do not take as unlawful what Allah (SWT) and His Prophet (SAW) has made unlawful, and who do not take the religion of truth as their religion from those who were given the book, until they pay tax with their own hands and are subdued.

After confronting the polytheists the believers are now commanded to confront the Jews and Christians. Fight them if they do not accept Islam or do not give Jizya (tax) to the believers. Jizya (tax) is a prescribed amount which non-Muslims pay to an Islamic Government. Then it is the responsibility of the government to protect their lives, wealth and dignity. Even though Jews and Christians believe in Allah (SWT) and the Last Day, they are not believers because they do not believe in the Prophet (SAW) and they also commit polytheism. Faith is that which is according to the teachings of Allah (SWT) and His Prophets. These people do not accept as unlawful that which Allah (SWT) has made unlawful, nor do they accept the religion as the religion of truth. So now they must do one of two things; either they must accept the true religion or give Jizya (tax) with their own hands and live humbly.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرِيُّ الْمَسِيحُ ابْنُ اللَّهِ ط ذَلِكَ قَوْلُهُمْ  
بِأَفْوَاهِهِمْ ع يَضَاهِيُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ط قَتَلَهُمُ اللَّهُ ع أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

9:30: And the Jews say, "Uzair (AS) is the son of Allah (SWT)" and the Christians say "Isa (AS) is the son of Allah (SWT)". These are words from their mouths; they imitate the saying of earlier disbelievers. May Allah (SWT) destroy them, how are they deluded?

The Jews said Uzair (AS) is the son of Allah (SWT), and the Christians said Isa (AS) is the son of Allah (SWT). These statements are from their own mouths; may Allah (SWT) send destruction upon them. How deluded are they?

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ع وَمَا أُمِرُوا إِلَّا  
لِيَعْبُدُوا إِلَهًا وَاحِدًا ع لَا إِلَهَ إِلَّا هُوَ ط سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

9:31: They have taken their scholars and monks as Lords besides Allah (SWT), and also the Messiah, the son of Mariam (RA). And they were not commanded except to worship one Lord. There is no deity except Him, Exalted is He above what they associate with Him.

They have taken their scholars and monks as Lords besides Allah (SWT). There are specific

rights for Allah (SWT) upon His people. If you affirm or instil these rights on another being then this means you have taken them as your Lord. Only Allah (SWT) can decide what is lawful and unlawful, but these people are such that they take the words of their scholars and monks as lawful and unlawful. They have done the same with Isa (AS) by saying he is the son of Allah (SWT). This entire universe and everything in existence belongs to Allah (SWT), therefore we should only follow His commands. He is Exalted above of what they associate with Him.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

﴿٣٢﴾

**9:32: They want to extinguish the light of Allah (SWT) by blowing (through their mouths), and Allah (SWT) rejects this, except He will fulfil His light, although the disbelievers do not like it.**

In this verse the word light actually refers to the true religion that Allah (SWT) has given to Prophet (SAW). Polytheists, Jews and Christians want to destroy the religion through conflict and deception. Their example is like that of a person who wants to destroy the light of the sun and moon, which is not possible. Since it is impossible to destroy that light, it is also impossible to destroy the true religion that Allah (SWT) has sent to Prophet (SAW).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُونَ

﴿٣٣﴾

**9:33: It is He who has sent His Prophet (SAW) with guidance and the true religion, to manifest it over all religions, even though the polytheists do not like it.**

Allah (SWT) rejects their evil thoughts and He will fulfil His true religion which is Islam. Even though the disbelievers do not like it. It is He who has sent His Prophet (SAW) with guidance so that he may guide others. The Prophet (SAW's) work is to guide others but guidance is only given by Allah (SWT). Allah (SWT) will manifest His true religion even though the polytheists do not like it.

يَأْتِيهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ ۗ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

﴿٣٤﴾

9:34: O believers! Indeed, many of the scholars and monks consume the wealth of others wrongfully and hinder from the path of Allah (SWT). And those who gather gold and silver and do not spend it in the way of Allah (SWT), give them glad tidings of a severe torment.

O believers! Many scholars and monks wrongfully and unjustly consume the wealth of people. They take the wealth and change the commands of Allah (SWT) to satisfy their own desires. The people then incorrectly hold them in high esteem. These scholars and sheikhs take money unjustly from the people and seek to maintain their status by deceiving the people. They fear losing their control over the people, and if they were to adopt the true religion, their entire source of income would seize. Even though this has been attributed to Jewish and Christian scholars, some of our well known sheikhs and spiritual guides are in fact worse than them. We pray Allah (SWT) guides our Muslim nation. Ameen.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هَذَا مَا كُنْتُمْ لَا تَفْقَهُونَ ۗ فَذُوقُوا مَا كُنْتُمْ تَكْنُزُونَ ﴿٣٥﴾

9:35: On the Day it will be heated in the fire of hell, then their foreheads and their flanks and backs will be marked. "This is what you have been hoarding for yourselves. So taste what you used to hoard".

In this verse a third group is mentioned. Those who hoard and gather their wealth, gold and silver. They do not spend it in the cause of Allah (SWT), nor do they care whether it is lawful or unlawful. Their punishment is mentioned here. The punishment for those who earn through lawful methods, but do not give their taxes (Zakat) to the poor is also included in the verse. When they enter hellfire, their wealth will be heated and their foreheads and backs shall be seared with it. When these people are asked to spend in the cause of Allah (SWT) you see anger on their foreheads, and if you continue to ask them then they will turn away. This is the reason their foreheads and backs shall be seared. Allah (SWT) has commanded us to earn through lawful means, and He has also told us where to spend our wealth. Allah (SWT) did not tell us to hoard wealth. However, when you spend you should not be excessive or extravagant, and you should always spend within your means.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ ۗ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَتِلُوا الْمُشْرِكِينَ كَمَا يُقْتَلُونَكُمْ كَمَا قَاتَلْتُمُوهُمْ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

9:36: Indeed, the number of months according to Allah (SWT's) Book is twelve since the

day the skies and the earth were created; four of them are sacred months. This is the correct religion. So do not be unjust with each other during them, and fight the polytheists all together, as they fight you all together. And know that Allah (SWT) is with the righteous.

Surely, the number of months according to Allah (SWT) is twelve months, and this has been written in the sacred tablet called Loh-e-Mehfooz. It has been like this since the skies and the earth were created. Four months out of twelve are sacred. That is the correct religion and these four months are Rajab, Dhu al-Qidah, Dhu al-Hijjah and Muharram. Arab tribes would often fight each other and did not hesitate to rob passers-by. The four months mentioned here are the months when people would travel for Hajj and Umrah. This saved the people from looting and robbing whilst travelling, because it was forbidden to carry out any mischievous acts. Believers have been instructed to show respect in these months. Apart from these months, it is permissible to fight with the polytheists collectively, as they all fight with you collectively. If they fight with you in the sacred months then you can fight with them in the sacred months.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا  
لِيُؤْطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ط زَيْنَ لَهُمْ سُوءَ أَعْمَلِهِمْ ط وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ع

9:37: Indeed, postponement is an increase in disbelief and the disbelievers are misled by it. They consider it lawful one year and unlawful for another year, to conform to the number Allah (SWT) has made unlawful, and so they make lawful that which Allah (SWT) has made unlawful. The evil of their deeds has been appealing to them. And Allah (SWT) does not guide the disbelieving people.

The Arabs also did not like to fight in these four sacred months. But if they wanted they would fight in a sacred month and choose another month as a sacred month, to fulfil the numbers. Allah (SWT) said that this is exceeding in disbelief, because one year they make certain months lawful, and another year they make those same months unlawful. In this way they would make what Allah (SWT) made lawful unlawful, and vice versa. Only Allah (SWT) has the authority to declare the lawful and unlawful. Satan has made their evil deeds appealing to them. Allah (SWT) does not guide the disbelievers. Today some people do the same by making Allah (SWT's) lawful things unlawful. For example they think that sending salutations through food is unlawful when it is actually lawful.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَثَأَقَلَّتْكُمْ إِلَى الْأَرْضِ ط

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۖ فَمَا مَتَعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

9:38: O believers! What is the matter with you that when you are told to go forth in the way of Allah (SWT) you cling firmly to the earth? Are you satisfied with this world rather than the hereafter? But what are worldly gains in comparison to that of the hereafter but very little.

This verse is about the Battle of Tabuk. Prophet (SAW) received information that the emperor of Rome Heraclius was preparing for a battle against the believers. The Prophet (SAW) gave the order to prepare for the battle. This incident occurred in the month of Shawwal, 9<sup>th</sup> Hijri. The weather was hot and the journey was long, and so some believers and hypocrites did not like this command. This incident is mentioned here.

إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۖ وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

9:39: If you do not go forth, severe torment will be given to you, a most painful torment and He will replace you with another people, and you will not harm Him at all. And Allah (SWT) is Able to do all things.

The battle did not take place. The believers remained in Tabuk for twenty days and then returned. The journey was very difficult and they endured great tribulations. During the journey some people were very lazy and this has been mentioned as *أَتَأْقَلْتُمْ*. Those who tried to run from the battle were told that worldly gain is nothing compared to the hereafter and if they would not go forth into battle, then He would give them a painful punishment and bring forth another people in their place. Allah (SWT) destroys those who do not obey His commands.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي ۚ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذِ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۗ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

9:40: And if you do not help him, indeed, Allah (SWT) has already helped him when those who disbelieved drove him out (of Makkah), and he was the second of the two, when they both were in the cave and he said to his companion, "Do not grieve. Allah (SWT) is surely with us". So, Allah (SWT) sent down His tranquillity upon him, and helped him with groups you did not see, and He made the words of those who disbelieve the lowest. And the word of Allah (SWT) is the highest. And Allah (SWT) is Almighty, All-Wise.



Allah (SWT's) command for migration came when the disbelievers forced Prophet (SAW) to migrate. The Prophet (SAW) took Abu Bakr Sadiq (RA) and they took shelter in the cave of Thoor. Abu Bakr Sadiq (RA) was sad because he thought the disbelievers may find them and harm the Prophet (SAW). The Prophet (SAW) assured Abu Bakr Sadiq (RA) and told him not to be sad and said Allah (SWT) is with them. This verse confirms the companionship of Abu Bakr Sadiq (RA) and the Prophet (SAW). The companionship of Prophet (SAW) and Abu Bakr Sadiq (RA) was so strong that when the Prophet (SAW) migrated he took Abu Bakr Sadiq (RA) with him. Their friendship and companionship was so strong that Prophet (SAW) took Abu Bakr Sadiq (RA) along with him when he migrated. Abu Bakr Sadiq (RA) carried Prophet (SAW) on his shoulders to the top of the mountain cave. Abu Bakr Sadiq (RA) first entered the cave alone and made sure it was safe for the Prophet (SAW) to enter. Those who doubt the sincerity and greatness of Abu Bakr Sadiq (RA) have no faith. Allah (SWT) showered tranquillity upon His beloved Prophet (SAW) and he was helped through many things. Such as the spider that spun a web at the entrance of the cave, and the wild pigeons that laid eggs in front of the entrance of the cave. The disbelievers set a reward for the one who could capture them but Allah (SWT) had other plans. He destroyed the plans of the disbelievers. Indeed the words of Allah (SWT) are always the highest and there is wisdom in all His doings. But many people do not understand this.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ  
 إِن كُنْتُمْ تَعْلَمُونَ ﴿٩١﴾

9:41: Go forth, whether light or heavy, and strive with your wealth and your lives in the way of Allah (SWT). That is better for you if you only knew.

When there is a call for everyone to strive in the way of Allah (SWT), then everyone should go forth. Whether young or old, rich or poor, on foot or on horseback. You should give everything in the cause of Allah (SWT), including your wealth and lives.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ  
 وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۖ يُهْلِكُونَ أَنْفُسَهُمْ ۗ وَاللَّهُ يَعْلَمُ إِنَّهُمْ  
 لَكَاذِبُونَ ﴿٩٢﴾

9:42: If there had been a near gain and an average journey, they would have surely followed you, but it was far and hard. And soon they will take an oath by Allah (SWT), "If we had strength, we would have surely gone with you". They destroy themselves. And Allah (SWT) knows that they are surely liars.

Maybe the hypocrites would have joined you if the journey had been an easy one and they were able to gain wealth without difficulty. But it is a long distance to travel, and it appears to be a difficult journey. They will now take oaths swearing by Allah (SWT). They will try to hide what is in their hearts and say they would have surely gone forth with you if it was in their control. They are destroying themselves and Allah (SWT) is knows their lies. They are making it hard for themselves.

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّىٰ يَتَّبِعَنَّ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكٰذِبِينَ ﴿٤٣﴾

9:43: Allah (SWT) has forgiven you, why did you give them permission, until it was clear to you who are the truthful, and you could know the liars.

Some of the hypocrites made excuses to stay behind in the battle of Tabuk. They asked the Prophet (SAW's) permission to stay behind. The Prophet (SAW) knew due to his wisdom, that they were making excuses to stay behind. The Prophet (SAW) thought that if they participated they would make trouble, so he gave them permission to remain behind. These verses confirm that the Prophet (SAW) had the authority to give permission to anyone, if he thought it was appropriate.

Reference Surah 9 (At-Taubah) Verse 44.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ط وَاللَّهُ عَلِيمٌ  
بِالْمُتَّقِينَ ﴿٤٤﴾

However, if the Prophet (SAW) had not given them permission then the truth would have been revealed during the battle, and it would have become evident who is lying and who is truthful.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ط  
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

9:44: Those who believe in Allah (SWT) and the Last Day do not ask your permission to be excused from striving with their wealth and their lives. And Allah (SWT) is All-Knowing of those who fear Him.

Those who believe in Allah (SWT) and Judgement Day do not ask for permission to not strive in the way of Allah (SWT).

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ

يَتَرَدَّدُونَ ﴿٩٥﴾

**9:45: Only those who do not believe in Allah (SWT) and the Last Day ask your permission, and whose hearts are in doubt, are hesitating in their doubts.**

Those who do not believe in Allah (SWT) and Judgement Day have doubts in their hearts. Their thoughts are muddled. A believer does not hesitate to give his life in the way of Allah (SWT).

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا

مَعَ الْقَاعِدِينَ ﴿٩٦﴾

**9:46: And if they had intended to go forth, they would have certainly prepared for it (some) preparation, but Allah (SWT) disliked their going forth, so He stopped them, and they were told, "Stay behind with those who are staying back."**

If they had intended to go forth, they would have prepared for it. But Allah (SWT) disliked their participation and so they were told to stay behind with those who were staying back (women and children).

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ ۗ وَفِيكُمْ سَمْعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٧﴾

**9:47: If they had gone forth with you, they would have created more problems for you, and would indeed have been active amidst you to cause mischief, and among you there are listeners (spies) for them. And Allah (SWT) knows the wrongdoers.**

If they had joined you they would have done nothing but cause chaos and dissention for you. And there would have been some in your midst who would have listened to them and spied for them. Allah (SWT) knows well the wrongdoers.

لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٩٨﴾

**9:48: Indeed, they had already desired mischief earlier and had upset matters for you, until the truth arrived and Allah (SWT's) command became evident, and they disliked it.**

The hypocrites always sought ways of causing chaos and dissention for Prophet (SAW), ever since he came to Madina. Allah (SWT) gave victory to the Prophet (SAW) at the battle of Badr and the hypocrites disliked this very much. Similarly, at the battle of Uhud, the

hypocrites turned back after halfway and tried to upset matters and cause chaos. Finally, Makkah was overtaken by the believers and so this was a very sad time for the hypocrites.

وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي ۗ اَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ  
بِالْكَافِرِيْنَ ﴿٤٩﴾

9:49: And among them some say, "Give me permission, and do not test me." Beware, you are being tested. And indeed hell will certainly surround the disbelievers.

Some among them said their situation was that they could not go. They said it would make them sinners if they were not given permission to stay behind. Judd Bin Qais said he would not be able to control himself after seeing the beautiful women, so he should not be taken along to face this trial. Allah (SWT) said they were already facing a test by not following the commands of the Prophet (SAW), and hellfire will surely surround the disbelievers.

اِنَّ تُصِيبَكَ حَسَنَةٌ تَسُوْهُمْ ۚ وَاِنَّ تُصِيبَكَ مُصِیْبَةٌ یَّقُوْلُوْا قَدْ اَخَذْنَا اٰمْرًا مِنْ قَبْلُ  
وَيَتَوَلَّوْا وَّهُمْ فَرِحُوْنَ ﴿٥٠﴾

9:50: If good reaches you, they dislike it. And if harm reaches you, they say, "Surely we dealt with our matter beforehand", and they turn back while rejoicing.

If the Prophet (SAW) receives good or the believers gain victory, the hypocrites become jealous. And if believers face distress or harm, they say they have already sorted out their matter beforehand. They say it is their wisdom that has saved them, and they knew whatever happened to you could happen to them. They say this is the reason they did not go with you. So they return back home and boast.

قُلْ لَنْ یُّصِیْبَنَا اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۗ هُوَ مَوْلَانَا ۗ وَعَلَى اللّٰهِ فَلَیْتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿٥١﴾

9:51: Say, "Surely we will not receive what Allah (SWT) has written for us. He is our Protector. And believers should place their trust in Allah (SWT)."

O Prophet (SAW)! Tell them that we will surely receive what Allah (SWT) has decreed for us. He is our Protector and our Lord. Whatever we receive from Him is better for us. We have faith and trust in Him.

قُلْ هَلْ تَرَبَّصُوْنَ بِنَا اِلَّا اِحْدَى الْحُسْنٰی ۗ وَنَحْنُ نَتَرَبَّصُ بِكُمْ اَنْ یُّصِیْبَكُمُ اللّٰهُ  
بِعَذَابٍ مِّنْ عِنْدِهٖ اَوْ بِاٰیْدِنَا ۗ فَتَرَبَّصُوْا اِنَّا مَعَكُمْ مُّتَرَبَّصُوْنَ ﴿٥٢﴾

9:52: Say, "Do you not wait for us except for one of the two best things, while we wait for you that Allah (SWT) gives you torment from Him or at our hands? So wait, we are waiting with you."

O Prophet (SAW)! Tell them do they think that one of the best outcomes will come to us from the two. If we die in the cause of Allah (SWT) then we are martyrs. And if we come back alive then we gain rewards and war booty. But we think that you will gain one of the two worst outcomes. One of which is that due to your hypocrisy you will receive punishment or you will be punished at our hands. However, we should both wait for our consequences.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾

9:53: Say, "Whether you spend willingly or unwillingly, it will never be accepted from you. Indeed you are disobedient people."

O Prophet (SAW)! Tell them whether they spend willingly or unwillingly, it will not be accepted from them. Judd bin Qais had already said he did not want to be forced to go with them but he could help them financially. In reply to this, Allah (SWT) said charity given by a person without faith will not be accepted no matter how he presents it.

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾

9:54: Nothing has prevented their spending from being accepted from them, except that they have denied Allah (SWT) and His Prophet (SAW). And they do not come to prayer except lazily, and they do not spend but while they are unwilling.

From this verse we learn that if even if the hypocrites and disbelievers spend their wealth on good causes such as charity, it is not accepted as a reward in the hereafter. This is because they do not believe in Allah (SWT) and His Prophet (SAW). And when they come for prayer they come in a state of laziness. This is due to not really trying, and when they spend they do not like it. Laziness in prayer and not spending happily in the way of Allah (SWT) is the way of the hypocrites.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۖ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

9:55: So do not let their wealth or their children impress you. But that Allah (SWT) wants to punish them through worldly life, and for their souls to depart while they are

disbelievers.

O Prophet (SAW)! Their wealth and their children should not surprise you. Allah (SWT) is giving them everything gradually.

Reference Surah 6 (Al-An'am) Verse 44:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ <sup>ط</sup> حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

This joy is not a blessing but rather a punishment. Allah (SWT) wants to punish them in the hereafter through it.

Reference Surah 23 (Al-Muminun) Verse 55:

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَيْنٍ ﴿٥٥﴾

Reference Surah 23 (Al-Muminun) Verse 56:

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ <sup>ط</sup> بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ <sup>ط</sup> وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾

9:56: And they take an oath by Allah (SWT) that they are from among you, but they are not from among you, but they are a people who are afraid.

The hypocrites will swear again and again by Allah (SWT). They will say they are from among you, but they are not from among the believers. They are a cowardly people and are afraid.

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

9:57: If they could find a shelter or a cave, or any place to enter, they will turn to it heedlessly.

If they could find a place of refuge, or a cave where they would not fear a believing nation, they would leave all their claims behind and run towards it heedlessly because their association with you is not based upon love but hate.

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ <sup>ع</sup> فَإِن أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

9:58: And among them some criticize you (Prophet (SAW)) regarding charity. If they are given from it, they are satisfied. And if they are not given from it, they are angry.

The hypocrites and Arabs had an intense greed for worldly wealth and possessions. Due to this greed they would criticize the Prophet (SAW) when he distributed charity. Something similar has been mentioned regarding Abdullah ibn Dhul-Khuwaysirah. He told the Prophet (SAW) to be fair in his distribution of charity. If they receive wealth then they remain quiet, but if they do not gain anything then they begin to criticise.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ  
وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

9:59: If only they had been satisfied with what Allah (SWT) and His Prophet (SAW) had given them, and said, "Sufficient is Allah (SWT), soon Allah (SWT) and His Prophet (SAW) will give us (of His bounty) of His blessings. Indeed we are turning towards Allah (SWT)".

It was better for them to remain satisfied with what Allah (SWT) and His Prophet (SAW) had given them. They should have said with full faith that soon Allah (SWT) and His Prophet (SAW) will give us more, and we are turning towards Allah (SWT). This verse proves that Allah (SWT) gives and His Prophet (SAW) also gives. Allah (SWT) gives from His treasures and the Prophet (SAW) gives from what Allah (SWT) has given him. In Ahadith Prophet (SAW) says; "Allah (SWT) gives and I distribute". What has Allah (SWT) given to the Prophet (SAW)? Allah (SWT) says; *إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ*; which means "Oh beloved, We have given you the most abundant goods". - *وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ*. "and as for the beggar, do not scold him". Therefore, if someone gives generously and without hesitation to a needy person or beggar, then referring to him as a generous giver is not associating partners with Allah (SWT).

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَّفَةَ قُلُوبُهُمْ وَفِي الرِّقَابِ  
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۗ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

9:60: So charity is only for the poor and the needy, and those who act upon it, and for creating love in their hearts, and for freeing slaves, and for those in debt, and in the way of Allah (SWT) and for travellers. It is an obligation set by Allah (SWT). And Allah (SWT) is All-Knowing, All-Wise.

This verse mentions those who are entitled to charity (Zakat and Sadaqah), so that no one can criticize the Prophet (SAW) whilst he distributes alms. This has been decided and fixed by Allah (SWT). The Prophet (SAW) had a list of all those who were entitled to charity,

which was set by Allah (SWT). The verse starts with the words **إِنَّمَا** which confirm that only those mentioned in this verse are entitled to charity (Zakat).

The people who are entitled to charity are as follows;

1. Firstly the poor who are forced to beg because of their economic circumstances.
2. The needy that try their best and work, but cannot fulfil their needs and do not beg.
3. Those who work in the field of charity and have their wages fixed by the government and are paid from government finances.
4. Those who have a love for Islam and there is hope they will convert, or are new believers who have converted but face financial difficulties.
5. Those who strive in the way of Allah (SWT) and are the protectors of believers.
6. Believers who are held captive are entitled to charity funds in order to set themselves free.
7. Those who are in debt and facing financial difficulty are entitled too.
8. Those that are in a situation of war like those who fight in the cause of Allah (SWT) and need financial assistance to continue.
9. Travellers who have money but are in a state of difficulty due to financial constraints.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ <sup>ط</sup> قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ  
لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ <sup>ط</sup> وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ



**9:61: And among them there are those who hurt the Prophet (SAW) and say, "He is an ear". Say, "An ear of goodness is better for you who has faith in Allah (SWT) and believes the believers, and is a blessing for the believers". And those who hurt Allah (SWT's) Prophet, there is a severe punishment for them.**

This verse talks about the hypocrites. The Prophet (SAW) knew the hypocrites were liars, but since he was generous and kind he would forgive them. Due to this the hypocrites would abuse the Prophet (SAW). They would say that the Prophet (SAW's) ears believe whatever you tell them. Allah (SWT) said that these ears are better for you. They believe in Allah (SWT) and have faith and trust in the believers. The Prophet (SAW) is a mercy for all mankind, and due to this you hypocrites are also overlooked. There is a severe punishment waiting for those who have abused the Prophet (SAW), or said something wrong against him.



يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ ۖ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾

9:62: They (hypocrites) take oaths by Allah (SWT) before you, to please you. And Allah (SWT) and His Prophet (SAW) are more worthy to be pleased, if they (hypocrites) are believers.

When the hypocrites are found out they take oaths in Allah (SWT's) name in an attempt to satisfy the believers, so that the believers may favour them. It is more important for the believers to satisfy Allah (SWT) and His Prophet (SAW). From this we learn that if you want to satisfy Allah (SWT) then you must please the Prophet (SAW). You cannot succeed without pleasing the Prophet (SAW).

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۗ ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

9:63: Do they not know that whoever opposes Allah (SWT) and His Prophet (SAW), surely for him is the fire of hell. He will remain in it eternally and that is a great humiliation.

Do you not know that whoever opposes Allah (SWT) and His Prophet (SAW), his abode is the fire of hell and he will remain in it forever?

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۗ قُلِ اسْتَهْزِءُوا إِنَّا اللَّهُ مُخْرِجٌ مِمَّا تَحْذَرُونَ ﴿٦٤﴾

9:64: The hypocrites are afraid that a surah (chapter) may be revealed about them, informing them of what is in their hearts. Say, "Keep mocking. Allah (SWT) will surely expose what you fear."

The hypocrites fear their plans may be exposed by a chapter revealed about them. They would abuse Islam and the Prophet (SAW) at their gatherings. They would make a mockery of the believers and the commands set by the religion of Islam. They feared the Prophet (SAW) may learn about their words and actions through revelation. Allah (SWT) said to the Prophet (SAW), no matter how much they mock, Allah (SWT) will certainly expose that which they fear.

وَلَيْنِ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ قُلْ أِبَاهُ اللَّهِ وَأَيْتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾

9:65: And if you ask them, they will surely say, "We were chatting and having fun", say,

"Is it Allah (SWT) and His verses and His Prophet (SAW) that you were mocking?"

Hypocrites would mock Allah (SWT), His verses and His Prophet (SAW) at their gatherings. And if the Prophet (SAW) questioned them they would say they were only chatting and amusing themselves. O Prophet (SAW), ask them have they only found Allah (SWT), His verses and His Prophet (SAW) to chat about and mock. Is this what you call faith?

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ إِنَّ نَعْفَ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبُ طَآئِفَةً بِأَنَّهُمْ

كَانُوا مُجْرِمِينَ ﴿٦٦﴾

9:66: Do not make excuses, surely you have disbelieved after you had believed. If We forgive one group among you, then We will punish another group, because they were criminals.

Do not make excuses. If your intention was to only converse and have fun with each other then why did you mention Allah (SWT), His verses and His Prophet (SAW)? Your faith was not complete before and now you have disbelieved. If We pardon one group, who has accepted their mistake and believed from their hearts, We will punish another group for their disbelief and hypocrisy who are stubborn, because they are criminals.

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۗ نَسُوا اللَّهَ فَنَسِيَهُمْ ۗ إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

9:67: Hypocrite men and hypocrite women are from one another. They enjoin evil and forbid what is good and keep their hands closed. They have forgotten Allah (SWT), so He has forgotten them. Surely, hypocrites are the disobedient.

Hypocrite men and hypocrite women are of one another. They command, instruct and urge each other to do evil, and forbid what is good. They keep their hands closed, which means they are miserly and do not spend in the cause of Allah (SWT). They have forgotten Allah (SWT) and He has forgotten them. Hypocrites are disobedient. Allah (SWT) is free from remembering or forgetting, as it is mentioned in this verse. What this actually means is that Allah (SWT) will not bless them any longer.

As it states in Surah 45 (Al-Jathiyah) Verse 34.

وَقِيلَ الْيَوْمَ نَنْسِكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَا وَكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نَّصِيرِينَ ﴿٣٤﴾

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ هِيَ حَسْبُهُمْ ۚ  
وَلَعَنَهُمُ اللَّهُ ۚ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

9:68: Allah (SWT) has promised the fire of hell to the hypocrite men and hypocrite women, and the disbelievers. They will remain in this and this is enough for them. Allah (SWT) has cursed them and for them is an enduring punishment.

Allah (SWT) has promised the fire of hell to the hypocrite men and hypocrite women and the disbelievers. They will remain in it and this is enough for them. They do not need any further punishment. Allah (SWT) has cursed them. This means that He has taken them away from His blessings, and there is an enduring and lasting punishment for them. It will neither end nor will it be lessened.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَآكَثَرَ أَمْوَالًا وَأَوْلَادًا ۗ فَاسْتَمْتَعُوا  
بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ  
كَالَّذِي خَاضُوا ۗ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

9:69: Like those who came before you, they were firmer than you, stronger and richer in wealth and children. They have taken their share and you have taken your share, as those before you took their share. And you have conversed just like they conversed. It is those who wasted their deeds in this world and in the hereafter. And they are the losers.

Now the hypocrites are addressed directly. Allah (SWT) said that your deeds are like those who came before them. They would converse and cause mischief in the land and your situation is the same. They were greater than you in strength, wealth and children. They took their share from the world and you can take your share. This world does not belong to any human being. Everyone uses his time in this world, and takes his share and then leaves empty handed. Those who lost their deeds in this world and the hereafter are the ones in loss. Even though it appeared as though they were gaining a great profit.

الَّذِينَ يَأْتِيهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۗ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ  
مَدْيَنَ وَالْمُؤْتَفِكَةَ ۗ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۗ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا  
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

9:70: Did the news of those who were before them not reach them, the people of Nuh (AS) and A'ad and Thamud, and the people of Ibrahim (AS), and the people of Madyan and the cities that were turned upside down. Their Prophets came to them with clear evidence. And Allah (SWT) has not wronged them, but they were the ones who wronged themselves.

Did they not hear about the people who came before them? The people of Nuh (AS) were destroyed by floods, the tribe of A'ad was destroyed by winds, and the tribe of Thamud was destroyed by ferocious screams (sound). Allah (SWT) helped Ibrahim (AS) when his people turned against him. At another time, the city of Madyan was also destroyed. In another incident, Lut (AS's) people were turned upside down in their homes. All these people had Prophets who came to them with clear evidence, but they did not take any notice or value their words. Instead they went against the Prophets and were stubborn in their ways. In the end their outcome was one of destruction due to their own wrongdoings.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

9:71: And believing men and believing women are friends of one another. They give the order to do good deeds and forbid wrongdoings, and they establish their prayers and give charity (Zakat), and they obey Allah (SWT) and His Prophet (SAW). Soon these people will be blessed by Allah (SWT). Surely, Allah (SWT) is Almighty, All-Wise.

After mentioning the characteristics of the hypocrites, the characteristics of the believers are mentioned. The believing men and women are helpers of one another. They are like a body, and if a part of the body is in pain then the entire body feels pain. They give the order to do good deeds and forbid bad deeds. They do not only read their prayers occasionally, but continue to read them regularly. They give their due charity (Zakat) and obey Allah (SWT) and His Prophet (SAW) in all matters of life. These people will soon be blessed by Allah (SWT). Indeed Allah (SWT) is Almighty and All-Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ط وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ط ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

9:72: Allah (SWT) has promised to the believing men and believing women, heaven beneath which rivers flow, they will remain therein forever and in pleasant homes in everlasting heaven. And approval from Allah (SWT) is greater. And this is a great success.

Allah (SWT) has promised the believing men and believing women heaven, in which rivers flow beneath. This means that there is no chance or concept of drought. The blessings of heaven will be forever. The dwellings will be pleasant and clean. There will be real peace and it will be a perfect sanctuary. And what will be greater than all these things is the approval of Allah (SWT), which will be a great success.

يَأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ط وَمَا لَهُمْ جَهَنَّمَ ط وَبِئْسَ

الْمَصِيرُ ﴿٧٣﴾

**9:73: O Prophet (SAW)! Fight against disbelievers and hypocrites, and be firm with them. And their abode is hellfire, and it is an evil destination.**

O Prophet (SAW)! The attitude of the hypocrites will not be tolerated any longer. The believers are now strong and able to control the land of Arabia. It is now time to confront the hidden enemy. They cannot be set free, to spy and plan against you with assistance of foreign authorities. We have given them many chances to accept Islam, so now it is time to be firm and fight the disbelievers. Their abode is hellfire and it is a wretched destination.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا ط وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ع وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ع فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَّهُمْ ع وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ع وَمَالَهُمْ فِي الْأَرْضِ مِنْ

وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

**9:74: They take oaths in Allah (SWT's) name that they said nothing, but they did say the words of disbelief and they disbelieved after accepting Islam, and they wanted what they could not attain. And they felt no remorse, but that Allah (SWT) and His Prophet (SAW) had enriched them of His bounty with His mercy. And if they repent, it will be better for them, and if they turn away, Allah (SWT) will give them a most severe punishment in this world and the hereafter. And there is no one to help or support them on the earth.**

When the hypocrites used disrespectful words about the Prophet (SAW), the companions (RA) would come to inform the Prophet (SAW). The Prophet (SAW) would ask the hypocrites but they would take oaths in the name of Allah (SWT) and deny it. It was on this occasion that this verse was revealed. Allah (SWT) said that they have said the words. So we learn from this that disrespecting the Prophet (SAW) is an act of disbelief. So now those who use such disrespectful words against the Prophet (SAW) should think carefully. O Allah (SWT's) people! No one has a status greater than the Prophet (SAW). All the

scholars and sheikhs are valueless when compared to the sacred dust that has touched the beloved Prophet (SAW's) feet. Scholars have mentioned various incidents in reference to the words *وَهُمْ أَيْمَانُ يَنْتَلُونَ* – 'and they wanted what they could not attain' in this verse.

One incident was when the hypocrites plotted to kill the Prophet (SAW) (we seek refuge in Allah (SWT)). Another was when the Prophet (SAW) was returning from Tabuk and a group of hypocrites were waiting en route. Seeing the Prophet (SAW) alone they started to follow him. Allah (SWT) stopped their plan. Two companions of the Prophet (SAW), Ammar (RA) and Hudhayfah (RA) were surrounded by the hypocrites, but they fought with bravery and the hypocrites ran away. Allah (SWT) said why did they make these plans? Why did they not like it when Allah (SWT) and His Prophet (SAW) enriched them with His mercy? The Prophet (SAW) does not only give but he enriches. Those who ask from the Prophet (SAW) do not need to go to any other person.

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِن اٰتٰنَا مِنْ فَضْلِهٖ لَنَنصَّدَقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾

9:75: And among them some took an oath with Allah (SWT), "If He gives us from His grace, then we will give surely charity and we will be among the righteous."

Scholars have said that this verse is about a hypocrite called Yalbah Bin Hatab. He promised that if Allah (SWT) gave from His bounty, then he would give charity in Allah (SWT's) name and like this he would be among the righteous.

فَلَمَّا اٰتٰهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ﴿٧٦﴾

9:76: But when He gave them out of His grace, they were miserly with it and turned away while they refused.

When Allah (SWT) blessed them with His mercy, the hypocrites were miserly and turned away from their promise and refused.

فَاَعْقَبَهُمْ نِفَاقًا فِىْ قُلُوْبِهِمْ اِلٰى يَوْمٍ يَلْقَوْنَہٗ بِمَا اَخْلَفُوْا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ﴿٧٧﴾

9:77: So We put hypocrisy in their hearts till the Day they meet, for going against the promise they made with Allah (SWT), and because they lied.

If they were going to turn away why then did Allah (SWT) bless them? This was so that on the Day of Judgement they could not make excuses and say they did not have anything to give. The punishment they received for this was that their hearts were filled with

hypocrisy. They will meet Allah (SWT) in this state.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ۝٧٨

**9:78: Do they not know that Allah (SWT) knows their secrets and their whispering and that Allah (SWT) knows the unseen?**

Do they not know that Allah (SWT) knows their secret conversations? He is the Knower of every unseen thing. Do they think that He does not know everything about them, when He has created them? What are their intentions when they make promises? And now that they turn away from their promises what are their intentions? Allah (SWT) knows everything.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۖ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝٧٩

**9:79: And those who make fun of believers who give charity and those who have nothing (to give) but their hard work, they mock them. Allah (SWT) will throw their mockery back at them and there is a severe torment for them.**

When the Prophet (SAW) asked for financial assistance for the battle of Tabuk, the hypocrites held back their hands and did not give. However, the companions (RA) gave willingly and openly, and Abd al-Rahman ibn Awf and Asim ibn Adiyy (RA) were criticized and ridiculed by the hypocrites. The hypocrites said they were only giving financial assistance for fame. Some of the companions (RA) were not financially strong, and made ends meet performing day to day work. Among them was Abu Aqeel (RA) who bought dates from his earnings, and the hypocrites made fun of this. Allah (SWT) said that He will punish them for their mockery. From this we learn that if anyone mocks the friends of Allah (SWT), then Allah (SWT) Himself will take action.

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ۖ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۗ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝٨٠

**9:80: Ask for their forgiveness or do not ask for their forgiveness. If you ask for their forgiveness seventy times, Allah (SWT) will never forgive them. That is because they denied Allah (SWT) and His Prophet (SAW). And Allah (SWT) does not guide the disobedient people.**

O Prophet (SAW)! Whether you ask for their forgiveness or do not ask for their forgiveness, Allah (SWT) will not forgive them. The number seventy is mentioned in this verse. It means

that it does not matter however many times the Prophet (SAW) asks for their forgiveness, Allah (SWT) will not forgive them. They deny Allah (SWT) and His Prophet (SAW), and so Allah (SWT) will never forgive them. Allah (SWT) does not guide the disobedient people. Guidance in this sense means to help you reach your objective and take you towards Allah (SWT). Otherwise guidance is generally set by Allah (SWT) for everyone. As it has been stated in Surah 76 (Al-Insan) Verse 3 and Surah 90 (Al-Balad) Verse 10.

Reference Surah 76 (Al-Insan) Verse 3:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

Reference Surah 90 (Al-Balad) Verse 10:

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ <sup>ط</sup> قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا <sup>ط</sup> لَوْ كَانُوا يَفْقَهُونَ

﴿٨١﴾

9:81: Those who were left behind were happy with their sitting behind the Prophet (SAW), and they disliked fighting with their lives and their wealth in the way of Allah (SWT), and they said "Do not go out in the heat." Say, "The fire of hell is more severe than this heat", if only they could understand.

This verse refers to those hypocrites who did not go out to join the battle of Tabuk. Instead they made excuses and got permission to stay behind by lying. They did not like to present their wealth and lives in the way of Allah (SWT). O Prophet (SAW)! Say, "The fire of hell is more intense than this heat". Ahadith states that the fire of hell is seventy times more intense than the fire of this world. If they understood this they would not have said such a thing.

Reference Jami` at-Tirmidhi (2793) - The Book on the Description of Hellfire Book 39, Hadith 2793; Abu Sa'eed narrated that the Prophet (SAW) said:

"This fire of yours is one part from seventy parts of the fire of Hell, each part of it is like the heat of this one."

فَلْيُضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا <sup>ع</sup> جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨١﴾



**9:82: So let them laugh a little and weep more, a recompense for what they used to do.**

This looks like a command but it is actually news. The words laugh a little refers to when they would mock the believers. Allah (SWT) said they will weep more and they will weep forever. This will be a recompense for what they used to do. Even if they were to spend all their lives laughing, it is nothing compared to the hereafter.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا ۗ إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَلْفِينَ ﴿٨٣﴾

**9:83: And if Allah (SWT) brings you back towards a group of them, and they seek your permission to go out, say, "You shall never be able to go forth with me, and you shall never be able to fight alongside me against the enemies. Indeed, you were pleased to sit behind before, now, remain sitting with those who stay behind."**

O Prophet (SAW)! If Allah (SWT) brings you safely back to the group of hypocrites who stayed behind, and you then go out to fight, and they seek your permission to go along with you, tell them that they can never go out with you again nor accompany you to fight the enemy. They were pleased to stay sitting the first time. So they should stay sitting now with those men, women, children and older people who stayed behind.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾

**9:84: And do not pray (the funeral prayer), for any of them when they die, and do not stand at his grave. Indeed they disbelieved in Allah (SWT) and His Prophet (SAW) and they died while they were disobedient.**

This verse was revealed on the death Abdullah Bin Ubay, who was the leader of the hypocrites. But the command in this verse applies to all hypocrites and disbelievers. When Abdullah Bin Ubay passed away, his son Abdullah was a true believer and a companion of the Prophet (SAW). He came to Prophet (SAW) and requested that the Prophet (SAW) present his shirt to him as a blessing so that he could place it on his father's dead body, as a form of funeral/burial shroud. He also asked the Prophet (SAW) to read the funeral prayer over Abdullah Bin Ubay's body. The Prophet (SAW) agreed to this. Umar (RA) said to the Prophet (SAW) that Allah (SWT) had forbidden him from asking for their forgiveness. The Prophet (SAW) said that he had not been forbidden, but they would not be forgiven even after asking for their forgiveness. The command for not performing the funeral prayer had not been revealed at that time. Therefore, Prophet (SAW) gave him his shirt and also

performed the funeral prayer. The command to not read funeral prayers for a hypocrite came after this incident. From this we know that it is forbidden to visit the graves of disbelievers and polytheists, but not the graves of the believers. Visiting the grave of a believer is proven by the Prophet (SAW) and the companions (RA). The Prophet (SAW) would visit the graves of the Ahle Baqi every Friday and Wednesday. The Prophet (SAW) would also visit the graves of the martyrs of Uhud. Every year he would visit the graves of the martyrs of Badr with the companions (RA). The Prophet (SAW) would go to these places on his own accord; there was no specific command in the law of Shariah to do this. Similarly, today it is permissible to visit the graves of your loved ones. Those who are quick to accuse others, and say it is polytheism, should think carefully that they are not in the wrong themselves.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۗ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ  
أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾

**9:85: And do not be surprised by their wealth and children. Allah (SWT) only wills to punish them through these in this world and that their souls leave them while they are disbelievers.**

O Prophet (SAW)! Do not be surprised by their wealth and children. Allah (SWT) only wills to punish them in this world through their children and wealth, and that their souls leave them while they are disbelievers.

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ  
وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

**9:86: And when a Surah is revealed, "Believe in Allah (SWT) and fight alongside His Prophet (SAW)", those who are rich among them seek your permission and say, "Leave us so that we may stay behind with those who are sitting."**

When a Surah is revealed to believe in Allah (SWT) and to fight alongside the Prophet (SAW), those who are wealthy among them ask the Prophet (SAW's) permission to not fight but stay behind with those who are sitting at home. The ones sitting at home include children, women and the elderly.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

**9:87: They are content to be with those who are left behind, and their hearts are sealed but they do not understand.**

They are satisfied to be with those who are left behind. Their hearts are sealed but they do not understand. Allah (SWT) has placed a seal over their hearts due to this.

لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

**9:88: But the Prophet (SAW) and those who believed with him fight with their wealth and their lives. And for them are the good things, and they are the ones who are successful.**

The characteristics of the believers are mentioned in this verse in comparison to the hypocrites. They are the loyal servants of Allah (SWT). They do not hesitate to give their wealth and lives in the way of Allah (SWT). Irrespective of the difficult situation or the time, they do not hesitate to give their wealth and life for the Prophet (SAW). It is these people who will be successful. Those who want success should adopt these characteristics and true belief.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

**9:89: Allah (SWT) has prepared for them heaven in which rivers flow beneath, they will remain it in forever. This is a great success.**

Allah (SWT) has prepared heaven for the believers, in which rivers flow beneath and it has countless varieties of fruits and drinks. It is a great attainment and Allah (SWT) gives to whom He wills. It is all in His control.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ  
سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

**9:90: And some among the Bedouins came with excuses, so they could be granted permission, and those who lied to Allah (SWT) and His Prophet (SAW) stayed behind at home. Soon those who disbelieved among them will receive a severe torment.**

Some Bedouins came who made excuses. They were the Bedouins who made excuses and lied to Allah (SWT) and His Prophet (SAW). They did all to get permission to stay behind. Soon the disbelievers will receive a severe punishment.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا  
نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

**9:91: It is not for the weak nor for the ill, and not for those who do not find anything to spend, when they are loyal to Allah (SWT) and His Prophet (SAW). There is no blame on the righteous. And Allah (SWT) is All-Forgiving, Most Merciful.**

The weak, ill and poor are those who have nothing to give or spend in the way of Allah (SWT). There is no blame or sin upon them when they are loyal and sincere to Allah (SWT) and His Prophet (SAW). They do not make fake excuses to stay behind, and there is no blame upon the pious and righteous. Allah (SWT) forgives minor mistakes, and Allah (SWT) is All-Forgiving and Most Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا آتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ ۖ تَوَلَّوْا وَعَيْنُهُمْ تَفِيضٌ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩١﴾

**9:92: Nor (is there any blame) on those who, when they came to you and asked you for transport and you said, "I cannot find anything to transport you." They turned away and their eyes were full with tears and sorrow, because they could not find anything to spend.**

And there is no blame upon those who do not have anything to ride or mount. The Prophet (SAW) also could not give them anything to ride and so they turned back. Their eyes were full of grief and sorrow that they could not participate in the cause of Allah (SWT), and they had nothing to spend in the way of Allah (SWT).

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۖ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ ۗ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٢﴾

**9:93: There is a way (blame) for those who seek your permission (Prophet (SAW)) while they are wealthy. They are satisfied to stay behind with those who remain sitting (at home). And Allah (SWT) has sealed their hearts, but they do not know.**

The hypocrites are mentioned here. They call themselves believers but when the time comes they make excuses while they are wealthy. They are satisfied to stay behind with those who remain sitting at home. They do not understand their mistake. Failure to support Prophet (SAW) is a great sin and so Allah (SWT) has sealed their hearts and they do not know.

