

QURAN:

A COMPARATIVE STUDY

PART I & II

TRANSLATION & COMMENTARY

DR. MOHSIN NAQVI

ISLAMIC ORIENTATION PUBLICATIONS



With regards +
best wishes for
Konratka Aya Melodi
Jambayuli.

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THE VOICE OF MY HEART

IF I LOOSE EVERY THING IN THIS WORLD EXCEPT THE COPY OF HOLY QURAN, I WOULD NOT FEEL LONELY IN THE WORLD.

(IMAM ALI BIN AL- HUSSAIN. A.S. AL-KAFI 2: 603, Ayashi 1: 333)

It is also very true for me. My friendship with Quran started some 25 years back, at the age of 17. Before that it was just a book of recitation for me. Believing that it is the final book of law, which was revealed on Holy Prophet (S.A.W), I never doubted its authenticity. During my education in religious seminaries it was not more than a book for reference in the matters of jurisprudence and ethics. It had never been a "dialogue" between my God, whatsoever and me. Then God blessed me by enabling me to develop a friendship with it, and by the passage of time, it has impressed me so much that I cannot imagine my life without a copy of the Quran.

Needless to say, that thousands of books came in my way, during my smooth immersion in the depths of Quran. No doubt, the "Big Fishes" tried their best to stop me on my way, but God grasped my hands and pulled me close to His Chest. I have opportunity of knowing Arabic, Persian, English, and Urdu languages, and reading and writing in these languages is not a problem for me, by the

mercy of Allah. I tried to study all the authentic material available in these languages on Quran. Every book has its own flavor, merits and demerits. It would not be justified to praise one and neglect the other.

For me detaching of thousands of its layers can only discover the significance of Quran, and each layer is completely a Divine Book in itself. This task is beyond human potentials. But I would like to point out two major aspects: (a) Quran is the only existing Divine Book on the earth which remained safe from alterations, interpolations, and contortions, (b) and it is a dialogue between the God and the man, between the Creator and his Creature. Its importance cannot be denied on individual and collective levels.

On the basis of my personal experience I firmly believe that Quran starts revealing its true meanings only on those individuals who begin to feel the presence of Allah in it. This persons starts hearing the God through written words, he can listen to the voice of Allah, really, His own voice and dialect. It is not easy to be believed and accepted, but it is true because it is related to The Truth.

Quran repeatedly refers to the previous books revealed by God on earlier prophets. These references led me to study the available literature on the subject including the Holy Scriptures, or the Canonical Books called The Bible. I studied the relevant books as much as I could. There is no doubt these studies helped me a lot in grasping the

real meanings of a large number of verses. Had it not been so, these verses of Quran would have remained "completely covered" forever.

I have frequently shared my knowledge of the scriptures with the readers in order to make them understand its importance, which can be sensed more appropriately in Western and American countries, where the Muslims daily face criticism on Islam and religion as a whole. The Higher and Lower Criticism of the Bible compelled the thinkers and scholars to reject not only the Bible but also religion entirely. The Old Fathers and Rabbis are responsible for the creation of this horrible scenario. They committed the crime of mixing the "culture" and their "worldly desires" in the religion in such a way that their divorce has become impossible.

It is my strong belief that Quran was not revealed merely for the Muslims, but it also addressed the spiritual needs of the other people. In my opinion it is not good to close our book to those to whom God addresses in the words "O' People". God has not held back his words from the pagans.

The historical, archaeological, anthropological, philosophical, psychological and even physiological analysis of the scripture and its figures is on its way. Saul and some others have been declared neurotics and epileptics. Bible is facing a tough time since last two hundred years. Muslims might face such analytical problems on the basis of "Culture Mixing" and "Neoplatonic

Ideas" in their theology. It is the right time for revision and rewriting of our theological concepts. Why should we care for a little improved version of Philo in the name of Islam? We have to present our Holy Book before the well-oriented people of the world in the most "convincing" manner. It is the need of the hour.

I will not speak high about my present work in your hand, rather I would say very humbly, that I have tried to explain the Quran very sincerely. May Allah keep us on the right path.

DR. MOHSIN NAQVI.

RALEIGH, NORTH CAROLINA. DEC 6, 2001.

A NOTE OF THANKS

I am grateful to all those who helped me in writing this book in profound peace, despite the unfavorable conditions all around. I am grateful to my most beloved brother Ali Asghar Ali Bhoi for taking care of my family and me. I cannot forget the love and care of my Meher Bhabi, whose smiling face always keeps my family smiling. My special thanks to brothers Altaf Nazim, Ali Raza Alladin, Mazhar Jummani and all those who are taking care of my projects. May Allah bless them all through out their lives.

I would confess that I tried my best to find out proper words for expressing my feelings about all the members of Brother Ghazanfer Hasnain's family, but my exhaustive search brought no fruits. I would also mention the unqualified love of brother Abbass and her wife Narjis. It will be quite justified if I say that I am incomplete without Fatima Abidi and her husband Murtaza Abidi, both are nothing less than my daughter and son in law.

I cannot finish writing this note without expressing my deep respect to Mrs. Anees Zia (My Anis Baji), Ex- Chief Librarian of Archaeology Department, Karachi, Pakistan. She helped me a lot by providing me with frequent access to the books. The Eastern Regional Library of Knightdale (U.S) has been great source of information for me.

My mother is not an ordinary woman; she is everything for me except God and Fourteen Guides (A.S). I believe that my achievements in my life are indebted to her blessings.

My special thanks and gratitude to my wife who extends her full cooperation in my religious and academic activities whether I am at home or abroad. I can feel her caring hand even in America.

I wish to express my gratitude to my youngest brother (rather a son to me) Abdullah who took care of this project after I left the country. He not only pointed out some typing mistakes but also managed to remove these mistakes with the help of the corrections I made here in America. May Allah bless him and his family.

Brother Iftekhar Jafery deserves my special thanks for devoting his untiring efforts to religious projects. He is really a Momin.

May Allah bless them all.

THE PROLOGUE

THE FACTS ABOUT QURAN

The Quran and its names: The most Famous name of this Holy Book is *The Quran*, which has been mentioned in it for more then 58 times as in 16: 98, 56: 77. The agreed meanings of this word are “a book which is read most frequently”.

The second famous name is *al- Furqan*, which is used in the book for 7 times, as in 25: 1, and 8: 29. The word *furqan* is derived from *frq*, which means” a criterion between the right and the wrong. At other places this word has been used in different meanings.

Kitab, or “Book”, is a famous name given to the divine scriptures including Quran. This word has been used for more than 255 times in the Quran, as in 2: 2; and 15: 1,2, 9.

Al- Zikr: It has been used for The Quran at different occasions. In 15: 9 it is said, “ we revealed this *zikr* and we are its guardians”. And at 21: 5 it is mentioned, “ this is a noble *zikr*”. In Arabic language it has very vast implication. Commonly its meanings are ‘remembrance and advice’.

Tanzil: Allah has named his book as *Tanzil* in different verses of Quran as in 26: 192. It is from the root word *nzl*, which means ‘coming down, or sending down’. *Tanzil* means a thing, which has been send down gradually. Quran has been so

named due to the fact that it was revealed on Holy prophet (S.A.W) during the period of 22 years and 6 months.

These are the most famous names of Quran but some scholars have given more than 90 names of Quran indicating its different attributes. Allama Sayuti, in his book *al- Itqan* has quoted 55 names of Quran from *Zarkashi's* book *al- Burhan*. See, 1: 86. Abul Futooh Razi has mentioned all the verses of Quran in which these names have appeared (Tafseer Abul Futooh Razi, 1: 7-10).

THE WAHI AND ITS MEANINGS

It is an established belief of all the Muslims that Quran was given to Prophet (S.A.W) through *wahi* or revelation. In Quran this word has been used in some different meanings as described in the following lines.

Intuition: The word 'wahi' has been applied on normal human intuitions, as in the case of the mother of prophet Moses. Allah says 'I caused intuition to the mother of Moses to feed the child and put him in the 'water stream' (28: 7).

Natural inner guidance: There is a system of natural innate guidance in human beings as well as in the animals. This inner guidance has been called as *wahi* in Quran. About the Honey Bee, Allah says 'and we naturally guided the bee' (16: 68).

Secret gestures: The word wahi has also been used in the sense of *secret gestures* by which people convey their messages to each other. These

meanings are intended in 19: 11, in which Prophet Zakeria's (A.S) event has been reported.

Gestures by the organs: In Arabic Language this word has also been applied on this sort of gestures. Ibn Manzoor Afriki has mentioned many verses, from Arab poets, in this regard. (See, Lisan al- Arab)

Satanic Whisperings. Quran has used this connotation in many lines, such as 6: 112, and 6: 121.

Obviously the revelation of Allah on his Prophets does not include these senses of the word and it has some special concept attached to it.

Revelation through Angels: It has been the most common way of revelation on prophets from Allah, right from Adam to the last prophet Mohammad (S.A.W). According to Quran the archangel Gabriel brought down the messages of Allah on His last Prophet (S.A.W) (26: 192- 194).

Conversation with God: Quran indicates a second way of revelation in the form of direct conversation of God with the Prophet, as in the case of Prophet Moses (A.S) in mount Sinai. (42: 51)

Inspiration on the heart of Prophet: Sometimes the words were inspired into the heart of Holy Prophet (S.A.W).

All these three ways of revelation have been mentioned in 42: 51, of Quran.

It is also mentioned and made clear, in the Quran that the Prophet Mohammad (S.A.W) was not the only prophet who was blessed with the

revelation of Allah. He received the message of Allah like his predecessors, Noah, Abraham, Ishmael, Isaac, Jacob, and other patriarchs, Jesus, Job, Jonah, Hood, David, Solomon, and all the other Prophets. (4: 163, 164)

THE NATURE OF REVELATION

Harith bin Hisham asked the prophet to describe the nature of revelation on him. Prophet (S.A.W) said: Some times it is like the sound of a 'ringing bell' and it is very hard and difficult on me, Some other times angel Gabriel comes to me in the shape of a man and 'narrates the word' which I remember and keep in my mind. (See al- Itqan, 1: 76, Behar al- Anwar, 6: 669, Sahih Bukhari, 1: 27)

These were the two ways of revelation on Holy Prophet. Some scholars have tried to explain the phenomenon of wahi in terms of psychology, but vainly. 'Wahi' from Allah is not a psychological matter; it is the provision of knowledge from Allah, the omniscient. Here I would like to quote the views of famous Muslim philosopher Al-Farabi, regarding the knowledge and intellect of a 'Prophet'. "The supreme ruler [i.e., the prophet] without qualification is he who does not need anyone to rule him in anything whatever but has actually acquired the sciences and every kind of knowledge; he has no need of anyone to guide him in anything. Such a one is able to comprehend each of the particular things he ought to do. He can guide others safely in all matters in which he

instructs them, employ all those who do any of the acts for which they are equipped, and determine, define, and direct these acts toward happiness. This is found only in the one who possesses superior natural dispositions when his soul is in union with the active intellect. He can only attain [his union with the active intellect] by first acquiring the passive intellect called the acquired (al- aql al- mustafad), for as is stated in *On The Soul*, union with the active intellect results from possessing the acquired intellect. This one is the true prince according to the ancients; he is the one of whom it ought to be said that he receives revelation. For a person receives revelation only when he attains this rank, that is when there is no longer any intermediary between him and the active intellect: For the passive intellect is like matter and substratum to the acquired intellect; and the latter is like matter and substratum to the active intellect. It is then that the power that enables one to understand how to define things and actions and how to direct them toward happiness emanates from the active intellect to the passive. This emanation that proceeds [al- ifadat al- ka'inah] from the active intellect to the passive through the mediation of the acquired intellect is revelation [wahi]. (Lerner and Mahdi, *Medieval Political Philosophy*, P.36. Toronto, the free Press of Glencoe, 1963)

Almost all the scholars and historians have agreed that Prophet Mohammad received his first revelation in the Cave of Hira at Mecca at the age

of 40 years, and that the first revelation contained the first five verses of chapter 96.

Thereafter He did not receive any revelation for a short span of time. The silence broke, and Holy Prophet received the next revelation i.e., chapter 74.

HOW QURAN WAS SCRIBED?

Prophet Mohammad (S.A.W) appointed 40 scribes (amanuensis) to write the Quran, from time to time, on different articles, which were used for this purpose in those days. Like paper, leather, parchments, stones, wooden tablets, the shoulder blades of oxen, and the breasts of men. They were: Abu Bakar, Omer, Othman, Ali, Zaid bin Thabit, Ubai bin Kaa'b, Zubair bin Awwam, Abu Sufyan, Muaa'wiah, Yazid bin Abu Sufyan, Saeed bin Aa's bin Umayyah, his two sons Aban and Khalid, Hanzalah bin Rabi Asadi, Muaayqab bin abi Fatima Sadoosi, Abdullah bin Arqam Azhari, Sharhabil bin Hasanah, Abdullah bin Rawaha, Talha bin Ubaidullah, Saad bin abi Waqqas, Aamir bin Fahirah, Abdullah bin Saad bin Abi Sarah, Thabit bin Qais, Alaa bin Hazrami, Khalid bin Walid, Amar bin Aas, Mughirah bin Shaabah, Huzaifa bin Yaman, Huaitab bin Abdul Aziz Aamri, Fatima Sadoosi, Alaa bin Uqba, Jahim bin Salat, Hasan bin Numair, Arqam bin Abi Arqam, Hatib bin Amar, Abu Salma bin Abdul Ash'hal, Musaa'b bin Umair, Abdullah bin Jahash, Abdullah bin Zaid, Mohammad bin Salma Ansari.

(Tarikh al- Quran, Zanjani, 42; Tarikh al- Quran, Dr. Abdul Saboor, 53-56; and Tarikh Quran, Ramyar, 66)

QURAN AND ITS COMPILATION

Quran was gradually revealed in 22 years and 5 months, gradually. The history of revelation on Prophet (S.A.W) is evident that it is not present in chronological order. There is no doubt that Prophet (S.A.W) himself took care of the compilation of Quran during his own life time, and those who think that the different portions of Quran were gathered together and compiled in a book form later during the reign of Caliph Abu Bakar are at fault and misguided.

Zaid bin Thabit, one of the scribes of Holy Prophet says, 'we used to compile Quran from different pieces in front of Holy Prophet'. (Al-Itqan, 1: 99, al- Burhan, 327, Muqaddamatan, 49) This statement clearly shows that the writers of revelations were engaged not only in bringing the text in black and white but they were also busy in compilation of Quran according to prophet's instructions. It may also be noted here that Thabit has used the pronoun 'we', instead of 'I', which indicates that the people involved in writing and compilation were more than one. Zaid acquired the present 'recitation' of Quran from the Prophet in Madina. Naturally he was unable to learn the previously revealed verses from the Prophet, as he was a minor.

In support of my thesis I would like to refer the readers to a tradition in which Ubai bin Kaa'b has reported the *excellence of chapters* from the Holy Prophet in the same order as they appear in the Quran in our hands. There existed some traditions in which it has been reported that the companions of Holy Prophet used to ask him about the chapters of Quran and its order. Definitely Zaid bin Thabit was one of them, and his different colleagues have narrated his above quoted saying. (Muqaddamatan, 48,49) It is also an established fact that Holy Prophet always guided his scribes to write down the 'recently revealed' verses before or after certain verses. (ibid, 26, 27) Allama Abdullah Zanjani has quoted a tradition from Imam Jafar Sadiq (A.S) in which he says 'Prophet asked Ali to gather and compile the Quran, and Ali did it and sealed it duly' (Tarikh al- Quran, Abu Abdullah Zanjani, 42) Tabrani and Ibn Asaker have quoted from Shaabi as saying: 'six companions from Ansar compiled the Quran'. (Muntakhab Kanz al-Ummal, 2: 52) Qatadah says I asked Anas 'Who compiled the Quran during the life of Holy Prophet? He replied: Four persons from Ansar did it, they were Ubai bin Kaab, Muaaz, Zaid bin Thabit, and Abu Zaid. (Bukhari, 6: 103)

The saying of Zaid bin Thabit, quoted above, has been reported by Hakim through *sahih* chain of narrators. Hafiz Sayuti has reported the comments of Hafiz Behaqi on the saying of Zaid in these words: 'it shows that the verses of Quran were placed side by side and the whole book was

compiled in this order'. The tradition, narrated by Uthman bin Abul Aaas, is a clear proof of Quran's compilation in the life of Holy Prophet. [Musnad Ahmad bin Hanbal] Imam Ahmad bin Hanbal and Abu Dawood have reported a tradition from Abu Aaos in which he says that 'I came to see the Holy Prophet along with a group of people and at that time prophet said 'A portion of Quran was being recited for me so I wanted to come out after the recitation is completed. I asked the companions how they divide the Quran in "portions" (Hizb)? The companions replied...' (For these quotes see Tarikh Quran by Mohammad Izzat)

One of the leading scholars and authorities on Quran, Syed Murtaza [known as Alam al- Huda] writes 'Quran was completely written and compiled in the life time of Holy Prophet without any disturbance, and one should not rely on the opinion of *Hashwiah* because their opinion is based on some *weak traditions*. (Safinatul Behar, 1:526, 27; and Preamble of Majmaul Bayan, 1: 15)

1. Some other scholars have the same opinion about the compilation of Quran, such as:
2. Ayatullah Khoei, Tafseer al- Bayan, 376,77.
3. Ayatullah Taleqani, preamble of Tafseer Parto az Quran.
4. Dr. Ali Abdul Wahid Wafi, Bain al- Shia wa Ahl al- Sunnah.

5. Maulana Abul Aala Maududi, Tafhim al- Quran, Muqaddamah.
6. Haris Muhasebi, Faham al- Sunan.
7. Abu Bakar Anbari.
8. Imam Malik, as reported by Ibn Wahab.
9. Imam Behaqi.
10. Baghawi, Masabih al- Sunnah.
11. Ibn Hessar.
12. Abu. Bakar Baqalani, al- Kalamat al- Hessian. (Tarikh al- Quran, Mohammad Izzat)
13. Syed Ali Kamali Dezfoli, Shanakht Quran, 99.

He further says that Zarkashi in Burhan and Jafer bin Zubair and some other scholars have claimed that Holy Prophet himself determined the present order of Quran. (P. 101)

Allama Jalal al- Din Sayuti says " It is a proved fact that Prophet used to recite different chapters of Quran, with a certain order of verses, in his prayers and sermons, which is an irrevocable evidence that Allah determined the order of verses. The companions of Prophet did not accept any other order of Quran". (al-Itqan, I: 105)

Allama Ali Muttaqi Hindi has given a tradition, which proves the existence of as many as 25 copies of Quran at the time of Holy Prophet. (Kanz al- Ummal, 1: 150) It is also on record that Abdullah ibn Masud made at least 4 copies of Quran, and Abu Yunus scribed a copy for Hazrat Ayesha. (Kitab al Musahef by Ibn Dawood, 83)

I would like to refer the readers to al- Bayan of Grand Ayatullah al- Khoie who has discussed the issue in detail and convincing manner.

A well known American translator of Quran, T.B. Irving has passed his remarks in these words: " The book itself consists of 114 chapters of varying size which are arranged roughly according to their order of length. Its paragraphs and sections have a very traditional order that is easily followed and by which the verses can be located. The present order in the Qur'an was achieved before the Prophet's death". (The Qur'an, T.B. Irving. XXI)

THE QURAN EXISTS WITHOUT CHANGE.

Some Orientalists have tried to make the authenticity of Quran doubtful on the basis of a few unreliable traditions found in various Muslim sources. These traditions either indicate 'additions' or 'deletions' in the verses or words of Quran. All these traditions are baseless and unreliable. Here arises a question: Why the Muslim scholars have quoted such traditions in their books?

Most of the old commentators of Quran and generally Muslim scholars were *Muhaddasin*, or the scholars of the traditions of Holy Prophet. These scholars tried their best to save all the traditions irrespective of the degrees of their reliance. The scholars who are not well versed in this branch of knowledge are unable to differentiate between the reliable and unreliable

traditions. Orientalists pick up only those traditions or sayings of the companions, or their 'followers', which serve their purpose of making the text of Quran as doubtful as the texts of other scriptures. These kind of traditions have found their way in the source books of all the Muslim sects including Shia and Ahl al- Sunnah. It has been propagated by some quarters that Shias do not believe that Quran exists in its original form without any change. Such a claim is baseless and futile. Here I am enlisting the names of some famous and authentic Shia scholars who have strongly condemned this notion in their respective books:

1. Sheikh Sadooq, Eteqadat al- Imamiah, 93, 94.
2. Sheikh Mufid, Awa'il al- Maqalat, 54- 56; and Ajubatul Masail al- Sarviyyah, Behar al- Anwar, 89: 75.
3. Syed Murtaza Alam al- Huda, al- Masail al- Trablesiat, as in Majmaul Bayan, 1: 15.
4. Sheikh Tusi, Tafseer al- Tibyan, 1: 3.
5. Sheikh Tabrasi, Majmaul Bayan, 1: 15.
6. Jamal al- Din Hilli, Al- Masa'lah, 13/ 121.
7. Al- Muhaqqiq Ardbeli, Majmaul Faidah, 2: 218.
8. Sheikh Jafar Kashif al- Ghita, Kashf al- Ghita, 298, 299. He has also made a counter statement against those who believe that Quran has been amended. (Al- Haq al- Mubin, cited in Hamish al- Anwar, 2: 359)

9. Mohammad Hussain Kashif al- Ghita, Asl al- Shia wa Usoolaha, 133.
10. Sheikh al- Islam Mohammad bin Hussain al- Aameli, Alaa al- Rahman, 1: 26.
11. Muhaddis Faiz Kashani, al- Safi, 1: 33, 34; al- Wafi, 2: 273, 74; and Ilm al- Yaqeen, 1: 565.
12. Muhaddis Hurr al- Ameli, as cited in Ezhar al- Haq by Sheikh Rahmatullah Dahlavi, 89; and Syed Sharf al- Din Musavi, al- Fusool al- Muhemmah, 166; and also quoted at the margin of Anwar Naomania by Allama Naimatullah Jazairi, 2: 357.
13. Muhaqqiq Tabrezi, Ausaq al- Wasail be Sharh al- Rasail, 91.
14. Muhaqqiq Ashtiani, Behr al- Fawaid, 99.
15. Syed al- Mujtehedin Hussain Kohkamraei, as quoted in al- Burhan, 122 with the reference of Allama Mamaqani's Bushra al- Wasool.
16. Allama Balaghi, Muqaddama Tafseer Aala al- Rahman, 1: 25, 27.
17. Al- Faqih al- Tooni, as quoted in al- Burhan, 133 from his book al- Wafiah.
18. Muhaqqiq Mohsin al- Aareji, Commentary on al- Wafiah. See Behar, 89: 75.
19. Qadi Ali bin Abdul Maali al- Karki, Al- Risalah, as cited in Sharh al- Wafia. (Manuscript)
20. Mohammad bin Ibrahim al- Kalbasi, Esharat al- Usool, (Manuscript)

21. Qazi Noorullah Tustari, as cited in Aala al-Rahman, 1: 25.
22. Imam Sharaf al- Din Aameli, al- Fusool al-Muhimmah, 163; and in his book Rejoinder to Jar Allah, 28.
23. Syed Mohsin al- Amin, Aayan al- Shia, 1: 41. And al- Shia wal Manar, as cited in Fusool Muhimmah, 162.
24. Ayatullah Syed Hadi Mailani, "Turasuna" 1/ 2/ 1407. H. 142.
25. Allama Mohammad Hussain Tabatabai, Tafseer al- Mizan, 12: 106- 137.
26. Ayatullah al- Uzma Gul Paygani has written a detailed responsum in favor of the fact that Quran existed in its original words. This responsum is included in Burhan of Borujerdi, 156, 158.
27. The 'responsum' of Ayatullah Mehdi Shirazi is also included in Burhan of Borujerdi, 145, 148; and al- Fawaid al- Jalliyah by Sharsatani, 1: 17- 20.
28. Allama Subhani has quoted Imam Khomeni as saying that Quran is preserved "without amendment". Tahzib al- Usool, 2: 165.
29. Ayatullah Uzma, Syed Abul Qasim al- Khoei, al- Bayan fi Tafseer al- Quran, 139.

Here I would like to present the words of this great Muslim scholar of his time in detail. He Says" It is a popular belief of the Muslim that Quran exists without any amendment made in it. Whatever we have in our hands at this time is the whole book, which was revealed on

Prophet (S.A.W), and a lot of scholars have the same opinion, like Sadooq, who says that 'believing that Quran is preserved without any change' is a part of Imamiah's beliefs. Sheikh Tusi had the same view about Quran and he had said that Allama Murtaza Alam al- Huda had the same opinion and that his arguments are the best on this topic. Among them is also the famous commentator of Quran Sheikh Tabrasi, and Sheikh Jafar Kashif al- Ghita who has expressed his opinion in his book Kashf al- Ghita and has claimed the consensus of Ulema on it. Allama Shahshahani has claimed, in his book Urwatul Wusqa that all Mujtahedin had the same view about the preservation of Quran". Ayatullah Khoie has also mentioned the names of Mohsin Kashani, Jawwad Balaghi, Sheikh Mufid, Sheikh Bahai, Qazi Noorullah, and other concerning the same opinion. (See al- Bayan, 138,39)

Now it must have been clear that in the sight of all Muslim sects Quran is the final book of Allah and it is present in our time, and will remain in the days to come, intact and without any change.

PART 1

ALIF LAM MIM

CHAPTER 1: THE OPENING AL-FATEHA

This Surah contains seven verses including the first line i.e. Bismillah, which stands at the beginning of each chapter of Quran save the ninth one AL-Bara'at. Muslims are advised to recite this beautiful "Phrase" before each and every action. Although the commentators are not of a single opinion about Bismillah being the part of each chapter of Holy Quran, but I am of the opinion that Bismillah Al-Rahman Al-Rahim is an integral part of each chapter of Holy Quran except the ninth one.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝۱ الرَّحْمَنِ

الرَّحِيمِ ۝۲ مَلِكِ يَوْمِ الدِّينِ ۝۳

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝۴

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝۵ صِرَاطَ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝۶ غَيْرِ

الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝۷

TRANSLATION

1: In the name of Allah, the Gracious, the Merciful.

2: The praise is to Allah, the Lord of the worlds.

(3) The merciful and have continuous mercy. (4)

The lord of the day of requital. (5) You alone we

worship, and seek only your help. (6) Keep us on

the straight path. (7) Of whom you have favored,

not of those who incurred your wrath, and are

miss-guided.

The noun 'Allah' is from Arabic word 'Elah', which means a person worthy of worship. Allah is the proper noun and personal noun for God and cannot be used for anyone else save for "The Supreme Being" Allah himself. The two adjectives "Al-Rahman and Al-Rahim" are from the root RAHAM, which means "The Mercy" and care. Al-Rahman is more general and comprehensive, while Al-Rahim has a taste of "Continuous mercy". Al-Rahman is also like the personal name of Allah and cannot be used for anyone other than Him. But Al-Rahim can be used for both "The Creator" and "The Creatures".

Al-Hamd means "praise" and appreciation by tongue. The verse means we praise Allah on what He has given us with out our demand for His free gifts and also for answering our prayers. He is the Fosterer of the universe. Al-Rubb means: The Lord, the owner and the sustainer, the fosterer. Repetition of both Rahman and Rahim is for giving emphasis on Allah's mercy and graciousness.

He will be the Lord of the Day of Judgment. The word that is used here (1: 3) is "Malik", which may be recited in another way "Malek", both are correct. Some commentators have pronounced it as Milk, which means "possession". Allah will reign over the Day of Judgment and every thing will be in His possession.

This verse (1: 4) clearly shows that according to the teachings of Quran only Allah is

worthy of worship and we can't seek help of anyone else except Allah. Even we can't worship Him without His help and guidance. EYYAKA is emphatic form, which rules out other possibilities.

(1: 5) O'Allah keep me on the right path i.e. Islam. Al-sirat (with saad) has been read as (as-sirat) it also means straight and right path, also guidance. In this verse we pray our Lord for not only providing us with guidance but for keeping us on this path till our last breath. This type of guidance is the highest of Allah's mercy and grace.

In this verse we seek the guidance of Allah to the path of the blessed ones and the way of those who had received the blessings of God. In addition to that we ask Allah to keep us away from the path of accursed people.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْم ﴿١﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۤفِیْهِ

هُدًى لِّلْمُتَّقِیْنَ ﴿٢﴾ الَّذِیْنَ یُؤْمِنُوْنَ

بِالْغَیْبِ وَیُقِیْمُوْنَ الصَّلٰوةَ وَمِمَّا

رَزَقْنٰهُمْ یُنْفِقُوْنَ ﴿٣﴾ وَالَّذِیْنَ یُؤْمِنُوْنَ

بِمَا اُنزِلَ اِلَیْكَ وَمَا اُنزِلَ مِنْ

قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ یُوقِنُوْنَ ﴿٤﴾

اُولٰٓئِكَ عَلٰی هُدًى مِّنْ رَّبِّهِمْ ۚ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٥﴾

CHAPTER 2: THE HEIFER

AL-BAQARAH

General Introduction: This second chapter of Holy Quran is the largest chapter containing 286 verses excluding the Bismillah. It has derived its name from verse 67 in which the event of Heifer Sacrifice has been mentioned. This parable is

quoted in Num: 19: 1-10 with slightly different contents.

IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL.

(1) Alf-Lam-Mim. This sort of separately pronounced alphabets of Arabic occur in the beginning of 29 chapters, out of which Alf-Lam-Mim comes before chapter Nos. 2,3,29,30,31,32; it is succeeded by the mention of the glory of the Book except in chapter 30, in which a prediction regarding the Fall of Rome follows.

THE LETTER SYMBOLS

The letter symbols, which are prefixed to 29 chapters of The Holy Book, have attracted the attention of all the commentators of QURAN. Most of the explanations given by these writers are hypothetical and conjectural. Prominent commentators Abdullah Yousuf Ali and Mohammad Asad had exerted a lot for explaining the possible meanings of these letters, but in vain. I am convinced that the companions of the Holy Prophet (S.A.W), and the people of that time already knew the meaning of these symbolic letters. This is the reason why not a single question regarding the meanings of these letters was asked from Holy Prophet (S.A.W).

I am also sure, on the basis of my own research, that such a style was not "uncommon" among the Arab Poets. The well-known commentator of Quran Allama Qurtabi has quoted some examples of the use of such letters by renowned Arab poets. (Tafseer Qurtabi: vol: 1:P.154 – 156) It has been a popular tradition among the ancient Hebrews also, as we can see that each paragraph of Psalms 119 begins with a letter of Hebrew Alphabet. Here I would like to quote some conjectures in this regard:

1. These are the mysterious connotations from Allah, and only He knows the true meanings of these letters.
2. These are the mysterious expression of Quran.
3. Ibn Abbas says: These are the abbreviations of the attributes of Allah e.g. Al-Lam-Mim means: I am Allah the best knower.
4. In opinion of Saeed bin Jubair these letters represent the attributes of Allah.
5. According to some scholars, Allah wishes to tell the people that this book has been composed with the letters of your own language, which are placed in the beginning of some chapters of Quran. And if you are in doubt about the authenticity of this book then bring forth a book like it with your utmost efforts.

(Also see Tafseer Abul Futuh Razi, 1: 38)

It may be noted here that there are so many things the human mind is unable to understand as yet. Some inscriptions found earlier in Egypt, Babylon or Moenjodaro are still awaiting some correct interpretations, and are not considered as

meaningless or ridiculous. We can also expect a better interpretation of these "separate letters" called Huroof Muqattat, or "letter symbols". Scholars are still striving to translate Dead Sea Scrolls correctly, even though some versions are available in shops.

(2) This is the book, without any doubt, a guide for God- fearing people.

This second verse is related to the authenticity of Quran and the genuineness of its text. "The Book" here intended as the "Law", not in its legal sense but in its divine tone. The purpose of the sending down of this "Divine Book" has clearly been stated i.e. making the people righteous and pious.

(3) Those who believe in imperceptible (super sensual), and they establish their prayers, and spend out of what we have provided to them. (4) Those who believe in that what has been revealed on you, and on the books revealed previously, and are certain about **HEREAFTER**.

These two verses show the qualification and attributes of the Pious and righteous people: (a) Those who believe in the things which are imperceptible by the human senses such as the existence of Allah and reality of His attributes, revelation and prophet hood, paradise and the hell, (b) Establishment of prayer and worship of Allah, (c) Generosity to others out of whatever they had

from their Lord Allah, (d) they believe in all the commands of Allah communicated to the man in shape of The Book or through the words and deeds of Holy Prophet (S.A.W),(e) they believe in all The Books sent down by Allah previously i.e. Torah, Psalms, Gospel of Jesus and Gospel of Abraham (AS), (f) Belief in the life hereafter, the day of judgment, when people should be rewarded or punished for their acts.

(5) Such people are holding on the "guidance" from their Lord, they will yield the harvest.

These would be the people on right path due to the blessings of Allah and only they will yield the harvest. Here in this verse the word "Ulaika" has been used twice, for emphasizing the fact that only the above-mentioned people should be successful in life hereafter.

<p>إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾</p>

خَتَمَ اللَّهُ عَلَى

قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى

أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ

عَظِيمٌ وَمِنَ النَّاسِ مَن يُقُولُ

أَمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا

هُمْ بِمُؤْمِنِينَ يُخَدَعُونَ اللَّهُ

وَالَّذِينَ آمَنُوا وَمَا يُخَدَعُونَ

إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ فِي

قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ

مَرْضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٤﴾

كَانُوا يَكْذِبُونَ ﴿٢٥﴾ وَإِذَا قِيلَ

لَهُمْ لَا تَفْسِدُوا فِي الْأَرْضِ

قَالُوا إِنَّا نَحْنُ مُصْلِحُونَ ﴿٢٦﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ

وَلَكِنْ لَا يَشْعُرُونَ ﴿٢٧﴾ وَإِذَا

قِيلَ لَهُمْ امْنُوا كَمَا آمَنَ

النَّاسُ قَالُوا أَنْتُمْ كَمَا

آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ

السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿٢٨﴾

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا

آمِنَّا وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ

قَالُوا إِنَّا مَعَكُمْ إِنَّا نَحْنُ

مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ

بِهِمْ وَيَسُدُّهُمْ فِي طُغْيَانِهِمْ

يَعْتَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ

اشْتَرَوْا الضَّلَالَةَ بِالْهُدَىٰ فَمَا

رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا

مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ

الَّذِي اسْتَوْقَدَ نَارًا فَلَبَّىٰ

أضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ

بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ

لَا يَبْصُرُونَ ﴿١٧﴾ صُمُّ بِكُمْ عُنَىٰ

فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ

مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ

وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ

فِي أْذَانِهِمْ مِّنَ الصَّوَاعِقِ

حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ

بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطِفُ

أَبْصَارَهُمْ كُلًّا أَضَاءَ لَهُمْ

مَشَؤُهُ فِيهِ ۗ وَإِذَا أَظْلَمَ عَلَيْهِمْ

قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ

بِسْبُعِهِمْ وَأَبْصَارِهِمْ إِنَّ
 اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(6_20) Surely, those who have repudiated (the message), it is all one to them whether you warn them or not, they should not believe. (7) Allah has placed a seal on their intellect and hearing, there is a covering on their vision; and for them is a big punishment. (8) There are some people who claim to have faith in Allah and the last day, but on the contrary they are not the believers. (9) They wish to circumvent Allah and the believers, but they are deceiving themselves, without realizing it. (10) They are sick at their hearts, so Allah has increased it, and for them is painful torment, because they belied it. (11) And when they are asked not to destabilize the land they retort: we are just the reformers. (12) Beware they are the miscreants, but they do not realize it. (13) And when they are asked to believe like the other peoples, they say can we believe like the dimwits have believed? Beware only they are the weak-minded ones, but they don't know. (14) When they meet the believers they say we believe, and when they are alone with their Satans they say we are with you, we were just mocking the believers. (15) Allah will pay them back their mockery, and will let them drift blindly in their inordinacy. (16) Such

are those that barter guidance for error, but their trade became fruitless and they are not guided ones. (17) Their case is like that of a person who kindles a fire, and when it lights it up all around him ALLAH takes away their vision and leaves them in manifold darkness, so they can not see. (18) Deaf, dumb, and blind they are, so they cannot go back (to the right path). (19) Or like those who are caught in the thunderstorm with darkness and lightening, they thrust their fingers in their ears due to the fear of death with the thunderclap, and ALLAH encompasses the unbelievers. (20) Nearly the thunder may take away their vision, when there is light for them they start moving on, and when it is dark for them they stand still; if God desired He would have taken away their hearing and vision, Allah has power over each and every thing.

These fourteen verses are a clear statement about the psychology of non-believers, those who are set on denying the truth, and the hypocrites who desire to play their games for getting benefit from both groups i.e. the believers and non-believers. It is stated that they will never show belief on you and your teachings, whether you warn them or not. It seems as if the message of Allah has closed their minds and conscience, and their ears and eyes are closed to guidance. For having this mental attitude they should face a dire chastisement in the last. At the time of Holy Prophet (S.A.W) there were many groups, which

were active against Islam and Holy Prophet (S.A.W). Among them were the hypocrites. This group of verses shows their mental state. They claim, sometimes, that they believe in the two basic teachings of Holy Prophet i.e. Oneness of Allah and the Day of Judgment, but they were not true believers. Allah exposed their reality to the Believers. They try to betray Allah not knowing that they are making fool of themselves. They are already sick at their hearts and the message of Allah has aggravated their symptoms. Due to refusing the message of Allah they should get a teasing punishment. When they are asked not to create confusion and avoid corruption on earth, they claim to be the "reformers". Always the similar things happened at the beginning of all the religions of the past. For this group of people the "Believers" are the foolish people, but they can't see the foolishness of their own. Having a small group of like-minded people on their side, they usually play a "double game". Whenever they are in the company of the believers they say "we are with you", and when they are with their accomplices they assure them to be their comrades. The hypocrites think they are mocking and kidding the believers, they are unaware of the fact that Allah will pay them in the same coins, and they should remain drifting in their own thoughts of rebellion. From verse No. 16-20 the tone of expression is different against the non-believers and the hypocrites. Allah says they are the people who have done a trading of loss, rather

than "deal of gain", because they have bought non-guidance at the cost of guidance from Allah, which cannot be valued with anything. The psychology of the hypocrites and the people of the time only look for the conditions suitable and beneficial for them. Their mental condition has correctly been described in verses 17-20. "They may be compared to someone who kindles a fire, and once it lights up whatever lies around them, Allah takes away their light and leaves them in darkness. They don't see: deaf, dumb and blind, they will never respond! Or to a rain cloud from the sky containing darkness, thunder and lightening; they stick their fingers in their ears to ward off death, due to the thunderclaps, for Allah will soon be rounding up disbelievers. Lightning almost snatches their sight away. Each time it lights up things for them; they walk along in it while when darkness settles down on them, they stand stock-still. If Allah wanted, He would take away their hearing and eyesight, Allah is capable of everything"

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ
الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾ الَّذِي
جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا
وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا
لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿١٢﴾

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا
عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ
مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾
فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا
فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾
وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا

الصُّلِحَاتِ أَنْ لَهُمْ جَنَّتِ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
كُلًّا رَزَقُوا مِنْهَا مِنْ ثَمَرَةٍ
رِزْقًا قَالُوا هَذَا الَّذِي
رَزَقْنَا مِنْ قَبْلُ وَأْتُوا بِهِ
مُتَشَابِهًا وَلَهُمْ فِيهَا أَنْوَاجٌ
مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٥٠﴾
إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ
مَثَلًا مَا بَعُوضَةٌ فَبَأَ 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 ﴿٦٦﴾
الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ
مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ
مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ

هُمُ الْخٰسِرُونَ ﴿٢١﴾ كَيْفَ تَكْفُرُونَ

بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ

إِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ هُوَ الَّذِي

خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ

جَمِيعًا ۗ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ

بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣﴾

(21-29) People! Worship your Lord who had created not only you but also those who were before you, so that you become righteous. (22) He

is who made the earth like a carpet and the sky like an edifice for you, and poured down rain from the heights, brought out by it the crops for your sustenance. Therefore do not take rival-gods along with the God, knowingly. (23) If you are doubtful about our revelation on our servant then come forward with a chapter equal to it, and gather around your helpers, surely you will never do that, then have the fear of the fire, whose fuel are the people and stone teraphims, which is ready for the rejecters. (25) And say beatitudes to those who believe and carry out the good deeds, for them are the gardens with rivers flowing across them, whenever they should be provided with the fruits as food they will say: It is like what we were given before, for they should be given alike; there will be chaste spouses for them and they will reside there for good. (26) Allah does not hesitate in citing the parable of even a gnat or anything minor than that; the believers know that it is truly from their Lord; but those who disbelieve say: What does God mean by that? Some go astray with it while some obtain the guidance; only the transgressors are misled by it. (27) And those who break the covenant of God after confirming it, and cut away that which God has ordered to link up; and do mischief on the land, they are the true losers. (28) How can you deny the existence of Allah; when you were not existing He brought you to life, He will put you to death, and then again will He bring you to life. Therefore you will return to Him. (29) Only He is who created for you whatever

is on the earth, then he intended the creation of celestial bodies in heavens and made them seven perfect systems. He knows each and everything.

The Third section of this chapter contains a simple ontological argument in favor of the existence of Allah and His powers. It is said that only Allah is worthy of worship because He had created not only you but your forefathers as well. He is the creator of the earth and the high skies, and brings down rain that results in yielding of fruits as your edibles. A man who keeps all this in his mind will never fail to perform his duties and will not create rivals to Allah.

The second argument (23-24) is in favor of The Book, which is being revealed on Holy Prophet (S.A.W). Here is a challenge for non-believers, and for those who were in doubt about the genuineness of "The Book" to compose and bring forth a work (prose or poetry) comparable to a single chapter of Quran. People are allowed to take help, from anyone they wished, for producing a parallel to a single chapter of Quran. It has been stated categorically that people would not be able to do that. Therefore they should need the fire, which is ready for such human beings.

On the other hand another class of people, who firmly believe in Islam and are of good deeds, have been compared with the former one. They have been given the promise of Paradise, full of blessings and a good variety of foods.

The parable of gnat (25-26) is an important part of this section. A lot has been said regarding the explanation of those parables, which occur in Quran. Parables have been a good source of making people understand the message. Parables are always intelligible for some and unintelligible for others. This is the point elaborated here. Those who can't grasp the full meanings of the parables start mocking at that, but those who can grasp the true meanings of a parable are guided by it.

The next verse (26) highlights the importance of the covenant of Allah with mankind. Allah asks the people to honor the covenant for avoiding the gross loss.

In the end of this section (28-29) Allah again places argument in favor of His existence i.e. His power as the creator of universe and putting death on human beings and His power to bring them to life again, "How can you disbelieve in Allah when you once were dead and He furnished you with life? Soon He will let you die once more, than bring you back to life again, and then into Him will you return.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ
فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا
اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ
فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ
قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿ۛ﴾
وَاعْلَمَ اَدَمَ الْاَسْبَآءَ كُلَّهَا
ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ
فَقَالَ اَنْبِئُوْنِىْ بِاَسْمَآءِ هٰۤؤُلَآءِ

إِنَّ كُنْتُمْ صَادِقِينَ ﴿٢١﴾ قَالُوا
 سُبْحٰنَكَ لَا عِلْمَ لَنَا إِلَّا مَا
 عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
 الْحَكِيمُ ﴿٢٢﴾ قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ
 بِأَسْمَائِهِمْ ۖ فَلَبَّأَ أَنْبَأَهُمْ
 بِأَسْمَائِهِمْ ۗ قَالَ أَلَمْ أَقُلْ
 لَكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ السَّمٰوٰتِ
 وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ
 وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٢٣﴾ وَإِذْ قُلْنَا
 لِلْبَلٰغِيكَةِ اسْجُدُوا لِآدَمَ
 فَسَجَدُوا إِلَّا إِبْلِيسَ ۗ أَبَى

وَاسْتَكْبَرُ ۖ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٢٣﴾
وَقُلْنَا يَا اٰدَمُ اسْكُنْ اَنْتَ
وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ
الظّٰلِمِيْنَ ﴿٢٤﴾ فَاَزَلَّهَا الشَّيْطٰنُ
عَنْهَا فَاَخْرَجَهَا مِنْهَا
وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ وَّلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ
وَمَتَاعٌ اِلٰى حِيْنٍ ﴿٢٥﴾ فَتَلَقٰى اٰدَمُ

مِنْ رَبِّهِ كَلِمَتٍ فَتَابَ عَلَيْهِ ۗ
 إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٥﴾ قُلْنَا
 اهْبِطُوا مِنْهَا جَمِيعًا فَمَا
 يَأْتِيَنَّكُمْ مِّنِّي هُدًى فَمَنْ
 تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ
 وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾ وَالَّذِينَ
 كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
 أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾

THE STORY OF ADAM

2: 30-39. Call to mind when your Lord told the angels that I am about to place a representative on

earth; they inquired: Are you appointing in it he who will create corruption in it and will shed the blood; despite the fact that we sanctify you with praise and glorify you as Holy? God said: I know what you do not know. (31) And God taught Adam the names of all persons, then exposed them to the angels and asked them to tell the names of all of them, if they were true in their claim. (32) They said: Glory is to you we have only that knowledge which you have given to us, you are the All-knowing and wise. (33) Then God asked Adam to tell all the names to the angels, when he did so, Allah said: Have I not told you previously that I know the imperceptible of heavens and the earth? And I know what you manifest and what you hide. (34) Call to mind when I demanded from the angels to make obeisance to Adam, they all did it except Iblis, he avoided it out of pride and he was from among the disobedient. (35) And we allowed Adam and his wife to reside in the garden and to consume its items willingly and without any restriction. But do not come close to THIS TREE; otherwise you will become the transgressors. (36) The Satan caused them fall from grace, which they were enjoying. We told both of them that you have entered into a state of enmity with each other; and on earth will be your dwelling and you will get benefit over there for a while. (37) Thereafter Adam learned some words from his Lord; He accepted Adam's repentance, verily He is ever-forgiving and ever-merciful. (38) Then we ordered them all to go to the earth, and whenever my

guidance comes to you its followers wont be in state of fear or melancholy. (39) But those who will reject it and belie my signs they will be fire deserving people; they will remain there forever.

The fourth section of this Surah tells the story of Adam and his place in this universe. Adam was made overlord by Allah, and after receiving knowledge of "all the things" he is introduced as a creature superior to angels. The difference of opinion, among angels and the creator about this "vicegerent" has been defused by the verdict of Allah "That you don't know what I know about Adam". Adam and his wife, co-creature-Eve were allowed to reside in paradise for a while and enjoy whatever was available over there. Both Adam and Eve were asked to keep themselves away from a particular tree. By neglecting God's order they were asked to "clear out" from Paradise.

The story of Adam's creation and his sin has some theological importance; I have my own understanding of the matter, which will be discussed latter on. The comparative study of Adam's story from Bible and Quran will be made in a different section.

The last two verse of this section read as thus: we told them to clear out all of you from here. Therefore those who should follow the guidance after receiving from me should not face any fear or melancholy. But those who would refuse to accept my commands will be thrown into fire where they will live forever.

THE MEANINGS OF ADAM

The name Adam (adam) has been used in the Bible as a proper noun, as well as, a connotation of "mankind" or "Human Kind". In this sense it has been used some 500 times in the Old Testament. The places where it occurs with definite article (ha-adam) it should be translated as proper known rather than as the name. The word Adam occurs also in Ugaritic texts in the sense of "mankind". It may be noted here that scholars believe that proper name doesn't occur until Gen: 4:25.

As far as the etymological meanings of the word are concerned nothing can be said with certainty. But most of the scholars are sure that Adam means "real", or "dust" of the ground.

The word Adam appears as a personal noun of the first created human being in Quran. Quran has never used this word for mankind in general, but they are called Banu Adam, the descendants of Adam. In Arabic language Adam means any thing, which can be taken with loaf as a food and tastes good, the skin, and crust of the earth. See Al-Nehaya vol: 1-P: 32, Al-Mughrib. Mitrazi vol: 1:P: 33 and other standard dictionaries. Arabic scholars are divided at the point that this word Adam is originally Arabic or came into Arabic from out side. Its being non-Arabic is more convincing and seems to be true.

THE MEANINGS OF EVE

Eve is the name of the first woman and the wife of Adam. In The Bible she has been mentioned with name and sometimes with related characteristics. But in Quran she has been called the wife or partner of Adam. Islamic sources have borrowed her name Hawwa from Jewish sources, especially from Book of Genesis. Adam called her Hawwa (Gen: 3:20) because she was the mother of all living (Hay) beings. There are some famous interpretations of this word Hawwa (1) it is archaic form of Hayya means living thing. Keeping this meaning in view, the Vulgate translates it at Gen: 3:20 as Zoë (life). (2) Some scholars relate it to Aramaic word Hiwya which means serpent to which is probably connected the Phoenician deity HWT (serpent).

The name Hawwa appears in the Old Testament twice (Gen: 3:20, 4:1) the word woman has been used instead of it. In Vulgate and New Testament it appears as Heua and in some Eua, which passes to Heva in later Vulgate and thence to Eve in later English translations.

In Arabic it is believed that it has been derived from Hayy, which means the living one. Some authorities are of the view that Hawwa was named thus "because she was born out of a living creature i.e. Adam, some others believe that she was so named because she was the mother of all human beings. The Arabic word Hayy and its all derivative, commonly used, have been taken from

from Hebrew word originally used in Gen: 3:20
and 4:1 Hawwah.

يَبْنِيَّ إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا
بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ
فَارْهَبُونَ ﴿٢٠﴾ وَأَمِنُوا بِهَا أَنْزَلْتُ
مُصَدِّقًا لِّهَا مَعَكُمْ وَلَا تَكُونُوا
أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَتِي
ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٢١﴾

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٢٣﴾ أَتَأْمُرُونَ
النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ
وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا
تَعْقِلُونَ ﴿٢٤﴾ وَاسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى
الْخَاشِعِينَ ﴿٢٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ

مُلِقُوا رَبِّهِمْ وَأَنَّهُم إِلَيْهِ

رَاجِعُونَ ﴿٤٠﴾

The next seven verses (40-46) deal with the history of Jews (Banu Israel). These verses recount the wrong doings of Banu Israel despite the fact that they were blessed with the guidance and a great deal of favor from God in every respect.

Allah says: (40) Children of Israel remember my favor, which I have conferred on you, and fulfill my agreement, I will fulfill your covenant, and fear me and me alone. (41) Believe in what I have sent down endorsing what you already have, and don't be first to decline it. Don't sell "my commands" for a paltry price, and be afraid of my punishment. (42) Don't put cover of falsehood on truth, so that you can hide the truth after realizing it. (43) Keep up prayer, pay the welfare tax, and lean forward with those who do that. (44) Do you ask the people to be good neglecting it for yourself, don't you use senses despite reading The Book? (45) Seek help from patience and prayer, it is of exacting one except for submissive. (46) Who are sure to meet their Lord, and that they will return to Him.

These plain verses need no explanation; the contents are very clear and convincing. One must

pay attention to Allah and His commands in his daily life, avoiding any confusion between The Truth and falsehood. One should also realize the fact that he has come from Allah and will go back to Him for his final fate. This life is merely an interval between the Beginning and the End, during which period we have to follow the commands of our Lord. Selling the commands of Allah for a paltry piece is a very strong expression of a heinous crime that the scholars of the old books used to commit and their business is not over as yet. In New Testament we read: They must be silenced. By their wrong teachings, they have already turned whole families away from the truth; such teachers only want your money. (Titus 1:11) This type of warnings against false-teachers are also quoted in Mark: 13:32, Acts 20:29, 2 Thess 2, 3-12, 2 Pet 3: 3-7).

يَبِينِي إِسْرَائِيلَ اذْكُرُوا

نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي

فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢٤﴾ وَاتَّقُوا

يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ

نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا

شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ

وَلَا هُمْ يُنصَرُونَ ﴿٢٥﴾ وَإِذْ نَجَّيْنَاكُمْ

مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ

الْعَذَابِ يُذِيبُكُمْ وَيُنشِئُ لَكُمُ
الْبَنَاءَ كَمَا بَنَى لِكُلِّ
شَيْءٍ مِّنْ سَاءِ مَا كُنتُمْ
تَعْمَلُونَ ﴿٦٧﴾ وَإِذْ
فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُم
مِّنْ غَرَقِنَا وَاللَّهُ عَزِيزٌ
ذُو انْتِقَامٍ ﴿٦٨﴾ وَأَنْتُمْ
تَنْظُرُونَ ﴿٦٩﴾ وَإِذْ وَعَدْنَا مُوسَى
أَنْ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ

الْعَجَلِ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٤١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ
بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٢﴾ وَإِذْ
اتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٤٣﴾ وَإِذْ قَالَ
مُوسَى لِقَوْمِهِ يُقَوْمِ إِنِّكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمْ
الْعَجَلَ فَتُوبُوا إِلَى بَارِيكُمْ
فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ
عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ

هُوَ التَّوَابُ الرَّحِيمُ ﴿٥١﴾ وَإِذْ قُلْتُمْ
يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى
نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمْ
الصُّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٢﴾
ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٣﴾ وَظَلَّلْنَا
عَلَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمْ
الْمَنَّ وَالسَّلْوَى ط كُلُوا مِنْ
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٤﴾

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ

فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا

وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا

حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ

الْمُحْسِنِينَ ﴿٢٠﴾ فَبَدَّلَ الَّذِينَ

ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ

لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا

رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا

يَفْسُقُونَ ﴿٢١﴾

THE HISTORY OF BANU ISRAEL

(47-59) Sons of Israel! Call to mind my blessings which I conferred on you and that I made you superior to the nations. (48) And have a fear of that day when no one will suffice as a substitute for the other, neither intercession nor an alternative will be accepted and they will not be helped out. (49) And remember the moment we delivered you from the people of *Pharaoh* who were inflicting on you the worst of torment by slaying your sons and letting your women live; surely it was a great test for you from your Lord. (50) And also we cleft the river for your escape and drowned the Pharaoh's men before your very eyes. (51) And that time when we rendezvoused with Moses for forty nights, in his absence you chose the *Calf* and became polytheists. (52) Thereafter we forgave you so that you may pay the thanks. (53) And that we gave Moses the law and the acumen, so that you may be guided. (54) And that time when Moses said to his people: By taking the calf as your god you have indulged yourselves in idolatry, therefore return to your creator, and slay those of your fellows who have committed this sin. It is good for you in the eyes of your creator. He has accepted your repentance; He is the most relenting one, and most merciful. (55) And when you told Moses "we should not believe you till we see the God face to face", then a thunderbolt caught you

up, while you were waiting. (56) Thereafter we brought you back from a state of unconsciousness; you had the chance to be grateful. (57) And we did spread the shadow of clouds on you, and provided you with Manna and Quails, take the good things we have provided you; they did not harm us but they did harm to themselves. (58) And when we asked them to enter into that town and eat plenty of food from any corner they wished, but enter the gate with humility in posture and with uttering the word HITTAAH (unburden, unburden) and we will forgive your faults, and will increase the portion of those who will do good. (59) But these evil-doers changed the word taught to them (i.e.Hittah) with a different word, therefore we let loose on the wrong doers a scourge from heaven and punishment for their bad deeds.

BANU ISRAEL OR CHILDREN OF ISRAEL

Banu / Bani Israel is the name given to the descendants of Prophet Yaqoob (Jacob) (AS) in Quran. The term generally refers to the Jews of that time.

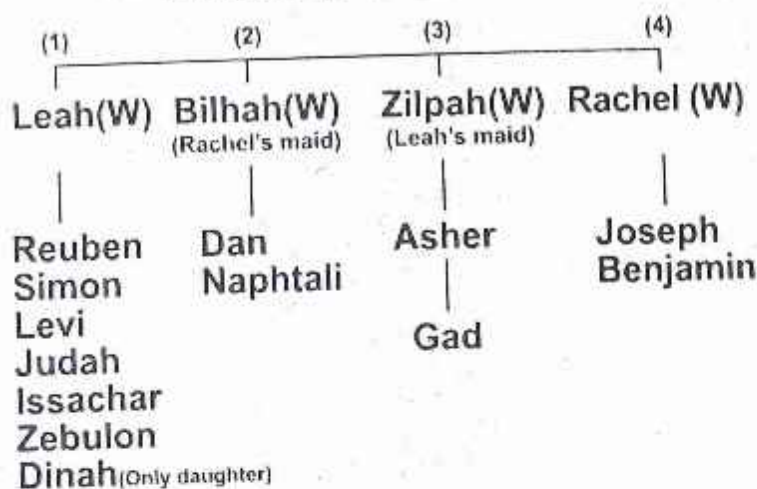
Israel (Heb: Yisra-'el) means "God Strives". Most of the Muslim scholars have wrongly given its meanings as "The servant of God" (Majma ul Bayyan 1:92, Al-Tibyan, 1:180, Dr. Ali

Mohammad Naqvi vol: 1:190, Qurtabi has given five different meanings, servant of God, chosen of God, firm by God, one who migrated to God. (Qurtabi vol.I.P: 331).

Israel was the name given to Jacob after his night of wrestling at Penuel or Penile. In Book of Genesis we read: This left Jacob all alone in the camp, and a man came and wrestled with him until dawn. When the man saw that he couldn't win the match, he struck at Jacob's hip and knocked it out of joint at the socket, then the man said let me go for it is dawn. But Jacob panted, "I will not let you go unless you bless me". What is your name? The man asked. He replied "Jacob". "Your name no longer be Jacob" the man told him. It is now ISRAEL because you have struggled with both God and man, and have won (Gen: 32: 24-28, 35:10, 1 Kings: 18:31).

The Hebrew word used here is SARITA from Sara, to strive, the other word, which is used for this is "Wayyasar" from the same verb meaning to strive against some one. At that time Jacob was 97 years old. The name, Banu Israel, occurs in the Bible more than 2500 times as Jacob's descendants as a nation. (Exodus 5:1-2) According Biblical accounts, on his deathbed, Jacob blessed his 12 sons in this order, Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin. Banu Israel is consists over their progeny.

JACOB'S CHILDREN



These twelve sons and only one daughter were born to Jacob with his four wives; the names have been placed in order of their birth.

Allah again addresses the nation of Israel reminding them of the favors they received from Allah, and that they were made superior to the other nations of the world existing at that time. Their superiority had been due to the fact that they were the first people to hold the message of Allah and they were made responsible for the worship of one God. All other surrounding nations were polytheists. They are asked to be conscious about the Day of Judgment. On that day no one should suffice the other, and neither "intercession" should be accepted nor any bribe. And the people will not find any supporter. In these verses Allah has

reminded the Jews of some blessings and some mischiefs of B. Israel: (1) Egyptians used to oppress you by slaying the boys and sparing the daughters, but God delivered you from this miserable condition. (2) God parted the sea and let you cross it, but your enemies were drowned. (3) Moses was called to see me on the mount for forty nights. (4) You started worshipping The Golden Calf. (5) I pardoned you for this crime. (6) I handed over my commandments and the law for your guidance. (7) Moses said to his people that by worshiping the Golden Calf you have committed a great sin, therefore the polytheists should be killed by those who abstained from idolatry. (See Exodus: 32:19-29 Num: 25:5, Deut 33:9). By doing this they got the pardon of their Lord. (8) You asked Moses to show the God visible to open eyes; consequently a thunderbolt caught them up. (9) When you were wandering in wilderness God covered you with the clouds and made manna and quails available for you, so that you can use the sustenance provided by God. (10) At the end of wilderness they were allowed to settle in a town and use whatever they like. (11) B. Israel were also asked to say "Hitta" (unburdening) at the time of entrance, and Allah made a promise that He should forgive them all, and in addition to that, good people should be provided with more blessings. (12) But the people changed the word "Hitta" with another word they were not permitted for. (13) God punished them severely with plagues.

All these events have been reported in different books of Old Testament especially in Exodus and Numbers.

THE EXODUS

The Exodus of B. Israel from Egypt is a very controversial issue among the scholars of Egyptology and Biblical History.

In the known history of Egypt there is no evidence concerning the Expulsion of Hebrews from the land. The event has been reported in Quran and in the Book of Exodus (12:29-51), and the expulsion from Egypt (Exod, 12: 33-42).

The famous Jewish writer of 2nd century AD Josephus has quoted Manetho as saying that Tuthmoses I, expelled the Hyksos the shepherds, these shepherds were actually Hebrews. (The works of Josephus P: 778:79 Apion 1:4)

The original work of Manetho is still missing; we can only find excerpts from his book in different later writers. The narratives of Manetho are very insufficient and historically unreliable to some extent. "The Hyksos were Israelites" is a debatable statement and some authors have derived the results contrary to what Manetho or Josephus has inferred. (The mountains of Pharaoh P.97. Leonard Cottrell, quoting the Greaves). The earliest reference to the nation of Israel in a non-Israelite record appears in an inscription of

Merenptah, King of Egypt (C-1230 BC) "Israel is desolate it has no seed left. (Documents of Old Testament Times, 1958-P.139-D.W. Thomas) The other non-Israelite reference comes in the inscriptions of Shalmaneser III of Assyria (C-853 BC) mentioning Ahab the Israelites (DOTT.P.47) and of Mesha of Moab whose victory inscription (C.830 BC) repeatedly mentions Israelites, "Israel" was pursued utterly forever (DOTT.P.196). Scholars are still searching a concrete evidence of the expulsion of Israelites by Pharaoh. The discovery will also give strength to the Old Testament, and Quranic Statements.

In the referred paragraph of Josephus we find him, quoting Manetho, as saying that Alisphragmuthosis subdued the Hyksos and his son Thummosis expelled them out (P.779). Not two explanations about the real exodus and Pharaoh of the time are similar to each other. Famous scholar Jack Finegan has discussed the issue of Exodus in a very scholarly manner in his remarkable book "Handbook of Biblical Chronology" (224-245, Hendrickson Publishers, 1999). This assumption is totally baseless that Hyksos Kings were Israelites.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ
الْحَجَرَ فَأَنْفَجَرْتَ مِنْهُ اثْنَتَا
عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ
أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا
مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي
الْأَرْضِ مُفْسِدِينَ ۗ وَإِذْ قُلْتُمْ
يَهُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ
وَاحِدٍ فادْعُ لَنَا رَبَّكَ يُخْرِجْ
لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ

بِقُلُوبِهَا وَقَتَائِبِهَا وَفُؤْمِهَا وَعَدَسِهَا
 وَبَصَلِهَا ۗ قَالَ أَتَسْتَبْدِلُونَ الَّذِي
 هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ
 إهبطوا مصرًا فإن لکم مآ
 سألتم ۗ وضربت عليهم الذلة
 والہسکنة ۗ وباءوا بغضب من
 اللہ ۗ ذلک بانہم كانوا یكفرون
 بإیت اللہ ۗ ویقتلون النبیین
 بغير الحق ۗ ذلک بہا عصوا ۗ كانوا یعدون ۗ

Allah says: (60) When Moses sought some water for his people, we told him to strike the rock with your staff, thus gushed out of it twelve springs. Every-one knew his drinking-spot. Eat and Drink

from Allah's provision and don't wreak havoc on earth. (61) And remember when you said to Moses "We will never stand one kind of food, therefore ask your Lord to bring out what ever grows on earth, such as vegetables, cucumber, corn, lentil and onions". Allah said: Do you want to opt for an inferior food in spite of a better provision? So enter into the town and you should get what you have asked for. Humiliation, misery, and poverty beat them down and they incurred the wrath of Allah. It all happened to them since they used to reject the commands of Allah, and slew the prophets unjustly, because they were rebels and had acted so defiantly.

(See the note of George Sale in his English translation, and Dean Stanley's Sinai and Palestine P.36-3)

For the murder of Prophets see Matt 23: 34-37, Luke 11: 51, Thess: 2: 15.

These event have also been narrated in the Bible e.g. Exodus 17: 6, Numbers 20:11. According to The Bible, God miraculously supplied water and food during the wilderness for the Israelites. In the Sin desert He provided manna (Ex 16); at Rephidim He provided them with water from the rock (Ex 17:1-7) Finally God brought them at the foot of Mount Sinai, where He gave them His Holy Law.

DESERT AND MOUNT OF SINAI

The exact location of the wilderness of Sin is uncertain. Most probably it was along the SW border of Sinai Peninsula. Geographers generally support the view that it was sandy track known as Debbet-er-Ramlah, lying along the foot of the Sinai Plateau. This desert place is also near the suggested site of Doph kals. Scholars are not certain about the exact location of mount Sinai. Tradition links it with a red granite ridge situated in the Southern part of Sinai Peninsula between the two northern arms of the Red Sea. This ridge measures about 3 km. (2 mil) from NW to SE and has two peaks, Ras Safsafa and Jebel Musa. There are a few streams, which provide water to the area. In front of the northern peak (Ras Safsafa) lies the plain of er-Raha (app length 3km and width .1.km.).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى
 وَالصَّبِيَّانَ مَنْ آمَنَ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
 فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
 خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

(62) Those who believe, and those who are converted to Judaism, and the Christians, and Sabians; whosoever believes in Allah and the last day and acts righteously for them is the reward with their Lord, they will not be afflicted with fear or sadness.

This is one of the most difficult verses of the Quran. In this important verse three theological schools have been mentioned i.e. converted Jews, Nasara or Christians, and the Sabians. The scholars have made extensive research for determining the exact meanings of this verse. Some explanations are being given below:

(a) *Wallazina Hadoo* refers to those who have been made Jews or those who willingly adopted the Judaism. They are called proselytes. The

Quran uses separate words for different concepts. The term "Banu Israel" does not refer to the Jews, but to the children of Jacob in its proper sense. On the other hand the term *Yahood* stands for the Jews as the followers of the Five Books Of Moses. In addition to that the connotation used in this verse "*Hadoo*" means those who have been made Jews or the converted ones. A well-known scholar D.S. Margoliuth says: "The children of Israel" so frequently addressed in the Quran were merely Arab tribes who were made Israelites by conversion. (Margoliuth, *The Life of Mohammad*, and Torry; *Jewish foundations of Islam*.P.23) Likewise Jews of Abyssinia are considered not to be the genuine children of Israelites, but they are believed as converts. (Historians history of the world. P.104) The phrase used in verse 62 refers to these converted tribes; not to the Banu Israel, the original Jews.

(b) The next sect mentioned in this verse is NASARA, which has correctly been translated as the Christians. (See Abdullah Yousuf Ali, Ahmed Ali, Arberry, Irving, N.J.Dawood, Ali Mohammed Naqvi) Maulana Abdul Majid Daryabadi is of the opinion that this term has been derived from the birthplace of Prophet Jesus the Christ i.e. Nazareth. Nasrani means Nazerene. He says that Nazarene Christians are of pre- Pauline period to which the Quran refers. (See *Commentary on Quran*. Vol: 1.P: 45). But it is not correct. Nazarenes follow the Aramaic version of

Matthew as their Gospel. For the first time Hegesippus (A.D. 180) mentioned its existence. It means that it was compiled in mid 2nd century.

In the Gospels we can find another gentile sect called Nazarenes (Matt, 2: 23, Mark, 14: 67). At one place it has been used for the followers of Jesus (Acts, 24: 5) The Greek terms, Nazoraios and Nazarenos, have been used in all the four Gospels, which have been translated in English as "of Nazareth".

In my opinion the Quranic term *Nasara* refers to the Christians, and not to any particular sect.

Allama Qurtabi has explained the issue of Nasara in these words: they were named after the town Naserah which Jesus used to visit frequently. That's why he was called Jesus of Nazareth, and his followers were named Nasarah. (Ibn Abbas and Qatadah) Jauhari says "Nasran" is a town in Syria, Nasarah are attributed to that place, and they are also called Naserah. According to another view they were named so due to being helpful to each other. Another opinion is that their name has been derived from the verse of Quran (3: 52). See Tafseer Ahkam al- Quran: vol.1. 434.

(c) The third sect mentioned in this verse is Sabians. For discussion on them see the explanation gives below.

NAZIRITES

Hebrew: Nazir, from Nazar, to separate, consecrate, abstain. Nazar: a diadem, the crown of God, sometimes identified with the Nazarene's uncut hairs. In Israel the Nazirite was one who separated himself from others by consecration to Yahweh with a special vow.

The origin of this practice is unknown, but definitely pre-Mosaic Semites and other primitive societies often left the hairs uncut during some undertaking calling for divine help, and thereafter consecrated the hair. A. Lods mentions some Arab tribes practicing the same. (Israel: 1932. P.305). See also Judges: 2. The Bible's book of Numbers, chapter 6, tells us about the divine law for Nazirites. In Mishnah there is a book called Nazirite (5-5 ff). For details see G.B. Gray's commentary on Numbers (in International Commentary, 1903. P.59-60), and the same writer has contributed an article to the Journal of Theological studies, which is worth reading.

THE SABIANS.

The third sect mentioned here is Sabians. Obviously they have been promised salvation and blessings of Allah provided they continue to

believe in Allah and the Day of Judgment, along with good deeds.

Famous historian Philip K. Hitti has given a good description of this sect in his famous book *History of the Arabs*. P.233. Hitti says "The Sabians who were identical with Mandeans, the so called Christians of St. John, who still survive in the marshy district at the mouth of Euphrates are mentioned thrice in Quran. From this it would appear that Mohammed regarded them as believers in the true God.

Suddi, Ishaq .b. Rahweh, and Ibnul Munzar have included them in the peoples of the book. According to Imam Abu Hanifa Muslims are allowed to marry them and the animal slaughtered by them is allowed as food. But Khalil says: Their religion is like the Christians except they face southward during worship, they claim to be the followers of Prophet Noah. Mujahid, Hassan, and Ibn Abi Najih say that their religion is a mixture of Judaism and Zoroastrianism, their slaughtered animal cannot be taken as food. Ibn Abbas says that a Muslim cannot marry to them. And according to Qatadah and Hassan, they are the worshippers of angels, they also face Qibla during their five times prayers a day. Their holy book is Psalms. (See Qurtabi, Vol: 1. P434)

Some exegetes of Quran have inferred from this verse that the followers of every religion who have belief in God and the Day Of Judgment, in their own ways, along with honoring the ethical teachings of their own religions should get the

salvation ultimately. See” The meaning of the Holy Quran” by Dr. Ali Muhammad Naqvi, 1: 219-220. In my opinion it is not true and I will discuss the matter elsewhere in this book. Allama Murtaza Mutaheri has dealt with this issue very well. (See Collected Works)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

(63) We made a covenant with you and raised the mount above you. Hold fervently what we have given to you and keep in mind its precepts, so that you may guard yourselves against evil.

In Quran the word *Toor* has been used at this place, which is non – Arabic and is used for mountain or hill, (Mufradat Raghib Isphahani. P.309), it is frequently used for any peak of mountain. In Hebrew, basically two words have been used, i.e. GHIA and HAR, the exact English words for these are hill and mountain respectively. The word Ghia means a hill or any elevated site, slop or ascent. The root meanings of this word are “bowl” or “hump-backed”, which accurately refers to the rounded hills, that are the back bone of

central Palestine, carved out of the hard and folded arches of Cenomanian lime stone. I believe that it is the Hebrew "Har" which has become Toor in Arabic.

The event referred to here has also been mentioned in the Jewish literature. See: Exodus,19:16-18; Everyman's Talmud,66; Jewish Encyclopedia: 321. For further reading also see; Deu.5: 4; Heb.12: 18-19; Ps.68: 7-8; 104:32; 81:17.

This verse can easily be translated in these words "And when we made a covenant with you and caused the mountain towering above you. ...(Pickthal); it means that the mount was not raised from the earth on the heads of Bani Israel, but the phrase refers to the towering height of the mountain, however, this explanation does not suit to the other statement of Quran at.7: 171; in which we read "when we suspended the mountain over them as though it were a shadow". In addition to it the Biblical account of these events is against the former explanation. Children of Israel are being asked to hold the commands of God fervently. In my opinion, according to context, this phrase is not related to the Torah, but it belongs to the ten commandments of God which were given to Moses (a.s.) at this occasion.

THE DECALOGUE OR THE TEN COMMANDMENTS

All these commandments are included in the 20th chapter of the book of Exodus; therefore I am giving only the verse numbers.

- 1: Do not worship any other God beside me. V.3.
- 2: Do not make idols of any kind. V.4.
- 3: Do not misuse the name of the Lord your God. V.7.
- 4: Remember, that you should observe Sabbath day as holy one. V. 8.
- 5: Respect your father and mother. V.12.
- 6: You will not kill any one. V.13.
- 7: Do not commit adultery. V.14.
- 8: Do not steal any thing. V.15.
- 9: Do not testify falsely against your neighbor. V.16.
- 10: Do not covet to the belongings of the others. V.17.

For all these commandments compare: (1) Matt, 4:10; (2) Luke, 16:13; (3) Matt, 5:34; (4) Mark, 2b: 27-28;(5) Matt, 10:37; (6) Matt, 5:22; (7) Matt, 5:28;(8) Matt, 5:40; (9) Matt, 5:40; (10) Luke, 12:15.

ثُمَّ تَوَلَّيْتُمْ مِّنْ

بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ

عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِّنَ

الْخَاسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ الَّذِينَ

اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا

لَهُمْ كُونُوا قِرَدَةً خَاسِرِينَ ﴿٦٥﴾

فَجَعَلْنَاهَا نَكَالًا لِّبَا بَيْنَ

يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً

لِّلْمُتَّقِينَ ﴿٦٦﴾

(64) Thereafter you turned away, had it not been the grace and mercy of Allah on you; you would have been the loser. (65) And you know the transgressors from among you on the day of

Sabbath. We ordered them to be like monkeys. (66) So we made this punishment exemplary for the people of that time and of the future and made it a lesson to the righteous people.

WHAT IS SABBATH?

Hebrew word Sabbath is derived from its root word "Sabat" or "Shevut", its meanings are to cease, to desist, and to rest. In the Bible the principle is laid down that one day in the week is to be observed as a day "holy to God". This order is the part of Ten Commandments, and has been given by God himself. Exodus 20: 11, states that God rested (Hebrew: Wayyanah) on the seventh day, and Exodus 31: 17, clarifies that He ceased from his work and was refreshed (Wayyinnapas).

In Mishna there are thirty-nine basic labors (Avodah), which should be avoided on Sabbath day. These thirty nine prohibited categories may be divided into four major groups called Toladot, (a) Mekom Petur or exempted locations and unrestricted areas; (b) Karmelit or semi buildup areas on which there are certain restrictions, (c) Reshut ha-yahid or private domain, (d) Reshut ha-rabim; the public domain.

These 39 acts are classified as follows: sowing, plowing, reaping, binding sheaves, threshing, winnowing, selecting, grinding, sifting, kneading, baking, shearing the wool, weaving two threads, bleaching, carding, dyeing, spinning, wrapping, making two thrums, separating two

threads (in the wrap), knotting, unknotting, sewing two stitches, tearing for the purpose of sewing two stitches, hunting the stag, slaughtering it, flaying, salting the fish, preparing the hide, scrapping the hair, cutting something into pieces, writing two letters of the alphabet, erasing for the purpose of writing two letters, building, demolishing, kindling a fire, extinguishing it, striking with a hammer, transferring one object from one place to another. (Shabbath: 7: 2)

In the Jewish tradition and law sever punishment is meted out on the Sabbath day breakers. In Num: 15: 32-36 we read "While the Israelites were in the desert, a man was found gathering wood on the Sabbath day. Those who found him gathering wood brought him to the Moses and Aaron and the whole assembly, and they kept him in custody, because it was not clear what should be done to him. Then the Lord said to Moses, "the man must die. The whole assembly must stone him outside the camp". So the assembly took him outside the camp and stoned him to death, as the Lord commanded Moses. Also see J. Weingreen's book: From Bible to Mishna, 1976.P.83.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تَذُبْحُوا بَقَرَةً ۖ قَالُوا أَتَتَّخِذُنَا
هُزُؤًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ
أَكُونَ مِنَ الْجَاهِلِينَ ۖ قَالُوا
ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا
هِيَ ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقَرَةٌ ۖ لَا فَارِضٌ وَلَا بَكْرٌ ۗ
عَوَانٌ بَيْنَ ذَلِكَ ۗ فَافْعَلُوا
مَا تُؤْمَرُونَ ۖ قَالُوا ادْعُ لَنَا

رَبِّكَ يُبَيِّنُ لَنَا مَا لَوْنُهَا^ط

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ

صَفْرَاءُ^٧ فَاقْعُ لَوْنَهَا تَسْرُ

النُّظْرَيْنِ ﴿١٦﴾ قَالُوا ادْعُ لَنَا

رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ^٨ إِنَّ

الْبَقَرَ تَشْبَهُ عَلَيْنَا وَإِنَّا إِن

شَاءَ اللَّهُ لَبُهْتَرُونَ ﴿١٧﴾ قَالَ

إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذُلُّ

تُشِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ^٩

مُسَلَّمَةٌ لِأَشْيَةٍ فِيهَا قَالُوا
الْأَنْ جِئْتَ بِالْحَقِّ فذَبَحُوهَا
وَمَا كَادُوا يَفْعَلُونَ ﴿٤٤﴾ وَإِذْ
قَتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا
وَاللَّهُ مُخْرِجٌ قَاتِكُمْ تَكْتُمُونَ ﴿٤٥﴾
فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ
يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٦﴾

THE EVENT OF HEIFER'S SACRIFICE

This story goes from verse 76 to 73. The God says: And when Moses told his people that God is ordering you all to slaughter a heifer; they temporized by saying, "are you taking us a yoked?" He said "I take refuge of God against being the ignorant one. (68) They said" ask your Lord to make her identity clear on us. He answered, "God says, that she is a cow neither old enough nor too young, but a middle age; so you do what has been ordered to you. (69) They said "ask your Lord to clarify her color for us, Moses replied: God says that it would be a heifer of deep yellow color, pleasant to the eyes of beholders. (70) They again said: Ask your Lord to single it out for us since we are in confusion about the exact cow, and by the will of God we shall be guided. (71) He replied: God says that it will not be broken to plow the land or used for watering it, a sound one without a blemish; they said "now you have correctly identified it", so they slaughtered her, otherwise they were near to avoid the compliance. (72) And when you killed a person and started disputing about it, but Allah was to bring forth what you intended to hide. (73) We said, " slay the murderer for taking a life", thus God preserves life from death and shows you His portents so that you may use your senses.

The people of Israel were not ready to slaughter the animal willingly; therefore, they started arguments with Moses and raised questions regarding the signs and characteristics of the heifer. After receiving the answers they were left with no choice but to slaughter the animal. They did it but unwillingly.

In the Old Testament the Hebrew word Eglā has been used for 12 times for the cow, the other word Para appears for 6 times which means a young cow. In the Greek it has been translated as Damalis, which is used for tamed heifer. The story of a heifer with a broken neck, which cleansed the nearest city from blood guiltiness of a person who was killed by an unknown hand, is reported in Dt, 21:1-9.

The rules of animal sacrifice and the animals forbidden for food have been laid down in Leviticus, 22:18-30.

The second part of the story (v.72-73) is a controversial passage regarding its interpretation. Verse 73 has also been translated in these words: We said: Strike him with a part of it. Thus God restores the dead to life and shows you His signs that you may grow in understanding.

Strike him with a part of her / it. Allama Mohammed Asad (The Message of Quran) has tried his best in explaining these words. He is of the opinion that the people were not asked to strike the murdered one with the part of the slaughtered cow because her/it in this phrase either refers to "Nafs" that is feminine, or to the act of murder

itself about which (fiha) the community fell in dispute. Therefore the meaning of this phrase will be, in Allama Asad's opinion, "apply this principle to the cases of unresolved murders, in this way God saves lives from death". (P.16.note.57 of chp.2)

I think it is better to take the verse in its literal sense as a miracle and sign of Allah. And only He knows the real meanings of the verse.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ
مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ
الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ
فَيَخْرُجُ مِنْهُ الْهَاءُ وَإِنَّ مِنْهَا
لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٥٧﴾

اَفْتَطَّبَعُونَ اَنْ يُّؤْمِنُوا لَكُمْ وَقَدْ
كَانَ فَرِيقٌ مِّنْهُمْ يَسْبَعُونَ
كَلِمَةَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَ مِنْ
بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ﴿٧٤﴾

(74) Even after that your hearts were hardened and became strong and even harder yet, for there are some stones from which the rivers gushed out of, and there are others, which collapse out of awe of Allah. And Allah is not oblivious of what you are doing.

Here in this verse the Arabic idiom *qasat quloobokum* has been used for hardening of hearts. This very expression exists in the Bible in reference to the condition of Bani Israel and also Pharaoh. Arabic word *qasa*, *qasawat*, is probably derived from Hebrew word *qashah*, which has been used twice in the Old Testament. (Exodus 7: 3, and 13: 15) The real sense of this word is 'stubbornness', when a person gets more settled in the evil. The other two words used in the Bible in the same sense are *kabed* and *chazaq*. The former has been used in Quran also and I will explain its meaning at proper place.

(75) Are you then so eager that they should believe you, seeing there is a party of them that heard the words of God then tempered with it willingly, and that after they had comprehended it.

Most of the commentators believe that this verse is about the strong wish of Holy Prophet (S.A.W.) and his companions regarding the conversion of non-Muslims to Islam. (Allama Andulusi, al- Behr al- Muhit, 1: 437) And in this verse "a party of them" stands for the Jews who distorted the word of God in the past and during the time of Holy Prophet (S.A.W.). See, Maalim, Rooh al Bayan, Al- Kabeer, Majma al- Bayan, al- Mizan, and Namoonah.

The corruption and contortion of the original scriptures by the Jew is a historical fact and thousands of books have been written on this topic in which the compilers have gathered the historical information about it. Even Prophet Jeremiah has lamented on this issue. In Jeremiah 23: 36, we read: But you must not mention the oracle of the Lord again, because every man's own word becomes his oracle and so you distorted the words of the living God, the Lord almighty, our God. The next two verses are also worth reading.

It is a widely accepted view among the scholars that both Old and the New Testaments are unauthentic texts and have wrongly been foisted on the Holy Personalities deliberately. We really do not know the writers of these books. As far as the textual sources of these books are concerned, the archaeologists have dug out different myths

and folk tales from the area in which most of these books were written; and it is believed that the writers of these books willfully included these tales into the main text. I would like to invite the readers to study these two books: (a) Who wrote the Bible by R. E. Friedman; (b) One Bible, many voices by Susan Gillingham. Even Talmud clearly shows the deviation of the Jews from the main Torah. Further discussion on this topic will be made in notes on 2:79.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا
آمِنًا ۖ وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ
بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا
فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمُ
بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٤١﴾
أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ
مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٤٢﴾

(76) When they meet the faithful they declare, “we too are believers”, but when they are alone they say to each other “must you declare to them what God has revealed to you? They will only dispute with you about it in your Lord’s presence. Have you no sense?”

In this verse the phrase “what God has revealed/opened on you” is important. Allama Tabatabai thinks, and perhaps he is right, that these words are about the predictions of the Bible concerning the Holy Prophet (S.A.W.). Keeping these predictions in view, the Rabbis asked their followers to avoid conversation on these predictions. (Al-Mizan 1: 214) Allama Tabari says that the Jews intentionally changed the attributes of Holy Prophet mentioned in their books. (Tafseer Tabari, 1: 291)

(77) Do they not know that Allah is well aware of what they hide and what they make public?

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ
الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ
إِلَّا يَظُنُّونَ ﴿٧٧﴾ فَوَيْلٌ لِلَّذِينَ

يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٨﴾

(78-79) There are illiterate men among them who are ignorant of scriptures, and know nothing but fabricated stories and vague conjectures. Woe to those who write the scrolls with their hands and then they assert that it is from Allah, for receiving some favors. Woe is to them for their writings and woe is to what they received against it.

These two verses of Quran are very important. The exploitation of the real text of Torah by the priests and the scribes has been reported here. The scholars have brought to light the changes, which these two groups, i.e., priests and scribes, inserted in the original text of Torah. The Pentateuch or Torah was physically lost during the first devastation of The Temple. But it was a famous scribe and priest Ezra who received

the lost books from God through revelation, as it is the claim of the Jews. Ezra also introduced this newly invented text among the community as the real Torah.

There are some statements in the Quran (3: 93; 5: 43-44, 66-68), which show that the original Torah existed in the days of Holy Prophet (S.A.W.). According to the chronological order of the Quran chapter 5 is actually the chapter 112, which was revealed at Medina after chapter al-Fatah (48). Therefore in these two verses (2: 78-79) the Jews have been warned of against holding the writings of their Rabbis instead of following the teachings of God.

THE CONTORTION OF THE TEACHING OF TORAH

Quran repeatedly mentions the Torah as a book, which was revealed on Moses. See, 3: 50, and 93, 5:43-44,46, and 66-68. But it is obviously clear that these verses of Quran are not about the Bible available at present, because Ezra wrote the first five books of the Bible, in our hands. According to Jewish tradition the original text of Torah was burned up in the first fire that destroyed the temple in 587 B.C. But Ezra received the whole text again by revelation from God, as we have described earlier. The whole account of this event is preserved in a non-canonical book called the Fourth Book Of Ezra or Esdras 2. This book was

written in (around) 100.A.D. It has been claimed in it that God spoke to Ezra from a bush. Ezra said: For thy law is burnt, therefore no one knew the things that are done of thee, or the works that shall be done. But if I have found favor before thee, send the Holy Spirit into me, and I shall write all that hath been done in the world since the beginning, even the things that were written in thy law, that men may be able to find the path, and that they which would live in the later days may live. (2 Esdras Chap. P.91, The Apocrypha, Oxford University Press 1953. U.K.)

After a few lines, Ezra keeps on saying: The Most High gave understanding unto the five men, and they wrote by course the things that were told to them, in character which they knew not, and they sat forty days; now they wrote in the day-time, and at night they ate bread. As for me, I spoke in the day, and by night I held not my tongue. So in forty days were written fourscore and fourteen books. (Op.cite, P.92, 93) Also see Charlsworth's book Pseudoepigrapha, 1: 554.

God revealed everything on him for forty days. Even Jerome in the fourth century A.D. said: Whether you choose to call Moses the author of the Pentateuch or Ezra the renewer of the same work, I raise no objection. (Quoted from E.M.Gray's Old Testament Criticism). For a complete discussion on this issue see "Who wrote the Bible?" by Friedman (P 223-225).

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا
 أَيَّامًا مَّعْدُودَةً ۗ قُلْ أَتَّخَذْتُمْ
 عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ
 اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى
 اللَّهِ مَا لَا تَعْلَمُونَ ﴿٤٠﴾ بَلَىٰ مَنْ
 كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ
 خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ
 هُمْ فِيهَا خَالِدُونَ ﴿٤١﴾ وَالَّذِينَ
 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
 أَصْحَابُ الْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ ۚ

(80) They (Jews) say: The fire should not even touch us, but if so, then only for a few days. Say to them "is there any agreement in between you and Allah, so that Allah would not breach it?" Or you are ascribing to Allah what even you do not know. (81) Yea! Those who earn evil and by their sinfulness are engulfed, they are destined for the fire, and therein to abide. (82) Whereas those who attain to faith and do righteous deeds; they are destined to paradise, and therein to abide.

These three verses are important from the theological point of view. The Jews consider themselves as the chosen people of Lord Jehovah. This misleading concept of Judaism has played a very potent part in corrupting the morale of the Jews as a nation. Rabbi Solomon Schechler (1847-1951) says: We shall now proceed to show how still more intimate and close was the relation maintained and felt between God and Israel. He is their God, their father, their strength, their shepherd, their salvation, and their safety; they are his people, his children, his first-born son, and his treasure, dedicated to his name, which it is sacrilege to profane. In brief there is not a single endearing epithet in the language, such as brother, sister, bride, mother, lamb, or eye, which is not, according to the Rabbis, applied by the scriptures to express this intimate relation between God and his people. (*Aspects of Rabbinic Theology*, 46-47) In *Sifre* 736 we read: The Israelites are God's children even when full of blemishes. Also see *Midrash Tehilim*, *Schocher Tob*, *Buber*, and

Wilna, 1891. Prophet Elijah was dismissed from his office when he denounced Israel (I Kings, 19: 14-16). Likewise Prophet Hosea was rebuked when he refused to pray for Israel due to their sins and idol worship. (Book of Hosea, in Bible)

SOME COMMANDMENTS

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
وَأَنْتُمْ مُّعْرِضُونَ ﴿٤٦﴾ وَإِذْ أَخَذْنَا
مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ
وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِّنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ
تَشْهَدُونَ ﴿٤٧﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ
تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ
فَرِيقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ
تَظَاهِرُونَ عَلَيْهِمْ بِالْإِثْمِ
وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ

تُفَدُّوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
إِخْرَاجَهُمْ أَفْتَوْمُنُونَ بِبَعْضِ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا
جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ
الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿٥٠﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا
يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُنصَرُونَ ۚ

In these four verse of Quran (2: 83-86) Allah has mentioned some injunctions and commandments, which were given to Banu Israel. Allah says: (83) When we made a covenant with the Israelites we said: You shall not serve any one save God, and to be good to the parents, and to the near kinsmen, and to the orphans, and to the needy; and speak good words to the people, perform the prayer, and pay the alms levy. Then you all turned away, swerving aside, except a few of you. (84) And when we took compact with you that you should neither shed your own blood, nor expel your own from inhabitations, you confirmed it and bore the witness on it. (85) In spite of all this you are killing one another, and expelling a party of you from their habitations, conspiring against them in sin and enmity; and if they come to you as captives you ransom them, yet their expulsion was forbidden for you. What! Do you believe in the part of the book and disbelieve in the rest? What shall be the recompense of those of you who do that; but degeneration in the present life and on the day of resurrection to be returned unto the most terrible chastisement? And Allah is not blithe of the things you do. (86) These are the people who have bought the worldly life at the cost of the life hereafter. For them neither the chastisement will be mitigated, nor they will be helped out.

All these commands are present in the different books of the Bible. Some references are being given below. (1) The worship of one God: Exodus, 20: 1-3; Dt, 5:2; 6:7, 13 14. (2) The

respect of the parents, Exodus, 20: 12; Dt, 5: 6. (3) Doing good to the near ones, Dt, 14: 28-29; 16: 10-11,14; 24: 19-22, 26: 12-13; Job, 29: 12-13; 31: 16-21. (4) Care of orphans, Dt, 15: 11. (5) They have turned aside quickly out of the way we commanded them, Exodus 32: 81. (6) The phrase "stiff necked people" occurs so many times in the Bible for Bani Israel, e.g., Ex 32 a, 33: 3,5; 34: 9; Dt, 9: 4-7, 23-24. (7) Against the killing, Exodus, 20: 13, Dt, 19: 7-10. (8) Accept the commands willfully, Exodus, 24: 7. (9) You shall not covet your neighbor's wife. (Ex, 20: 17)

The killing of each other refers to the battle of Buath, which was fought before the time of Holy Prophet (S.A.W.) between the two Jew tribes.

وَلَقَدْ آتَيْنَا مُوسَىٰ
الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ
بِالرُّسُلِ وَأَتَيْنَا عِيسَى ابْنَ
مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ

بِمَا لَا تَهْوَىٰ أُنْفُسُكُمْ اسْتَكْبَرْتُمْ
 فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا
 تَقْتُلُونَ ﴿٨٦﴾

(87) To Moses we gave the scripture and after him we sent some other apostles. We gave Jesus, son of Mary, the veritable signs and supported him with Holy Spirit. Will you then scorn each apostle, whose message does not suit your fancies, charging some with imposture and slaying the others?

Quran is pointing out the importance of Torah, which was revealed on Moses. A chain of prophets succeeded him, and Jesus was the last one from Banu Israel.

In Judaism and Christianity there is a difference between a prophet and an apostle. In New Testament the word apostle has been used for more than 80 times. The Greek word *apostolos* means a person who is sent by some one. It was an established concept among the Jews also. The exact Arabic word for this term is Rasool, which is repeatedly used in Quran and other Islamic literature including the traditions of Holy Prophet (S.A.W.). On the other hand the word *prophet* is

synonymous to Hebrew and Arabic word *Nabi*, which means a person who provides the news. According to the Old Testament the first Nabi was Abraham. This is the reason I have used the word "apostles" in the translation of this verse.

THE CONCEPT OF HOLY SPIRIT

The concept of Holy Spirit is one of the most important concepts of both Jewish and Christian theologies. The Hebrew word *Ruah* is used 378 times in the Old Testament, while Aramaic word in Book of Daniel occurs 11 times. In the New Testament the Greek word for it *pneuma* has been used 379 times. From earliest Hebrew thought it has various meanings: (i) wind (ii) breath (iii) divine power.

HOLY SPIRIT: JUDAISM.

The *Ruah* or spirit of God was conceived more in terms of power than in moral terms. A *Ruah* from God could be for evil as well as for good (Judges: 9:23; Isa: 16:14-16; I King 22: 19-23). At this early stage of understanding, God's *Ruah* was thought of simply as a supernatural power, under God's authority, exerting force in some direction. A careful study of pre-exilic period shows that the classical prophets did not attribute their inspirations to the "spirit". Neither

the prophets of the 8th century like Amos, Hosea, Micah, Isaiah, nor those of 7th century like Jeremiah, Zephaniah, Nahum, Habakkuk, refer to the "spirit" for authenticating their message. With a possible exception of Micah, 3: 8, which is regarded as later interpolation from that reason. As a matter of fact the Holy Spirit was never regarded in the Old Testament as a "person" but as a power of God, which was a driving force for the apostles and prophets.

CHRISTIAN'S POINT OF VIEW

Christian theologians have various opinions about the "personality" of the Holy Spirit. This concept as an official dogma remained absent till 4th century C.E. Early church fathers did not teach. Justin Martyre of the second century C.E. (c. 100-165) said that the Holy Spirit was an influence or mode of operation of the Deity. Hippolytus, likewise, ascribed no personality to the Holy Spirit. For early fathers it was nothing but God's active force by which He accomplished his purpose and executed His will.

The notion of Holy Spirit as a person stemmed from the older translations of 1 John 5: 7, in which we read: In heaven the father, the word, and the Holy Ghost; and these three are one. (King James Version) According to scholars these words are spurious addition to the actual text, and cannot be found until 5th century. (Harper, Commentary: P.1294; and Bruce Metzger's *The Jerusalem Bible*,

a textual commentary on the Greek New Testament. 1975. P.716-718). But some scholars like Graden (Systematic Theology, P: 232-233), and Leves.S.Chaffer (Systematic Theology. Vol. 2: 397) claim the personality of Holy Spirit as an "official dogma".

MUSLIM'S POINT OF VIEW.

Almost all the Muslim commentators of Quran believe that angel Gabriel is the Holy Spirit. According to some scholars the word Ruh has been used for Gabriel and Qudus for Allah. Therefore *Ruh al- Qudus* means the spirit of Allah i.e. Gabriel. A few scholars are of the view that it is the grand name of Allah, and by its power Jesus brought the dead to the life. See Tafseer Qurtabi, Baidawi, Namoonah, and Abdullah Shubber.

In Muslim Theology, all the angels are personalities in the true sense of this word. And Gabriel and Michael are two different persons. God supported Prophet Jesus through a special power. The same power is being mentioned here in this verse, and also on some other occasions: 2: 253; 4: 117; 5: 110, 16: 102. While in some other verses of Quran like 16: 2; 26: 193; 40: 15; 70: 4; 78: 38; and 97: 4, the angel Gabriel is intended.

وَقَالُوا قُلُوبُنَا غُلْفٌ ط

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

(88) They say: our hearts are close (to guidance). But God has cursed them for their disbelief. They do not believe, save a few of them (or none at all).

Some translators and explainers have elaborated the word *ghulf* in the meaning of "Uncircumcised" (Arberry, Kash'shaf, Rooh al-Maani). In the Bible this word has been used figuratively for curse and contempt, e.g. Exodus 6:12; Ezekiel 44: 7; Acts 7: 51. "Uncircumcised" is a person whose heart is not open for divine law and its dictates. Here in Quran, as the context shows, Jews are showing their pride for being the people of the book by using the word "ghulf" for them. Obviously they cannot use it for their own contempt. Therefore it appears that this word is the plural of *ghelaf*, which means a pouch or a bag that encompasses its contents. Hence the translation would be: Our hearts are full of knowledge and insight, and we do not need the teachings of Jesus or Prophet Mohammed (S.A.W).

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 الْكٰفِرِينَ ﴿٨٩﴾ بِئْسَ مَا
 اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا
 بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ
 يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى
 مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ فَبَاءُوا
 بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ

عَذَابٌ مُّهِينٌ ﴿٩٠﴾

(89-90) And now that a book (Quran), confirming their own books has come to them from Allah, they deny it, although they knew it as the truth, and have long prayed for help against the unbelievers. God's curse is on the infidels. (90) Evil is that for which they have bartered away their souls. To deny God's own revelation, grudging that what He has sent down as "bounty", on man He has chosen from among his servants. They have incurred God's most inexorable wrath. Ignominious punishment awaits the unbelievers.

The Arabic word used here is *yastaftahoon* from the root word *fatah*, which means "to tell something" The Jews were awaiting a "Messiah" and it was a matter of public talk in those days. But when Prophet Mohammed (S.A.W.) declared himself as a Prophet, they started rejecting him besides knowing that he was "The Promised One". (Rooh al- Maani, Kash'shaf) Some other scholars think it means "seeking help" of Allah by the grace of Prophet (S.A.W.) and the Quran, against the non-believers of those days. (Ibn Abbas, Raghیب Isphahani, Tabari, Razi). In my opinion it is not a right interpretation, and the former one is right.

وَإِذَا قِيلَ لَهُمُ امْنُوا بِمَا أَنْزَلَ اللَّهُ
قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا
وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ
الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ
فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ
قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١﴾
وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ
ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ
وَأَنْتُمْ ظَالِمُونَ ﴿١٢﴾ وَإِذْ أَخَذْنَا
مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ

الظُّورَ^ط خُذُوا مَا آتَيْنَكُم بِقُوَّةٍ

وَأَسْمِعُوا^ط قَالُوا سَمِعْنَا وَعَصَيْنَا^ت

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ

بِكُفْرِهِمْ^ط قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ

إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ

عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ

النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ

صَادِقِينَ ﴿١٤﴾ وَلَنْ يَتَمَنَّوْهُ أَبَدًا

بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ^ط وَاللَّهُ

عَلِيمٌ بِالظَّالِمِينَ ﴿٩١﴾ وَلَتَجِدَنَّهُمْ
 أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ
 وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ
 أَحَدُهُمْ لَوْ يُعَٰثِرُ ٱلْفَ سَنَةً
 وَمَا هُوَ بِمُزَحِّزِهِ مِنَ ٱلْعَذَابِ
 أَنْ يُعَٰثِرَ ٱللَّهَ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿٩٢﴾

(91-96) And when it is demanded of them to believe in what Allah has sent down, they say: We do believe on what was revealed on us; but they rejected that came thereafter, despite the fact that it was True and corroborated what they had in their hands. Ask them: Why did you kill the prophets if you were the "believers"? (92) And indeed Moses came to you with veritable signs but you took the calf after him, and you became the evildoers. (93) And call to mind when we took a covenant with you and raised the mount above you, hold firmly what we have bestowed to you, and listen to me. They say, "we heard", but they refused to comply

and became “drunk with the love of calf”, due to their disbelief. Say to them: The faith you have adopted is the worst set of commands. (94) Say to them: If the After-abode is only for you, not for other people, then you have to long for death, if your claim is true. (95) They should never desire the death on account of their deeds, which are in front of them, and Allah knows the evildoers. (96) And you should find them and the polytheists the greediest of the worldly life. Every one of them wishes to live for one thousand years, but this long life will not save them from chastisement, and Allah beholds what they do.

By this statement Allah has removed all the objections, raised by Jews, against the new message and the new Prophet. There are two vital arguments in this statement: (a) Jews claim that they are true believers of Torah, if so then why did they kill the prophets? See Matthew, 23: 35- 37, Luke, 11: 48- 51. And why did they start worshipping the Golden Calf, after seeing the clear signs of Moses; (b) Jews also claim that they are the most “near and dear” to God, and that only they should enjoy the everlasting pleasures of the paradise. If it is true on the part of Jews, then they should keenly desire for death, which will enable them to enjoy the company of God. On the contrary each one of them is the greediest of all for a long life. It means their claim of being “the chosen people” is also wrong.

THE STORY OF GOLDEN CALF

According to the Bible, after the exodus from Egypt, Aaron made this golden image when Moses was in Mount Sinai. (Exodus, 32: 2) Moses found his people busy in worship of this image and in offering sacrifice to it. Moses destroyed it. (Exodus, 32: 4-8; 18-25; Dt, 9:16, 21; Neh, 9: 18; Ps, 106: 19-20; Acts, 7: 14)

This calf has been associated with different Bull-cults of the surrounding areas of Goshen, (called Tumilat area) where this incident took place. Goshan lies on west of the Wadi Tumilat and east of the Nile, but the precise limits are uncertain. See: D.J. Wiseman's Illustrations from Biblical Archaeology, 1958, P.39. Fig. 33; Journal of Egyptian Archaeology, Wainwright, P. 42-52; and E. Otto, 1938, P.6-8, 32-33. No.19, 1933; Biblical Literacy: Telushkin, P. 121-124.

In nearby Canaan the Bull or Calf was the image of Baal or Hadad, the gods of storm, fertility, and vegetation; and in Egypt it symbolized fertility and strength. Most probably, the Golden Calf was made under the influence of Canaanites rather than the other civilizations.

According to Quran and Islamic traditions Aaron (A.S) was a Prophet of Allah and played no part in the making of the "calf image". (Quran, 7: 150)

قُلْ مَنْ كَانَ عَدُوًّا

لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ

قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا

لِمَا بَيْنَ يَدَيْهِ وَهُدًى

وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ

عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ

وَجِبْرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ

عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

(97-98) Say: Who is Gabriel's enemy? He has brought it down on your heart, with God's permission, to confirm what came before it, and as guidance and good news for the believers. (98) Who is an enemy of God and his angels, and his messengers, as well as of Gabriel and Michael? Anyhow, the God is an enemy of non-believers.

These two archangels i.e., Gabriel and Michael have a very prominent position in Semitic religions, Judaism, Christianity, and Islam.

GABRIEL AND MICHAEL

In Hebrew *Gabriel* means the Man of God or the Strength of God. In the scriptures he has been mentioned by name. He interpreted Daniel's vision (8: 16), and gave him the prophecy of 70 weeks (Dn, 9: 21). In the opinion of some writers, the angel in Daniel, 10: 5, is Gabriel. It appears from Jewish literature that Gabriel is the archangel who stands before God praising him, and interceding for men. (Tobit, 12: 15; Jubilees, 2: 2; Luke, 1: 9; Rev, 8: 2; Testament of Levi, 3: 5,7; 1 Qsbu) His name is included in the list of archangels along with Michael, Sariel or Uriel, and Rafael. (1 Enoch, 9:1; 1 Enoch, 40:6; 54: 6; and 1 Qm, 4: 15; Sibylline Oracles, 2: 215) In 1 Enoch 20, Gabriel has been grouped with the six other angels, i.e., Uriel, Raphael, Michael, Sariel or Saraqael and Remiel. His special responsibility is Paradise and the serpents are under his control, figuratively. He will officiate at the Day of Judgment. (1 Enoch, 90: 21; 54: 6; Sibylline Oracles, 2: 214-219; 1 Thess, 4:16; Rev, 8: 2)

Michael is also a Hebrew word, which means "Who is like God?" He is the only holy angel, mentioned in the Bible, by name along with Gabriel. (Jude. 9) In Daniel: 10, he is called one of the foremost princes. He has also been called "the

prince of the Daniel people”, and the great prince who stood on behalf of those people against the prince of the royal realm of Persia. (Dn, 10: 13, 20; 21: 1) It was Michael who led Bani Israel through wilderness. (Ex, 23: 20-23; 32: 34; 33: 2) He disputed with David about Moses’ body, (Jude: 9).

Some Christian writers say that the term “archangel” has been used in singular form in the Bible, which means there is only one archangel of God, i.e. Michael. They believe that before Jesus, Michael was the Son of God in the heavens. It means that Jesus and Michael are synonymous to each other; and he will blow the voice of resurrection. (Thess, 4: 16) Jesus Christ is himself “the archangel”. (Insight on the scriptures, 2: 393).

IN ISLAM, Jibra’il or Gabriel is one of the four Most Holy Angels, the others being: Michael, Ezra’il, and Isra’feel. In Quran Gabriel is called the Holy Spirit (16: 102; 2: 97). His name appears in Quran only for three times (2: 97, 98; 66: 4). He is the angel who revealed Quran on the heart of Holy Prophet (S.A.W), for which see: 40: 15, 58: 22.

Somewhere in Quran, he is called The Trustworthy Soul (26: 193), and Powerful and Mighty (53: 5). He is also called the Noble Messenger (81: 19- 21). It appears from (53: 12-13), that Prophet Mohammed (S.A.W.) saw him face to face during the Night Journey. (The event of Meraj)

Michael or Mika'eel has been mentioned in Quran only in this verse 2: 98. He holds a very important position in Islamic tradition. Holy Prophet (S.A.W) has been quoted as praying in these words "O' Allah, the Lord of Gabriel, Michael, And Isra' feel, I seek your refuge against the fire and the chastisement of the grave" (Qurtabi, 2: 39). Imam Zainul Abedeen, son of Imam Hussain (A.S.), in one of his supplications says: And Michael, the honorable in your sight and the holder of lofty rank in your service. And Gabriel, the trustworthy of your revelation, which is obeyed among the residents of your heavens, is respectable in your sight and is nigh to you. (Al-Sahifa, supplication NO: 3). He is believed responsible for providing sustenance to the human beings on behest of Allah.

وَلَقَدْ أَنْزَلْنَا

إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا

إِلَّا الْفٰسِقُونَ ﴿٩٩﴾ أَوْ كَلَّمَا عٰهَدُوا
 عٰهَدًا نَّبَذَهُ فَرِيقٌ مِّنْهُمْ
 بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾
 وَلَمَّا جَاءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ
 اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ
 فَرِيقٌ مِّنَ الَّذِيْنَ أُوتُوا الْكِتٰبَ
 كِتٰبَ اللّٰهِ وِرَآءَ ظُهُورِهِمْ كَانْتَهُمُ
 لَا يَعْلَمُونَ ﴿١٠١﴾

(99- 101) We have sent to you manifest signs (Ayat) and no one rejects them but those who are perverse. (100) Is it not the case that every time they make a covenant, a group of people from among them throws it aside? Nay! Most of them are faithless. (101) And when there came to them a messenger from Allah, as a "verification" of what

they already had, a group of the People of the Book threw away Allah's Book behind its back, as if it had been something they did not know. (Abdullah Yousuf Ali. Edited by, Syed. A. A. Razwy; on ward this version will be referred as "Razwy" only.

THE SOLOMON AND THE MAGIC

The next two verses are the most difficult verses of Quran. The commentators have tried their best to explain the real meanings of this statement. Allama Muhammad Hussain Tabatabai says that there are more then 100260 possibilities of interpretation of these two verses.

وَاتَّبِعُوا مَا تَتْلُوا

الشَّيْطَانِ عَلَىٰ مَلِكٍ سُلَيْمَانَ

وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيْطَانَ
كَفَرُوا يَعْلَمُونَ النَّاسَ السِّحْرَ
وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَارُوتَ وَمَارُوتَ وَمَا يَعْلَمِن
مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّا نَحْنُ
فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ
مِنْهَا مَا يَفْرَقُونَ بَيْنَ
الْبُرِّ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ
بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا

يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ

مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۗ

وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۗ

لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ

آمَنُوا وَاتَّقَوْا لَشُبُّهُم مِّنْ عِنْدِ

اللَّهِ خَيْرٌ ۗ لَّوْكَانُوا يَعْلَمُونَ ﴿١٠٣﴾

(102- 103) And they followed what the miscreants used to recite in the domain of Solomon. Solomon did not blaspheme, but those people blasphemed who were teaching the people the magic. Nothing was revealed on the two angels Harut and Marut in Babylon, and they did not teach anyone with out warning them beforehand that "we are a test for you, therefore don't blaspheme". But the people learned from them something by which they could split the man with his wife. They were unable to

harm anyone with out the leave of God. The people learned from them what was harmful rather than the useful. And they all knew that whoever will buy it, he would have no reward in the life Hereafter. What rubbish is that they have purchased, if they but knew it? (103) And if they had believed and guarded themselves from evil, far better would have been the reward from Allah, if they but knew.

This statement raises some questions: (a) What The Domain of Solomon means? (b) What did the people use to recite instead of Torah? (c) Who were Harut and Marut? (d) What is the magic, and how the Israelites were practicing it in Solomon's time? Let me explain these points.

THE KINGDOM OF SOLOMON

We can find the details of Solomon's Kingdom in 1 Kings, 4: 7-9. These lines tell us about the officers who were controlling the various administrative units of this State. In V.20-21, we read "Judah and Israel were as many as grains of sand by the sea. They ate and drank and were happy. Solomon ruled over all the kingdoms from the Euphrates to the Land of Philistines and to the border of Egypt. They brought tributes and served Solomon throughout the days of his life".

In these two verses of Quran (102, 103) the domain of Solomon corresponds to 1 king: 4: 20-21, but the special reference here is to Canaan,

because King Solomon was its native. The Canaanite religion was extraordinarily base and degraded. Their "sacred Poles" were the phallic symbols, and many of the rites at their sacred places involved gross carnal excesses and depravity. (Ex, 23: 24; 34: 12- 13; Num, 33: 52; Dt, 7: 5.) Some detestable practices, like Magic, Spell binding, spiritism, and sacrifice of their children by fire were very common among the Canaanites.

William G. Dever has quoted the remarks of famous scholars, Neils Peter Lenché and Thomas L. Thompson, from their paper which appeared in ISOT, 64 (1994) 19. In their paper they said: In the history of Palestine, that we have presented, there is no room for a historical United Monarchy, or for such kings as those presented in the biblical stories of Saul, David, or Solomon. The early period in which the traditions have set their narrative is an imaginary world of that time, for instance; only a few dozen villagers lived as farmers in all of the Judean Highlands. Timber, grazing lands and steppe were all marginal possibilities. There could not have been a kingdom for any Saul, or David to be the king of, simply because there were not enough people. (What did the Biblical writers know, and when did they know it? (P.126) William G. Dever, William Eerdman Publishing Company. Cambridge. U.K.

The research is going on in this field and the archaeologists have excavated the Gates of Solomon in Megiddo, Hazor and Gerar, which is

strong evidence that the statements of Quran are not wrong. I will discuss this point at 2: 246- 252.

The second question is “ what did they use to recite”? Most probably the Canaanite epics of Baal and the legend of Aqhat were the sacred books of Canaanites. Surprisingly, the high poetry of these epics is similar to the Hebrew poetry of the Old Testament in its vocabulary and turns of speech. For full translations the readers are advised to see Gordon’s Ugaritic Literature 1994; and also Driver’s book “Canaanite Myths and Legends 1956. Ugarite is the Ras Sham rah of North Syria. See the notes on 2: 246- 52.

The third question is “ who were Harut And Marut”? The translators of Quran have introduced them as “Two Angels”, (malakain). In fact the Arabic word Malak is derived from the Hebrew word Mal’ akh, which means “the messenger”. It is not necessary to take the word *malak* in the meaning of “angel” as a messenger of Allah. But it simply means two persons who were sent forth to Babylon for a specific purpose.

Harut and Marut are “ Amerodad and Horvadad of Zoroastrianism, as it appears in Pehlavi Texts. (Sacred Books Of The East, Vol. 24 and 37.passim) They both are the archangels (Dina- I- Maing- I- Khirdad, 2: 33), the rituals of their worship are cited at Sad Dar: xli: 16, 17; according to Zoroastrian religion Zorathustra was produced by Ahuramazda as well as by the power of Khurdad and Amerodad, (Dinkard book: 9, chpt

34; Zorathustra became worthy due to these two angels, (op.cite. chpt.35).

The tradition of these two angels came into Judaism during their exile in Babylon. At that time Zoroastrian rulers of Persia were in power over there. Quran does not mention them as the angels of God, but denounces them for their practices.

Unfortunately some Muslim writers have adopted different stories about Harut and Marut from Pseudoepigraphic literature with out doing proper research on the subject. These stories are commonly called "Israeliat" or Jewish traditions. I would like to advise both the readers and the commentators to remain very conscious about these narratives.

The next question with which I should deal here is about the meaning of magic.

Oxford Advanced Learner's Dictionary defines the Magic in these words: the power of apparently using mysterious forces to change the form of things or influence events. In principle, magic ideology is present when it is believed that life can be ordered or controlled by the help of certain manipulations, incantations, and prayer-like practices, amulets, and rites or through special knowledge. The nature and forms of magic will be discussed during the elaboration of Moses' encounter with Pharaoh's Magicians.

Repeated prohibitions and zealous efforts of Prophets against the practice of magic show that it had pretty strong hold on the people. (Ezek, 13:18-21; Micah, 5: 11; Mal, 3:5) It has been reported

that Saul banished the Mediums and Wizards, but later on he sought their help. (1 Sam, 28: 3- 25) From Isaiah, 3: 2-3, it is evident that the diviners and magicians were influential on the people of Judea. King Manasseh availed himself publicly of the service of magicians. (2 Chr, 33: 6) In the Bible, references are present denoting the practice of sorcery by different groups of people, such as Egyptians: Isa, 19: 3, 11-12; Ninevites: Na, 3: 4-5; Babylonians: Is, 47: 9- 13; Ezek, 21: 21- 22; Dn, 2: 2, 10, 27; Vagabond Jews, Acts: 19: 13; False Prophets, Jer: 14: 14; 27: 9; 29: 8-9; Ezek, 13: 6-9; 22: 28; Matt, 24: 24.

Books of sorcery and Magic were destroyed in front of St. Paul as reported at Acts: 19: 11-20. This event clearly demonstrates the popularity of "magic practice" among both the Christians and the Jews. In Deuteronomy 18: 10-14, we read "There shall not be found among you any one who burns his son or his daughter as an offering, practice divination, a soothsayer, or an auger, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer. For whoever does these things is an abomination to the Lord. For these nations which you are about to displace, give heed to soothsayers and to diviners; but as for you the Lord, your God has not allowed you to do so". In these verses of Quran (2: 102- 103) the reference has been made to all these obnoxious practices.

In my opinion Harut and Marut were not the angels in the true sense of the word as a term of Islamic Theology. They both were just sent to

corrupt the Jews by teaching and instructing them in magic and sorcery. Under their influence the Jews involved themselves in all these practices. They also collected and kept the relevant books at their houses. A collection of these books was burnt in front of St. Paul.

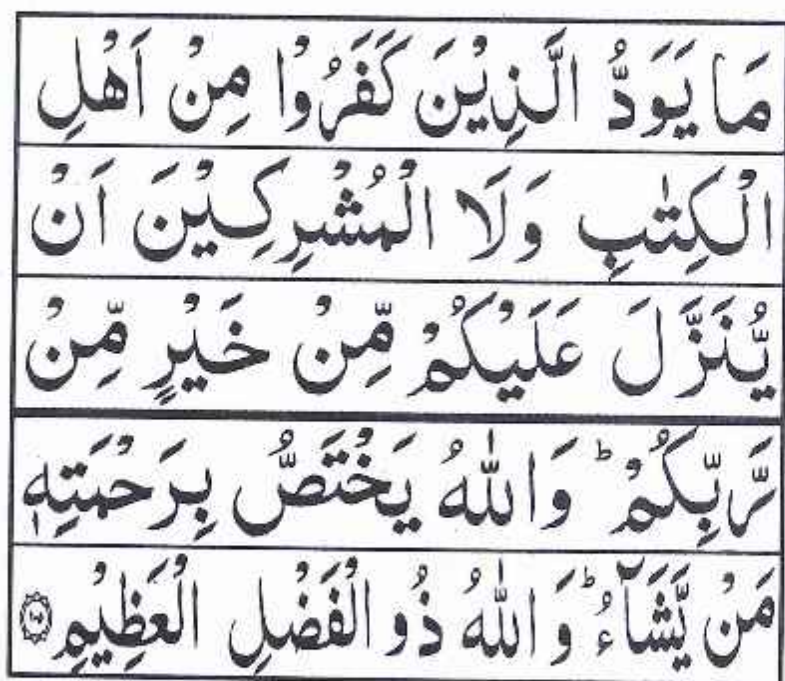
The most important teaching of these verses is that one should know that no one could harm or benefit another against the will of God. Therefore one should not seek help from magicians or sorcerers and so called "spiritual healers".

The verse 102 is a clear statement against the practice of magic and sorcery. It is clear that the study and practice of such things is strictly forbidden or Haram in Islam. For the detail discussion on this topic see Kitab Al Makasib by Allama Murtaza Ansari, Kitab Al Makasib by Ayatollah Khomeni, and Commentary on Nahjul Balagha by Allama Habibullah Khoei.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا
رَاعِنَا. وَقُولُوا انظُرْنَا وَاسْمَعُوا
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٢﴾

(104) Believers, don't say *ra'ina*, but say *unzur na*, take heed. Woeful punishment is for the non-believers.

These two words mean, "listen to us" and "look upon us" respectively, but in Judaeo-Arabic the sound of the first conveys the sense "our evil one". Therefore Arabian Jews were stopped to use this derisive pun. (May Allah forgive us) For further detail see Qurtabi, 2: 57, and Ibn Kathir. Also compare 4: 46.



(105) Both the people of the book, and those who make associates do not like that the goodness from your Lord to be with you; but it is God who singles out a person for his mercy, on his own will. And God possesses "splendid bounty".

مَا نُنسَخُ مِنْ آيَةٍ

أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا

أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ

أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ

وَالْأَرْضِ ۗ وَمَا لَكُمْ مِّنْ دُونِ

اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

(106-107) We neither cancel any dictate, nor let it be forsaken; instead we bring something better than it, or something similar. Do you not know Allah has power over every thing? (107) So you do not know that Allah alone has control over Heaven and Earth. You have neither a patron, nor any supporter besides God.

These verses speak about the cancellation of "previous books", not about the Quran, as is the opinion of the majority of the scholars. There is no

“Cancelled Verse” in existing Quran. The cancellation of one code of law after another totally depends on the needs and circumstances of the society, which gears it with the prevailing conditions. People of the Books, Torah and the Gospels, are required to believe in the cancellation of what they already had in their hands and the revelation of a new message from the same God who had revealed the previous books.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ

كَمَا سِئِلَ مُوسَىٰ مِنْ قَبْلُ

وَمَنْ يَتَّبِدِ الْكُفْرَ بِالْإِيمَانِ

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٤٨﴾ وَدَّ

كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ

يَرُدُّوْنَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ

كُفَّارًا ۗ حَسَدًا مِّنْ عِنْدِ

أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ

لَهُمُ الْحَقُّ فَأَعْفُوا وَاصْفَحُوا

حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ

اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٤﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

وَمَا تَقْدِرُوا إِلَّا أَنْفُسِكُمْ مِّنْ

خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ

اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠٥﴾

(108) Would you rather demand from your Prophet what was once demanded from Moses? One who barter faith for unbelief has surely deviated from the right path.

(109) Many of the people of the book wish, dragged by the jealousy of their souls, that they might restore you as non-believer, after you have believed and the truth has become manifest to them. Forgive them and bear with them until God makes the matter clear. God has power over all things. (110) Keep to your prayers and pay the welfare tax; you will find that any good you have sent forth, for your own soul, is already stored up with God. God is observant of whatever you do.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا
 مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ
 أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ
 مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
 مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا
 خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾
 وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِي
 عَلَىٰ شَيْءٍ ۖ وَقَالَتِ النَّصْرِي
 لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۖ وَهُمْ

يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ
 الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ
 فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

(111- 113) And they say, "no one should enter into paradise except he who is a Jew or Christian". These are their wishful fancies. Ask them to bring forth the proof of it, if they are true. (112) O" Yes! One who surrenders himself to God, and has good convictions, his reward lies with his Lord; for him there will be no fear or grief. (113) The Jews claim that Christians have no base, and the Christians say that the Jews are baseless, despite the fact that both recite the same book. Only the ignorant ones claim like that. At the Day of Judgment Allah will pass the verdict about the point of their debate.

The concepts of Paradise and Hell attracted a lot of discussion by the scholars who are keen to see each and every word of the scriptures under the binocular of doubt and suspicion. Paul G. Johnson claims that the Jews adopted these concepts during their exile in Babylon where they had daily relations with the Zoroastrians. (God and

world Religions: chap., 10, pg.171) It may be right as far as the details are concerned, but there is no doubt that these concepts are native to Semitic religions.

The Hebrew word for paradise existed in the Book of Wisdom, which was compiled before the exile. In Bible two different Hebrew words has been used for "paradise". Hebrew *pardes*, and Greek *paradises* are derived from Old Persian word *paii- daeza*, the enclosure. Xenophon introduced this term in Greek for playgrounds and parks. Later on it became a common word for all kinds of parks and grounds. There are three occurrences of this word in Old Testament, in Nehmia, 2: 8, it appears for forest, in Eccl, 2: 5, it is used for parks, and in Cant, 4: 13, for orchards. The other Hebrew word is *gan*, *ganna*, which is similar to Arabic word *ganna or janna* used in Quran in the same sense. LXX has used it for garden including the reference to Genesis 2- 3, as does Philo. The word *Eden* will be discussed at its proper place. (Catholic Encyclopedia, 10: 990- 91, The Eerdman's Bible dictionary, 794)

The concept that only Jews or only Christians would get salvation has its roots in Biblical literature. The Gospel of St. John claims "salvation is only for Jews" (4: 22). The authors of Encyclopedia Biblica have declared: Mankind might all enjoy the divine favor, and yet this favor might still be strictly limited to Jews by the simple condition that mankind must become Jew. (Chyne and Black's Encyclopedia Biblica, Vol. 4)

For Jews the Christ was wrong in his claim to be Messiah therefore they put him on "torture stake". Consequently, his followers are on wrong path, and they cannot enter into paradise. And according to Christian belief only those should get the paradise that are the followers of Jesus and seek salvation in him. (Jn, 10: 9; Acts, 4: 12. Douay Version) Quran rejects their claims and asks the Jews and the Christians to bring forth a proof of their assertion.

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ
اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ
وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا
كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا
خَائِفِينَ هُ لَهُمْ فِي الدُّنْيَا

خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ

عَظِيمٌ ﴿١١٢﴾ وَبِاللَّهِ الْمَشْرِقِ وَالْمَغْرِبِ

فَإَيْنَمَا تَوَلَّوْا فَشَمَّ وَجْهُ اللَّهِ

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٣﴾ وَقَالُوا

اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ بَلْ

لَهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ

كُلٌّ لَّهُ قِنْتُونَ ﴿١١٤﴾ بَدِيعُ السَّمٰوٰتِ

وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا

فَأِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٥﴾

(114- 115) Who is more wrong-headed than a person who prevents declamation of God's name in his Place of Worship and strives to ruin them? They do not deserve entry into paradise, except in fear. They will suffer disgrace in this world as well as serious torment in the hereafter. (115) The East and the West is God's. Wherever you may turn, there will be Allah's countenance. He has infinite knowledge.

The importance of the worship of Allah and the sanctity of the places of worship has been official dogma of major religions of the world since the centuries. This very verse of Quran is related to the same belief. In addition to it, no one is allowed to ruin these holy places at any cost. In the eyes of Allah only those places are honorable and holy in which Only His Name is called, and the polytheists are not allowed inside.

(116- 117) And they say: God has taken a son to Him, glory be to Him. Nay! To him belongs all that is in the heavens and the earth; all obey His will. (117) The creator of the heavens and the earth, and when He wishes a thing, he just orders "To Be" and it is.

THE CONCEPT OF THE SON OF GOD

Here in this verse the Arabic word *walad* has been used which means anything that is obtained through something else. A boy is the son of a man

and woman in this sense. Therefore it is used for "begotten one". (Al- Mufradat: Raghīb Isphahānī) Sometimes the adopted child is also called *walad* to the adoptive parents. This verse is about the Christians who believe that Jesus was the Son of God.

In the gospels we find Jesus the Christ claiming himself as the "Son of God". He is regularly quoted addressing the God as "father or my father", assuming an intimacy never heard before in Jewish religion. (J. Jeremiah's *Abba* in the prayers of Jesus; pg.11-65) In the Gospel of John there are about 100 references to God as "the father of Jesus". This unique concept has been summed up in Matthew, 11: 27, in which we read " all things have been delivered to me by my father; and no one knows the son except the Father; and no one knows the Father except the Son, and anyone to whom the son chooses to reveal Him". He is called the only born of the Father (Jn: 1: 14-18; 3: 16- 18; 1 Jn, 4: 9), and the Son of God (Mt, 26: 63-67; Mark, 1: 1: 15: 39; 1 Co, 1:91; 2 Co, 1:19; Gal, 2: 20; Eph, 4: 13; Heb, 1:2; 2 Pet, 1: 17; 1 Jn, 1: 2-3; 3: 23; 5: 10, 12; 13, 20;). There are some passages in the Gospels in which Jesus calls himself the "Son of God" (Mt, 11: 27; 26: 63-64; 27: 43; Mark, 14: 61- 62; Luke, 10: 22; 22: 70; Jn, 3: 16-18, 34- 36; 6: 27, 40, 46, 57; 9: 35- 37; 11: 4; 19: 7). His disciples used to call him the Son of God. (Mt, 14:33; 1 Jn, 4:14) Peter's confession has been recorded at: Matthew, 16: 15- 17.

In Islam there is no concept of the Son of God in any sense of the word. It is like taking associates with God and dividing His personality. One who holds such views about God is detestable person in the eyes of Allah. Further discussion on this belief will be made on 9: 30, and chapter 112. For more detail see: Wynne and Pollen, New Catholic Dictionary, pg.13; and New Biblical Dictionary by J. Douglas, pg. 581-582.

Verse 117 clarifies that Jesus was not the Son of God, but he was the creature of God as rest of the things are. As far as the unusual birth of Jesus is concerned the whole universe shares this with him. Allah has created every thing by just saying, "be" and it is. Jesus was also born by this power.

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

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا
وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ
الْجَحِيمِ ﴿١١١﴾ وَلَنْ تَرْضَى عَنْكَ
الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ
مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ
هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ
أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ
مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٢﴾ الَّذِينَ اتَّيْنَهُمُ
الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

أُولَئِكَ يُؤْمِنُونَ بِهِ^ط وَمَنْ يَكْفُرْ

بِهِ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿١١٨﴾

يٰبَنِي إِسْرٰءِيلَ اذْكُرُوا نِعْمَتِي

الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاِنِي

فَضَّلْتُكُمْ عَلَى الْعٰلَمِينَ ﴿١١٩﴾ وَاتَّقُوا

يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ

شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ

وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ

يُنصَرُونَ ﴿١٢٠﴾

(118) The ignorant ones ask “why God does not speak to us or give us a sign? Those who were before them made the same demand. Their hearts

are all alike. But for those whose faith is firm, we have already revealed our signs.

Compare: Jn, 14: 8; Mt, 16: 1; 12: 38; Luke, 11: 16; John, 6: 30; and Acts, 7: 51. In these verses Philip, Pharisees, Sadducees, wicked ones, stiff necked, and uncircumcised in heart are reported of demanding such things.

Who were these Pharisees and Sadducees? Describing the Pharisees is not an easy job. The original meanings of this term are veiled in interpretations. The most popular and authentic view among the scholars is that they were well versed in both written and oral law. Sadducees were the descendants of David through Zadok. (2 Sam. 8: 17; 1 Kings, 2: 35). Some scholars are of the opinion that their name is derived from the Hebrew word *sadiq*, meaning righteous. They believe only in Torah, the five books of Moses and nothing else. It would be interesting to note here that they do not believe in the existence of angels, though this concept existed in the Torah. They do not believe in "resurrection" in any form. (See, Albert A. Bell. Exploring the New Testament World, P. 32-35)

(119) We have sent you forth for proclaiming the truth and giving the warning. You shall not be questioned about the heirs of the hell. (120) The Jews and the Christians both will not be pleased with you, unless you follow their "set of Creeds". Say: the real guidance is the guidance from God. After all, if you will yield to their desires, after receiving the knowledge, there will be none to

help or protect you from the wrath of Allah. (121) Those who have been given the book recite it duly, they are the true believers; but those who deny it, they will surely be the losers. (122) Children of Israel, recall the bounties, which I bestowed upon you and made you superior in the world. (123) So you fear the day when no one will be able to compensate what the others were lacking, and no counterpoise will be accepted. No intercession will profit him, and they will not be helped out.

The Day of Judgment is the day of justice when deeds and acts of the people will be evaluated and weighed. Banu Israel is the first nation, in the known history of the world, which was selected for the message of Allah. It was not a privilege, but a heavy responsibility on the shoulders of Banu Israel. They dwelled in the pride of superiority and forgot the responsibility. This sense of superiority has played a very negative role in their character building.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ

رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ قَالَ إِنِّي

جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ

وَمِن ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي

الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ

مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا

مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا

إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا

بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ

وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ

رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا

وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ

أَمِنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ط

قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا

ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ^ط

وَبِئْسَ الْبَصِيرُ ﴿١٢٦﴾ وَإِذْ يُرْفَعُ

إِبْرَاهِيمَ الْقَوَاعِدَ مِنَ الْبَيْتِ

وَإِسْمَاعِيلَ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ

أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

PROPHET ABRAHAM AND HIS CHILDREN

From here till the end of the First Part, Prophet Abraham (A.S) and his progeny is the focal point.

(124) When his Lord tested Abraham by means of certain words and he fulfilled them; Lord said, "I am going to make you a leader of mankind"; he said: what about my offspring? Allah answered: my promise does not apply on evildoers. (125) Thus we set up the House (kaaba) as a resort for mankind and a sanctuary, and said: adopt Abraham's standpoint as a place for prayer. We entrusted Abraham and Ishmael with cleansing my house for those who circle-ambulate it and worship over there in seclusion, and bow down on your knees. (126) So Abraham said: "My Lord, make this town peaceful and provide its entire people, who believe in God, with fruits from it". He said: "Even anyone who disbelieves, I will let him enjoy things for a while, then drive him along towards torment of fire. What a bad destination it is?" (127) Thus Abraham, along with Ishmael, raised the walls of the House and prayed " Our Lord accept it from us. You are the best listener and all knowing."

PROPHET ABRAHAM AND HIS LIFE.

Prophet Abraham is a key person in Semitic Religions i.e., Judaism, Christianity, and Islam. He is believed to be the "founder of monotheism", a great prophet, and a firm believer in God. According to Quran he was the son of an "idol maker" Azar. (6: 25) But the traditions call him uncle to Abraham, while his father's name was *Tarekh or Terah*. Unlike Bible, Quran does not mention details as "historical facts". Quran picks up only that point of a story, which contains guidance. Owing to it, the life history of Abraham including all events and their locations has not been recorded in it.

Here in these verses only one aspect of Abraham's life has been brought to light. Abraham and his son Ishmael raised the walls of The House of Allah and started living at Mecca. They also prayed for peace and prosperity of the town.

Allama Mohammad Hussain Tabatabai (Tafseer Al- Mizan, Vol.1.pg.267-79) and some other Muslim commentators, like Agha Mehdi Poya (pg. 122-123), have interpreted the verse (124) in support of the concept of Imamatus, as it exists in Shia Theology.

Imamat as an institution is an integral part of the Islamic system of guidance. But I do not see any reason, however, for deriving the concept of Imamatus from this very verse of Quran, which in my opinion has no concern with it. The verse

2:124 is related to the order of circumcision of all the family members of Abraham's family. In compliance with it, the circumcision was carried out instantly. At the same time God changed Prophet's name from Abram (father is high and exalted), to Abraham (the father of multitudes). And God promised to him: a father of a crowd of nation I will make you (Gen: 17: 5, and 9-27; Roth, 4: 11). Those who will honor my covenant will be given the land of Canaan (Gen, 17: 8). The Arabic word used here "*zalimin*" (the evil ones) refers to those who will avoid "circumcision" (Gen, 17: 14). The matter of circumcision is mentioned in different traditions of Holy Prophet (S.A.W.). See: Manhaj al- Sadeqeen, 1: 293; Tafseer Ali bin Ibrahim Qummi, 1: 86; Tafseer Abul Futuh Razi, 1: 194; Rooh al- Maani, 1: 589. Tafseer Majma al- Bayan, on this verse; Bihar al- Anwar, Vol: 12. Woolly's remarks are important. He says" In the history of his descendants, there were many back slidings into idol worship, yet there was always a remnant that kept to the straight path. (Abraham. Pg. 290)

Verses 126- 127 are evident that Abraham and his son Ishmael did not initially build Holy Kaaba. They both were asked to make it clean for the worship of Allah. Bosworth Smith, a famous Orientalist, has traced the history of Kaaba. He offers his remarks in these words "A shrine of immemorial antiquity, one which Diodorus Siculus, a hundred years before the Christian era, tells us, even then most ancient, and most

exceedingly revered by the whole Arab race. (Mohammad and Mohammedanism, pg. 166) A noted writer Prof. Bernard Lewis has pointed out that "The cube-shaped building known as the Kaaba was such a symbol of unity in Mecca" (The Arabs in History, pg.31. Goodwords Books India) P. K. Hitti has written a good detail of Kaaba's importance in his book History of the Arabs (pg.100-102).

The Quran clearly says that Kaaba was already there and Abraham and his son Ishmael only raised its walls. It was only "renovation and extension" work.

PROPHET ABRAHAM IN MECCA

There is a big difference in the statements of Quran and the book of Genesis regarding the life account of Prophet Abraham (A.S.).

According to Bible, Abraham was born in Ur of the Chaldeans. His father, Terah, took him and the whole family to Canaan. On the way they stopped and settled at Haran in NW Mesopotamia, where Terah died. (Gen, 11: 31; Neh, 9: 7; Acts, 7: 4) Then Abraham moved to Canaan, which was given to him by God. (Gen, 12: 1-7; 15: 7-21) Later on he dwelt in the hills, east of Bethel and west of Ai (Gen, 12:8). When famine gripped Canaan, Abraham moved to Egypt (Gen, 12: 10-20; 26: 1). After leaving Egypt he traveled through

Negev and Bethel, and after all Abraham started living in the great trees of Mamre the Amorite at Hebron. (Gen, 13; 14: 13; 35: 27) Abraham extensively moved from one place to another. There after he went to Gerar and Beer Sheba (Gen, 20; 21: 22-34), where Ishmael was born to him (Gen, 16: 3, 7- 16). During his stay at Gerar he tricked to escape from Abimelech concerning Sarah, Abraham's wife. (Gen, 20) His second son Isaac was born at the old age of 100 years. (Gen, 21: 1-5) In Genesis 21:8-16, we read "As time went by and Isaac grew and was weaned, Abraham gave a big party to celebrate the happy occasion. But Sarah saw Ishmael, the son of Abraham and her Egyptian servant Hagar, making fun of Isaac. So she turned to Abraham and demanded, "Get rid of that servant and her son. He is not going to share the family inheritance with my son Isaac. I wont have it. This up set Abraham very much because Ishmael was his son. But God told Abraham, "Don't be upset over the boy and your servant wife. Do just as Sarah says, for Isaac is the son through whom your descendants will be counted. But I will make a nation of the descendants of Hagar's son because he also is your son. So Abraham got up early the next morning, prepared food for the journey, and strapped a container of water to Hagar's shoulders. He sent her away with their son, and she walked out into the wilderness of Beersheba, wandering aimlessly. When the water was gone, she left the boy in the shade of a bush. Then she went and sat down by

herself about a hundred yards away. "I don't want to watch the boy die," she said, as she burst into tears.

God tested his faith by ordering him to kill Isaac in God's name. (Gen, 22: 1- 19) The death of his wife Sarah has been recorded at Gen; 23: 1-2, and his own marriage with Keturah has been mentioned at Gen, 25: 1. Book of Genesis also reports his death at 15: 15, 25: 8- 10.

These references show that the history of Abraham has been recorded in the Bible in length. There is not a single word in Bible about his departure to Arabian Peninsula. How Prophet Abraham could construct the Kaaba, if he did not come to Mecca? It is an important question, and without solving it we cannot explain the relevant words of Quran. I will like to make it clear that the statement of Quran can only be refuted if two things can be established: (a) the authenticity of the book of Genesis and, (b) The historicity of Patriarchal Age as recorded in the Bible. I will try to explain both the aspect in detail.

THE BOOK OF GENESIS

The authenticity of the book of Genesis is highly doubtful. And contrary to the claims of Jew and Christian scholars, Prophet Moses did not write this book. Since the days of Jean Austruc, 18th century, the scholars have been pointing out different ancient documents, which according to their belief, were incorporated in the main text.

These documents have been divided into four main groups, i.e., J, E, P, and D. The document which uses YHWH as the divine name is called "J", while the user of Elohim is called "E". P & D are Priestly and Deuteronomical writings respectively.

The second important theory about the writing of this book is called "the cycle of tradition" which grew up in different areas by the course of time. It is believed that most of the material was in oral form, which was later on collected together into a single book. For the details of this theory and the evidences see: U. Cassuto, A commentary on the Book of Genesis, 2 vols, 1949; and S. R. Driver's The book of Genesis, 1948; D. Kidner's The Book of Genesis; Tyndale's Old Testament Commentary, 1967; G. Von. Rad's Genesis, 1961; E. A. Speiser's Genesis, 1956; B. Vawter's A path through Genesis, 1955; and Introduction to The New Oxford Annotated Bible.

THE PATRIARCHAL AGE

By Patriarchal Age, we mean the time period covering the life span of prophets Abraham, Isaac, and Jacob. The Book of Genesis chapters 12-50 contain the whole story, but chapters 39 to 50 deal, mainly, with the life of Prophet Joseph (A.S). The portion of the book of Genesis is relevant to our present discussion.

The known history of the area does not support the statements of Bible. In patriarchal

narratives there are references to certain contemporary rulers like Pharaoh of Egypt (12: 15,17, 20), and some kings (Hebrew " Melek") from E. Amraphel of Shinar, Arioch, the king of Ellasar; Chedorlaomer, the king of Elam, and Tidal the king of the Gouim (14: 1). It also records petty rulers of Sodom and Gomorrah (14: 2), Melchizedek, the king of Salem (14: 18), Abimelech, the king of Gerar (20: 2; 26: 1). These chapters also speak about some chiefs of Edom (Hebrew "Allup"), and some later kings of Edom (Genesis, 36: 19, 31). The chiefs of Horites have also been mentioned in the verse 36: 29; for the chiefs of the clan of Esau kindly see Gen. 36: 40-43.

There is no record of all these personalities in the established history of these areas. In the opinion of some writers the construction of an authentic history on the basis of the archaeological findings from the area is impossible, because there exists none. Some inscriptions have been found in which some names similar to the names of patriarchs e.g., A-ba- am- ra- is, or A- ba-am-ra- ma, or A-ba-ra-ma; or Ya'qub-ilu (Jacob el), are present. These texts have been discovered from West Semitic areas. It has been established by the historical and Semantic analysis of the first five books of Bible that the whole work is fabricated and unauthentic. These books have no historical authenticity in the eyes of researchers. In addition to it they are not ready to accept Abraham and his progeny as the historical figures of the time.

Renowned scholar of biblical history, Israel Finkelstein, says in his book "Yet the search for the historical Patriarchs was ultimately unsuccessful, since none of the periods around the biblically suggested dates provided a completely compatible background to the biblical stories. (The Bible Unearthed, Archaeology's new vision of ancient Israel and the origin of its sacred texts. Chapter 1, Page. 35)

For further detail readers are requested to see: J. Bright's book. A history of Israel, 1972, Chapter 2; and J. H.Hayes and Miller. Israelites and Judean history, 1977, pg, 70-72; Glueck, The age of Abraham in Negev. B.A.18, 1955, PG, 2; J.T. Luke, Abraham and the Iron Age. J.S.O.T.4, 1077, pg.35- 47; H. Rowley, Recent discovery and the Patriarchal Age. J.R.L. 32, 1949- 50, pg.44; T.L. Thompson, The Historicity of the Patriarchal narratives, 1947; J. Van Seters, Abraham in history and tradition, 1975; D.W. Thomas, Archaeology and Old Testament Study, 1967, pg. 73- 86.

Two more important books on this topic are worth reading (a) Abraham, the father of Prophets, by Abbas Mahmood Al- Aqqad; and Abraham, his life and times, by Masarrat Hussein Zubairi.

We can easily infer that the whole record of Abraham and his descendants, given in the Bible, is unauthentic. The tone of Quran is non historical, but it appears that according to Quran Prophet Abraham was the native of Arabian Peninsula, and

lived somewhere in suburbs of Mecca, where he came on command of Allah.

Philip. K. Hitti writes, "As the probable cradle of the Semitic family the Arabian Peninsula nursed those peoples who later migrated into the Fertile Crescent and subsequently became the Babylonians, the Assyrians, the Phoenicians and the Hebrews of the history". (History of the Arabs, pg.3)

Famous scholar Bernard Lewis has also written a good deal of details, which support the statement of Quran. About Winckler-Caetani theory he writes, "according to this, Arabia was originally a land of great fertility and the first home of the Semitic peoples. Through the millennia it has been undergoing a process of steady desiccation, a drying up of the wealth and waterways, and a spread of the desert at the expense of the cultivable land. The declining productivity of the peninsula, together with the increase in the number of the inhabitants, led to a series of crises of over population and consequently to a recurring cycle of invasions of the neighboring countries by the Semitic people of the peninsula. It was these crises that carried the Syrians, Aramaeans, Canaanites (including the Phoenicians and Hebrews) and finally the Arabs themselves into the Fertile Crescent. (The Arabs in History, PG 22, 23, Goodword Books)

We can positively assume that Abraham moved from Arabian Peninsula to Ur during this long period of crises. His encounters with the

worshippers of Shamash (sun), Moon, and the idolaters happened somewhere on his route to Iraq. His test with "fire" may have happened in Iraq or on his route to Canaan. Quran does not give the name of Nimrod as the emperor of that time. As a matter of fact Nimrod is a place in southwest Babylonia, and not the name of a king in the known history of that area.

Jewish and Christian literature has greatly affected the Muslim exegetes through the converts and apostates. Some Muslim commentators of Quran have included the Jew traditions in their books with out conducting thorough research on their authenticity. For the details see: (a) Bernard Lewis, *The Jews of Islam*, and (b) *Islamic thought and its place in history*, by De Lacy O' Leary, *History of Muslim Philosophy* (2 vol) by Mohammad Sharif.

Keeping in view the history of ancient Arabs and the statements of Quran it is easy to understand that Arabian Peninsula was the native land of Abraham and his family not the Ur of Chaldea. Here he lived for some years, and developed controversy over the issue of idol worship with his fosterer, Azar (Terah of Bible). Ishmael was born here. Abraham sent his son and wife, Hagar, to the desert of Mecca. At this place he later on renovated Holy Kaaba, with the help of his first child Ishmael. When Ishmael was still immature he was put to the test of "son offering" by God. Thereafter, Abraham took flight to Iraq along with his wife Sarah. Later on he went to

Palestine where Isaac was born. Abraham died over there at the ripe age of 175 years. At the time of his death the sons and grand children were present at his bedside. (Quran, 2: 132). Ishmael also received some revelations as his father Abraham, and brother Isaac did. (Quran, 2: 136).

رَابِّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ
ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ
وَإِرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٣٦﴾
رَابِّنَا وَابْعَثْ فِيهِمْ رَسُولًا
مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٣٧﴾

(128- 129) Our Lord! Make both of us committed to you, and from among our children a community submissive to you; teach us our rituals of worship, and turn to us in mercy. You are the forgiving one, and the merciful. (129) Our Lord! Send a messenger in them, from among themselves, who will recite your verses for them and will teach them the "book" and the wisdom. He will also purify them, and you are the powerful and wise.

This is the request of Abraham and his son to their Lord, which was honored by God who appointed Prophet Mohammad (S.A.W) as the Last Prophet from the race of Prophet Ishmael (A.S.).

THE RELIGION OF ABRAHAM

There is much debate on the initial faith of Abraham and his family. According to Bible he had great faith in God. In Genesis, 15: 6, we read "And Abraham believed the Lord, and the Lord declared him righteous because of his faith". The next twelve verses (130-141) of Quran tell us about the religion of Abraham and his family.

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ

إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ^ط

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢١﴾
إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ
أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٢٢﴾ وَوَصَّي
بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ ط
يُبْنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ
الِدِّينَ فَلَا تَهْتُونَنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ ﴿١٢٣﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ
حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ

لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي ^ط
قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا
وَاحِدًا ^ط وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٧﴾
تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا
كَسَبَتْ وَلَكُمْ مِمَّا كَسَبْتُمْ وَلَا
تُسْأَلُونَ عَنْهَا كَانُوا يَعْمَلُونَ ﴿١٣٨﴾
وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى
تَهْتَدُوا ^ط قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ

حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾
 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 ﴿١٢٥﴾ فَإِنِ
 آمَنُوا بِبِئْسَ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا

وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ

فَسِيكَفِيكَهُمْ اللَّهُ وَهُوَ السَّبِيعُ

الْعَلِيمُ ﴿١٢٨﴾ صِبْغَةَ اللَّهِ وَمَنْ

أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ

لَهُ عِبْدُونَ ﴿١٢٩﴾ قُلْ أَتُحَاجُّونَنَا

فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ

وَلَنَا أَعْبَالُنَا وَلَكُمْ أَعْبَالُكُمْ

وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٠﴾ أَمْ

تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ

وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ
 كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ
 أَعْلَمُ أَمِ اللّٰهُ وَمَنْ أَظْلَمُ مِمَّنْ
 كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ
 وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٣٠﴾
 تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا
 كَسَبَتْ وَلَكُمْ مِمَّا كَسَبْتُمْ وَلَا
 تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣١﴾

(130) Who but a foolish man would renounce the faith of Abraham? We chose him in this world while in the hereafter he will be among the honorable ones. (131) When his Lord said to him "submit", he answered, "I have submitted to the Lord of universe". (132) Abraham enjoined the same on his sons, and so did Jacob, saying "O children, God has chosen for you the true faith. D

not depart from this life except in full submission. (133) Were you present when death came to Jacob? He said to his children "What will you worship when I am gone? They replied: We will worship your God, and the God of your forefathers Abraham, Ishmael, and Isaac, the one God. To him we will submit. (134) That community has passed away. Theirs is what they did, and yours what you have done. You shall not be questioned about their actions. (135) They say, "You will rightly be guided if you accept Jewish or Christian faith". Say, "By no means, but we believe in the faith of Abraham, the upright one, and he was not an idolater. (136) Announce: "we believe in Allah and that which has been sent down on us, and on that which was handed down to Abraham, Ishmael, Isaac, Jacob and the tribes, and to Moses and Jesus, and on the other prophets by their Lord. We do not make any distinction among them, and to Him we submit". (137) If they accept the faith as you have accepted, they shall rightly be guided; if they reject it then they shall surely be in schism. Allah will suffice you in near future. He hears all and knows all. (138) We take on God's own dye, and who has a better dye than God's? We worship him alone. (139) Ask "Would you dispute with us about Allah, who is our and your Lord? We both shall be judged according to our works. We are devoted to him alone. (140) Do you claim that Abraham, Ishmael, Isaac, Jacob and the tribes were all Jews or Christians? Ask: Who knows better, you or God? Who may be more wicked

then a person who hides the testimony that he has received from God? God is never heedless of what you do. (141) That community has passed away. For them is what they did, and for you what you have done. You shall not be questioned about their acts.

This group of twelve verses is related to a very important aspect of the history of guidance in the Semitic race. Prophet Abraham is considered as the father of this branch of world religions. His descendants from Ishmael and Isaac carried on the responsibility of the guidance of people through the centuries. God named the Jacob as "Israel", and Banu Israel is his offspring. Muslims are required to believe in all the books, which were revealed on these prophets and patriarchs. Though the Jacob enjoys an important position in Judaism, but he was no saint. On the other hand, according to Islam he was an infallible Prophet and a true believer in God. The Book of Genesis (chp. 49) records the last words of Jacob at his deathbed. This long statement is full of Jacob's accusations of his sons, save Prophet Joseph (A.S).

In Quran (2: 132-133) we have been told that Jacob advised his household to remain submissive to Allah and that they should not die but as the "believers". All his sons and grand children promised him to do so.

PART 2

***THE
FOOLS
WILL
SAY***

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ
مَا وَلَهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا
عَلَيْهَا قُلُوبُ اللَّهِ الْمَشْرِقُ وَالْمَغْرِبُ
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٢٢﴾ 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 عَلٰى
عَقْبَيْهِ ۗ وَاِنْ كَانَتْ لَكَبِيْرَةٌ اِلَّا
عَلَى الَّذِيْنَ هَدٰى اللّٰهُ ۗ وَمَا كَانَ
اللّٰهُ لِيُضِلَّ اِيْمَانَكُمْ ۗ اِنَّ اللّٰهَ
بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿١٢٦﴾ قَدْ
رَآى تَقَلُّبَ وَجْهِكَ فِى السَّمٰوٰتِ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰهَا ۗ فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ

شَطْرَهُ^ط وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ

لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ^ط

وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٢٢﴾

وَلِئِنْ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ

بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا

أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ

بِتَابِعٍ قِبْلَةَ بَعْضٍ^ط وَلِئِنْ اتَّبَعْتَ

أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ

مِنَ الْعِلْمِ إِنَّكَ إِذًا لَلِنَّاسِ

الظَّالِمِينَ ﴿١٢٥﴾ الَّذِينَ اتَّيْنَهُمُ الْكِتَابَ
يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٢٦﴾ الْحَقُّ
مَنْ رَأَيْتَ فَلَا تَكُونَنَّ مِنَ
الْمُتَكَبِّرِينَ ﴿١٢٧﴾ وَلِكُلِّ وُجْهَةٍ
مُؤَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ
مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٨﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ

شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ

لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ

عَبًا تَعْبُلُونَ ﴿١٢٤﴾ وَمِنْ حَيْثُ

خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ

الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا

كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

لِيَعْلَمَ النَّاسُ عَلَيْكُمْ

حُجَّةً إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَا تَمَّ
 نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

(142–150) This group of verses is related to an important issue i.e., change of direction during prayers. Allah says: Some foolish folk will say: Whatever turned them away from the direction of prayer which they used to face? Say: God holds the East and the West; He guides those, He wishes, to a straight path. (143) Thus we have set you up as a moderate nation so you may act as witness for mankind, even as the messenger is a witness for you. The previous direction was set up, only in order to know who follows the messenger and who turns back on his heels. It is such a serious matter except for those who are guided by Allah; it doesn't suit God to make your faith, "a waste". Allah is tender and merciful on people. (144) I see you repeatedly turning your face towards heaven; I will turn you to a direction of your choice. So now turn your face to SACROSANCT MOSQUE (*al masjid al haram*). And wherever you are, turn your face to it, and those who have been given the book are well aware that it is a right decision from their Lord; and Allah is not oblivious of their acts. (145). And if you bring forth each and every "sign" to "the people of the book", they would not follow your "direction point" (Qiblah); likewise

you do not have to follow their "direction". People are not bound to follow each other's "directions" (in worship). And if you should follow their fancies, after receiving the instructions, then you shall be among the unjust ones. (146) Those to whom we gave the scriptures know him (Prophet.s.a.w) as they know their own sons. But some of them deliberately conceal the truth. (147) This is the truth from your lord: therefore never doubt it. (148).Everyone has some course he steers by, so compete in doing good deeds, wherever you may be, God will summon all of you, God is capable of everything. (149) Wherever you stay after coming out, turn your face to "The Sacrosanct Mosque", which is a right decision from your lord. God is not heedless of what you do. (150) Turn your face to " The Sacrosanct Mosque", wherever you stay after setting out, and you all turn your faces towards it wherever you happen to be; so that no one can argue against you, except those who are unjust from among them. Don't be scared of them, fear me alone, so that I may complete my favor on you and you become the guided ones.

According to Quran, the first "house of worship" was built at Mecca i.e. Kaaba. The Prophet Abraham and his son Ishmael rose up its walls. 3: 96, 2: 127. Kaaba is a very old sanctuary and place of worship of Allah. Muir, a famous Orientalist, says: A very high antiquity must be assigned to the main features of the religion of

Mecca. Tradition represents the Kaaba as from time immemorial the scene of pilgrimage from all quarters of Arabia, so extensive a home age must have had it's beginning in an extremely remote age. (Life of Mohammed .P. Cii, Ciii) George Sale (Discourse on the translation and commentary of Quran P.182)..And Bosworth Smith (Mohammad and Mohammedanism P. 166) has traced back the history of Kaaba to Adam and Seth A.S. During the first 13 months after prophet's settlement at Madina, Bait al-Maqdis (Heb: Bait ha-Mikdash) or the temple was the point of direction for Muslims during prayer. Prophet Mohammad (S.A.W.) wished to change his direction towards Kaaba, the first place of worship of Allah standing in Mecca. Jews were of the opinion that Islam is a branch of Judaism sharing common prayer direction. For them the temple in Jerusalem was worthy of being a " direction point" since it was built by king Solomon with the permission of Yahweh. It was "bet yhwh" (Exodus 23: k1). Prophet Mohammad (S.A.W) was keen to take "Kaaba" as his Qibla, which was reconstructed by his own forefathers Abraham and Ishmael, who were the ancestors of king Solomon also. God answered the prayers of the Holy Prophet (p.b.u.h) and allowed him, along with all the Muslims, to turn their faces to "The Sacrosanct Mosque" al-Kaaba.

The significance of the temple: According to the Biblical history the Patriarchs did not constructed

any Shrine for their God. The initial "sacrificial altars" were in the shape of pillars. (Gen, 28: 22) The ethnic groups of Canaan had their own temples, simply called Dagon's House (The house of Patron Deity). Hebrew terms Bet Dagon (1 Sa 5: 5) Bet Astarot (1Sa 31: 10) Bet YHWH (Ex: 23: 19) have been mentioned in the Bible. When king David (Prophet Dawood A.S.) built his palace he said "I dwell in a house of cedar, but the Ark of God dwells in a tent! (2 Sa 7:2). Prophet David bought a site for building a temple for God and collected all the material for this purpose, but God did not allow him to build it. (1 Ch 28:8, 3; 2 Sa, 24: 18-25). His son, king Solomon began the actual constructions in his 4th year and completed it 7 years later. (1 kings 6: 37-38). The Jewish belief that everyone in this world should worship God in connection with this temple is based on Solomon's inaugural prayer given at 1 kings 8:43, and 1 Sam, 17: 46.

Paul. G. Johnson explains the significance of the Temple in these words: "During the wilderness sojourn they were responsible for the Ark of Covenant. However, once the temple in Jerusalem was completed, their power was centralized. The temple became the center of the nation's religious life. It was the center because it was believed to be God's permanent location in the midst of his people just as he has resided in the Ark of the Covenant during Israel's track through the wilderness. Since the Ark rested in the inner Holy of the Holies in the temple, even within that

building there was a special area in which God was believed to dwell. Only priests were presumably good enough to enter God's presence. God was a monarch set apart to be adorned for his holiness. (God and world religions. P. 86. Ragged Edge press).

By the time this holy temple became the house of idols and prostitution. The filth in the temples and holy places all over the Judah and Jerusalem can be noticed from 2 kings 22, 23; which king Josiah (Heb.yo'siyyah or yo'siyya, meaning May God Give), the 17th king of Judah, the grandson of Manasseh tried to wipe out with the help of the chief priest Hiilki'ah (2 Kings, 23: 4 -25). In line 7 we read " And he broke down the houses of the male cult prostitutes which were in the House of The Lord, where the women wove hangings for the Ashe'rah. (The Oxford Annotated Bible). Ashe'rah was a Canaanite goddess. Surprisingly, the Hebrew words *qedesot*, *qedesim* have been used for both male and female sacred prostitutes which means "the holy".

For Muslims Kaaba is a sacrosanct house of worship of Allah, not His residence. It was built not on the wish of a king but by the will of God.

The Stubbornness of local Jews has been depicted in the verse 2:145, by unveiling the fact that despite witnessing all the "signs from Allah" they wouldn't believe you. It is also being made clear here that the place of direction has no importance in the eyes of Allah, because the place is not an "objective" or "end" in itself. To Allah

belongs the East and the West. Only His command should be followed regarding the place mentioned in the command.

The most important point of discussion here is the verse (2:146) in which it is claimed that the people of the Book know and recognize Prophet Muhammad (S.A.W) as they know their own sons. After a thorough research in the scriptures Muslim scholars have found out some verses regarding the predictions of the advent of the Holy Prophet S.A.W. (See: Deut .18: 18-19; John 14:16, 26, John 16: 7-4; Acts 3: 22-25)

The last words of the verse 150 are related to the verse 151, the completion of Allah's favor.



(151) Allah Subhan-w-Taala (S.T.) reminds the people of His favors and kindness for them. He favored the Muslims by changing the direction of their faces towards Kaaba instead of towards

Jerusalem. “ This current favor (changing of direction) is like the previous favor of sending an Apostle within you from among your folk, he recites our verses for you, corrects you, and gives you the knowledge of the Book and the wisdom; and teaches you what you do not know (the divine injunctions).

The appointment of an apostle in the progeny of Ishmael (A.S.) at Mecca was in response to prophet Abraham’s (A.S.) prayer (2:129) in the same words, which are used here. In this verse (2:151), “Your folk” means Muslims, and “Our verses” means the verses of the Quran; recitation is related to the reading of the words. Here the term, “Tazkiyyah” has been used which has a very vast scope of meanings. e.g., purification, cleansing of the people from wrong beliefs like polytheism, infidelity, wrong habits, moral corruption, and also from wrong deeds like killing, fornication, drinking wine, etc. Tazkiyyah encompasses all these fields, and results in the correction of the society and the individual.

Among the onuses of the prophet (S.A.W) one was to explain the contents of the book and it’s wisdom, further more he (S.A.W.) was responsible for teaching the people the commands of Allah, which he received regularly regarding day to day business.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي
 وَلَا تَكْفُرُونِ

(152) Remember me, I will remember you, be thankful to me and don't be ungrateful.

After citing two great favors, Allah (S.T.) is speaking about an additional favor i.e. He remembers us and never forgets us, when favoring with " His guidance." In 18:24. God says: "when you forget, remember your Lord", and: May God guide me and bring me nearer to the truth." And in another verse: Pay thanks to me, and I will add more to you (14:7)

In Quran the word "Zikr" has been used in many different meanings.

(1) Antonym to oblivion (Al ghafлах): Don't obey anyone whose heart we allowed to neglect remembering us, so he pursues his own whims. (18: 28)

(2) Out of memory, besides having knowledge: I forgot the fish, nothing but Satan caused it out of my memory. (18: 63)

(3) Mentioning: we have revealed a book on you, in it is your mentioning. (Quran: 21:10)

(4) Quran: This is a glorified Zikr, which we have revealed. (Quran, 21: 50, and 15: 9)

(5) Honor: - It is an honor for you and your folk. (Quran, 43: 44)

(6) Previous scriptures: - Ask from the people of Zikr. (Quran, 16: 43)

(7) Holy Prophet (S.A.W.) Allah has made for you a Prophet worth remembering. (Quran, 65: 10-11)

In my opinion, the word "Zikr", here in this verse, is equal to "keeping in mind & heart".

In the traditions of the Holy Prophet and his Household (S.A.W.), Zikr is not in the meanings of repetition of the one or other attributes of Allah without compliance to His commands. Prophet of Allah (S.T.) says: One who follows the God, he remembers the God, though his prayers, fasts and recitation of the Quran are not too much; and one who disobeys God, forgets the God, though he offers prayers, observes fasting and recites Quran too much. (Al-Mizan .1:342, Al-Dur Al-Manthur, Baihaqi in The Branches of Faith) Almost the same tradition has been reported in Misbah Al-Shariah of Imam Jafer Sadiq. A.S. (chapter 25.P.55) I have myself translated and published its Urdu version under title "Noor-e-Hidayat."

يَا أَيُّهَا الَّذِينَ

آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٧﴾ وَلَا

تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ

اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ

لَا تَشْعُرُونَ ﴿١٥٨﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ

مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ

مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ

وَبَشِّرِ الصَّابِرِينَ ﴿١٥٩﴾

الَّذِينَ إِذَا

أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا

بِاللَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٤﴾

عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ

وَإِلَيْكَ هُمُ الْمُهْتَدُونَ ﴿١٥٥﴾

(153-157) Allah says: believers, fortify yourselves with patience and prayer, Allah is with the patient ones. (154) Those who are killed in the path of Allah, don't call them "the dead", they have life imperceptible to you. (155) We shall test your steadfastness with fear, famine, loss of property and life, and wastage of crops; but beatitudes for those who keep fortitude; (156) One who in adversity says: we belong to God and to Him we shall return. (157) On them is the attention and mercy of their Lord and they are the guided ones.

The faithful people are so firm in their stance that even the worst adversities cannot turn their faces from Islam. In a tradition it is said that the example of a faithful is like the sheet of iron,

which never changes even if it is put in the furnace. (See Safinatul Behar, AMN) They are required to seek help of Allah by offering prayers and by standing on their feet. Those who are killed in the way of Allah are not “dead”, since they leave a positive effect on those who follow them. The word “Mowt” (death) is also used for “ineffectiveness”, while “Hayat” (life) is used for “effectiveness” of someone. These are the people to whom Allah is “attentive” in all senses of the word and His mercy will be on them. (Compare 2:154 with 3:196; and 2:157 with 33:43)

إِنَّ

الصَّافِيَ وَالْبَرُوَّةَ مِنْ شَعَائِرِ اللَّهِ^ج

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا

جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهَا^ط

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ^ق

عَلَيْهِ^ق

(158) Verily, As-Safa and Al-Marwah, are “ The Distinctive Marks” of Allah (not the pagan practices), so whoever gives pilgrimage to the house or visits it, obligatory on him is to walk briskly to and fro in between the two, and whoever does good on his own, then God is highly appreciative and all-knowing.

Haj or Pilgrimage to the Kaaba is another blessing of Allah. Pagans of that time, used to visit Kaaba according to their own detestable manners. Allah himself has laid down some principles for proscribing such pagan practices. There is a difference between Haj and Umra. In Islam Haj is performed in the 12th month of Islamic calendar, while Umra is a usual visit to the Kaaba. The term “fla junaha” expresses compulsion and obligation. Similar phrases have been used in Quran for 25 times.

“Safa and Marwa” are two eminences surmounted by arches in the heart of Mecca. Safa is an elevated platform surmounted by a triple arch, and approached by a flight of steps. It lies in South East of Kaaba, facing the black-corner and 76 paces from the gate of Safa (The chief gate of the house). Marwa is a similar platform, formerly covered with a single arch on the opposite side of the valley. It stands on a spur of a red mountain, called Jebal Knaykian. {Encyclopedia Britannica, 14th edition, vol: 15, P: 152}

إِنَّ الَّذِينَ يَكْتُمُونَ

مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى

مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي

الْكِتَابِ^{١٥٩} أُولَئِكَ يَلْعَنُهُمُ اللَّهُ

وَيَلْعَنُهُمُ اللَّعْنُونَ^{١٦٠} إِلَّا الَّذِينَ

تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ

أَتُوبُ عَلَيْهِمْ^ج وَأَنَا التَّوَّابُ

الرَّحِيمُ^{١٦٠}

(159- 160) Those who hide the clear proofs and guidance, which we send down, after elucidating it in the book for the people; on them will be the anathema of God and the curse of all imprecators. (160) Except those who repent and correct themselves and manifest it, towards them I shall relent and I am the relenting one, the merciful.

The verse (159) is about the “Deen of Allah” with all details. If a person, especially a scholar, hides the commands of Allah and requirements of religion from the people, he shall incur the curse of God and the curse of all those who are able to invoke the malediction. Special responsibility of guiding the people lies on the shoulders of Ulema and Scholar. In a tradition, Holy Prophet (S.A.W) says “A scholar is seventy times superior to a worshipper because Satan invites the people towards “innovations”, and a religious scholar, after realizing it, prohibits them to follow Satan. And a worshipper remains busy in his “worship”, and neither he notices these “changes” nor he makes himself abreast of it. (Bahar al- Anwar., 2: 24; and Mizan al- Hikmat, 6: 460)

Holy Prophet (S.A.W), in another tradition says “One who has been given knowledge by God but conceals his knowledge would see the God with a “string of fire” in his mouth. (Bahar, 2: 68; Kanz al- Ummal, Hadith No. 29146-29149) Likewise the Prophet (S.A.W) has asked the followers to avoid “dishonesty in knowledge”. He says, “Give knowledgeable advice to each other, because the dishonesty in knowledge is more condemnable than dishonesty in wealth. And God will ask about it from you. See: Bahar, 2:68; Targheeb, by Hafiz Munzari, 1: 23, and also Mu’jam of Tabrani. In Kanz al- Ummal is the addition of these words “ don’t hide knowledge from each other”, Hadith No: 28999.

إِنَّ الَّذِينَ كَفَرُوا

وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمْ

لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ

أَجْمَعِينَ ﴿١٦١﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ

عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾

(161-162) But the infidels who die as the unbelievers shall incur the curse of Allah, the angels, and of all mankind. (162) Under it they shall remain forever; neither their punishment shall be toned down, nor shall they be reprieved.

One who rejects the true faith is destined to earn the curse of Allah and if he dies as an unbeliever; will never come out of it.

وَالْهَكْمُ إِلَهٌُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ

الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾ إِنَّ فِي خَلْقِ

السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
 وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي
 فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ
 وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ
 مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
 مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
 وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ
 الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
 لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٣﴾

(163-164) And your God is one God. There is no deity except Him, the mercy giving, and the merciful. (164) In the creation of the heavens and earth, and alternation of night and day, in the ships

which sail the ocean with cargoes useful to man, and the rain which God pours down that revives the dead earth, and dispersing over it all species of animal, and blowing of the winds and the clouds, which are driven along between the sky and the earth, surely in these, there are signs for those who use their reason.

It is a matter of very vast discussion that this systematic and complex universe, including all living creatures, and their creation process convinces us to believe that there is a Creator of the Universe.

Hundreds of books have been written on this topic. I would like to quote here George Greenstain, an American professor of Astronomy, he says: "As we survey all the evidence, the thought insistently arises that some supernatural agency—rather agency—must be involved. (Hugh Ross: *The Fingerprint of God*, P. 114-115 Promise Publishing Co. Orange, C.A) In his another book Hugh Ross says: If times beginning is concurrent with the beginning of the universe, as the space theorem says, then the cause of the universe must be some entity operating in a time dimension completely independent of and pre-existent to the time dimension of the cosmos. This conclusion is powerfully important to our understanding of who God is and who or what God is not. It tells us that God is not the Universe itself, nor is God contained within the universe. (*The Creator and the Cosmos*. P.76, Navpress.1995)

وَمِنْ

النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ

أُنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ

الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ۝ إِذْ

تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ

اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّتْ
 بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ
 اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ
 كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ
 اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا
 هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

(165) Yet there be men who take for themselves
 compeers beside God; they love them as they love
 God, but the believers have stronger love for God.
 If the evildoers might see the chastisement, they
 would know that the power altogether belongs to
 God and the punishment given by Him will be
 very bad. (166) When the leaders disowned their
 followers and they saw the torment and that all
 their links are cut asunder. (167) Then their
 followers would say: could we but live again, we
 would disown them as they disowned us. Thus

God will show them their deeds as a matter of sigh and remorse; but they will never come out of fire.

The Arabic word Al-Nid has been used in verse 165, which is a "compeer" in its true sense. (Compare, 2:22; 14:30) The compeers are not only the idols and graven images but also angels and sacred cows from among the human beings. Generally the phrase comprehends all those who are followed instead of Allah. (Al-Mizan:1:405) Also compare (3:64; 9:31) for the condemnation of Jew and Christian priests.

يَا أَيُّهَا

النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا

طَيِّبًا ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۗ إِنَّهَا يَأْمُرُكُمْ

بِالسُّوْءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا

عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٥﴾

(168-169) People! Eat whatever exists lawful and wholesome on the Earth. And don't follow the Satan's footprints; he is an open enemy of yours. (169) He merely orders you the evil and indecency and that you put your words in God's mouth without knowledge.

THE CONCEPT OF SATAN

The concept of Satan or devil or an evil force that deviates the human beings from the right path exists in almost all the primitive, organized and developed theologies, and in almost all religions of the world. The concept is more prominent and a good deal of discussion is available in Zoroastrianism, Judaism, Christianity and Islam.

In Zoroastrianism, good and evil are both under the control of Ahura Mazada and unified in him. Good comes from Spenta Mainu, a beneficent spirit. Evil is the product of Angra Mainu, an evil spirit. These two co-exist within God so that neither is free from the influence of the other and each is bound with the other. According to some authors the Jewish and the Christian concept of Satan and Devil are derived from Zoroastrian details of "good and evil". This change occurred after 586 BCE when the Jews were living in exile

in Babylon, and Zoroastrians were the ruler at that time. See: Paul. G. Johnson: God and world religions: P.176 chapter 10, and Gerald Messadie's book "A History of the Devil", chapter 3, Page 72, this book presents, undoubtedly, a good research on this topic. But the writer seems to be a little biased towards Semitic religions.

In the bible the word "Satan" has been used with and without definite article "ha." In first instance it is used for the angel who resisted Balaam (Num: 22: 23, 32) when he came out to curse the Israelites, further it is used for all resistors to human beings walking on the right path. In the second case, used with "ha", it stands for the Satan who emerged as the main adversary of Allah. (Job 1:6, 2: 1-7; Zech, 3: 1-2)

Throughout the scriptures, the qualities and actions attributed to him could be ascribed only to a person, not to an abstract principle of Evil. The Satan exists as a person.

After the flood of Noah, as Bible tells us, some angels left the God due to some worldly desires and came down to marry women. These angels were called Nephilims (sons of God). They later joined Satan's army. (Gen 6: 1-4; 1 Pet 3: 19-20; 2 Pet, 2: 4; Jude: 6). Since then, they are working against the human beings.

In Islamic theology the concept of Satan is two fold (1) The Jin who rebelled against the God when Adam was made the vicegerent. He is called Iblis (deprived of hope) and also Shaytan (Satan) from the root "SHTN", which means 'away' or

'far away', because he is distant from the mercy of Allah. In Arabic generally, and in Quran particularly, the word Shaytan or Satan has been used for evildoers and evil forces of the society. Compare: 2: 14; 6: 112; 7: 27, 19: 83. "Don't follow the footprints and steps of Shaytan" means don't follow a person whose teachings are other than the teachings of God. In addition to it all those ways of worship of Allah that are not prescribed by God himself are wrong and revering Him through these means is the following of Satan.

Further more this verse (2:168) prohibits us from imposing on us those restrictions that our religion doesn't demand from us.

God has created all the allowed food items, and refraining from any of these without God's leave is unlawful. (Al-Mizan 1:418) Therefore one can't vow to avoid certain food for a limited period of time or for the whole life.

وَإِذَا

قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ

قَالُوا بَلْ نَتَّبِعُ مَا آَلَيْنَا عَلَيْهِ

آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا

يُعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠﴾

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي

يَنْعِقُ بِهَا لَا يَسْمَعُ إِلَّا دُعَاءً

وَوَيْدَاءً صُمُّ بِكُمْ عَمَىٰ فَهْمٌ لَا

يَعْقِلُونَ ﴿١٤٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

وَأَشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿١٤٧﴾ إِنَّمَا حَرَّمَ عَلَيْكُمْ

الْبَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ

وَمَا أَهْلًا بِهِ لِيُغَيِّرَ اللَّهُ فَمَنْ

اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ

عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤٨﴾

(170-171) When they are asked to follow the revelation of Allah, they say” but we should tag along the course of our forefathers. Would it be so even if their ancestors had no wit or guidance?

(171) The unbelievers are like those beasts that listen to nothing but calls and cries of the

herdsman. Deaf, dumb, and blind; they do not use their intellect.

There is a complex relationship between religion and the society. People usually follow their ancestors and are not ready to deviate from the ways of their fathers. This psychology makes the task of a Prophet a bit difficult. Islam severely discourages this attitude, and asks the men to follow the messenger of Allah completely in their life.

(172) Believers, eat of the wholesome things, you have been provided with; pay thanks to Allah, if it is Him you worship. (173) He has forbidden you carrion, blood and the swine flesh; and everything consecrated or immolated for other than Allah. But whoever is driven by immense need, intending neither to sin nor to transgress, shall incur no guilt. God is forgiving and merciful.

In these verses Allah (S.T.) has forbidden us the four things: (A) Carrion, an allowed animal that died by it or is not slaughtered according to the prescribed way of Islam. There are five obligatory conditions that make a slaughtered animal fit for eating: (1) the face of the animal should be towards Kaaba; it should not be neglected intentionally. It would be even better if the whole body were towards Kaaba. (2) Four parts of the animal should be cut with throat (a) Trachea (b) esophagus, (c&d) carotid arteries. (3) These arteries should be severed at once, or one by

one without gap, otherwise the animal should become unclean. (4) It should be slaughtered by recitation of Bismillah, or Allah-o-Akbar, or Alhamd-o-lillah or La Elaha illa Allah and the other similar words may also suffice. This recitation should not be neglected intentionally. A Muslim cannot slaughter the animal in the name of anyone other than Allah. (5) The animal should remain alive till the slaughter is completed. The animal, which is not slaughtered in this manner, is Haram or forbidden, that is carrion and Treif.

WHAT THE BIBLE SAYS? The term "Treif" is actually the Yiddish variant of the Biblical word "Trefah" which refers to any meat that has not been killed according to the laws of "Kashrut". The word "Kosher", according to the Jewish Law, actually means "fit or proper" for use. The Torah refers to all permissible creatures as "Taher" (Arabic words Taher and Tayyeb) or clean. And the Hebrew word for a forbidden animal is "Tamei" (unclean). The animal that has died a natural death is forbidden. In addition to it "meat animals" that are *tahor*, must be slaughtered according to the rules of "Shekitah" (ritual slaughtering). Shekitah is a quick cutting of the throat that severs the Trachea, esophagus, vagus nerves, carotid arteries and jugular veins in split of a second. (The head is cut off). Finally all the blood must be drained from meat before it can be

certified as Kosher or clean. (See: Essential Judaism. George Robinson. P.248-249)

Some Biblical references: (1) Dead animal (Deut 14:21), (2) Its blood should be drained out. (Lev 17:13, Deut: 12:16) (3) Brought to Tabernacle (Lev 17:3-6), (4) Wild clean animals (Lev 17:13,14). (5) The dead animal is already dead. (Le 17:15,16; De 14:21; Ex 22:31)

(B) The blood cannot be tasted or sipped at any cost (compare Quran 6:145). The blood of every living creature is unclean (Najas) and its eating or drinking is banned under the Islamic Law. Also in the old scriptures the eating of blood was strictly forbidden. (Gen, 9: 4, Lev, 7:26,17:12, De, 12: 23-25). The one who should violate the law, the death will be his penalty. (Lev 7:27; 17:10) In Quran we read: Say, I find nothing in what has been revealed to me that forbids men to eat of any food except carrion, running blood... (6:145)

(C) Swine flesh: Hebrew "Chazir", Greek, Khoiros, hys (sow) is pig, boar. *Sus domestica* is an ordinary pig, a medium sized, cloven hoofed, short-legged, mammal having a thick-skinned stocky body, usually covered with coarse bristles. The pig's mouth is blunt and its neck and tail are short. Not being a cud chewer, the pig was ruled unacceptable for food or sacrifice by the terms of Mosaic Law (Lev 11:7; De 14:8). Only apostate Jews ate pork. (Isa 65:4; 66:17). Why and how the Christians started eating pork is unclear.

(D) What is consecrated or immolated for something or someone other than Allah is not allowed. When clearing the first point of the verse 2:173 (above), it has been said that according to the Islamic Law, the animal should be slaughtered in the name of Allah only (condition 4). The phrase under discussion is related to the offerings and vows. In these cases the animal or thing or act (pledge) must be dedicated to Allah and it should be in the name of Allah (S.T). When making a vow, it is allowed to call one of the attributes of Allah instead of His name. Vows cannot be made otherwise. (Books of Jurisprudence like Jawahir, Miftah Al-Karamah, Al-Masalik, and Al-Hadaiq etc).

These dietary laws are mandatory; no one is allowed to break them. But sometimes a believer comes under un-controllable circumstances and is driven by immense need to use these prohibited items for saving his life. In this condition he is allowed to take the forbidden items (carrion, blood, pork or unholy meals) in life-saving quantity only. He or she can't use more than that. Not only threat to life is included in it but also the fear of intensity of a disease, and a threat to the property of a person (if it has been made related to consumption of forbidden articles). If a pregnant woman feels the threat to the life of fetus, she can use the prohibited items in order to avoid the damage. (Books of Jurisprudence op.cite) Compare Quran 22:78; 2:185; 5:3, 6:119.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ
مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا
قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي
بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ
اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٧﴾ أُولَئِكَ
الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى
وَالْعَذَابَ بِالْغُفْرَةِ فَمَا أَصْبَرَهُمْ
عَلَى النَّارِ ﴿١٠٨﴾ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ

الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ

اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ

بَعِيدٍ

(174) Those who hide what God has sent down in the book and then barter it off for a paltry price; they consume nothing in their bellies but fire. On resurrection day, God will neither speak to them nor let them go. For them will be painful chastigation. (175) They are the people who have purchased error instead of guidance, and scourge instead of pardon. What has made them brave for fire? (176). That is because God has, certainly, sent the Book, while those who have dispute about it, go much deep in dissension.

The dietary laws mentioned above (V.2: 177-173) were not new for the Jews and Christians. But their general practice was against the precepts of their books. (Old Testament and New Testament). Their Rabbis and Priests used to hide the true teachings of Torah. In this verse God is blaming their involvement in this dirty business.

THE VIRTUE DESCRIBED

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا

وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ وَالْبَلَاغَةِ وَالْكِتَابِ

وَالنَّبِيِّنَّ وَآتَى الْمَالَ عَلَى حُبِّهِ

ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي

الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى

الزُّكُوَّةَ وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا

عٰهَدُوا وَالصّٰبِرِينَ فِي الْبَاسِآءِ

وَالضَّرَآءِ وَحِينَ الْبَاسِ ۗ أُولَٰئِكَ

الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ

الْمُتَّقُونَ ﴿١٤٤﴾

(177) This is commonly known as the 'Jewel of virtues'. Allah says: The righteousness or virtue does not consist in whether you face towards the east or the west. The righteous man is one who believes in God and the Last Day, in the Angels and the Book and the Prophets; who, though he loves it dearly, gives away his wealth to kinsfolk, to orphans, to the destitute, to the traveler in need, and to the beggars, and for setting free the necks of people, the one who attends to His prayers and renders the Alms levy; who honors his covenants if he makes it, and is steadfast in trial and adversity and in times of war. They are the true believers, and they are the God-fearing.

This passage is self-explanatory and contains virtues by which a Muslim is required to embellish

himself. Facing Kaaba or Jerusalem is not the matter of rectitude, the real goodness lies in obeying Allah's command and becoming a good follower. The attributes of a good follower have been enumerated here in this verse. Also see Quran, 25: 63-75.

يَا أَيُّهَا الَّذِينَ آمَنُوا

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي

الْقَتْلِ ۖ بِالْحُرِّ بِالْحُرِّ وَالْعَبْدُ

بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۖ

فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ

فَاتَّبِعْهُ بِالْمَعْرُوفِ وَأَدِّءُ إِلَيْهِ

بِإِحْسَانٍ ۖ ذَٰلِكَ تَخْفِيفٌ مِّنْ
رَّبِّكُمْ وَرَاحَةٌ ۖ فَمِنَ اعْتَدَىٰ
بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾
وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَا أُولِي
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

(178-179) Believers, the pursuits of the murder (Retaliation) have been determined for you, a freeman (killer) for a free man (murdered), and a slave for a slave, and a female for a female. He who is pardoned by his aggrieved brother shall be prosecuted according to general practice in these cases; and the blood writ shall be paid to him (the next of kin); this is a merciful dispensation from your Lord. He that transgresses thereafter shall be sternly punished. (179) Men of reason! In retaliation (in pursuit of a murder) you have a safeguard for your lives, so that you abstain from evil. (See Quran 4:92-93)

This dictate of the V.178 has been altered by another verse. 5:48, the matter of murder will be

discussed on that verse. The scriptures' point of view will also be noted on 5:32.

Verse 179 is a key verse. One who knows the "Law of Retaliation", according to which the killer loses his own life, he definitely avoids this crime resulting in the safety of the life of the people.

كُتِبَ

عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ

إِنْ تَرَكَ خَيْرًا^ط الْوَصِيَّةُ لِلْوَالِدَيْنِ

وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى

الْمُتَّقِينَ^ط فَسَنْ بَدَّلَهُ بَعْدَ مَا

سَبَعَهُ فَإِنَّمَا أَثْبَتُ عَلَى الَّذِينَ

يَبْدُلُونَهُ^ط إِنَّ اللَّهَ سَبِيعٌ^ط عَلَيْهِ^ط

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ
إِثْبًا فَاصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(180- 182) When someone is approaching death and is leaving behind something good enough, he is required to draw a will for the parents and kinfolk in the popular way; it is mandatory for God-fearing ones. (181) Those who change the will after hearing it, the changer should be held guilty of it; Allah is all hearing and well knowing. (182) And the one who fears a sin or injustice from the bequeathing person, and settles down the matter amongst them, then the bequeathing person is not guilty; Allah is forgiving and merciful.

In this verse 182 the word 'Janf' means deviation from the law, and an inclination to a particular person (Al Mizan 1:441) Janf means mistake (Ibn Kathir 1:185). It is one of the major crimes and sins (op.cite). The phrase "settles down the matters amongst them" is related to the heirs-at-law, (Al-Mizan I: 441). Surely it is about the feud between the demising person and his relatives.

THE RULES OF FASTING

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٧﴾
أَيَّامًا مَّعْدُودَاتٍ ۗ فَمَنْ كَانَ
مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى
الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ

طَعَامٌ مِسْكِينٌ ۖ فَمَنْ تَطَوَّعَ

خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۖ وَأَنْ تَصُومُوا

خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿۱۸۶﴾

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ

الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ

مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ

شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصِبْهُ

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ

اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ

ي
بِكُمُ الْعُسْرَ وَلِتُكَبِّلُوا الْعِدَّةَ

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ

عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ^ط

أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ^و

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي

لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ أَجَلٌ لَّكُمْ

لَيْلَةٌ الصِّيَامِ الرَّفِثُ إِلَى

نِسَائِكُمْ ^ط هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ

لِبَاسٍ لَّهُنَّ ط عَلِمَ اللَّهُ أَنَّهُ
كُنْتُمْ تَخْتَانُونَ أَنفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ
بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ
اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى
يَتَّبَعَنَّ لَكُمْ الْخَيْطُ الْأَبْيَضُ
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ
ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ
وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ

فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ

فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ

اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٣﴾

This group of five verses of Quran is about the rules of fasting in Islam.

(183) Believers, fasting have been decreed for you as it was made compulsory for your predecessors, so that you may become the righteous one.

Fasting has a very important place in the ethics of Islam. Muslims are required to fast during the whole month of Ramadan (Ramzan, the eight month of the Hijri calendar). They are required to abstain from certain acts including the eating and drinking from Daybreak to Dusk. The concept of fasting existed in the Jews and the Christians in the past. For understanding the concept of days of fasting in Judaism and Christianity it is necessary to know their calendar. The Jewish months run from new moon to new moon. (Isa 66:23) Two Hebrew words has been used for the 'month' (a) cho'dhesh (Gen: 7:11) which means new, (b) ye'rach, which means lunation. The Jewish calendar is given below.

1. Nisan or Abib	March – April.
2. Iyyar or Ziv	April – May.
3. Sivan	May – June.
4. Tammuz	June – July.
5. Ab or Av	July – August.
6. Elul	August –
September.	
7. Tishri or Ethanim	Sept – October.
8. Heshvan or Bull	October--
November.	
9. Shislev	N ovember --
December.	
10. Tebeth or Tevet	December --
January.	
11. Shebat	January – February.
12. Adar	February – March.

Four minor fast days are (a) Tzom Gedaliah, which falls on 3 Tishri; (b) Asarah b'Tevet, it falls on 10th of Tevet; (c) Ta'anit Eshter, the fast of Eshter falls on 13 of Adar, (d) Shivah Asar be-Tammuz, 17th of Tammuz. These are minor fast days. The Jews are asked to fast from sun rise to sun set. The days are not marked by prohibitions against sexual relations, bathing, shaving or wearing leather.

The Fasts of Yom Kippur and Tisha b'Av, the ninth of Av, have special significance. All the other fast days were cancelled when the Temple was rebuilt, but Tisha b'Av was not. It is the day of mourning and sadness because so many

calamities happened on this day, in the whole Jewish history. (George Robinson, Essential Judaism, a complete guide to beliefs, customs and rituals. P: 130-131). Some Jew Prophets have been reported as observing the fasts such as Prophet Moses: Ex, 24; 18; 34:28; Deut 9:9,18. Moses fasted for 40 days. Prophet Elijah also fasted for 40 days, 1 kings 19: 8; Prophet Daniel also fasted for 3 weeks. Dan 10:2,3. Habitual fasting of a Jew sect Pharisees has been reported at Matt 9:14, Mark 2:18 and Luke 18:12. Prophet John's disciples also used to fast regularly (Matt, 9:14), which shows that there existed an established tradition of fasting in the Jews. The words of Prophet Isaiah at 58: 3-7 show us the true picture of fasting. See also Joel 1:14; 2: 12; Zech 7:5; 8:19.

Though the Christians usually deny the religious obligation of fasting on them but Jesus has been reported fasting for 40 days like Prophets Moses and Elijah fasted at their times. (Matt 4:2; Mark, 1:12,13; Luke 4:1,2)

Matthew 6:16-18 can be compared with Isaiah 58 in its contents where Jesus himself describes the mode of fasting. In addition to that in 1 Cor, 7:5 we read: That you may give yourselves to fasting and prayer. (Deleted from R.V, and The New American Bible) Believing in all these examples of fasting by the Prophets some Christian sects have rightly enjoined fasting on their members. Biblical scholars, including Christians, have written some books on the

importance of Fasting in the Bible. See, Elmer L. Towns' book *Fasting for spiritual breakthrough*, Regal Books California, and Wallis, Arthur. *God's chosen fasts*, Fort Washington 1969. These are the clear proofs of the truth of Quran.

(184) Some English translations of this particular verse are illogical and wrong. Pickthall translates this verse in these words: "Fast a certain number of days and for him who is sick among you, or on a journey, the same number of other days, and **for those who can afford it there is a ransom, the feeding of a man in need.** But who so doeth good of his own accord, it is better for him; and that ye fast is better for you if ye did but know." The major dispute is about the translation and meaning of the sentence in the **bold letters**.

Arthur J. Arberry says "And for those who are able to fast, redemption by feeding a poor man".

"Redemption" and "ransom" are used for deliverance from the sin. Fasting, according to the teaching of Allah, is not a sin for which ransom or redemption would be required. The word "yutiqumahu", used in the text of Quran means "the uttermost that one can do with difficulty, trouble or inconvenience, (L.L) extremely painstaking job. "Fiddyah" means "monetary compensation" (Al-Mizan vol 2:11). Hence the translation would be: Fast a certain number of days, but if anyone among you is ill or on a journey, let him fast a similar number of days later; and **for those who can not endure it, there**

is a penance (monetary concession) ordained, the feeding of a poor man. He that does well of his own accord shall be well rewarded. But to fast is better for you, if you but knew it.

The phrase under discussion, in bold letters, has been translated in the same sense by (1) T.B.Irving "scarcely afford it"; (2) Abdul Majid Daryabadi "And those who can keep it up with hardship." (Tafseer, 1: 113) (3) S.V. Mir Ahmed Ali "Those who find it hard to do so..." (P78) (Also Jalalain, Ibn-e-Kathir, and Qurtabi)

(185) It is the month of Ramazan in which the revelation of Quran started, guidance for the people, an unambiguous guidance and 'exclusive orders'. From among you whosoever is at home in this month, he has to fast; and the one who is ill or is on journey should fast in other days. God desires your comfort and not to put you in trouble. He who desires you to complete the number of fasts, therefore speak "High" of Him, since He has guided you, and pay thanks to Him.

"Huda" means the guidance contained in the whole book, the Quran, while Furqan means the orders and injunctions, which have been given to the Muslims "exclusively", and were not revealed to any other nation in the past. (Tafseer Ayashi, Mizan, Qummi, quoting the tradition of Holy Prophet SAW)

(186) Whenever my servants ask you about me, I am "Near". I answer the suppliant when he prays.

Ok! Respond you to me and believe me; you will rightly be guided.

In Quran the word *qareeb* from root word *qurb* has been used which has multiple meanings. (1) Qurb means nearness in time and space, "do not go near the "possessions" of the orphan" (6: 153). On one occasion God says, "do not go near adultery" (17:32). (2) Nearness in terms of status, dearness and love, "and the angels who are near to God" (4: 172), also compare 56: 88. (3) *Al qurbah* is also used for a "source" of nearness to something; compare 9: 99; 34: 37 and also 2: 186. (4) it has also been used in the sense of "having power over something"; compare 50: 16, and 56: 85.

God's nearness to man is actually the blessings and mercy of Allah with which a person is specially endowed. On the other hand "man's nearness" to God is man's own beautification with the "divine virtues". By behaving in divine manners one gets God's Approval for his acts. (See Mufradat Raghīb Isphahani).

(187) This verse consists some more rules of fasting and its details. "You have been relaxed for passing the nights of fasting with your wives, **they are a "dress" for you and you are a "dress" for them.** God knew about your 'irresistibility' in this regard, therefore he turned towards you and pardoned you, now you can touch their skins and can enjoy what has been allowed for you. Eat and

drink till the white line of the dawn is visible to you against the black line of the night at daybreak. Then keep up your fast till the evening when you are observing seclusion in the mosque (Etekaf). Then do not go to the wives, these are the limits prescribed by Allah. So remain away from it. In this manner Allah clarifies His commands, so that they can observe it."

It was difficult for the people to fast during the daytime and to keep themselves away from their wives in the night. This 'irresistibility' is but natural. Therefore God relaxed the rules in this regard and allowed the Muslims to enjoy their lives till daybreak.

The phrase in bold letters has been translated variously:

- 1) They are garment for you and you are garment for them. (Mir Ahmed Ali and Abdul Majid Daryabadi).
- 2) They are vestments for you and you are a vestment for them. (Arberry)
- 3) They are raiment for you, and ye are raiment for them. (Pickthall)
- 4) They are a comfort to you as you are to them. (N.J.Dawood)

In Arabic "Lebas" means a covering for the body, a cloth, dress, and a garment. A dress not only decorates you but also protects you against the weather and covers your sacred and holy body. One can neither see the body of another, nor can

he show his body to the others. The phrase under consideration covers all these aspects and senses. I think the proper word for "Lebas" in this phrase would be the "dress".

Compare the whole verse (2:187) with Prove: 5:15-19; and 1 Cor 11:3-12; 14:34-35; Eph 5:22)

EXTORTION AND BRIBE

وَلَا تَأْكُلُوا أَمْوَالَكُمْ

بَيْنَكُمْ بِالْبَاطِلِ وَتَدْلُوا بِهَا

إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا

مِّنْ أَمْوَالِ النَّاسِ بِإِلَاطِمٍ

وَأَنْتُمْ تَعْلَمُونَ

(188) Do not eat up one another's wealth by wrong means, do not try to bribe authorities with it, so you may consume a share of other people's wealth viciously, while you realize.

This verse is the law against "Extortion and Bribe". Extortion is an act or practice of taking or obtaining something from an unwilling or reluctant person by illegal use of fear, whether by force, threats, or any other undue exercise of power. The extortion is forbidden (haram) according to Quran and the traditions of Holy Prophet (SAW).

The Holy Prophet (SAW) has been reported as saying: "Your lives and properties are forbidden for each other". (Kanz al- Ummal, II. No. 30342) Hazrat Ali (AS) has said: "An exhorted stone fixed in a building must become a cause of its destruction". (Wassail. Vol: 17. Pg 309, and Behar.104: 258) Holy Prophet (SAW) has not allowed anyone to take even an inch of other's property illegally (Reported by Imam Jaffer Sadiq). Also see Kanz, II.No. 30366.

Muslim scholars have included exclusive chapters on the law of extortion in their books. (Al- Fiqh al- Sadiq, Jawad Maghniyah, Vol: 5; Ja'may Al Madarik by Ayatullah Khwansari; and Al- Fiqh alaa al- Mazaheb al- Arba'a)

The act of extortion and fixing eyes on the property of others has been prohibited in the 10th command of the Decalogue (Ex: 20:17), also compare Exd 18:21, Prov. 1:19, 15:27. In Ezek

22:12, covetousness and extortion has been condemned severely.

In the New Testament, extortion has been listed along with fornication, adultery, idolatry, greediness, stealing, drunkenness, reviling and homosexuality. (1Cor, 5:9-11; 6:9-11). Prophet Jesus has paid thanks to God for not being among the extortioner. (Luke 18:11) See also *The New Interpreter's Bible*, 1: 849. Abington Press. This is the best commentary on the Bible published in 12 volumes.

Dr. Laura Schlessinger has discussed the moral and social aspects of Ten Commandments in detail. See her book: *The Ten Commandments: The significance of God's Law in every day life.*

In the same way Bribery (Al-Rishwah in Arabic, and "sho'chadh" in Hebrew) is strictly prohibited in Islam and Scriptures. The verse under discussion contains the order of God regarding this issue. (Al-Mizan, 2: 52). One should keep in his mind that by pursuing a judge or judgment in his favor one couldn't make an unlawful thing lawful for him. Halal is halal and haram is haram till the day of resurrection. (Ibn Kathir, 1:197, Dar Yousuf Lebnan)

Compare: Deut 16:19; 27:25, Eze 22:12; also Exod 23:8; 2 ch 19:7)

يَسْأَلُونَكَ

عَنِ الْأَهْلِةِ ۖ قُلْ هِيَ مَوَاقِيتُ

لِلنَّاسِ وَالْحَجِّ ۖ وَلَيْسَ الْبِرُّ

بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا

وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا

الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ

لَعَلَّكُمْ تَفْلِحُونَ ﴿١٨٩﴾

(189) They ask you about the phases of the moon, tell them "These are the seasons, fixed for men and for pilgrimage". It is not good to come back to the home from the "hind walls"; but virtuous is he who observes the law. Come to your houses from the doors, and honor this law, perhaps you should be successful.

THE LUNAR CALENDAR

This verse is about the importance of the different phases of the moon in human life. "Ahellab", is the plural of Hilal, it does not express the sense of "new moons" as translated by some scholars. Also here is not a question about the actual scientific condition of the moon.

Muslim calendar is a lunar calendar and has a religious importance; it is not a seasonal or an agricultural one. As far as Jewish calendar is concerned we do not find a record of a definitely fixed or standardized form of Jewish calendar until the 4th century C.E. (C.359.CE), when Hillel II tried to fix it by introducing Metonic cycle of 19 years. It is evident from the record that the Jewish calendar and the names of the months were taken from the Babylonian tradition depending on the seasons. (See commentary on 2:183). Their sacred year begins from the month of Abib (or Nisan) in the spring on behest of God (Ex, 12: 2; 13:4). But there was another Agriculture Calendar in common use. This written calendar has been found in 1908 at the city of Gazer, and is believed to be from 10th Century B.C.E

There is no sacred calendar for the Christians (Paul at Galatians, 4: 9-11; Colos, 2: 16-17). The only one event that the Christians are required to observe annually is "The Lord's Evening meal" at pass-over time, which is governed by the Lunar Calendar. (Matt, 26:2, 26-29; 1 Co 11; 23-26)

Muslims are required to fast in the Eighth Lunar month of Ramadan and perform Haj (pilgrimage) at Mecca in the 12th month called Zilhijjah. Eid-al-Fitr falls on the first of Shawwal (9th month) just after one month's fasting, while Eid-al-Azha falls on the 10th of the 12th month. This Lunar calendar, followed by Muslims, is called the 'Hijri' calendar.

The second part of the verse refutes an old Arab tradition of returning to homes from the back doors, or from the tops of the hind walls, or by making a way into the house wall, in the season of pilgrimage. Allah (S.W.T) clearly orders to abandon this practice. He asks the believers to enter their houses from normal entrances. (Al Mizan: 2:57 and Ibn Kathir vol. 1:197)

وَقَاتِلُوا فِي

سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ

الْمُعْتَدِينَ ۝ وَاقْتُلُوهُمْ حَيْثُ

ثَقَفْتَهُمْ وَأَخْرِجُوهُمْ مِّنْ

حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ

مِنَ الْقَتْلِ وَلَا تَقْتُلُوهُمْ عِنْدَ

الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوكُمْ

فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ

كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١١﴾ فَإِنْ
أَنْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾
وَقَتْلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا
فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٣﴾
الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
وَالْحُرْمَتُ قِصَاصٌ فَمَنْ أَعْتَدَى
عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ
مَا أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ

وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْبَتِّينَ ﴿١٩٢﴾

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا

تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴿١٩٣﴾

وَاحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٤﴾

THE PERMISSION OF SELF- DEFENSE

(190- 195) This group of six verses is about the permission of self-defense if the war is imposed on Muslims. Allah says :(190) and fight in the cause of Allah with those who wage war on you and don't initiate the battle, Allah does not like the aggressors.

(191). Kill them at the spot you locate them, and expel them out from where they have expelled you. Idolatry is worse than war. Don't fight near the "sacrosanct mosque" unless they fight you over there. Kill them if they do so; such is the recompense of the disbelievers. (192) But if they mend their ways, then know that God is forgiving and merciful. (193) Fight them till the idolatry is eradicated and God's religion prevailed, but if they desist, then fight none, save the evil ones. (194) Consideration of a Holy month is subject to its

respect by the idolaters. Sacredness is a consequent of itself. If anyone does aggression against you, pay him in the same coins, fear the God, and be sure that God is with the pious ones. (195) Pay generously for the cause of Allah, don't put yourselves for the perdition, do charity verily Allah loves the benefactors.

These verses are about the polytheists and idolaters of Mecca. In these verses Allah has given permission to the Holy Prophet (SAW) and the Believers to defend them if the war is waged against them. These verses contain the following points:

1. Muslims are allowed to battle if they are aggressed.
2. They should not initiate the battle.
3. Allah hates the aggressors.
4. Aggressors should be put to death.
5. They should be exiled in retaliation of Muslim's banishment from Mecca.
6. Idol worship is a crime worse than war.
7. War near Kaaba is not allowed unless imposed on Muslims.
8. If the other party engages muslims in a battle near the Kaaba, then they are allowed to fight over there.
9. If they desist they would be spared.
10. Muslims are allowed to fight them till the eradication of Idol worship and Islam becomes the religion of society.
11. If they desist from idol worship then there is no right to fight them.

12. The sacredness of a month should only be honored if the second party honors its sanctity.
13. The respect of inviolable results into the same behavior of the other party.
14. Muslims are allowed to retaliate the aggression, the same way they were inflicted upon by others.
15. They are believed that they should honor the injunctions of God.
16. Muslims are asked to spend generously in the cause of Allah otherwise they will be perished by the rivals, because negligence from the defense of the nation is equal to the suicide of the nation
17. They are asked to do charity.
18. Allah loves those who do charity.

وَاتَّبِعُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ

أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ

الْهَدْيُ مَجْلَهُ ۗ فَمَنْ كَانَ مِنْكُمْ

مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ

فَفِدْيَةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ

أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ ^{مُوقَفَةً} فَمَنْ

تَشَّعَ بِالْعُجْرَةِ إِلَى الْحَجِّ فَمَا

اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ

يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي

الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ^{مُوط}

تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَٰلِكَ

لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي

الْمَسْجِدِ الْحَرَامِ ^ط وَاتَّقُوا اللَّهَ

وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
 الْعِقَابِ ﴿١١١﴾ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ
 فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا
 رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ
 فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ
 يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ
 الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي
 الْأَلْبَابِ ﴿١١٢﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ
 أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ

فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا

اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ

وَإِذْ كُرُوهُ كَمَا هَدَيْكُمْ وَإِنْ

كُنْتُمْ مِّنْ قَبْلِهِ لِسِنَ الضَّالِّينَ ﴿١٤٥﴾

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ

النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ

اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤٦﴾ فَاذَا قَضَيْتُمْ

مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ

أَبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ

النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا
 فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ
 مِنْ خَلْقٍ ﴿٢٠٠﴾

PILGRIMAGE TO MECCA

(196-200) These verses were revealed at the eve of the last Haj (pilgrimage) of Holy Prophet (SAW). These verses are related to "Haj Tamatto" (with Aain). It may be noted here that there are three types of Haj in Islam: (1) Al Afrad (2) Al-Qeran and, (3) Al-Tamatto (with Aain).

Allah says "Complete you Haj and Umra for the sake of Allah, if you cannot do that due to some reason, then compensate it with an easy offering, and don't shave your heads until your 'offering' reaches the fixed destination. And he who is sick or has some scalp disease, its recompense would be fasting (for three days), or alms giving (feeding the six poor people), and sacrifice (of a goat). And when you are well, so the person who combined Umrah and Haj, due on him is the affordable offering, and one who cannot find it, he has to observe fast for three days during Haj

season, and 7 days when he is back home, these would be ten complete fasts. This applies to him whose household is not present at Kaaba, take heed of Allah and beware that God is stern in retribution. (197) The months of the season of Haj are well known. One who intends to perform Haj in these months (Shawaal, Ziqqadh and 10 days of Zilhijah, must abstain from sex, obscene language and acrimonious disputes while on Pilgrimage. Whatever good acts you do, Allah is aware of that, provide goodness for yourself; the best provision is piety, fear me then O! men of reason.

(198) It will be no sin on you if you seek bounty of your Lord. When you come out from the stay at Arafat, remember Allah at the sacred monument (Muzdalifah). Remember Him for He had guided you, and before that you were at error. (199) Then go out of the place the other people are going out of, and seek the pardon of Allah, surely Allah is forgiving and merciful. (200) After completely performing the rite of Haj, remember Allah the same way you remember your ancestors, but with even deeper reverence. There are some people who say, "Our Lord! provide us with the goodness of this world"; they will have nothing in the coming world.

It was customary among the Arabs to stay at Mena for quite some time after performing Haj. During this period they used to praise, extol and appreciate their forefathers. Allah asks the people to change this tradition and engage themselves in praising and remembering Him.

Allah says: Believers, be ever mindful of God, praise Him morning and evening. He and His angels bless you for bringing you out from darkness to the light. He is merciful to the believers. (33:41-43) "And the men who remember Allah frequently, and the women who remember Allah frequently" (33:35). And again in Quran we read: Those who remember God when standing, sitting and lying down. And reflect on the creation of the heaven and the earth, saying: Lord you have not created it in vain. Glory is to you. Save us from the fire (3:191)

وَمِنْهُمْ مَّنْ يَقُولُ

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا

كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

(201) And few of them say " Our Lord, provide us with the goodness of this world and of hereafter, and keep us from torment of fire. (202) They shall

get what did they earn, and Allah is swift in giving the results.

People are divided into two groups; (a) those that want to earn the worldly joys and benefits, there is nothing for them in the life hereafter, (b) and those who willingly hand over their affairs to Allah and wholeheartedly accept what God has for them. They should receive his blessings in this world and in the world to come.

It has been reported that Prophet (S.A.W) usually included these words of 2: 201 in his prayers. (Ibn Kathir, 1: 213,214)

It may be noted here that Prophet (S.A.W) performed Haj Tamatto during his lifetime. Ibn Kathir (1: 204) has reported many traditions in this regard, and adds, "Caliph Omer prohibited the Muslims from doing so". (Al Tirmizi, kitabul Haj.H.No. 833, pg.132; Al- Mowatta, 1: 344; Al Nesai, kitabul Haj, 2: 158- 164; Sunan of Baihaqi, 5: 17; Ibn Abi Shaibah, 5: 165; Al Muhalla of Ibn Hazm, 7: 17; Al Mughni of Ibn Qudamah, 3: 280; Muslim, with the commentary by Allama Saeedi, 3: 444, H.No: 2858- 70; Bukhari with commentary by Kirmani, V.4, Part: 8, pg.89; Rooh al- Maani, 2: 123-5, Qurtabi, 2: 387; Kabir, 2: 307-9; Jamay al- Madarik, 1: 141; Jassas, 1: 283- 289.

It appears from Sahih Muslim that Caliph Omar (R.A.) and Caliph Othman (R.A.) prevented the Muslims from Hajj Tamato, whereas a debate took place between Othman (R.A.) and Àli ibn Abi Talib (Karramallah wajhu), and later refused to comply with the orders of the former.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ^ط
 فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ
 عَلَيْهِ^ه وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ^و
 لِمَنِ اتَّقَى^ط وَاتَّقُوا اللَّهَ وَاعْلَمُوا
 أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ^{٢٠٣}

(203) Remember God in specific days, one who sets out two days earlier or prolongs his stay for two more days, he is not guilty if he observes the law. Have fear of Allah and beware that you will be assembled to him.

The specific and counted days are called the "Days of Tishriq" (11th to 13th Zilhijjah). It is not the matter of choice between two days and four day's stay at Mena after performing the Haj. But it simply means that such pilgrims will become free of sins.

وَمِنَ

النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي

الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ

عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ

الْخِصَامِ ﴿٢٢﴾ وَإِذَا تَوَلَّى سَعَى فِي

الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ

الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ

الْفُسَادَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُ اتَّقِ

اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

فَحَسْبُ جَهَنَّمَ وَلِبئْسَ الْبِهَادُ ﴿٢٤﴾

(204- 206) There is a man who talks about the worldly life up to your wonder, and swears by God on what he has in his heart. But he is the most hostile opponent. (205) And when he gets power he exerts to corrupt the earth and plunder the harvest and the livestock. Surely Allah hates the mischief. (206) When he is advised to have the fear of God, his haughtiness takes him to the sin. For him the hell, the worst abode, is sufficient.

This statement is about the psychology of a different group of people, which remains in the strong grip of worldly desires, wealth, power, and pride. They are always hostile and unfriendly towards the reformers and the well wishers of the society. These verses are a counter statement to the claims of Khans. B. Shariq al- Thaqafi. (Ibn Kathir, 1: 215; Al Mizan, 2: 99).

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
رءُوفٌ بِالْعِبَادِ ﴿٢٠٦﴾

(207) There is a man who barter his life at the cost of "the pleasure of God". Allah takes care of his servants.

There is another group of people who only cares for the pleasure and blessing of Allah, and does not even bother about the life. According to some sources this verse was revealed in appreciation of Prophet's companion Suhaib bin Sanan Roomi at the time he was ready to move from Mecca to Madina. (Ibn Kathir, 1: 216) On the other hand some more reliable scholars have said that this verse was revealed at the time of Hijrat of Holy Prophet, in appreciation of Hazrat Ali's sacrifice of his own life. Allama Hashim Bahraini has quoted, from Tafseer Thalabi, five traditions about it. (Al- Mizan, 2: 99, 100) Also see: Musnad Ahmed, 1: 331. Egypt; Tafseer Tabari, 9: 140. Maymania Egypt; Al Mustadrak of Imam Hakim, 3: 4; Tafseer Al Lawamay, 2: 376; Tafseer Kabear of Allama Razi, 5: 223; Tafseer Qurtabi, 3: 21 Tafseer Al Bahr Al Muheet of Abu Hayyan Andulusi, 2: 118; and so many others.

يَا أَيُّهَا الَّذِينَ

آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً

وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ط

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٠﴾ فَإِنْ

زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمْ
 الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ
 حَكِيمٌ ﴿٢٠٨﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ
 يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ
 الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ
 وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۚ

(208) Believers, be submissive completely and do not follow the footsteps of Satan, since he is your enemy, obviously. (209) But if you slipped away, despite receiving the clear signs, then beware that Allah is powerful and wise. (210) Are they waiting for the wrath of Allah through clouds and angels? And the matter would be set forth because all matter goes back to Allah.

Islam asks the people to accept it wholeheartedly and surrender their "selves" completely before the will of Allah. They cannot accept the precepts of Islam partially, and ignoring the rest of it. In addition to it they are advised to avoid

following the footsteps of evildoers who are waiting for the wrath of Allah.

سَلْ

بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ

آيَةٍ بَيِّنَةٍ ۗ وَمَنْ يُبَدِّلْ نِعْمَةَ

اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ

اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾ زَيْنَ الَّذِينَ

كَفَرُوا وَالْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ

مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا

فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ

مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

(211) Ask from Bani Israel “ How many clear signs we showed to them?” Whosoever changes

the blessings of Allah, after receiving it, would know that Allah is stern in chastising. (212) The worldly life seems to be very attractive for the blasphemers, they scoff at the believers; the pious ones will be superior to them on the Day of Judgment. Allah provides, without measure, to those He wishes.

The "blessings" of Allah means the "guidance", nothing is like that. But Bani Israel changed the basic principles of their Holy Books and started emphasizing on the minor issues. I will advise the readers to study the rituals of Sabbath Day and Yum Kippur in Cohen's Everyman's Talmud, and Talmud's commentary by Rabbi Steinsaltz.

كَانَ

النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ

النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ

لِيَحْكُمَ بَيْنَ النَّاسِ فِيهَا اخْتَلَفُوا

فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ

أُوتُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ

الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ

الَّذِينَ آمَنُوا لَهَا اخْتَلَفُوا فِيهِ مِنْ

الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ

يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

(213) It was only one nation of mankind. Then Allah raised his Prophets, the announcers of glad tidings and warnings. And with them he sent down the law, so that he can settle their disputes. No one argued about the law except those who were driven by rebellion and spite; though law was given, and clear signs were shown to them. On the disputed matters Allah guides, by his will and wish, only those who believe. Only Allah guides the people, if he wishes, to the straight path.

This verse tells us that the human beings were united on a single religion in the beginning. But they started disputing each other after they were

given the Divine Law. In this verse the Arabic word *kitab* has been used, which means "the book" (singular). It expresses the concept of Basic Law, which is common to all Semitic Religions.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا
يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ
قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ
اللَّهِ الْآلآنَ نَصَرَ اللَّهُ قَرِيبًا ﴿٢١٤﴾

(214) Do you think that you will enter the paradise without facing circumstances like your predecessors have faced? Privation and adversity set about them and they were hot and bothered about it to such an extent that even the apostles and the fellow believers cried out "when will come the help from God?" Beware that Allah's succor is at hand.

In the text two closely related words *al basaa* and *al dharaa* have been used. These two words comprehend all sorts of calamities and hardship. But there is a very fine difference between the two. *Al Basaa* is used for the paucity of goodness and closing its possibilities, while *Al Dharaa* is actual physical affliction or loss, and opening of its possibilities. (Tafseer al- Kabir, 2: 379) This verse of Quran tells us that “test and trial”, for the sake of Allah and Deen, is a primordial phenomenon in the history of guidance. It’s an everlasting process. The test of some Apostles and Prophet had been so hard that they cried out “when the promised help of God should come?” Also see: Quran, 37: 172, 58: 21, 12: 110.

The same expression exists in different books of the Bible. In Psalms, 34: 19 we read” A righteous man may have many troubles, but the Lord delivers him from them all”. Fire tests the purity of silver and gold, but the Lord tests the heart (Proverbs, 17: 3, New Living Bible Translation). Again in Acts it is said, “ we must go through many hardships to enter the Kingdom Of God”. (14:22) these words are from N.I.V, but in N.L.T, it has been translated in these words” Through many tribulations”.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ هُ قُلْ
مَا أَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

(215) They ask you: What shall they spend? Tell them” the pure wealth that you spend would be, in the first instance, for both the parents, near relations, orphans, the needy, and travelers. Whatever good you do, surely Allah knows it well.

There is no reason to confine this verse only to charity. Here the verb “spend” has been used in its absolute sense. Quran brings it in our knowledge that (a) spending must be out of love {3: 92;}; (b) and it must be from one’s own lawful earning; (c) one should not spend the bad portion of his wealth for the good cause {2: 267}, (d) and that one should do the charity with strong and deeply felt emotions. (2: 262)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ
لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا
وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ
تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٤

(216) You are allowed to fight even if you do not like it, because sometimes you dislike a thing that is really good for you; and sometimes you do like a thing, which is really bad for you. Allah knows, but you do not know.

This particular verse does not allow the Muslims to fight or wage war against the polytheists or Non- Muslims due to one reason or the other. Fighting is only allowed when their rivals impose a war on them. Jihad in Islam is *fard kifayah*, which means if a group of people is sufficiently doing Jihad then it is not obligatory for the rest of them, otherwise it is *fard* or obligatory on all Muslims. (Qurtabi, 3: 38, 39; Al- Jassas, 1: 321; Manhaj al- Sadeqeen, 1: 491) For a clear perspective of Jihad see: 2: 190- 193, and 22: 39.

Holy war or Jihad is compulsory for the protection and propagation of Islam on a person who fulfills the requirements given below: (1) He must be a male adult; (2) Must be in good physical health; (3) Must be in good mental condition, (4) He must have sufficient provision for the family members; (Quran, 9: 91; 24: 61.)

Jihad is of two kinds (1) war in the name of Allah and for the propagation of Islam. It cannot be waged without the permission of the Prophet (S.A.W) or his appointee, (2) and Jihad in defense of Islam, or a Muslim country, for the protection of one's own self or belongings. This kind of Jihad also includes defense and protection of *Haq* or Deen in its broadest sense. For this sort of Jihad one does not require the permission of the "Imam of his time". It is obligatory for all Muslims without any distinction. (Jawahir al- Kalam. Kitab al- Jihad)

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ
قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ

كَبِيرٌ ^ووَصَدٌّ ^طعَنْ سَبِيلِ اللَّهِ
وَكُفْرٌ ^أبِهِ وَالْبَسْجِدِ الْحَرَامِ
وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ
عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ
الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ
حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ
إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ
مِنْكُمْ عَنْ دِينِهِ فَيَبْتَ وَهُوَ

كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢١٧﴾

(217) The believers are asking you about the war in "sacred months". Tell them that fighting in these months is a major offence, while debarring the people from the path of Allah is His denial and dishonoring the Holy Mosque. In addition to it, forcing out its people is the gravest sin in the sight of Allah, and that disorder is worse than killing. They should not cease to fight against you till they may pull you back from your religion, if they can do it. And one who becomes apostate; his deeds would become fruitless in this world and in hereafter. They are the fire-deserving ones, where they should abide forever.

The sacred months of Islamic calendar are: Muharram (1st), Rajab (7th), and Zi'Qaadah (11th), and Zilhijjah (12th). During these four months Muslims cannot initiate the war against the enemy, but in case the war is imposed on them, they are allowed to fight with the opponents. Here in this

verse a skirmish, which took place between Muslims and the polytheists in the month of Rajab, 2nd Hijri has been referred to. In this brief fight Amar. B. Al- Hadrami was killed. See: Qurtabi, vol.2, part 3: pg.40; Namoonah, 2: 65; Ibn Hish' sham, 2: 252. Rooh al- Maani, vol.1, part 2, pg. 162; Kabir, 2: 386; Kash'shaf,1: 255.

Allah has clarified that fighting in these months is a major sin. This commandment has not been replaced by any other order. (Al- Mizan, 2: 167; Al-Jassas, 1: 322, reported from Atta and Abu Ubaid)

The second important issue discussed in this verse (2: 217) is of "apostates" or *Murtadin*, who recant from the religion of Islam and go back to their old faith. It is not permitted under the Divine Law of Islam, and Muslims cannot adopt a "new religion" in place of Islam. (Quran, 3: 86; 4: 137; and 5: 54) Further discussion on this point will be made on 4: 137.

Allama Ahmed.b. Muhammad Ardbeli, in his commentary on Al- Irshad, has described some conditions in these words " An adult and mentally normal Muslim may become an *apostate* by some of his actions like worship of something other than Allah, such as revering the idols and prostration in front of idols, and worship of Sun or Moon, and throwing the copy of Holy Quran intentionally for desecrating it, or kicking it with leg, including all those acts which are aimed at mocking the Law and the Lawgiver.

And a Muslim walks out of Islam by uttering any word containing disrespect to the Law or the Lawgiver. If someone ridicules it, whether driven by enmity, kidding or belief he cracks the shell of Islam and goes out of it. For instance someone says: Allah does not exist, or He is nothing, or He has companions, or Prophet Mohammad (S.A.W.) was not truthful, Islam is not a true religion, and all other similar phrases which are tantamount to disrespect, convert a Muslim into "apostate". Similarly, a person who denies any of the obligations, e.g., Prayer, Fasting, Zakat, becomes an apostate.

إِنَّ الَّذِينَ آمَنُوا

وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي

سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ

رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

(218) Verily, those who have believed, and those who have migrated, and have striven hard in the

way of Allah, they all may hope for Allah's mercy. And Allah is oft-forgiving, most merciful.

THE LAW OF MIGRATION

Migration or Hijrat of a Muslim from one place to another is a matter of serious concern in Islamic law. The Holy Prophet (S.A.W) migrated from Mecca to Madina and his companions also followed him in due course.

There are different types of Migrations, and Islam addresses all of them according to situation and condition.

- (a) Migration of a Muslim from a non-Muslim country where he is unable to perform his religious duties, or it is difficult for him to protect his family against the impact of non-Muslim culture. In this case he has to migrate to a Muslim society even at the cost of some financial loss.
- (b) Migration of a Muslim from a religiously safe Muslim territory to a non-Muslim society where he and his family's religious life and identity would be at stake. This type of migration is Haram or forbidden.
- (c) In case, one is sure that he would be able to maintain his religious identity and values in a non-Muslim country, then he can migrate to that country.
- (d) If it is impossible for a Muslim to live in a Muslim country due to certain

circumstances then he can move to a non-Muslim country, but he has to move back to his native country as soon as the condition becomes favorable over there.

- (e) If he gets a chance of migration from a non-Muslim country to a Muslim country, other than his native land, it is compulsory for him to do so, even at the cost of some financial loss.

For further details please see *A Code of practice for Muslims in the West*. Edited By Najim al- Khafaji, chapter. 1. (This book is based on the verdicts of Grand Ayatollah Syed Ali Hussaini Sistani)

ب	يَسْأَلُونَكَ عَنِ الْخَيْرِ وَالْبَيْسِ
	قُلْ فِيهَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ
	لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِمَّنْ نَّفَعَهُمَا
ط	وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ هـ

قُلِ الْعَفْوَ ط كَذَلِكَ يُبَيِّنُ اللَّهُ

لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

(219) They ask you about the intoxicants and chance-games, tell them that both are greatly slouching acts which seem to be beneficial for men, their bad effects are greater than the so-called benefits. And they ask, "What do we spend on charity?" Say: whatever you can spare. In this manner Allah clarifies his verses for you, so that you may contemplate on them.

In this verse of Quran two important Arabic words *khamar* and *maisar* have been used. In Arabic language *khamar* is used for every thing, which covers and comes over the other thing. Wine is called *khamar* because it brings the mental faculties of its user under the shadow. The Arabs were familiar with only two sedative syrups derived from the dates and the grapes. But the word *khamar*, used in Quran, covers all "intoxicating agents". The consumption of all such things by human beings is forbidden (Haram) in Islam. And there is no difference among various Muslim schools of thought on this issue. See Tafseer al- Mizan, 2: 191- 195; Baidawi, 47; al-Bahr al- Zakh' khar, 5: 348; Tafseer Kash' shaf, 1: 258; Qurtabi, 3: 61; Namoonah, 2: 69; Majma al-Bayan, 2: 361; Jassas, 1: 324; Rooh al- Maani, 2:

112- 3; Kabir, 6: 43; Ayatul Ahkam by Sabooni, 1: 277- 79.

Likewise the gambling and all other chance-games are forbidden (Haram) in Islam. The Arabic word, used in Quran, is *maisar*. The root meanings of this word are "easy money". Its Quranic synonym is *al-qemar*. It is an agreed view of the scholars that these two words cover all types of gambling and chance-games. See Tafseer Ayatul Ahkam of Allama Mohammad Ali Sabooni, 1: 279- 280; al- Kash' shaf, 1: 199; Rooh al- Maa'ni, 2: 114). Allama Sheikh Murtaza Ansari (al- Makasib, 1:141) and Ayatollah Roohullah Khomeini (al- Makasib al- Muhramah, 2: 7- 16) have discussed this issue in very argumentative and convincing manner. They both hold the opinion that *al-maisar* has been used for gambling, instruments of gambling, as well as for the money paid or received in all the chance-games. All these things are "illicit" in Islam.

DRINKING AND GAMBLING IN THE BIBLE

There are a number of original language terms that usually designate some kind of wine. Hebrew words *tiroh'sh*, *chemer*, and its corresponding Aramaic term *chemer* have been used in the scriptures. But *ya'yin* is the term most frequently found in the Old Testament, while Greek words *gleu'kos* and *oi'nes* correspond to

Hebrew word *ya'yin*. Various strong liquors apparently derived from pomegranates, dates, figs and the like were usually designated by the Hebrew term *she-khar*. The Hebrew word *a-sis* used in the Songs of Solomon, (8: 2) refers to the fresh juice of pomegranates, but in other passages the context points to wine. (Isa, 49: 26; Joel, 1: 5)

The readers should keep this point in their minds that there is a profound influence of Babylonian, Zoroastrian, Egyptian, and Canaanite cultures on the writings of the Bible. The positive mention of the wine in Bible is a deep imprint of these cultures on Judaism. The statements about the drinking of wine in the Bible are contradictory. In pre-exilic writings there is condemnation of wine and drinking habits; but in post-exilic books the drinking is allowed to some extent.

The Proverbs, 23: 20- 35; Hos, 4: 11; Matt, 15: 18- 19, are clear about a curb on drinking wine. Furthermore there are numerous phrases speaking against it. Lev, 10: 9 prohibits drinking of wine before entering into the tabernacle of congregation. There is a strong condemnation of wine in Num, 6: 3; Judges, 13: 4; and Prov, 20: 1; 23: 29. Prov, 31: 4, prohibits the kings from drinking the wine. Isa, 5: 11; 24: 9; and 28: 1-7, contain a curse on drunkards. Priests are advised to avoid wine before going to the inner court. (Ezek, 44: 21) Rom, 14: 21, and Luke, 1: 15, strongly prohibit the consumption of wine and other strong drinks.

As far as gambling is concerned there is not a single word about it in the Bible. Only Samson's betting with the 30 boys has been reported in Judge, 14: 12- 19. But the gaming boards have been discovered at a number of sites including Tell el-Ajjul and Beth Shemesh, made of ivory, stone and wood. A game of 55 holes has been discovered from Egypt and Mesopotamia. Draughts was played on a board of 20 or 30 squares, and a dice was used to play the game. Knucklebones or casting sticks have also been found at Tell Beit Mirsim. These games along with Chinese-chess were common among the Palestinians. It is stated at 2 Maccabees 4: 12- 15 that even the priests neglected their duties when engaged in the games. Tertullin of Carthage (c. 155- 225) has strongly condemned these pagan games. (Apology, 38: 4-5)

In the end of this discussion I would like to quote a legendary British lawyer, Blackstone: taken in any light, it is an offence of the most alarming nature, among those of the lower class; and among persons of a superior rank, it has frequently been attended with the sudden ruin and desolation of ancient and opulent families, an abandoned prostitution of every principle of honor and virtue; and too often has ended in self murder. For further details see "The History of Gambling in England by John Ashton 1998; The Ethics of Gambling by W. D. Mackenzie, 1911; and The Law of Gambling by W. Coldridge and C. V. Hawksford, 1913.

فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَيَسْأَلُونَكَ

عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ

خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۖ

وَاللَّهُ يَعْلَمُ الْبَاطِلَ مِنَ الصَّالِحِينَ ۖ

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ

اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

(220) In this world and in the world to come, they ask you about the orphans, tell them their welfare is the best, and if you mix yourselves with them, in that case they are your brothers. Allah distinctively knows the ill-wisher and the well wisher; if Allah had so willed, He would have put you to hardship. Surely Allah is mighty and wise.

This verse was revealed after the injunctions made on 4: 2, 10, which strictly prohibited the misuse of orphan's property. The companions of Holy Prophet started avoiding the care of orphans after the revelation of 4: 2, 10, and they became scared of it. Consequently, they not only separated

themselves from the orphans but also separated their kitchens and food. Some guardians axed them from their families. Thereafter, verse 2: 220 was revealed for the welfare of orphans.

In the Old Testament instead of "Orphan" the term "Fatherless" has been used. You will not afflict any widow, or fatherless child. (Exodus, 22: 22) He does execute the judgment of the fatherless and widow. (Dt. 10: 18) You shall not pervert the judgment of the stranger, nor of the fatherless. (Dt, 24: 17) Cursed be he that perverted the judgment of the stranger, fatherless, and widow. (Dt, 27: 19) Don't enter into the fields of fatherless. For their redeemer is mighty, he shall plead their cause with you. (Proverbs, 23: 10,11; James, 1: 27)

وَلَا تَنْكِحُوا

الْمُشْرِكِ حَتَّىٰ يُوْمِنَ ۖ وَلَا أُمَّةً

مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ ۚ وَلَوْ

أَعَجَبْتُمْ ۖ وَلَا تَنْكِحُوا الْمُشْرِكِينَ

حَتَّىٰ يُؤْمِنُوا ۖ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ
 مِّنْ مُّشْرِكٍ ۖ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ
 يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُو
 إِلَى الْجَنَّةِ وَالْغُفْرَةِ بِإِذْنِهِ
 وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
 يَتَذَكَّرُونَ ۚ

(221) Do not marry a polytheist woman until they believe, for a believing maid is better than a polytheist woman, even if she attracts you. And do not marry your women with the polytheists until they believe. And a believing slave is better than a polytheist, even if he attracts you. They invite you to the fire, while on the other hand Allah calls you to the paradise and forgiveness with His leave. And His makes His verses clear for the people so that they may take heed.

Most of the commentators are of the view that here in this verse the words *mushrekat* and *mushrkin* have been used for all non-believers.

(Al- Kabir, 2: 409; Rooh al-Maani, 1, part 2, pg.178; Qurtabi, 3: 68) Imam Malik and Imam Shafa'i have said that the wedding with every non-Muslim is prohibited in Islam (Ibn al- Arabi). According to some scholars one can marry with the People of the Book since Quran has mentioned them separately. (2:105; 98: 1) Allah has allowed the marriage of a Muslim with "women of the book" (5: 5); and these verses, 3: 113, 199, have nothing to do with this matter. (Qurtabi, 3: 69; Al-Mizan, 2: 204) In the light of Quran and Sunnah we can say that marriage with a non-Muslim is unlawful, but one can take a women of the book as his wife, though it is not appreciable in the sight of Allah. (Jamay al- Madarik, 4: 259; Tahreer al-Wasilah, 2: 285)

The phrase " They invite.... forgiveness" means that they can influence your faith and practices in such a way that will lead you to the fire, but on the contrary if you should follow the words of Allah concerning your inter-marriages, He will not only forgive you but you will be rewarded with Paradise as well.

The Jews are not allowed to marry anyone outside their community. (Ex, 34: 16; Dt, 7: 1-4; and Ezra's chapters 9, 10) In the same way Christians are taught to keep themselves away from unbelievers in personal business matters in order to save their faith and loyalties. (1Cor, 5: 9,10; 7: 12, 13; 2 Cor, 6: 14, 15) Also see Harper's commentary on 1 Cor, 5: 9, 10. I will quote some verses of the Gospel in which Christ has allowed

the women and men of faith to keep a non-believer as their mates if they wish to carry on the marriage. (See discussion on Divorce, 2: 229-232)

وَيَسْأَلُونَكَ عَنِ

الْمَرْحُومِ ۖ قُلْ هُوَ أَذَىٰ ۚ فَاعْتَرِلُوا

النِّسَاءَ فِي الْمَرْحُومِ وَلَا تَقْرَبُوهُنَّ

حَتَّىٰ يَطْهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ

فَاتَّوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ

اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَاءُكُمْ

حَرَّتْ لَكُمْ فَاتُّوا حَرَّتْكُمْ

أَنِي شَيْئًا وَقَدِّمُوا لِأَنفُسِكُمْ^ط
 وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ
 مُلْقَوَةٌ^ط وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

ORDERS ABOUT MENSTRUATION

(222- 223) And they ask you about menstruation, tell them that it is a “nuisance”, therefore keep the women away during menses, and do not consort with them till they get ritual ablution. And when the women are ritually clean you can come to them according to the provisions of God. Allah loves those who seek pardon and also those who remain neat and clean. (223) Your women are a source of reproduction to you, so get the benefit as and when you like, and forward something for you; have fear of Allah and, be careful that you have to face him. And the good tidings are for the believers.

Menstruation is the loss of blood and uterine epithelial slough. It lasts 2 to 7 days and is usually heaviest at the beginning. Normal loss is about 20-80 ml, while medium is 28 ml. The cycle is controlled by the hypothalamic-pituitary-ovarian

“axis” Pulsatile production of gonadotrophin releasing hormones by the hypothalamus stimulates the pituitary to produce the gonadotrophins: follicle stimulating hormones (FSH) and luteinizing hormones (LH). These stimulate the ovary to produce estrogen and progesterone. The ovarian hormones modulate the production of gonadotrophins by feeding back on the hypothalamus and pituitary.

Menstruation is a natural process of women's life, neither it is a disease nor an illness, as most of the Muslim scholars believe. Allah has called it *aza* not the *mard*. The former means “nuisance” and the later word is translated as the disease. During this hormonal change it is hard for husbands, and sometimes for wives too, to resist against the natural desire, which may result into some serious diseases in either of them.

The menstruating women should refrain from the following: (a) regular prayers, (b) fasting, (c) circumambulation of Kaaba, (d) *etekaf* or sitting in a mosque in seclusion, (e) she cannot touch the names of Allah, Prophets, and holy personalities, (f) She cannot touch the words of Quran, but she can touch the margin and hold the Book with cover, (g) there are four remarkable chapters in Quran which contain *ayat sajdah*, (32, 41, 53, 96) a menstruating women is not allowed to even recite these chapters, (h) sexual intercourse with such a women is forbidden, and one who breaks this law, intentionally or unintentionally, should pay 1 Dinar as penalty, (I) the couple can enjoy the

life without having sex during this period, (j) she cannot stay at mosque even for a moment, but she can walk across it, entering from one gate and going out from the other one.

IN JUDAISM AND CHRISTIANITY

In the Old Testament the laws regarding the menstruating women have been formulated in Leviticus, 15: 19- 30, and 20: 18. Two words have been used for menstruation, i.e., *nid' dah* or menstrual impurity, (Lev. 15: 25& 26), and *da-weh*, illness or Menstruating women. (Lev, 15: 17, 33; Isa, 30: 22).

In Mosaic Law the women were unclean for seven days of menstruation, all the articles under their use during this period were considered as unclean, anyone who touches her or the article used by her was required to wash his hands and take bath. Such a person was considered as unclean till the evening. If a person cohabits with menstruating woman or has sex with her, he remains unclean for 7 days. Even the bed of this person is considered as unclean. If a couple deliberately commit sex during menses, then both should be cut off from the community. (Lev, 15: 19; 20: 18) The immunities of women during menses have been reported on Gen, 31: 35.

Since the Christians are not bind to follow the Jewish Law, therefore they can take care of their

wife's cycles and changes according to their knowledge.

Verse 223 is very clear in its meanings. Here the word *harth* has been used, which simply means a tilth or tillage. Almost all the translators of Quran have used either of these two words. In Arabic language it simply means the "source of reproduction", or a field from which we yield crops. This verse also sets limitation on sexual relations between men and women. Man can only has sexual intercourse in the "part of reproduction", not the other way round.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً
لِّأَيْبَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا
وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ
سَبِيْعٌ عَلِيمٌ ﴿٢٢٣﴾ لَا يُؤَاخِذُكُمْ

اللَّهُ بِاللَّغْوِ فِي أَيْبَانِكُمْ وَلَكِنْ

يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ

وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٤﴾

(224) Do not take such an oath in the name of Allah, which may prevent you from doing good, righteousness, and promotion of welfare among the people; verily Allah is All-hearing and omniscient. (225) Allah will not call you to account for such senseless oaths but for your real intentions. He is the most forgiving and the most forbearing.

Taking oaths and swearing by Allah is a very important topic of Islamic Jurisprudence. In pre-Islam society, taking oath in the name of God was a common practice and a pity matter. Sometimes it was taken for those acts or things, which were wrong in principle. The details of this point will be given at 5: 89. Islam does not encourage swearing and taking oath in the name of Allah, even if its purpose is good and the oath is truthful.

The wrong and untruthful oath is strictly forbidden in Islam. Oath can only be taken in the name of Allah and it has a legal status in the Holy Law. All other oaths are legally invalid, but are not "haram". Tahreer al- Wasilah, 2: 112, Minhaj al-

Saleheen by Ayatollah Sistani) A number of people develop the bad habit of frequently swearing by God. It is not appreciated in the sight of Allah.

Profane and wicked oath is forbidden in Judaism and Christianity. (Ex, 20: 7; Lev, 19: 12; Dt, 5: 11; Mtt, 5: 33- 37) One cannot take an unrighteous oath as well. (Lev, 19: 12) The punishment for a wrong oath has been formulated in Lev, 6: 1-7.

لِلَّذِينَ

يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ

أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُ وُ

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾

226) And those who aver by God to abstain from their wives should wait for four months. But if they reconcile, then the God is oft forgiving and he most merciful.

When a husband swears by God that he would not have sex with his wife, this pledge is called *al- Eela*, with root meanings "pledge or wear". (Qurtabi, 2: 102- 103)

There are some conditions for the validity of *Eela*:

- (1) The pledge must be in the name of Allah.
- (2) The wife must be in the house.
- (3) *Eela* is only possible in consummated marriages.
- (4) The vow must be for four months, not less than that.
- (5) The oath becomes null and void if the husband goes to his wife during it.
- (6) If the denial crosses 4 months it may create either of these conditions:
- (7) If the wife remains silent, then no one should interfere into the matter.
- (8) After the 4-month's period is elapsed she has a right to put the matter before The Highest Religious Authority for resolving the issue.
- (9) The religious authority can ask the husband either to normalize the relations or divorce his wife.
- (9) He has the right to even arrest the husband.

Beside all this the Religious Authority has no right to pronounce "divorce" without the consent of husband.

Kaffara or penalty for breaking the vow is to feed ten poor, or provide them the garments, or to set a slave free, or fasting for three consecutive days. (Books of jurisprudence)

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ
 اللَّهَ سَبِيْعٌ عَلَيْهِمُ ﴿٢٢﴾ وَالْبَطْلُ قُتُّ
 يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ
 قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ
 يَكْتُبْنَ مَا خَلَقَ اللَّهُ فِي
 أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبَعُولَتُهُنَّ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولَتَهُنَّ

أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ

أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ

الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ

عَزِيزٌ حَكِيمٌ



(227) In case they have decided to divorce, so God is all- hearing and omniscient.

(228) And the divorcees should keep on waiting for three menses- free periods, and it is not allowed for them to conceal what the God has created in their wombs, if they believe in Allah and in the hereafter. If they wish to improve the condition during the period of separation then their husbands are more deserving of the return of their wives. And, apparently, the women have rights, as they have burden of duties on them. Men enjoy more responsibilities then the women. Allah is mighty and the wise.

Here in this verse the Arabic word *qroo*, the plural of *qra'a* has been used. It is a word for both the menses and the period between the two menses. In the light of the traditions of Holy Prophet and his Household (S.A.W) the jurists have preferred the later meanings.

If a husband divorces his wife of nine or more years old, after having sex with her before reaching the age of menopause, it is necessary for divorcee to observe the "waiting period" of three Menses-free phases. If a husband divorces his wife in menses free period, and she is a free woman, then she should wait for two "post menses" phases. She should take a bathe thereafter. As soon as she will have menses for the third time her waiting period will come to an end, and she will be allowed to marry again.

The Mother of Believers, Aysha (R.A), Ibn Omer, Zaid bin. Thabit, (R.A), Zohri, Aban.b. Uthman, Imam Shafa'i, and Imam Malik are of the opinion that the word *qroo* means the period between the two menses. (Qurtabi, 3: 112; Rahmatul Ummah by Abdul Rahman Shafa'i, 240; Al- Jassas, 1: 364; Kabir, 6: 94; Ahkamul Quran by Ibn Arabi, 1: 185) Ibn Kathir has discussed this issue in length and has quoted a lot of ulema who believed that the word *qroo* has been used for the period between two menses, including seven jurists beside Malik and Shafa'i. (Ibn Kathir, 1: 209 by Sabooni) It is also the decree of Fiqh Jafairah. (Al- Fiqh al- Sadiq, 6: 33; Tahreer al-

Wasilah by Imam Khomeni, 2: 337; Jamay al-Madarik, 4: 545, and Tauzih of Ayatollah Sistani)

From medical point of view the menstruation completely rules out the possibility of pregnancy in a women, but in some cases the women experience a discharge of blood during pregnancy or after completion of one menstrual cycle. In our days man has developed some investigation procedures for this purpose, with the help and guidance of Allah. In the older days the only way of "certainty" in such cases was the "waiting period". This method is still valid because these facilities are not available in every corner of the world, and the margin of error is present. Despite all these facts I will request the Mujtahedin to do Ijtihad on this particular issue.

In order to avoid any confusion about the "waiting period", the women will not hide the matters regarding their pregnancy or menstruation. The waiting period for a pregnant woman ends at the time of delivery. During the waiting period of revocable divorce both the husband and the wife are obliged to make efforts for reconciliation. Islam puts more responsibility on men than on women, and teaches us that women are not the ignorable folk. They enjoy specific rights under the holy law.

الطَّلَاقُ مَرَّتَيْنِ

فَامْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ^{٤٩}

بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ

تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا

إِلَّا أَنْ يَخَافَا إِلَّا يُقِيمَا حُدُودَ

اللَّهِ فَإِنْ خِفْتُمْ إِلَّا يُقِيمَا

حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا

فِيهَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ

اللَّهِ فَلَا تَعْتَدُ وَهَآءُ وَمَنْ
يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿٢٣﴾ فَإِنْ طَلَّقَهَا فَلَا
تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ
زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ
ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ
وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا
لِقَوْمٍ يَعْلَمُونَ ﴿٢٤﴾ وَإِذَا طَلَّقْتُمُ

النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ

فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ

سَرَاحٍ هُنَّ بِمَعْرُوفٍ وَلَا

تُكْسِبُوهُنَّ ضِرَارًا لِّتَعْتَدُوا^٤

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ

نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ

هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ

عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ

الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ^٥

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
 بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾ وَإِذَا طَلَّقْتُمُ
 النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا
 تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ
 إِذَا تَرَاضُوا بَيْنَهُم بِالْمَعْرُوفِ
 ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ
 مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 ذَلِكَُمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

(229- 232) These 4 verses contain the law about both the "revocable" and "irrevocable" divorce called *talaq raj'aa'i* and *talaq ba'in*. (229)

Revocable divorce can only be pronounced at two different times, thereafter there should either be maintenance of marriage or ultimate separation with beneficence. It is not lawful for you to take back anything that you have given to your wives. If both the husband and the wife fear that they would not be able to honor the limits set by Allah, then the wife can sacrifice something for getting separation. These are the limits set by Allah so don't cross them, because whosoever does so is an erroneous. (230) Should the husband divorce her for the third time, she will become unlawful for him till she marries a person other than him. If the second husband gives her divorce willingly, then she can marry to her first husband provided they feel that they would be able to observe the limits set by Allah. These are the limits prescribed by Allah, which have been clarified for the knowledgeable persons. (231) When you divorce your wives and they complete their waiting period (*eddah*), so keep them with you in approved manner or give them up decently. Do not hold them for imposing hardship on them. Whosoever does that, he only harms himself. Do not take God's orders as a jest, and call to mind the favor of Allah on you (the law), and what he has sent down on you in the form of "Book" and "Wisdom" therewith, for your instruction. Have fear of Allah and beware that Allah knows everything. (232) The time you pronounce the final divorce (irrevocable) to your wives, and they complete the waiting period, do not obstruct them from

marrying the spouses, which they have chosen in an approved manner. The one, who believes in Allah and the last day, takes lesson from it; this is the most decent and the tidiest way for you. Allah knows, and you do not know.

THE DIVORCE

These verses of Quran are very clear in their meanings. Three types of divorces have been addressed in these verses: (a) Revocable, (b) Irrevocable, (c) Khula, in which the wife demands separation from her husband.

In revocable divorce the husband can go back to his wife within the waiting period of 3 months without recitation of new *nukah* (the specific words). The husband has right to pronounce it twice, as is the order of Quran. The third divorce is called *talaq ba'in* or irrevocable divorce. In which case he is not allowed to marry her again without her marriage with another person.

This type of divorce is of five kinds: (1) the divorce of a girl, who is still under 9 years; (2) the divorce of a woman who, has reached the age of menopause; (3) the divorce of a women whose marriage remained unconsummated; (4) the third divorce is irrevocable; (5) if a women gets *khula* or *mubarat*, it will be irrevocable. In both of these conditions the woman has to for go her dowry amount and something additional if her husband demands so.

If a man neither discharges his responsibilities as a husband, nor he divorces his wife, the Religious Head has a right to pronounce divorce if the matter is brought to his knowledge for settlement by the woman.

PRONOUNCEMENT OF THREE DIVORCES AT A TIME

Undoubtedly the language of Quran is very clear about statement of Talaq, one by one, for three times separately. According to some jurists this statement in a single sitting is equal to "three divorces", and is lawful. Hazrat Omar (R.A.), the second caliph of Muslims, made this amendment to the original law, at the time he was in power. According to a clear tradition of Holy Prophet (S.A.W), the declaration of three divorces at a time should be considered as "single divorce". (Sahih Muslim, II. No: 3491- 93) It was the popular practice during the reign of Abu Bakar (R.A) and the first 2 years of Omar (R.A). (Sahih Muslim, 2: 759, English translation; Abu Dawood, II. No: 2199; Al- Nisai, 6: 145; Musannaf of Abdul Razzaq, 6: 322; Sunan Baihaqi, 7: 234.) It may be noted here that Tawoos, Ibn Is'haq, Hajjaj b. Artat, Nakh'ai, and Ibn Maqatel, all were of the same opinion. Allama Aai' ni, Commentary on Sahih Bukhari, 9: 537; Nawawi's commentary on Sahih Muslim, 1: 478; Nailul Awtar, 6: 245; Tafseer Kabir, 2: 248; Rooh al- Maani, 2: 137;

Tahawi, Maaniul Aathar 2: 32, and also Durrul Mukhtar 2: 105; Qahastani, Jamay al- Ramooz, 321) All these references are sufficient to prove that the right way for the pronouncement of Talaq would be that it be pronounced once, at one place, and one time. In case, a man pronounces the words of divorce for three or more than three times, it is considered as "single divorce".

According to Maliki and Hambali schools such a pronouncement is *haram* or strictly forbidden. (See, al- Jaziri, Mazaheb al- Arbaa' h, 2: 302- 307) Later on this book will be quoted as "al- Jaziri".

THE CONDITIONS FOR DIVORCE

There are some conditions, which a husband has to fulfill if he wishes to divorce his wife: (1) he must be an adult; (2) he must not be an insane person, the divorce pronounced by an insane person is invalid in Islam; (3) divorce must be pronounced with out any compulsion or force, the forced divorce, is not valid in the sight of Allah; (4) only Intentional divorce is lawful, unintentional use of the word "talaq" has no consequences.

As far as the "divorcee" is concerned, she must fulfill the following conditions:

(1) She must be a permanent wife; (2) in case of having more than one wife the divorcee must be singled out in order to avoid any confusion; (3) at the time of divorce she must be in menses- free

state and without any sex during this period; (4) she must be a non-pregnant wife of a consummated marriage, and she must not have reached the menopause; (5) the divorce given during the menses or post partum hemorrhage (PPH) is invalid; (6) a young girl who is supposed to have menses (before menopause) but fails to menstruate due to any reason cannot be divorced unless her husband abstains from her for Complete three months.

THE DIVORCE DURING MENSES

There are only five conditions in which a husband can divorce his menstruating wife:

(a) Minor girl of nine years; (b) one who did not have sex with her husband; (c) a women at the age of menopause, 50 years in case of Hashmi and 60 years in case of non-Hashmi woman; (d) if a man is away from his wife (abroad, or in prison) during which period she may have menses, he can pronounce her divorce; (e) the pregnant women can be divorced under certain conditions which you can find in the books of jurisprudence.

The lawful divorce is a divorce in which the prescribed word "talaq" is pronounced correctly. No other word can be substituted for that. It is also obligatory that it be pronounced before two "just and pious" persons as witnesses to divorce. (Quran, 65: 2) See Tafseer al_ Kabir, Part 30: 34;

Tafseer Abu Sauood, 5:170; Tabari, 28: 88). Ibn Kathir says that the presence of two witnesses is *mustaheb* or obliged. (Ibn Kathir, 4: 379) Those who cannot pronounce divorce in Arabic they can appoint an Arabic knowing person for this purpose. Now some Scholars believe that the Divorce can be pronounced in any intelligible language. Even divorce on paper is acceptable.

The law of *khulaa* or divorce on demand of the wife will be discussed on 4: 20.

AL-HALALAH: ITS MEANINGS

Verse 2: 230, contains a legal provision for those who have divorced their wives for three times. This legal provision is called *halalah*. In this case the woman should marry another man, should have sex with him, and should get a divorce from her second husband on his own will and wish. Thereafter she can re-marry her first husband. No prior conditions can be set for the second marriage. According to the Holy Law the *muhallil* (the second husband) should be an adult, the wedding should be of permanent nature, must be consummated, and the separation should be willingly without any prior conditions, or by death.

The verses 231-232, ask the believers not to create hardship for their wives. Some husbands become so wicked and biased that they neither keep their wives with them, nor they divorce them. It is also unlawful for a man to restrain a "divorced

woman" from marrying another man of her own choice.

THE LAW OF DIVORCE IN JUDAISM AND CHRISTIANITY

JUDAISM: There are clear injunctions in the Old and the New Testament regarding the conditions of divorce to women.

One can divorce his wife on the basis of disliking her. In this case she can marry another person, but after getting divorce from the second husband the first husband cannot marry her for the second time. (Deuteronomy, 24: 1- 4; Jeremiah, 3: 1)

In case of marrying one more woman the husband cannot withhold the food, clothing, and conjugal rights of the first wife. If the man denies her these three things, she would become absolutely free. (Exodus, 21: 10-11)

The unjust marriage will be reprov'd and rebuked. (Malachi, 2: 14- 16) The Jews cannot marry the Gentiles, if they would do so the marriage would be dissolved. (Ezra, 10:1- 16) One can marry a captive woman and can give her divorce if he stops liking her. But the men cannot sale her out or make her slave again. (Dt, 21: 10-14)

CHRISTIANITY: The New Testament strongly condemns the concept of divorce. But it is allowed in certain conditions. In Matthew, 5: 31- 32, there are clear instructions that a husband can divorce his wife if her conduct is lewd, otherwise he cannot do that. According to the teachings of Jesus if a man divorces his wife he forces her to do adultery, and one who marries a divorcee he commits adultery. Also see Mark, 10: 2-11.

Jesus has told his disciples that divorce was not allowed in the Law of Moses, but he allowed the divorce due to the stubbornness of the Jews. The one who divorces his wife having a good conduct, he commits adultery, and the one who weds her does so. (Matt. 19: 3- 9; Mark, 10: 2- 11) One who divorces his wife; he should hand over the Bill of Divorce to her. See above references.

In the teachings of Jesus, the husband and wife cannot give divorce to each other. A believing woman can continue her marriage with a non- believing husband, if he wishes to do so, and vice versa. But if he or she wishes to separate then they can do so. In this case their children will be clean and holy.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ
 حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ
 أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى
 الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ
 بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ
 إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ
 بِوَلَدَيْهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدَيْهِ
 وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
 فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ

مِنْهُمَا وَتَشَاوِرِ فَلَا جُنَاحَ

عَلَيْهِمَا وَإِنْ أَرَادْتُمْ أَنْ

تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا

جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُمْ مَا

اتَّيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ

وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴿٢٣٣﴾

(233) The mothers should breast-feed their newborn babies for 2 complete years, if their spouses wish a "complete nursing". The mother's maintenance and clothing is, according to usage, on the person to whom the child is born. But no one should be burdened beyond capacity. Neither mother, nor the father should be made to suffer for the offspring. The same is obligatory on the heirs. And if they both wish to wean, with mutual understanding and consultation, then there is no

harm in it. And if you wish to engage a wet nurse for your child there is no harm in it, provided you give them the "agreed amount" according to usage. Have fear of God, and keep in your minds that Allah observes whatever you do.

There are seven instructions, in this verse of Quran, about Baby -feeding: (a) the mother has right to feed her baby. Islam also obliges the breast- feeding (b) the maximum desired period of feeding is two years, if it is not harmful for the mother or the child. It should be stopped if it is harmful for either of them. In Quran even the period of 21 months has been prescribed (46: 15), (c) the real father of the child is responsible for taking care of both child and the mother, even if she is a divorcee, (d) Quran clearly discourages the exploitation of husband or wife by each other. The man cannot punish his wife by her love for the child. Likewise the mother cannot use the same in her favor. (e) After the death of the father, his legal heirs are responsible for child's rearing and care, (f) under certain circumstances, with mutual understanding, the guardian of the child can stop her from a second marriage. (g) if suitable for the child, the guardians can engage a wet nurse who should be paid according to the common social practice, *Al maroof*.

In these instructions the Quran has used a very important word *al maroof*. It simply means the common practice of the society. It is also important to note here that the father will not be

burdened with the expenditures beyond his resources.

The meanings of the phrase "provided you pay them the agreed amount" have been debatable between scholars. In my opinion, in this sentence, the pronoun "them" has been used for the women responsible for nursing the child. A real mother and a wet nurse both are included in it.

THE WAITING PERIOD FOR WIDOWS

وَالَّذِينَ يُتَوَفَّوْنَ

مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا

يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ

أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ

أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ

بِالْبُعُورِ وَاللَّهُ بِمَا تَعْمَلُونَ

خَيْرٌ

(234) And those who die from among you, leaving behind the widows, the widows should wait for ten days in addition to four months. And when they complete this period and do something decently for themselves, then there would be no blame on you for that. Allah is cognizant of your acts.

If a man dies surviving with a non-pregnant wife, she has to abstain from marriage for a period of four months and ten days as a prescribed "waiting period" called *iddah*. During this period she cannot marry for a second time even if she had reached the menopause or her husband did not have sex with her before death. However if she is pregnant she should wait till she delivers the child provided this period is longer than 4 months and 10 days. Otherwise she should observe the prescribed period of 4 months and 10 days.

The waiting period starts right from that very moment she receives the information of her husband's death.

وَلَا جُنَاحَ عَلَيْكُمْ

فِيهَا عَرَضْتُمْ بِهِ مِنْ

خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ

فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ

سَتَذَكَّرُونَ هُنَّ وَلَكِنْ لَا

تُوعَدُ وَهُنَّ سِرًّا إِلَّا أَنْ

تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا

تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى

يَبْلُغُ الْكِتَابُ أَجَلَهُ^ط وَأَعْلَمُوا

أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ

فَأَحْذَرُوا^ه وَأَعْلَمُوا أَنَّ اللَّهَ

غَفُورًا حَلِيمًا

(235) There is no harm if you propose to a woman during her waiting period, or keep the same desire in your heart. Allah knows that you cherish some of them in your minds; but don't give them your words in conclave except you speak to them in decent words. And do not resolve on wedlock until their waiting period is over. Know that Allah is aware of what you have in your hearts. Therefore be conscious of Him, and beware that Allah is extremely forgiving and the tolerant one.

For a divorced woman and a widow the waiting period is the time of profound grief and bereavement. It does not look nice for a man to openly propose to her during these black days of her life. Allah allows us to plight our troth in a metonymical way. It may be noted here that a divorced woman and a widow cannot marry during the prescribed "waiting period".

لَا جُنَاحَ عَلَيْكُمْ

إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ

تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ

فَرِيضَةً ۗ وَمَتَّعُوهُنَّ عَلَىٰ الْمَوْسِمِ

قَدَرُهُ وَعَلَىٰ الْمُقْتَرِ ۚ قَدَرًا

مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَىٰ

الْمُحْسِنِينَ ۗ وَإِنْ طَلَّقْتُمُوهُنَّ

مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ

فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ

مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ

يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ^ط

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا

تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ

بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٦﴾

(236-237) There is no harm in divorcing your wives before touching them, and before fixing a “dower amount”. The well to do and the poor should give them the benefit according to their own capacity, with customary provision. It is mandatory on well doers. (237) But, if you divorce the “untouched” wife with a fixed dower, then you have to pay the half of the fixed amount, unless the wives or those in whose hand is the maintaining of marriage, waive it. Moreover if you (the husbands)

give up your portion (50%) it is closer to piety, and do not neglect the additional benevolence between you. Allah has a watch on what you do.

In verse 236, the Arabic word *Mata'a* has been used which includes everything beneficial for human beings. The next verse contains a disputed phrase "in whose hands is the maintaining of marriage". In my opinion, keeping in view the context and language, it refers to the guardian or *wali* of the women. The great scholars of Quran like Ibn Abbas, Ibrahim, Alqamah, Hassan, Ekramah, Tawoos, and Aswad. B. Yazid, Shu'abi, Qatadah, Imam Mohammad Baqir, Imam Jafar Sadiq, and Imam Malik, all believed that it refers to the guardian or *wali* of the women. (Qurtabi, 3: 207; Kash' shaf, 1: 282, 283; Ibn Kathir, (ed. Sabooni) 1: 224; Al- Mizan, 2: 245; Majma al-Bayan, 2: 342; Namoonah, 1: 117-118)

حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ
وَقَوْمُوا لِلَّهِ قَنِينًا ۖ فَإِنْ
خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا فَإِذَا

أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا

عَلَيْكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٨﴾

(238-239) Be careful of your prayers, particularly the middle one. And stand for God sincerely and devotedly. (239) When gripped in "fear", offer it on foot or on the back of horse; but during peace, remember Allah the way you are taught to do, and you were not aware of it.

The worship of Allah is the most important and vital point of Islamic theology, and people are asked to remain conscious of it through out their lives. The order for *Al-salat* or prayer occurs in Quran more then 70 times. Here in this verse special emphasis has been given to the "middle prayer". The popular view is that the "evening prayer" (*asr*) or "noon prayer" (*zuhar*) is the middle prayer mentioned in this verse. Imam Mohammad bin Ali, Imam Jafar bin Mohammad, Zaid bin Thabit, Abu Sa'eed Khudri, Abdullah bin Omar, the mother of believers Ayesha (R.A) were agreed on this explanation. There are a few traditions of Holy Prophet (S.A.W) in support of this view, which Allama Qurtabi has quoted from Sunan Abu Dawood, and Mo'watta of Imam Malik (Qurtabi, 3: 209).

The next verse (239) is about the "prayer in state of fear", called *salat al khauf*, during war.

During the battle with the enemies Muslims are required to offer "short prayers" of two standings (rak'aat). When the war is over, again five time's full prayer becomes mandatory. (Al- Mizan, Al- Kafi, Al- Qummi, Al- Ayashi)

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ
أَثْرًا وَآجًا ^ط وَوَصِيَّةً لِّأَنْفُسِهِمْ
مَّتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ
فَإِنْ خَرَجْنَا فَلَاجُنَاحَ عَلَيْكُمْ
فِي مَا فَعَلْنَا فِي أَنْفُسِنَا مِنْ
مَّعْرُوفٍ ^ط وَاللَّهُ عَزِيزٌ حَكِيمٌ ^ع

وَلِلْمُطَلَّاقِ مَتَاعٌ بِالْمَعْرُوفِ ط

حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤٠﴾ كَذَلِكَ

يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

تَعْقِلُونَ ع ﴿٢٤١﴾

(240) And those who die from among you and survive with widows, they should make a will of "one year's provision and home-stay" for them. If widows leave the home at their own, then there is no blame on you for what they did for themselves in a fair manner. And Allah is all-powerful and wise. (241) It is compulsory on the righteous ones to handover a fair provision to the divorcee. (242) In this manner Allah clarifies his commands for your understanding.

The provisions of the verse 240 have been substituted with the orders concerning "waiting period" for death and the "law of inheritance". The verse 241 is to be read along with verses 236-237.

أَلَمْ تَرَ إِلَى الَّذِينَ

خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ

أَلُوْفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ

اللَّهُ مَوْتُوا ثُمَّ أَحْيَاهُمْ إِنَّ

اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا

أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

(243) Are you not surprised to know about the people who set out of their homes in thousands due to the fear of death? Allah ordered them to die, and vivified them again. Surely Allah favors the mankind but most of them are ungrateful. (244) And fight in the cause of Allah and know that Allah is all hearing all knowing.

According to traditions this happened to Banu Israel in the days of Prophet Ezekiel. But nothing has been recorded in the known history of that time. Ezekiel, 37: 1-10, contains a similar experience by prophet himself.

These two verses of Quran (2: 243-44) make us realize that both life and the death are in the hands of Allah. Therefore we will not try to escape from death. Those who try to do that avail nothing but "death". In addition to it we have to keep this fact in our minds that Only Allah has the power to bring the dead back to life. Some scholars have taken this story in allegorical way, but the style of Quran does not support it.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا

حَسَنًا فَيُضِعَّهُ لَهُ أَضْعَافًا

كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ

وَالِيهِ تُرْجَعُونَ ﴿٢٤٥﴾

(245) Is there anyone who would allocate a good portion of his wealth for Allah, so Allah will increase it many many times? It is God who

increases and decreases, and to him you will return.

In Arabic Language, *qard* means setting something aside for a specific purpose, and allocation of anything for a purpose. *Qard* for Allah means allocation of funds for the promotion of the cause of Allah. This verse refers to Prophet Mohammad's (S.A.W) companion Abu Dah'dah who did the same at the time of the revelation of this verse. See Qurtabi and Ibn Kathir on this verse.

A PAGE FROM THE HISTORY OF BANU ISRAEL: SAMUEL, DAVID, AND SAUL

This last section of the second part of Quran (2: 246- 252) is a chapter from the history of Banu Israel. First of all I am giving the text and the translation of these seven verses.

أَلَمْ تَرَ إِلَى

الْبَلَاءِ مِنْ بَنِي إِسْرَائِيلَ مِنْ

بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ

ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ

اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ

عَلَيْكُمْ الْقِتَالُ أَلَّا تُقَاتِلُوا^ط

قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي

سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ

دِيَارِنَا وَأَبْنَايَنَا فَلَهَا كُتِبَ

عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا

مِّنْهُمْ ^ط وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٣١﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ

بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا

أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا

وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ

يُؤْتِ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ

اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ

بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ^ط

وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ^ط

وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٢٨﴾ وَقَالَ

لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ

يَأْتِيَكُمْ التَّابُوتُ فِيهِ سَكِينَةٌ

مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ

أَبُ مُوسَىٰ وَالْهَارُونَ تَحْمِلُهُ

الْبَلَلِيكَةُ^ط إِنَّ فِي ذَلِكَ لَآيَةً

لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٢٩﴾ فَلَمَّا

فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ

إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ
شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ
لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي
إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ
فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا
مِّنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا
لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ
وَجُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ

أَنَّهُمْ مُّلقُوا اللّٰهَ كَمَا مِّنْ
فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً
كَثِيرَةً بِإِذْنِ اللّٰهِ وَاللّٰهُ
مَعَ الصّٰبِرِينَ ﴿١٢٩﴾ وَلَمَّا بَرَزُوا
لِجَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أفرغْ عَلَيْنَا صَبْرًا
وَوَثِّبْ أقدَامَنَا وَانصُرْنَا عَلَى
الْقَوْمِ الْكٰفِرِينَ ﴿١٣٠﴾ فَهَزَمُوهُمْ
بِإِذْنِ اللّٰهِ وَقَتَلَ دَاوُدُ

جَالُوتَ وَاتَّهَ اللهُ الْمَلِكَ
 وَالْحِكْمَةَ وَعَلَّهٖ مِمَّا يَشَاءُ^ط
 وَلَوْلَا دَفَعُ اللهُ النَّاسَ
 بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ
 الْأَرْضُ وَلَكِنَّ اللهَ ذُو فَضْلٍ
 عَلَى الْعَالَمِينَ ﴿٢٤٦﴾ تِلْكَ آيَةٌ
 اللهُ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ^ط
 وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٤٧﴾

(246) Do you wonder about the plight of the elders of Banu Israel after the death of Moses? They asked one of their prophets to appoint a ruler for them so that they can fight for the cause of Allah under him. The Prophet said: What if you refuse to fight when it is ordained on you? They said: How can we refuse to fight, when we, alongwith our

children have been forcefully exiled from our homes? But at the time they were ordered to fight, they all turned away, but a few. Allah knows all the oppressors. (247) The Prophet said to them: Allah has appointed Saul as your ruler. They demurred: "How he can be our ruler? We are more suitable for this post than he is; and that he is not rich enough". Prophet replied " Allah has preferred him on you, and has made him superior in knowledge and strength, and God endows any one, He wishes, with sovereignty. Allah is munificent and omniscient. (248) The Prophet said to them "The portent of his authority is that the angels will bring the Ark of Covenant back to you, wherein is the "Presence of God", and the legacy of the House of Mosès and Aaron (A.S). It will be a sign of faith for you, if you are believers". (249) When Saul came out with his army; he warned his men "Allah will put you to the test by a river". And the one who will drink out of it will not continue in my army, and the one who will avoid it, except tasting a hand full of water, will remain with me. They drank the water except a few. When Saul and the believers crossed the river they (unbelievers) announced, "we are not able to face Goliath and his army". "How many small groups had subdued the larger groups with the leave of Allah". replied those who believed to see the God. And God favors those who stand firm at the face of enemy. (250) When they all set out to fight Goliath and his army, they prayed," Lord, provide us with firmness, keep our feet pitched, and help us against

the rejecters". (251) They routed them with the leave of God. David killed the Goliath, and God bestowed him the kingship, and the wisdom, and taught him whatever He pleased. Had God not defeated some by the might of the others, the earth would have been utterly corrupted. But God is bountiful to mankind. (252) Such are God's revelations. We recite them to you in all truth, for you are, undoubtedly one of our messengers.

This event has been reported in Judges, 7; and 1 Samuel, 17, (Old Testament) with some differences with the statement of Quran. The version of Quran cannot be rejected or criticized on this basis, simply because both Judges and Samuel are unauthentic books.

As far as the book of Judges is concerned, the scholars have identified all the four (J.E.D.P) sources in this book. They believe that the author of Judges used all the sources available to him, such as Book of Yasar (Upright) Jos. 10: 13, and the others.

The famous translator and commentator of books of Samuel, Robert Alter, have discussed the "Text" in detail. (The David Story, Page. Xxiv-xxviii)

There is no doubt that the author of Samuel used some earlier documents, though it is impossible to know how many? In some phrases the words "to this day" have been used (1 Samuel, 27: 6) which suggests further lapses of time before author's own date. No single individual lived right through the whole era of Samuel, Saul, and David.

Long ago A.R.S. Kenedy proposed that the author of Samuel has used basically five documents; (1) a history of Samuel's early years, (2) a history of the Ark of Covenant, (3) a history of monarchy favorable to it, (4) a history of monarchy hostile to it, (5) and a court history of David. (Country Bible, 1904) The translators of Oxford Annotated Bible have pointed to two basic sources as Early Source and Late Source. They praise the literary style of the first source as the Father of History. In their opinion, perhaps the credit of its authorship goes to Abithar and Ahimaaz. According to them the final editing of the book took place in post-exilic period by Deuteronomic school of theologians. (P. 330) It is still not clear that how many sources did the author of Samuel use? Some passages show that the author himself contributed some portions of the book. (1 Samuel, 27: 6, and 9: 9) His own hand is clearly visible at 1 Samuel, 7, 12, and 2 Samuel, 7.

Now it is clear that no one can be doubtful about the statement of Quran concerning the story of Saul and David. At the time Prophet Samuel appointed Saul as the ruler, he made a speech, which has been reported at 1 Samuel, 12.

I would like to point out here that the continuous exploitation, contortion, interpolations in the different books of the Bible have resulted in the rejection of the whole Canon along with the refusal of the religion in Western and American societies. It has happened up to this point that they are denying Abraham, Samuel, Saul, and David as

the personalities of history. Robert Alter, referred earlier, says: It must also be said that, after nearly two centuries of excavative scholarship, that the precise literary history and authorship of this great narrative remain beyond recovery. To specialists who have exercised painstaking analysis in order to expose an intricate patch work of sources and historical layers in the book as a whole and in most of its episodes, it may seem a provocation or an expression of ignorance to speak at all of the story of Samuel, Saul, and David. Even a reader looking for unity must concede that certain passages are not apiece with the rest. (The David Story. Page. Ix; Norton and company. N.Y.) Earlier I have quoted some authors as denying the historical personalities of all the three main figures of Samuel 1 & 2.

But be mindful that Quran refers to these personalities as the Prophets and it is proved that they existed in history and ruled at their times. There has been found an inscription called the "House of David inscription". This inscription is about the assault of Hazael, the king of Damascus, on the northern kingdom of Israel about 835. B.C.E. This war took place when Israel and Judea were two separate kingdoms. This inscription reads as thus: I KILLED JEHORAM, SON OF AHAB, KING OF ISRAEL, AND I KILLED AHAZIAHU SON OF JEHORAM, KING OF THE HOUSE OF DAVID. AND I SET THEIR TOWNS INTO RUINS AND TURNED THEIR LAND INTO DESOLATION. (Bible unearthed,

129) This inscription has changed the mode of research on this subject. Also the famous archaeologist Yadin has discovered the famous Gates of Solomon and his Stables in the cities of Megiddo, Hazor, and Gerar, which is clear evidence that Solomon was not only a great ruler but also a Prophet in the Muslim belief. See Y. Yadin, 1970, Megiddo of the kings of Israel. *Biblical Archaeologists* 36: 78- 105; Yadin, 1972, Hazor, London: 147- 164. And Yadin, 1975, Hazor: the discovery of a great citadel of the Bible. 147- 248. Quoted from *The Bible unearthed* by Israel Finkelstein. Page.363.

TABOOT SAKINA OR THE ARK OF COVENANT

This ark is also called the Ark of the Lord, Ark of God, Ark of the Covenant of Lord (Dt, 10:8), and the Ark of Testimony. (edut = covenant terms) The Ark was a rectangular box (aron) made of acacia wood and measured 4x 2.5 feet or c. 1.22 m x 76cm x 76 cm. The whole box was covered with gold, the lid was called the "Mercy Seat", and it was a gold plate surrounded by two antithetically placed Cherubs with fold wings.

The Ark served many purposes, (1) as receptacle of two tablets of Decalogue (Ex, 25: 16-21; 40: 20; Dt, 10: 1-5) and also for the part of Manna and Aaron's pod; (2) as the meeting place in inner sanctuary where Lord revealed His will to

His servants, Moses and Aaron. (For Moses, Ex, 25: 22; 30: 36; and for Aaron, Lev, 16:2; for Joshua, Jos, 7: 6) Thus it served as the "Symbol of Divine Presence" guiding his people. (3) It was used as the depository of written law. (Dt, 13: 9; Jos, 24: 26) (4) It played a significant role at the crossing of Jordan (Jos, 3-4), and during the fall of Jericho (Jos, 6), and also at the ceremony of remembering the covenant at mount Ebal (Jos, 8: 30).

Prophet David installed the Ark in a tent at Jerusalem (2. Sa: 6), and he did not remove it during the revolt of Absalom (2 Sa, 15: 24- 29). It was during the reign of Prophet Solomon (A.S.) when it was placed in the Temple in a great ceremony. (1 king, 8: 1....) It was again placed in the sanctuary during Josiah's reforms. (2 Ch, 35: 3) There was no Ark in the second Temple. No one knows where the Ark has gone since then.

The Arabic term used for this Ark in this very verse is *taboat sakina*, which means the Ark of Peace and tranquility. But I think the word *sakina* is an Arabic variant of the Hebrew term *sheh'khina* which has been used in the Old Testament for this ark. In Hebrew its meaning is "Holy Presence". Therefore I have translated it according to philology.

From the very beginning in the West, it was obvious that God had some kind of presence, known in Hebrew as *sheh'khina*. Sometimes this word is simply translated as "light" or radiance. Sheh'khina formed the halos around angels, and

the luminous joy in the face of saints. It was feminine, even though God, as interpreted in the Judeo-Christian tradition, is masculine. The concept of presence of God is very important in the history of religion.

The Kabbalistic Book of Zohor discusses the spiritual value of the Ark in detail. The great archaeologist Eric von Daniken has discussed the historicity and the nature of Ark in his book "Signs of the God", Gorgi Books, 1980.

In the end I am grateful to Allah and his Representative on the earth (A.S.W.S) for giving me the ability to complete this first volume of QURAN: A COMPARATIVE STUDY, containing the explanations of the first two parts of Quran.

EXPECT THE SECOND VOLUME IN NEAR FUTURE.

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NOTE:

Beside all these books thousands of other sources were consulted during the writing of these pages. I have enlisted only those books and journals, which have been quoted in the main text. I have tried my best to make this document free of mistakes, but there may be some due to human imperfection.

The credit of its proof reading goes to Mehar Bhabi and my niece Lanika Chinoy, who undertook this difficult task and did it with knowledge and wisdom.

List of Publications

of

Dr. Syed Mohsin Muzaffar Naqvi

1. The Biography of Imam Raza (AS) (Urdu)
2. The Biography of Imam Taqi (AS) (Urdu)
3. Book of Supplications (Arabic-Urdu)
4. Imam Jaffar Sadiq (AS) and his days. (Urdu)
5. The Amazing Quran (Urdu)
6. Hadith Ghadir (research on a tradition of Holy Prophet) (S.A.W.) (Urdu)
7. Urdu Translation of Misbah Al-Shariah by Imam Jaffar Sadiq (AS)
8. Religion and the Society (Urdu)
9. Imam Mehdi (AS) and the saying of the Holy Prophet (S.A.W.)
10. Imam Mehdi (AS) aur Ahadith Rasool (S.A.W.) (Urdu)
11. Quran : A Comparative study Vol. 1 (In Press)
12. Understanding Islami (In Press)
13. Usool al-Kaafi (Urdu Translation and detailed commentary)
(8 volumes under development)
14. Life and achievements of Imam Hussain (A.S.)
(Urdu Translation from Persian)
15. Thus Spoke Jesus. (Urdu Trans. of Gospels of Quelle, Mark, & Thomas)
16. The Blessed eyes. (Those who saw Imam Zaman A.S.)
17. The Noble Charecters of Infallibles
(English Translation from Arabic)

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