



**The Holy Quran Text
Translation
Commentary &
(Volume One)**

Author

The Scholar Nasir
Makarim Shirazi

The Holy Quran Text. Translation & Commentary (Volume One)

Author : The Scholar Nasir Makarim Shirazi

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The Author's Preface

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THE EXAMPLE COMMENTARY IN BRIEF

The greatest capital that we Muslims have, is the GLORIOUS QURA" N. Our gnosis and knowledge, the commandments, living programmes, Islamic politics, and the way of approach to God, and all and all; we find them in this Great Divine Book. Therefore it is incumbent upon all the Muslims, to get better acquainted with this great religious book they have.

On the other hand; the fame of Islam has widely spread all over the GLOBE, partly due to the Muslims late vigilance and wakefulness, and partly due to the Islamic Revolution of Iran. This widely echoed name, has aroused the sense of investigation and research, in the non - Muslims who now like to know more and more about Islam. Therefore, at present, there is a great demand for the translations and the commentaries of the Holy QURA" N, throughout the world. Unfortunately such a wide demand has not been satisfied yet.

Fortunately the presence of the HOLY QURA" N, all over in the Muslim societies, throughout the world and especially in our own country (Iran), daily increases. Expert reciters of the Book; those who keep it in their memory, and the well versed commentators are not few or rare. The commentary of QURA" N is now turned to an important classic field of learning in the THEOLOGICAL SCHOOLS OF QOM, and for this purpose the EXAMPLE COMMENTARY was prepared, which is expressive, simple to understand, deep in meanings and meanwhile it is a work, up to date. This was aimed to answer the problems of the day and to satisfy the necessities of our time. Perhaps this is why the book has been received by the people of various kinds, with ardent interest and hot enthusiasm.

A big group of scholars, and learned commentators, well versed in QURA" N, who are mostly Theological School Teachers of Qom; such as the masters and professors:

MOHAMMAD REZA SHTIANIA" - MOHAMMAD JAAFAR EMA" MI - DAWOOD ELHA" MI - ASADULLAH IMANI - ABD. ALRASUL HASANI - SAID HASAN SHOJAEI - SAID NUROLLAH TABA" TABA" EE - MAHMUD ABDULLAHI - MOHSEN GHERA" ATI and MOHAMMAD MOHAMMADI (ESHTEHARDI), worked hard for a period of fifteen years full time, to create this important and voluminous work.

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Of course their weariness was entirely removed by the interest and warm attention that people paid to their work. And now this hope is induced in them that if God Speeds, it might be a work accepted in the presence of Allah.

The FARSI VERSION of the BOOK has repeatedly gone under print. (more than ten times so far)
The ORDU TRANSLATION too, in twenty seven volumes, has had several prints.

The Arabic Version also, which is named ALAMSAL, has recently been published in BEIRUT, and else where is the Islamic countries. Translation of the Book to English language is presently at hand, and we hope that it shall very soon appear among the press.

When the complete work was published in 27 volumes, a group of people demanded to have a concise of it, in order to get access to the meanings; quicker, and by a less price, and else, in some teaching classes to have a brief of the whole lot, for teaching and discussion. It made us to consider the request, and intend to summarise the 27 volumes, reducing them to only five - a work that was not so easy to do.

Then it happened that professor AHMAD ALI BA"BA"EE accepted the responsibility of this hard and laborious job.

His ability and skill had already been proved to me for arranging the Example Commentary in sequence of different subjects in a couple of years.

I too, very often looked the work over and controlled it and gave advices as far as I could, and many thanks to our Merciful Lord for the fruitful results that has been obtained in the form of an expressive translation of the text, and commentary in brief, for those who want to use it as a reference. I have named it:

THE EXAMPLE COMMENTARY IN BRIEF

I thank Mr. BA"BA"EE too, for the excellent and useful work that he has fulfilled, and hope it to be accepted by the learned and those who have great interest in the HOLY QURA"N; and may it be a reservation for all of us in the Dooms Day.

THEOLOGICAL SCHOOL OF QOM NA"SER MAKA"REM SHIRAZI

21 - 3 - 1999 = 1 - 1- 1373

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THE TRANSLATOR'S PREFACE

AS FOR THE TEXT

The Glorious Qura'n is the Word of God. I am of opinion that no mortal translator like me, can convey the whole and exact meaning of the verses with so many dimensions that they have, into another language, The best solution to this problem is to read and comprehend the Book in its Arabic version. This is why I have inscribed the Arabic text as the topic of my work.

RUMI says:-

If we cannot draw the whole lot of the sea water, We may drink enough to satisfy our thirst. In translating the Arabic Text, for every verse and even for every Phrase, I have referred to all the existing important English Translations Such as that of Sale's, Arthur J. Arberry, N.J. Dawood, Abdullah Yusef Ali and Dr M.H. Shakir. I have collated and made a careful comparison of their translation and the original Arabic text to the meaning of which I am not much unaware. In this comparison my scale and criterion has been the Farsi translation of His Holiness Ayatollah AL-OZMA MAKAREM SHIRAZI. Besides; I have added the especial views of his Holiness in between parenthesis as he himself has done in his Persian version.

In this respect I have done my best, and only for the sake of God, and nothing else; so as to produce a clean, correct, and expressive translation of the Holy Book that has been my favourite throughout my life.

I have avoided entirely the customary Archaic language, and have made my translation in the simplest form, and the most correct meaning as I could, so that the common people speaking English and even the laymen might read and understand the intention of their Lord God. But how far have I succeeded to approach my goal? This is a matter to be judged by the dear and learned reader.

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AS FOR THE COMMENTARY

The Example Commentary of His holiness is a great voluminous collective work done by 15 scholars and learned commentators, all well versed in Qura'n Who worked hard for some 10 years under the direct control and direction of Ayatollah Al-Ozma-Makarem.

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Therefore the life of an individual like me will not suffice to perform even half of the translation. On the other hand his holiness has written this great book for the Persians who are almost all Shiites, and also they believe in the matter. But I am translating it for the English speaking world who are almost all Christians, and among them we may find many people who hate Islam, and don't believe most of the matters.

To this effect my translation is focused on a certain Quotations from the whole work, that may illustrate what is the truth about Islam; who is the God that We Moslems worship, and what about Resurrection Day. And matters that are common to all in Islam. And these quotations I have translated and written in my own special literature and simple language for common people. As a matter of fact the Soul and spirit of the translation belongs to his Holiness Ayatollah Makarem Shirazi; and its body has been shaped and formed by me.

Therefore, when comparing the translation with the original work, in the first glance both may look different; while a deeper look will prove, that I have taken the meanings from his holiness and illustrated it with my pen and handi work in order to show in brief; what Islam and Qura'n is. However I hope this abridgment may show the grandeur of the whole work of 27 volumes.

Mansoor Aminy-Baghdadorani

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FA"TIHA = THE OPENING

الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

((1)) 1- PRAISE BELONGS TO ALLAH, LORD OF ALL THE WORLDS

الرَّحِيمِ الرَّحْمَنِ ((2)) 2- THE MERCIFUL, THE COMPASSIONATE

الدَّيْنِ يَوْمَ مَالِكِ ((3)) 3- THE OWNER OF THE DAY OF DOOM

((4)) 4- YOU ALONE WE WORSHIP, AND YOU ALONE WE PRAY FOR HELP

((5)) 5- GUIDE US IN THE STRAIGHT PATH

((6)) 6- THE PATH OF THOSE WHOM YOU HAVE FAVOURED.

NOT OF THOSE WHO HAVE INCURRED YOUR WRATH.

NOR OF THOSE WHO ARE ASTRAY.

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THE COMMENTARY

SPECIALTIES OF THE OPENING CHAPTER

1- It consists of seven verses, and it was revealed in Mecca. This chapter differs with the other chapters, in melody, tone, and harmonics, and through it, God has taught His servants the method of supplication and prayer. It begins with the praise of Allah, continues with the belief in the resurrection, and ends with the demands and requests of the servant.

2- The opening chapter is said to be the basis of the Holy Qura'n. The prophet called it: - "MOTHER OF THE BOOK" and his Holiness said to JABIR- IBN- ABDULLAH ANSARI: ``Do you want me to teach you the best of the SURAS, (CHAPTERS) that God has revealed in His Book?"

"Yes" ``he said, May me and my parents be thy ransom." The prophet then taught him the OPENING CHAPTER OF QURA"N; and added that, the chapter may cure every disease other than death. Perhaps this is why, IBN-ABBAS, the famous commentator has said: ``everything has a foundation, and the OPENING CHAPTER, is the foundation of the HOLY QURA"N."

3- The OPENING CHAPTER has been bestowed upon the prophet as a great gift, and it is compared with the whole BOOK, where Allah says: - ``We have bestowed upon you the seven often repeated verses, as well as the Great QURA"N." QURA"N - S 15:87

THE CONTENTS

The contents of the OPENING CHAPTER may be divided in two parts: - A part consisting of the praise of God, and the other states the necessities and needs of His servants. It is narrated from the prophet that God says: - ``I have divided the opening chapter between Me and My servant, who has the right of asking me for his wishes."

VIRTUES

It is also narrated that the prophet said: ``Rehearsing of the OPENING CHAPTER, equals the

rehearsal of two third of the whole Book." In this relation Imam Sadiq (AS) too, has said: ``SATAN moaned painfully in four occasions: [19]

- A) When he was banished from the presence of God.
- B) When he was driven out of the GARDEN OF BLISS. (PARADISE)
- C) When Mohammad was assigned for his prophetic mission.
- D) And when the OPENING CHAPTER OF QURA" N revealed."

WHY SO NAMED?

`FATIHA' means beginning, starting, or opening. any thing, and here it refers to the Book - the Holy QURA" N'S opening chapter. We have enough evidences that the chapter was so called by the prophet himself; and opens a window towards an important Islamic problem - that which some people may think that QURA" N has been compiled and collected after the prophet, and in the life time of either ABUBKR, OMAR, or OTHMA" N. But the name FATIHA that has been the same in prophet's lifetime and even since then, is a proof of the prophet's care and watchful attention on the Holy Book. We have clear cut documents, and proofs that the collected work which we have it now in our hands, was compiled as it is, and arranged in this sequence by the order of the prophet himself.

ALI- IBN- IBRAHIM the great commentator of QURA" N who lived in the third century A.H. has narrated from Imam Sa" diq (AS) that the prophet ordered his cousin, son-in-law, and vicegerent, HAZRAT ALI (AS) to collect and compile the different parts of QURA" N, which were then written upon pieces of silk, paper, skins of animals, and etc.

The narrator adds that ``HAZRAT ALI (AS) fulfilled the commandment, sincerely collecting the scattered pieces and parts. He then wrapped all the parts in a yellow cloth and took them for compilation."

Besides that; the famous tradition of the prophet, which is related by many, and through successive witnesses; saying: ``I shall go and leave among you two heavy things: the BOOK OF ALLAH, and my kins." Is an enough proof that QURA" N had already been compiled in prophet's time.

As for the view that some say: ``HAZRAT ALI (AS) compiled the Book, after the prophet" It Should be known that, what was collected by HAZRAT ALI (AS), after the prophet, was not merely the text of QURA" N: It rather was a collection consisting of the text with various comments of the prophet

about different verses, and the historical evidences, and some details and reasons for the revelations, and etc.

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THE COMMENTARY

IN THE NAME OF ALLAH, THE MERCIFUL THE COMPASSIONATE

It is customary and established by common usage, to start any important and valuable work in the name of some man of dignity in order to connect the work to him, and commend it to his care and support.

If so, is it not much better to start everything in the name of HIM who dies not, and is everlasting in life, power, and might - an everlasting substance and unchanging essence, whom mortality can never touch!?

Such an eternal being is none, other than ALLAH, the Only one God. Therefore everything and every work should begin in HIS sacred name, and His help be prayed for. This is why the HOLY QURAN too, commences with the verse:

IN THE NAME OF ALLAH, THE MERCIFUL THE COMPASSIONATE.

The prophet has said: "Any important work that begins not with the name of God, may not have a good end." Imam Ba'gher (AS) too, said: It is becoming to start every work - big or small - in the name of Allah, so as to be blessed. To make it short; continuation of a deed depends upon its relation and connection to God. To this effect, Allah orders His apostle to start his teachings and preachings in the name of Allah through the following revelations:

"Proclaim! (READ) in the name of your Lord and Cherisher, Who created - created man out of a clot of congealed blood." QURAN - S 96:1-2

And according to the following verse; NOAH said to his followers:

"Embark you on the ARK, in the name of Allah, be it sailing or at rest, for my Lord is Oft: Forgiving, Merciful." QURAN - S 11:41 And SOLOMON too, began his letter written to the QUEEN- OF- SHEBA in the name of Allah:

"SHE (The QUEEN OF SHEBA) said: "You chiefs! Here is delivered to me a

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letter worthy of respect. It is from SOLOMON, and is in the name of Allah, the Merciful, the Compassionate." QURA" N - S 97:30 On such a basis all chapters of the HOLY QURA" N begin with the said verse: (IN THE NAME OF ALLAH, THE MERCIFUL THE COMPASSIONATE) There is no doubt that the verse is one of those of the OPENING CHAPTER, and all the other chapters, (EXCEPT THE ONE NAMED REPENTANCE - SURA - 9). This has been so arranged by the prophet, and has always been such, and a habitual usage of Muslims when reciting QURA" N, to commence with the verse which they call it BESMELEH = IN THE NAME OF ALLAH. This matter is so clear that once MOA"VIYEH did not recite it in his prayer! Then some of the Helpers and Emigrants, who were present there, objected and ironically said to the Khalif: You stole it or forget it!?

ALLAH

Allah is the most comprehensive and collective among the names of God, pointing at substance rather than the attributes. The different names of God that are mentioned in the HOLY QURA" N, each of them denotes a part of the attributes of God. The only name that refers to His Essence as well as His attributes, is Allah. Other names of God are often used as adjectives to qualify Allah; such as the Merciful Allah, the Forgiving Allah, the Almighty Allah, and etc.

Through the following verse of QURA" N, many such qualifications are attributed to Allah: ``He, is Allah besides whom there is no God. The Sovereign, the Holy, the Peaceable, the Secure, the Mighty, the Compeller, the Supreme. Glory be to Allah, above the partners that they attribute to HIM." QURA" N - S 59:23

A reason for comprehensiveness of Allah is that only through the phrase (LA" ELAH ELL ALLAH = NO ALLAH BUT ALLAH) one can convert and become a Muslim.

GOD'S MERCY - COMMON AND SPECIAL

A group of commentators understand RAHMA" N, (TRANSLATED MERCIFUL) to mean and denote Allah's common Mercy, that covers all

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His creatures, whether a friend or enemy; a faithful, or a heathen - all and all. As for the other derivative name RAHIM, (TRANSLATED COMPASSIONATE) reveals Allah's SPECIAL MERCY and favour, which is dedicated to His obedient and faithful servants.

Here, a point worthy of note is that: Throughout the HOLY QURA" N, the word RAHMA" N is used in

ABSOLUTE MODE to mean unlimited and unrestricted, thus showing the commonness of the word; but RAHIM is used specifically which denotes being bound to its peculiarity.

WHY HIS MERCY, AND NOT OTHER ATTRIBUTES?

True that God has infinite attributes that most of them could be used at the beginnings, for a blessing, but MERCIFUL is used and emphasized here for its universal effect and light, that covers all creatures and creations, which may save those entangled in difficulties. Let us hear this from God Himself in HIS HOLY BOOK: "He (i.e. GOD) said: "I will afflict with my punishment whom I will. But My MERCY extends to everything. Soon I will ordain that MERCY for those who avoid evil deeds, and pay their due alms-tax, and those who believe in our signs."

QURAN - S 7:156

We even see the prophets, such as HUD, grasping to the Mercy of God, when they are in trouble and hardship, in order to be rescued: "We saved HIM, (HUD) and those who adhered to him by OUR MERCY, and we cut off the roots of those who rejected our signs, and were not believers."
QURAN - S 7:72

1- PRAISE BELONGS TO ALLAH, LORD OF ALL THE WORLDS After the commencement in the name of Allah the Merciful, one has to remind of the great ORIGINATOR of the universe and His infinite and immeasurable bounties and favours, through which he may know HIM better, and worship HIM more sincerely, under the stimulus of praise and gratitude. When I say the STIMULUS, its because when man gets a gift or a favour, soon he wants to know WHO the giver is?! and by instinct, he feels a natural tendency to be grateful and to give his thanks to the giver. This is why ideologists say that thanks giving to the donor is

[23] incumbent by the acceptor through the natural command of instinct.

That we say: Our guide in the theistical knowledge is HIS BOUNTIES, is because the best way to know the origin and originator, is to study and ponder upon the rules and the secrets of the creation, specially upon those things connected with man's life. Such are the reasons that the OPENING CHAPTER is then commenced with the PRAISE that belongs only to God.

A- Every man who is a source of goodness and blessings or any prophet and Divine Leader who lightens and brightens the hearts with religious guidance - Any Gracious who grants and bestows graces - Any physician who dresses a wound, or cures a painful disease - all of them have their power and ability from the All-Mighty, and therefore, when they are praised for what they do, they owe their praises to their Lord and Cherisher. So is the sun, if it shines, and is praised for radiating light - or the clouds, if they rain down, and are praised - and the earth if it is extolled for

giving us so many provisions and products - all such praises and glorifications, belong to Allah the cherisher of them all.

B- A remarkable point is, that the praise is not only at the beginning and commencement of affairs and works, or whatever, but it should also be ended with the praise of God, as we are instructed by the HOLY QURAN:

“(THERE IN THE PARADISE), Their prayer will be; GLORY TO YOU LORD! And their greetings is, ‘PEACE!’ and they end their prayers in; (PRAISE BELONGS TO ALLAH, LORD OF ALL THE WORLDS).”

QURAN - S 10:10

C- As for the ARABIC word RAB, (TRANSLATED TO LORD & CHERISHER) Principally it means the owner of something who cherishes and nurtures it, with care and affection. D- As for the ARABIC word LAMINEA", (TRANSLATED TO WORLDS) It is the plural of LAMA", (WORLD) and denotes the whole UNIVERSE.

2- THE MERCIFUL, THE COMPASSIONATE

The meaning of the word was given in a previous paragraph. What is to be added here is that: these two attributes of Allah are

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repeated at least for 30 times in our daily prayers. This is to say that; we praise Allah for HIS MERCY, at least 60 times a day. and we should therefore take a lesson in order to be kind and merciful in our morals and ethicals, as our Lord behaves so with all His creatures. Another point worthy of note is that: When we say we are the Servants of Allah, we should not bring into mind and connote, the ancient slaves and their cruel masters and merciless slave - holders. It rather denotes that in spite of power and authority we should be kind, merciful, and compassionate to all the creatures, as our Lord is so with us all.

3- THE OWNER OF THE DAY OF DOOM

The second important tenet of Islam is belief in the resurrection day, and that Allah holds for HIMSELF the ownership of that DAY exclusively. Here by GOD'S OWNERSHIP is meant, His influence, predominance, and ascendancy over everything in that Day of judgement and justice - the day in which man stands in the presence of his real OWNER, and real Lord, Who can see and feel all that he has done, or said, even his thoughts! Man shall come to know that nothing is lost or forgotten, though it be as small as the head point of needle! Then it is he who has to answer for

his responsibilities and deeds.

Without doubt, the ownership of God in all the existing worlds, is a real and absolute ownership, and not something relative or for the time being.

One may ask: "Why should we call HIM the owner of the DAY OF DOOM, while He is the absolute, owner of all things?" The answer is: Though Allah is the owner of both this world, and Hereafter, but in the hereafter, His ownership is more open and obvious to the sense and sight. There; all the material relations and connections are cut out, and the temporary and relative ownerships are abolished, and everything is openly in the hands of God. No one is seen to have anything of his own. (except his good or bad deeds)

HIS BELIEF IN RESURRECTION, prevents man from going astray, and doing evil, and so is the effect of the daily PRAYERS. It is narrated that Imam Sajjad (AS) was repeating the verse (OWNER OF THE DAY OF DOOM)

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so much; and so that it seemed his soul would fain have gone out of his body! As for the compound word YOMODDIN (DAY OF DOOM), it has always the meaning of RESURRECTION DAY, throughout the HOLY QURAN. In the other phases the ARABIC word `DIN' may mean `RELIGION' OR `REWARD', and this is why sometimes the DAY OF DOOM is interpreted as the `DAY OF REWARD'.

4- YOU ALONE WE WORSHIP, AND YOU ALONE WE PRAY FOR HELP MAN IN THE PRESENCE OF GOD

Through the fifth verse of the OPENING CHAPTER, it seems as if man addresses his Merciful and Compassionate Lord, confessing his submission, and his being a mere and sincere servant, and meanwhile he prays for God's help by saying:

"YOU ALONE WE WORSHIP, AND YOU ALONE WE PRAY FOR HELP" The preceding verses aimed at the monotheism and oneness of God's substance and attributes, and this one drives at the oneness of His worship and acts. By oneness of worship, we mean, no one ever deserves to be worshipped except God, and our real submission and obedience should be His. BY ONENESS OF ACTS, we understand that our Lord, Allah, is the only real effective and effectual BEING. Of course it is not so that we should ignore the natural causes and means - we ought to know that any effective cause or means has its effectiveness by the WILL, and by the DECREE of God.

5- GUIDE US IN THE STRAIGHT PATH

After submission to the will and wish of God; the servant's first request is to be guided to the straight path, which is the road to piety, purity, good deeds and justice. A question arises here, that, ``Why should we always ask our Lord, in our daily prayers to, GUIDE US IN THE STRAIGHT PATH? Does it not mean that we are always astray and misled?''

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Our answer to the question is:

Man, even in the straight path of guidance, is always exposed to erring and slip - every now and then, he may be seduced by devils, and lose his balance and fall down! He therefore has to commend himself to the care of God, and pray for truth and evolution. As a matter of fact, guidance means to lead the man in the path of EVOLUTION, and gradual perfection, leaving in behind of him, all deficiencies and weak points. Absolute and ideal perfection, only belongs to God, and it seems not so strange even when we see the prophets and the saints too, pray for GOD'S GUIDANCE! Imam Sadiq (AS) has understood the above VERSE to mean: ``Guide us to a path that leads us to Your LOVE and PARADISE, and protect us from our caprices and freaks.''

WHAT IS THE STRAIGHT PATH?

The straight path is the true religion of God, and obeying God's commandments, as it is found in the HOLY QURAN through the following verse: ``Say my Lord has guided me to the STRAIGHT PATH which is a right religion - the path trod by ABRAHAM, a man of pure faith, who was not of the polytheists.'' QURAN - S 6:161

6- THE PATH OF THOSE WHOM YOU HAVE FAVOURED. NOT OF THOSE WHO HAVE INCURRED YOUR WRATH. NOR OF THOSE WHO ARE ASTRAY.

THE TWO DEVIATED LINES:

Guide us in the path of those whom you have favoured. (BY THY GUIDANCE - THY GRACE - THY APOSTLES - BY KNOWLEDGE AND ACTS - BY STRIVE AND MARTYRDOM and etc.) Not the path of those who have incurred your wrath. Nor of those who left the path of truth and went astray.

In fact, God commands us by that verse to seek, and pray for the path trodden by the apostles and men of piety and good deeds, and, HE [27]

strictly warns us that there are always two divided lines at the sides of the STRAIGHT PATH - the line of those who have incurred God's wrath; and the line of those who have gone astray.

WHO ARE THE FAVOURED ONES?

The favoured servants of God are introduced through the following verses of QURAN: "And whoever obeys Allah and the Apostle, they are with those whom God HAS favoured, such as the PROPHETS, THE TRUTHFULS, THE ,MARTYRS, THE RIGHTEOUS, and what a good friends are they."
QURAN - S 4:69

Who are Those Who Have Incurred God's Wrath. and Those Who are Astray?

From the nature of the HOLY QURAN, we understand those gone astray, are those who are misled and out of the way, of truth. As for those who have incurred God's wrath - they are the obstinate and stubborn wrong doers, who have pertinaciously adhered to their wrong opinions, and are not willing to hear any advice or admonition. They never yield to any reason, and in many cases have incurred the curse of God on themselves. The following verse of QURAN defines and describes them:

"And that HE may punish the hypocrites, men as well as women; and the polytheists, men as well as women, and the cherishers of evil thoughts about Allah. On them is the evil turn, and the wrath of Allah is on them, and HE HAS cursed them, and prepared the Hell for them - an evil destination."

QURAN - S 48:6

Anyhow, those who have incurred the wrath of Allah are those who, besides their blasphemy are obstinate and stubborn, and do not even stop injuring and harming the apostles and the Divine Leaders!

THE END OF THE OPENING CHAPTER

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S 2

THE COW (BAQARA)

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الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

1)) السم))

1- A.L.M.

((2)) لِلْمُنْتَقِينَ هُدًى فِيهِ رَبِّبَ لَأَ الْكِتَابُ لِكَ ذَّ

2- THIS IS THE BOOK, NO DOUBT IN IT, A GUIDANCE TO THOSE WHO AVOID EVIL. بِالْعَيْبِ يُؤْمِنُونَ الَّذِينَ.

((3)) نَ يُنْفِقُونَ رَزَقَهُمْ وَمِمَّا الصَّلَاةَ وَيُقِيمُونَ

3- (THER ARE) THOSE WHO BELIEVE IN THE UNSEEN, AND PERFORM THE PRAYERS, AND BESTOW

IN CHARITY A PART OF WHAT WE HAVE GIVEN THEM وَالَّذِينَ بِمَا يُؤْمِنُونَ وَالَّذِينَ أَنْزَلَ بِمَا إِلَيْكَ أَنْزَلَ وَمَا إِلَيْكَ مِنْ أَنْزَلَ وَمَا إِلَيْكَ مِنْ أَنْزَلَ

((4)) يُوقِنُونَ هُمْ

4- AND THOSE WHO BELIEVE IN WHAT HAS BEEN SENT DOWN TO YOU, AND WHAT HAS BEEN

SENT (TO THE APOSTLES) BEFORE YOU, AND WHO ARE SURE OF THE LIFE TO COME هُدًى عَلَى أَوْلِيكَ

((5)) الْمُفْلِحُونَ هُمْ وَأَوْلِيكَ رَبَّهُمْ مَنْ

5- THOSE ARE ON GUIDANCE FROM THEIR LORD, AND THOSE ARE THE ONES WHO PROSPER.

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THE COMMENTARY

THE CONTENTS AND VIRTUOUS

This chapter revealed in Medina and consists of 286 verses.

The comprehensiveness of this chapter from the stand point of Islamic tenets and principles; and practicals, such as economical, political and social affairs, can't be denied, Other important contents of the chapter are as follows:

1- Discussions about THEISM & MONTHEISM, especially through pondering over the secrets and laws of creation.

2- Discussions about resurrection and the life to come. giving some physical examples, such as the story of raise and revival of the slaughtered birds by ABRAHAM, as well as the story of EZRA the prophet, who died and then got up a hundred years later!

3- There are in the chapter, also matters about the miracles of the Holy BOOK QURA"AN, and the importances there in.

4- The JEWS & HYPOCRITES, and their opposition, and intrigues, against Islam and QURA"AN is discussed here in a wider measure.

5- Some interesting historical event of the great prophets especially ABRAHAM & MOSES are narrated here.

6- Several of the Islamic commandments such as: the prayer - the fast - strive and the SACRED WARS - the pilgrimage to Mecca - the change of qibla (from Jerusalem to Mecca) - marriage and Divorce - Trades regulations and laws - usury - Retaliation and Retribution - unlawful meals (SWINE FLESH) - Intoxicating or Alcoholic drinks, and some laws and rules of inheritance and wills are clearly explained in the chapter of the COW.

1- A.L.M.

THE ABBREVIATED LETTERS (AL - MUQATTA-TA")

Certain chapter (SURAS) of QURA"AN have certain initials prefixed to them which are called the ABBREVIATED LETTERS.

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These letters have always been looked over as secrets and mysteries. We have not heard of the PAGAN ARABS, or even the hypocrites, to have objected or ridiculed these letters, though the form of their conducts was so, and this means that they have not been much stranger to using such abbreviations.

Recently a number of conjectures have been made as their meaning. Opinions are divided as to the exact meaning of each particular letter or combination of letters, but the most agreed idea about them is that, these abbreviated letters point that; the GREAT, IMPORTANT DIVINE BOOK, that has astonished all the well versed scholars and learned of ARABS and NON-ARABS, who all failed to bring even a chapter the like of it; merely consists of the simple and ordinary letters, that every one has access to them and can use them in writing. On the other hand the words and verses of QURA"AN, which are composed of these letters are so elegant, and deep in meaning that they easily pierce in the souls, and penetrate in the depths of the hearts of men! They easily attract the attention and reverence of a Layman, as well as that of a man of wisdom and thought. QURA"AN is just like the book of nature which is composed of very simple elements, in which God has brought forth so many wonderful and incredible creatures, such as the beautiful birds, various

colours and divers smell and scent. God brings out all these varieties from the same soil of which we can make pots and jars!

THE GOLDEN AGE OF ARABIC LITERATURE

The PAGAN ERA OF ARABS, was the golden age of their literature! Those BARE-FOOTED people, were deprived of all the social and economical advantages, but their hearts were filled with the love of literature, eloquency and oratory. They had a large periodic market, named AKAZ which besides its usual affairs, had turned to a literature center. It served also as an economical and judicial annual CONGRESS.

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In that high council the best and the newest, verses and proses, were rehearsed, for consideration and judgement; and the best ones were chosen to be proclaimed as the poem or prose of the year. In such that golden age of literature, the whole world is challenged to produce a book like QURA"AN, but it has not been produced - even by a chapter like unto it, although many have tried hard and have done their best to do so, and have failed!

Say: ``If man and JINNS were to gather together in order to bring the like of this QURA"AN; they will not bring the like of it, even if they back up each other with their help and support."

QURA"AN - S 17:88

2- THIS IS THE BOOK, NO DOUBT IN IT, A GUIDANCE TO THOSE WHO AVOID EVIL.

The phrase: `No DOUBT IN IT' is not merely a claim, but rather a real truth. We may consider some of the qualifications of the Book in a quick scan; such as; its truthfulness - Grandeur - Firmness - Eloquency - Deep meanings - sweet and simple explanations, which is seen throughout the BOOK which repels and rejects all doubts; so that, nothing can excel it.

It is worthy of note that, age, and elapse of centuries has not been able to reduce or decrease such qualities and qualifications, and even the progress of science and knowledge has enhanced the BRIGHTNESS and LIGHT of the BOOK!

Such BOOK, NO DOUBT, IS A GUIDANCE OF THE VIRTUOUS PEOPLE.

WHAT IS MEANT BY GUIDANCE?

In QURA"AN'S literature, GUIDANCE, appear in two phases of meaning: 1) The guidance through

creation, by which anything that comes into being is guided by the creator through the path of evolution and development, in order to reach a final destination and goal.

2) The religious guidance which is fulfilled by the apostles and

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scriptures, and man by such guidance may tread and walk on the path of progress and development.

WHY IS THE QURANIC GUIDANCE FOR THE VIRTUOUS EXCLUSIVELY?

True that QURAN has come down as a guidance for all the mankind, but if to some extent they be void of piety and are not willing to listen and take lesson, how can the scripture, what so ever, profit them? Flowers never grow in a salty soil though it be rained over abundantly. The same is man's farm land of breast. If not clear of obstinacy against efforts to remedy and relieve, nothing can profit him the least! This is why our Lord says: "THIS BOOK IS A GUIDANCE TO THOSE WHO ARE VIRTUOUS"

3- (THE VIRTUOUS ARE) THOSE WHO BELIEVE IN THE UNSEEN, AND PERFORM THE PRAYERS, AND BESTOW IN CHARITY A PART OF WHAT WE HAVE GIVEN THEM.

THE EFFECT OF PIETY IN BODY & SOUL

At the beginning of the chapter (THE COW), QURAN divides the people, in relation to Islam, into three groups:

1) The VIRTUOUS who have accepted Islam completely and in all its aspects and respects.

2) The UNBELIEVERS who are opposite to the first group.

3) The HYPOCRITES with two faces, claiming to be a Muslim, when they encounter with Muslims and saying that they believe not when they meet the unbelievers!

Their real attitude is BLASPHEMY and rejection of FAITH, and they are more dangerous to Islam than the unbelievers.

In this verse (NO. 3) the first group are discussed and five qualifications are attributed to them:

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A- THE UNSEEN AND THE SENSUAL WORLD

They believe in the UNSEEN. (world) - Seen and Unseen worlds are the two material and spiritual worlds that are VIS-A-VIS and opposite to each other. To believe in the - UNSEEN which is concealed of our senses, is the first step of separating the believers from the unbelievers; and it holds the followers of the Divine Religions, against those who reject faith in God, and in the INSPIRATION, and RESURRECTION. Therefore the first qualification mentioned here for the VIRTUOUS, is that they believe in the UNSEEN. (WORLD) Those who believe in the UNSEEN, do believe that the creator of this UNIVERSE has an infinite knowledge and power over all things. He is Eternal and Everlasting and controls all through His power and understanding.

They believe the Death doesn't mean non-existence and annihilation. It rather is a window that opens to a more extensive world. though a materialist may believe that the life and the world is limited to what we can see and touch and feel, and the natural Laws and Rules are effective without any plan, aim, or programme. They believe that Death gives an end to everything, and reduces us to nothing!

Are these two groups of man comparable to each other? Of course not. Because the first party can not avoid his good wishes, and doing good to other people, but the second group sees no reason for doing that. Therefore in the world of the BELIEVER, there is brotherhood and piety, there is help and mutual understandings, while in its opposite world there is colonization and exploitation, blood-shed and plunder and robbery. They have named their RETROGRESSIONS and moving backward as CIVILIZATION, and social development!

The Arabic word GHAIB (translated to UNSEEN) is a very comprehensive word and in some traditions it has also been interpreted to mean the ABSENT EMAM AL-MAHDI (AS).

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B- COMMUNICATION WITH GOD

Another distinguishing mark of the VIRTUOUS PERSON is that he performs the PRAYER which is an effective means of communication with God. The believers who have found and paved their way towards the METAPHISICAL WORLD are permanently kept in contact with the ORIGINATOR through their daily prayers. They only bow down to Allah and no one else. Such a man feels that he has moved up to an upper stage of life, and that he has obtained the rank and value to speak directly to his creator, and this motive serves to develop him the more and the better.

C- CONNECTION WITH OTHER PEOPLE

Another speciality of the VIRTUOUS PERSON is his relation and connection with other people, through bestowing in charity a part of that which God has given him.

Here God does not say that: ``THEY BESTOW IN CHARITY A PART OF WHAT THEY OWN." He rather says: ``THEY BESTOW A PART OF WHATEVER ALLAH HAS GIVEN THEM;" and that consists of MORALS KNOWLEDGE, WISDOM, SOCIAL POSITION and other physical and spiritual power and abilities too.

4- AND THOSE WHO BELIEVE IN WHAT HAS BEEN SENT DOWN TO YOU, AND WHAT HAS BEEN SENT (TO THE APOSTLES) BEFORE YOU, AND WHO ARE SURE OF THE LIFE TO COME.

D- BELIEF IN ALL THE APOSTLES

The fourth distinction of the VIRTUOUS PERSON is his belief in all the apostles of God, and their mission and commandments.

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E- THEY ARE SURE OF THE LIFE TO COME

The fifth qualification of the VIRTUOUS MAN is believing in the RESURRECTION, and what is called the Day of Doom. They are sure of the life to come. They know that they are not created for nothing and without any AIM, or purpose. They know that they are walking over a long path of evolution and development, and that, Death is not the end of that road, but rather a beginning. They believe that God's ABSOLUTE JUSTICE awaits them all, and none of their deeds, bad or good, will be ignored or left unrewarded.

This sort of belief brings mental and spiritual comfort and prevents the stresses of work and responsibility to bother him much, because he is sure that he shall be rewarded for the least of his works in a wider and more extensive life, which is to come from the gateway of Death. The belief in the life to come makes believer brave and even willing and proud to be martyred! It also controls man against SIN and doing wrong - The firmer in such a belief the farther from SIN.

5- THOSE ARE UPON GUIDANCE FROM THEIR LORD, AND THOSE ARE THE ONES WHO PROSPER.

The above verse (NO. 5) points at the results obtained by the VIRTUOUS PERSON who owns the above mentioned five qualifications and specialities - They are upon guidance from their Lord, and they are the prosperous ones. Here the parable of Allah's guidance is like that of an easy paced mount, that takes his rider without much trouble and difficulty into salvation and prosperity.

WHAT IS THE MEANING OF PIETY?

The ARABIC word TAGHWA" (translated to piety) means self control - In other word, it is an internal power that helps man against excess and transgress and passion. In man, piety is, as a BRAKE in a vehicle - a device for applying resistance to the motion of a body. Piety is so important in Islamic culture that the following verse

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of QURA"AN, relating it, has turned to a common and everlasting slogan:

``... The most honoured of you in the sight of Allah is the most VIRTUOUS of you." QURA"AN - S 49: 13

لَا يُؤْمِنُونَ لَا تُنذِرُهُمْ لَمْ أَمْ أَنْذَرْتَهُمْ عَلَيْهِمْ سَوَاءٌ كَفَرُوا الَّذِينَ إِنَّ (6) 6- AS FOR THE UNBELIEVERS, ALIKE IS TO THEM WHETHER YOU WARN THEM (GOD'S PUNISHMENT) OR DO NOT WARN THEM, THEY WILL NOT BELIEVE.

عَلَى سَمْعِهِمْ وَعَلَى قُلُوبِهِمْ عَلَى اللَّهِ خَتَمٌ عَظِيمٌ عَذَابٌ وَلَهُمْ غِشَاةٌ أَبْصَرَهُمْ وَعَلَى سَمْعِهِمْ وَعَلَى قُلُوبِهِمْ عَلَى اللَّهِ خَتَمٌ (7) 7- ALLAH HAS SET A SEAL UPON THEIR HEARTS AND UPON THEIR EARS, AND THERE IS A COVERING UPON THEIR EYES, AND THERE IS A GREAT PUNISHMENT FOR THEM.

THE SECOND GROUP

These are the obstinate and stubborn unbelievers who stand exactly in opposite to the above mentioned VIRTUOUS PERSONS. Their qualifications in brief is said in the above verses. (NO. 6 & 7) The verse says: ``THEY BELIEVE NOT" and it is alike to them whether you warn them of the chastisement of God, or do not warn them - they are so stubborn that they do not accept a truth even if they see it clearly! This is because, mentally, they are not ready for such acceptances." The next verse, (NO. 7) indicates the reasons for such an obstinacy and rejection of truth by saying:

``Allah Has set a seal upon their hearts, and upon their ears, and there is a covering upon their eyes, and there is a great chastisement for them." A man who has not reached to such a condition, may still be liable to guidance; but when he lost his power of comprehension and distinction, there remains no way for his salvation. Such a man, for

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losing all the means and instruments of understandings and grasping the fact; will meet a natural

torment, or heavenly chastisement.

NOTES

1- IS NEGATING THE POWER OF DISTINCTION, SOME SORT OF COERCION, TO NULLIFY MAN'S FREE WILL?

If according to the above verse, Allah HAS set a seal upon the hearts and upon the ears, and has covered the eyes, preventing them to see, such men are forced to remain faithless! Does this not mean that God HAS deprived them of their free will, and that they are held under compulsion?

This question has already been answered by QURA"AN, through many verses; that losing their power of distinction is a reaction proportional to their actings. Their continuous obstinacy and rejection - Their pride and vanity - Their frequent transgresses and excesses - Following their lusts and caprices, and their causeless and sudden changes of mind - And to make it short their DOING WRONG, has led them to such a misfortune and disaster.

WHAT IS MEANT BY SEALING THE HEARTS?

In the said VERSE (NO.7) and several other verses, losing the power of distinction and comprehension is notified by setting a seal upon the hearts.

When usually people put something in a pocket or sack, they plumb it and seal it, for wanting not to be opened or touched. In Arabic language, such a plumb or seal is called `KHATM'. This is a simile of the obstinate rejectors of faith, that due to continuous sinning, their minds are closed to advices and sealed and their hearts are plumbed so that no truthful words can penetrate in them. Man should therefore be careful about himself, when even he does something wrong. He should wash out the wrong or the fault, what ever it is; with the clean water of repentance, and doing good deeds for amendment.

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THE MEANING OF THE HEART

BY HEART, in QURA"NIC LANGUAGE, sometimes UNDERSTANDING is meant, (S 50: 37), some times the SOUL is intended - (S 33: 10) and elsewhere the MIND is wanted. (S 8: 12).

EXPLANATORY NOTE

It seems that there are two powerful important centers in the human body:

1) The BRAIN, whose duty is sensual perceptions through the nerve system, and also controlling the movements of the limbs through the muscles.

2) The HEART, is a hollow organ with muscular walls, settled in the chest. Heart is the functional center of senses and emotions, and it physically reacts on strong feelings. When we encounter a tragical event, we feel its PRESSURE upon our hearts, and also when we meet something that pleases and makes us happy, we feel its PRESSURE through the nerves of our heart.

((8)) بِمُؤْمِنِينَ هُمْ وَمَا الْأَخْرِبَ وَالْيَوْمِ بِإِذْنِ اللَّهِ ءَامِنًا يَقُولُ مِنَ النَّاسِ وَمِنَ

8- AND THERE ARE SOME PEOPLE WHO SAY:

WE BELIEVE IN ALLAH AND THE LAST DAY;

AND YET THEY ARE NOT BELIEVERS.

((9)) 9- فَإِنِ يَدْعُونَ أَنفُسَهُمْ إِلَىٰ يَخْدَعُونَ وَمَا ءَامَنُوا وَالَّذِينَ اللَّهُ يَخْدَعُونَ
THOSE WHO BELIEVE, AND ONLY THEMSELVES THEY DECEIVE, AND THEY ARE NOT AWARE.

((10)) 10- فِي قُلُوبِهِمْ فِي كَذِبُونَ بِمَا آَلِيمٌ وَعَذَابٌ لَهُمْ مَرَضًا اللَّهُ مُفْرِزًا لَهُمْ مَرَضٌ قُلُوبِهِمْ فِي
THEN ALLAH HAS INCREASED THEIR DISEASE, AND THERE AWAITS THEM A

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PAINFUL CHASTISEMENT FOR THAT THEY HAVE CRIED LIES.

((11)) 11- إِذَا قِيلَ لَهُمْ قِيلَ وَإِذَا مُصْلِحُونَ نَحْنُ إِنَّمَا قَالُوا الْأَرْضُ فِي تَفْسِدُوا لَا لَهُمْ قِيلَ وَإِذَا
WHEN IT IS SAID TO THEM: DO NOT MAKE MISCHIEF IN THE LAND, THEY SAY: WE ARE BUT PEACE-MAKERS

((12)) 12- وَيَسْتَعْرُونَ لَأَ وَلَكِنَّ الْمُفْسِدُونَ هُمْ إِنَّهُمْ أَلَا
KNOW THAT THEY THEMSELVES ARE THE MISCHIEF MAKERS, BUT THEY ARE NOT AWARE.

((13)) 13- وَإِنَّمَا قَالُوا النَّاسُ ءَامَنَ كَمَا أَنُومِنُ قَالُوا النَّاسُ ءَامَنَ كَمَا أَنُومِنُ لَهُمْ قِيلَ وَإِذَا
WHEN IT IS SAID TO THEM: BELIEVE AS THE PEOPLE HAVE BELIEVED, THEY SAY: SHALL WE BELIEVE AS THE FOOLS HAVE BELIEVED? KNOW THAT THEY THEMSELVES ARE THE FOOLS IF THEY BUT KNEW IT.

((14)) 14- وَإِنَّمَا قَالُوا شَيْطَانِهِمْ إِلَىٰ خَلَوْا وَإِذَا ءَامِنًا قَالُوا ءَامِنُوا الَّذِينَ لَقُوا وَإِذَا
AND WHEN THEY MEET THOSE, WHO BELIEVE, THEY SAY: 'WE ARE BELIEVERS', BUT WHEN THEY ARE ALONE WITH THEIR DEVILS, THEY SAY: 'WE ARE WITH YOU, WE WERE ONLY MOCKING'.

يَعْمَهُونَ طُغْيَانِهِمْ فِي وَيَمُدُّهُمْ فِي سَنَاهِهِمْ ۗ اللَّهُ ((15)) 15- ALLAH WILL MOCK AT THEM, AND LEAVES THEM IN THEIR TRESPASSES BLINDLY WANDERING ON.

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مُهْتَدِينَ كَانُوا وَمَا تَجَرَّتُهُمْ رِيحَتْ فَمَا بِالْهُدَى الضَّلَلَةَ اشْتَرَوْا الَّذِينَ أُولَئِكَ ((16)) 16- THOSE ARE THEY THAT HAVE BOUGHT ERROR AT THE PRICE OF GUIDANCE, AND THEIR COMMERCE HAS NOT PROFITED THEM, AND NOR ARE THEY ON THE RIGHT PATH.

THE COMMENTARY

THE HYPOCRITES

We now come to a third class of people, the HYPOCRITES, who are untrue to themselves as well as to the others! In a certain part of HISTORY, Islam encountered with a group of people who were insincere. They had not enough insight and discernment to recognize a fact and believe it, nor the intrepid courage and necessary braveness to oppose openly! The HOLY QURA" N has called them THE HYPOCRITES, for having two different and opposite faces. They misrepresent their opinions and characters, and pretend to be what they are really not. Such people could not easily be recognized for pretending to be a Muslim, but the HOLY QURA" N, has given their signs and marks by which the Muslims could know them well.

One phase of the hypocrites which is underlined by QURA" N, is their DUPLICITY, and double - dealing - i.e. their deception by pretending to entertain one set of feeling, and acting under the influence of another:

And there are some people who say: ``We believe in Allah and the LAST DAY, and yet they are not believers". They know this sort of tricks and tactics an advantage of their wit and quickness of mind. By that stratagem, they think that they deceive Allah and the believers, but they only deceive themselves, and are not aware of that. (VERSE - 9)

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QURA" N, says that there is a special disease in their hearts, and Allah increases their disease as a result of their pretence and hypocrisy. (VERSE NO. 10)

The insincere man who thinks he can get best of both worlds, by compromising with good and evil, only serves to increase the disease of his heart, because he is even untrue to himself. They are LIARS; and telling lies, is their basic capital, and their best profit and the results of commerce is

a dreadful chastisement that awaits them.

Another phase of the hypocrites indicated in the HOLY BOOK, is that they are MISCHIEF - MAKERS but they call themselves PEACE - MAKERS. ``When it is said to them: `Do not make mischief in the land'. they say: `We are only peace makers.'" (VERSE NO. 11) Much mischief is sometimes caused by people who may think to have a mission of peace, while they have not even a true perception of right and wrong! So by their ignorance and arrogance, they blindly depress the good and encourage the bad.

Another weak point, and mark, of the hypocrite is that: he thinks too much of himself, and too less of the others, being an egotist he knows himself very wise and says that: faith is good enough to fools: ``When it is said to them: `Believe as the people have believed' they say: - Shall we believe as the fools have believed?! Know that they themselves are fools if they but knew."

Their third symptom is change of colour every now and then, and pretending conformity with this and that, or any class of man whom they meet, They are the jack of all fields and the master of nothing. Wavering all the time - not to these, not to those, they are distracted in mind. When they meet those who believe they say we are believers (VERSE NO. 14) but when they are alone with their devils, they say we are with you, we were only mocking.

Their dreadful fate and distressing destiny shall be such that QURA"AN says: ``Those are they that have bought error at the price of guidance, and their commerce has not profited them, nor are they on the right path." To make it short, their duplicity and double - dealing, and the contrast of their inside and outside, which affects their word and work, is an

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obvious indication of their hypocrisy: but such a bad disease may have a wider range, and covers a more extensive field of one's character and acts. Through a tradition we read: `There are three marked qualifications of hypocrisy. Even if these be found in a Muslim who prays and fasts; he is a hypocrite. These are:

- 1) Betrayal in deposits, or anything entrusted to the care of one.
- 2) Telling lies and being a liar.
- 3) The break of promise.'

Imam Sadiq (AS) has said: `Pretence and hypocrisy is nothing but polytheism.' Hypocrites deceive their conscience, and ignore BLAME WORTHINESS of their conducts by their internal feelings. They

have the false consolation of thinking that they are peace-makers in order to keep quiet the reproachful voice they sometimes hear from their conscience or inner side.

((17)) يُبْصِرُونَ لَا تَظْلَمُونَ فِي وَتَرَكَهُمْ بِنُورِهِمْ اللَّهُ ذَهَبَ حَوْلَهُ مَا أَضَاءَتْ فَلَمَّا نَارًا اسْتَوْقَدَ الَّذِي كَمَثَلِ مَثَلُهُمْ

17- THEIR PARABLE IS LIKE THE PARABLE OF ONE WHO KINDLED A FIRE, (TO FIND WAY IN A DARK DESERT) AND WHEN IT LIT ALL ROUND HIM, ALLAH (RAISED A STORM) AND TOOK AWAY THEIR LIGHT, AND LEFT THEM IN DARKNESS UNSEEING. ((18)) 18- DEAF, DUMB, AND BLIND, SO THAT THEY WILL NOT TURN BACK.

((19)) لُكْفَرِينَ بِمَا مُجِيبٌ وَاللَّهُ الْمَوْتِ حَذَرَ الصَّوْعِ مَنِ عَادَانِهِمْ فِي أَصْبَعِهِمْ يَجْعَلُونَ وَيَبْرُقُ وَرَعْدٌ ظَلَمَتْ فِيهِ السَّمَاءُ مَنِ كَصَيْبٍ أَوْ

19- OR AS CLOUD BURST OUT OF THE SKY IN WHICH IS

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DARKNESS, AND THUNDER, AND LIGHTNING. THEY PUT THEIR FINGER IN THEIR EARS AGAINST THE THUNDER CLAPS, FEARFUL OF DEATH, AND ALLAH ENCOMPASSES THE UNBELIEVERS. (THEY ARE ALL UNDER HIS CONTROL) كَادَ اللَّهُ شَاءَ وَلَوْ قَامُوا عَلَيْهِمْ أَظْلَمَ وَإِذَا فِيهِ مَشَوْا لَهُمْ أَضَاءَ كُلَّمَا أَبْصَرَهُمْ يَخْطَفُ الْبَرْقُ يَكَادُ ((20)) قَدِيرٌ شَيْءٌ كُلُّ عَلَى اللَّهِ إِنَّ وَأَبْصَرَ بِهِمْ لَذَهَبَ

20- THE LIGHTNING ALMOST TAKES AWAY THEIR SIGHT. WHENEVER IT FLASHES UPON THEM THEY WALK ON, BUT AS SOON AS IT DARKENS THEY HALT. HAD ALLAH WILLED HE WOULD HAVE TAKEN AWAY THEIR HEARING AND THEIR SIGHT; FOR ALLAH HAS POWER OVER ALL THINGS.

THE COMMENTARY

TWO REMARKABLE SIMILITUDES APPLYING TO THE HYPOCRITES

A- The first similitude is that of a man, who in a very dark night has kindled a fire for want of light. The fire produced a blaze, and lighted all around him, (VERSE NO. 17) but it did not last long. Allah took away their light and left them in utter darkness, so that they could see nothing! they thought that they could do with that weak and dying light, but when a storm raised and the flame extinguished, as it was inevitable, the darkness covered them more intensely.

The light was that of faith and MONOTHEISM, that by instinct exists in them internally, but they soon put it out when it appears; by their hypocrisy, deception and arrogant compromise with evil. They who have ended like the blasphemers, finally grope their way along their dark road, dumb, deaf, and blind. (VERSE NO. 18)

These verses show that hypocrisy, deception or duplicity may win

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temporary applause and approbation, but it will sooner or later show its real face which is merely falsehood. B- In the second parable, another phase of hypocrisy is shown. There is a dark and dangerous night. It rains cats and dogs. Flashes of lightning is followed by crashes of thunder. Fain would the thunder - crash, tear the membrane of their ears. They are perplexed and wandering their animal course. They put their fingers in their ears against the thunder-claps fearful of death. (VERSE NO. 19) Wherever they move or go, they are encompassed by Allah, and move under His control. In the intervals between deafening crashes, and blinding flashes, there are moments of steady light through which they take a few steps, but again they are plunged into darkness and are forced to halt. (VERSE NO. 20)

Every now and then, they might be target of thunder-flashes and be burnt to ashes! Had Allah willed, he would have taken away their sights, for Allah has power over all things. Alas! That they have not sought a safe and secure asylum to spare themselves the fearful chastisement of Allah.

وَأَنْتُمْ أَنْدَادُ اللَّهِ تَجْعَلُونَ فَلَا لَكُمْ رِزْقَاتِ الثَّمَرِ مِنْ بِهِ فَأَخْرَجَ مَاءَ السَّمَاءِ مِنْ وَأَنْزَلَ بِنَاءً وَالسَّمَاءِ شَأْفِرَ الْأَرْضِ لَكُمْ جَعَلَ الَّذِي
تَتَّقُونَ لَعَلَّكُمْ قَبْلَكُمْ مِنَ وَالَّذِينَ خَلَقَكُمْ الَّذِي مُرَبِّكَ اعْبُدُوا النَّاسُ يَأْتِيهَا
21- O, YOU PEOPLE! SERVE YOUR LORD WHO CREATED YOU, AND THOSE THAT WERE BEFORE YOU, PERHAPS YOU MIGHT AVOID EVIL.

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وَأَنْتُمْ أَنْدَادُ اللَّهِ تَجْعَلُونَ فَلَا لَكُمْ رِزْقَاتِ الثَّمَرِ مِنْ بِهِ فَأَخْرَجَ مَاءَ السَّمَاءِ مِنْ وَأَنْزَلَ بِنَاءً وَالسَّمَاءِ شَأْفِرَ الْأَرْضِ لَكُمْ جَعَلَ الَّذِي
تَتَّقُونَ لَعَلَّكُمْ قَبْلَكُمْ مِنَ وَالَّذِينَ خَلَقَكُمْ الَّذِي مُرَبِّكَ اعْبُدُوا النَّاسُ يَأْتِيهَا
22- (THE LORD) WHO MADE THE EARTH A RESTING PLACE, AND THE SKY A CANOPY, AND HE SENT DOWN WATER FROM THE SKY, WHEREWITH HE BROUGHT FORTH FRUITS FOR YOUR SUSTENANCE, THEN DO NOT SET UP COMPEERS TO ALLAH KNOWINGLY.

(SUCH CO-SHARERS AND IDOLS, HAVE NEITHER CREATED YOU, NOR DO THEY GIVE YOU SUSTENANCE)

THE COMMENTARY SERVE YOU SUCH A GOD:

After explaining the situation of the three classes of people, namely the VIRTUOUS, the HEATHEN, and the HYPOCRITE, the BOOK, refers to the line of the first group which ends to SALVATION; saying: "O, People! Serve your Lord who created you, and those that were before you, perhaps you might avoid evil."

The addressing phrase: `O, PEOPLE! has been repeated throughout the HOLY BOOK for about 20 times. This is a comprehensive addressing, to indicate that QURAN, has not been revealed for only a certain class, group, race, or tribe of people. Its invitation and call, is almost to all mankind, calling them generally to the Service and Worship of the only one God, Who has created them all. (VERSE NO. 21) It also challenges to fight with all sorts of POLYTHEISM and deviation from the path of truth.

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The Bounty Of The Earth and The Sky

The VERSE NO.22 reminds some GIFTS and GRACE of God that worth many thanks and gritudes: First, it points out at the creation of the Earth which is made as resting place for us. Such a wonderful fast and easy moving mount that carries man upon its back, and travels with a delirious and dazzling speed, through the infinite space, without the least vibration and throbbing or thrilling! Such a mount is of surety one of the great gifts of Allah to man. Its GRAVITY gives you a chance and opportunity to move wherever you want, or to have rest whenever you like. It gives you chances to work, to build, to farm and many other functions. Have you ever thought that without the attraction of gravity you had to wander in the air up and down and out of control?

The VERSE, then refers to the SKY, as another gift and grace of God saying: ``And He made the sky a canopy for you." Here by SKY, the ATMOSPHERE, or the air envelope around our planet is wanted, which is held to it by gravitational attraction and it is extended to several hundred miles. Though it seems to be insubstantial, but in realty it has enormous mass with a total weight estimated to be 5000 million, million tons, exerting a pressure upon the earth's surface averaging about 15 Lb. per square inch.

Had this huge SPHERE OF AIR not surrounded the earth, meteoric showers would have made IT inhabitable, and it could not be a resting place for the creatures, as it is said in the VERSE NO. 22.

Then it refers to the GIFT OF RAIN; saying: `And He sent down water from the sky wherewith He brought forth fruits for your sustenance.' Indeed is water a great, if not the greatest, Gift and bounty of our Merciful Lord. It is the source of life, the foundation of all the flourishing and cultivations and material bounties. It is a sign and indication of GOD'S extensive MERCY, that covers and encompasses all things, and also of HIS infinite POWER and KNOWLEDGE. HE easily

brings

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out from the pure, colourless water hundreds of thousands of fruits, foods, flowers of various colour, smell, and taste; for man and animal. This is one of the most lively and vivid reasons and proofs of HIS existence. `Then do not set up compeers to Allah knowingly.'

IDOLATRY IN ITS VARIOUS FORMS

Generally, to compare or liken any entity, in power, effects or characters to God, is a form of POLYTHEISM, which sometimes creeps in the hearts of man, as an ant may creep upon a black stone in a dark night! The COMPEERS, or the false gods might be; idols, superstitions, and natural phenomena. They may also be the pride of race and birth, the pride of rank, power, and wealth, when are set as rivals to God or compared with His attributes.

((23)) صَدِّقِينَ كُنْتُمْ إِنْ اللَّهُ دُونَ مَنْ أَعَكُمُ شُهَدَاءَ وَادْعُوا مِثْلَهُ مَنْ بِسُورَةِ فَأْتُوا عَبِيدَنَا عَلَى نَزَّلْنَا مِمَّا رَيْبٌ فِي كُنْتُمْ وَإِنْ

23- AND IF YOU ARE IN DOUBT CONCERNING THAT WHICH WE HAVE SENT DOWN TO OUR SERVANT, (THE PROPHET) THEN PRODUCE A CHAPTER LIKE IT, AND CALL YOUR WITNESSES APART FROM ALLAH IF YOU ARE TRUTHFUL.

((24)) 24- BUT IF YOU DO IT NOT, AND NEVER SHALL YOU DO IT, THEN GUARD YOURSELVES AGAINST THE FIRE WHOSE FUEL IS MEN AND STONES PREPARED FOR UNBELIEVERS.

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THE COMMENTARY

THE HOLY QURA"n, AN ETERNAL MIRACLE

Blasphemy may sometimes be rooted in misunderstanding the nature of prophethood and miracles. Here an eternal miracle is pointed to, namely the Glorious Qura"n, saying: ``And if you are in doubt concerning that which We have sent down to our servant, then produce a chapter like it."

Here is a particular test. God has put many chapters before you. Can you produce at least one single chapter like it? By that, Qura"n calls to challenge all those who reject the idea that there is REVELATION, and that, it is from God. This is to make a reason against them out of their inability and failure. Not themselves alone, but if there be any one apart of Allah, who may inspire spiritual

truth in such a noble language, let them bring their works forth or help you in doing that - ``Then call your witnesses apart from Allah if you are truthful."

In the following verse, (NO. 24) the book denies their ability of doing that EVER! ``But if you do it not, and NEVER shall you do it, then guard yourself against the fire the fuel of which is MEN & STONES, prepared for the unbelievers."

STONES AS FUELS!?

How can a piece of stone be the fuel for a fire? It may mean that the fire of Hell is kindled in the self and soul of the guilty people - a fire that consumes both the WORSHIPPERS of the false god, as well as their idols that were made and carved out of stones. Perhaps the fire of punishment mounts right up to the hearts and minds of the sinners - On their very seat of affection, pity, and understanding! This is also mentioned more clearly in another chapter of the Holy Book, namely HUMAZA (THE SCANDAL MONGER) as follows:

``The fire of Allah, that is kindled and mounted on the hearts." QURA" N - S 104: 4-5 Contrary to the fires that are kindled down here, the fires kindled in the life to come, start up in the hearts and minds and come out from in!

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WHY DO THE PROPHETS NEED TO BRING MIRACLES?

The prophets should be able to do something extraordinary by bringing miracles that no one else can; to use it as a sign and proof of their truthfulness. In our case the HOLY QURA" N, is the everlasting and eternal miracle of our prophet; apart of his numerous other miracles. This miracle of his is, an everlasting, rational, speaking, international and spiritual one.

Those prophets who were before Mohammad (AS) had to be with their miracles, in order to establish them and to gain full recognition and acceptance for them. But the Holy Qura" n is a permanent and self- explanatory miracle, that needs not to be introduced or established by the prophet. Many hundreds of years after our prophet, the BOOK is remained lively and up to date; as a source of a religion, as a valid law, as a document and reference for commandments, and full of astonishing miracles. The Holy Book has broken the borders and the walls of time and space, manifested in that very form which the scripture had more than one thousand and four hundreds years ago, shedding the light of truth and knowledge upon our age, as it shed upon the ARABIC PAGAN ERA! Evidently an international and everlasting religion should have a permanent and original document relied upon as a basis, proof, and support, (which is the role that QURA" N has played throughout the history of Islam.

QURA"'"S SPIRITUALITY

The miracles of the prophets before Mohammad (AS) were in a material state or manner, such as raising a dead body, or making a baby to speak in the cradle, or curing a deaf or blind. All such miracles had a material source and bed that could be felt or sensed. But as for the HOLY QURA"'"N, and its noble and amazing language, which is composed of the ordinary alphabetical letters, and goes so deep into the hearts and minds, making thought and wisdom to bow themselves in this respect, is something that should be considered a little deeper, and with more care.

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رُزِقْنَا الَّذِي هَذَا قَالُوا رَزُقْنَا تَمْرَةً مِنْ مِّنْهَا رُزِقُوا كُلَّمَا أَلَا نَهَرُ تَحْتِهَا مِنْ تَجْرِي جَنَّتْ لَهُمْ أَنَّ الصَّلِحَاتِ وَعَمَلُوا ءَامَنُوا الَّذِينَ وَبَشَّرَ
(25)) خَلِدُونَ فِيهَا وَهُمْ مُطَهَّرَةٌ أَجْ أَرَوْ فِيهَا وَلَهُمْ مُتَشَبِهًا بِهِ وَأَتُوا قَبْلُ مِنْ

25- AND GIVE GLAD TIDINGS TO THOSE WHO BELIEVE AND DO GOOD DEEDS, THAT FOR THEM AWAITS GARDENS UNDERNEATH WHICH BROOKS FLOW. WHENEVER THEY ARE GIVEN SOME FRUITS THEREFROM, THEY SAY: ``THIS IS WHAT WAS GIVEN TO US BEFORE. (BUT THESE ARE SO MUCH BETTER) FOR THEY SHALL BE GIVEN THE LIKE; AND THEY HAVE THEREIN SPOUSES PURIFIED, AND THEY ABIDE THEREIN FOR EVER."

THE COMMENTARY

QUALIFICATIONS OF THE HEAVENLY BOUNTIES

This one is an antithesis to the last verse, in which fire was the symbol of punishment, and in this, garden is the symbol of felicity. It promises that: `For those who believe and do good deeds, there awaits gardens of bliss underneath which streams of crystal water flows. We know that GARDENS that lack permanent water, will have not fruitful trees, vivid vegetations and lively plants. Therefore the gardens of bliss in PARADISE, have their own source of water and rivers flow underneath the trees therein.

Pointing to various fruits of the gardens, the verse adds that whenever they are given some fruits therefrom, they say: ``This is similar to what was given to us before." The fruit of goodness is goodness. They are similar in shape, but much better in degree of taste, colour, scent and fragrance.

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Another gift of the GARDENS OF BLISS that is promised here is clean spouses. Spouses who are clean spiritually as well as bodily. They live in that abundance and affluence for ever and beyond

the realm of time.

CLEAN SPOUSES

The only qualification that is mentioned here, for the spouses that are in paradise, is their cleanliness. They are said to be free from whatever sullies or defilements, or dirt, and were purified from moral defilements too. From this, we may conclude that the first and most important condition for choosing spouses is their cleanliness, as it is narrated that the apostle said: "Avoid any beautiful green grass that grows in a dunghill?"

When he was asked what do you mean by that sort of grass? he answered: "It is the simile of a beautiful woman who grows in a contaminated and corrupt family!"

THE MATERIAL AND SPIRITUAL BOUNTIES IN PARADISE.

Though in so many verses, the material bounties of PARADISE is pointed off; many times, spiritual gifts, too, are mentioned besides. As an instance, we read the following verse: "Allah Has promised the believing men, and the believing women, Gardens underneath which rivers flow. They abide there for ever. He has promised them goodly mansions in the GARDENS OF ETERNITY, and yet the greatest of all that, is; GOD'S GOOD PLEASURE - that is the supreme felicity." QURA"AN - S 9: 72

مَاذَا يَقُولُونَ كَفَرُوا الَّذِينَ وَأَمَّا رَبِّهِمْ مِنَ الْحَقِّ أَنَّهُ فَيَعْلَمُونَ ءَامَنُوا الَّذِينَ فَأَمَّا فَوْقَهَا فَمَا بَعُوضَةً مَّا مَثَلًا يَضْرِبُ أَنْ يَسْتَجِي لَا إِلَهَ إِلَّا اللَّهُ ((26))

26- ALLAH IS NOT ASHAMED TO STRIKE A SIMILITUDE ABOUT A GNAT (WHICH IS APPARENTLY A SMALL CREATURE) OR ABOVE IT.

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AS FOR THE BELIEVERS, THEY KNOW THAT IT IS THE TRUTH FROM THEIR LORD, BUT THE UNBELIEVERS SAY: "WHAT COULD ALLAH MEAN BY THIS PARABLE BY WHICH HE MISLEADS MANY AND LEADS MANY? BUT NONE IS MISLED BY IT SAVE THE EVIL DOERS.

THE COMMENTARY

OCCASION OF REVELATION

When in the S 29: 41 the similitude of the SPIDER was used, and similarly in the S 22: 73 the similitude of the FLY was struck, a group of PAGANS criticized and mocked and said: "What sort of Divine inspiration is this, by which similitudes of gnat, spider, and fly are struck and used! So was

the above verse (NO. 26) revealed to answer their childish question in an exalted language.'

DOES GOD EVER STRIKE SIMILITUDES?

The verse admits that HE DOES, saying: ``Allah is not ashamed to strike a similitude about a gnat or some creatures above it." Similitude is a means of manifesting some facts by comparison, and in order to despise and disclose the weakness and inability of the claimants, it is closer to eloquency to use irony, and to choose for the parable something of the weakest and of the lowest of the creatures as an instance of this we read in the HOLY QURA"N:

``O, People! A similitude is struck. Then listen to it. Those on whom you call apart from Allah, can never create a FLY, though they should all gather for it. And if the fly should snatch away anything from them, they are not able to take it back from it, weak are the SEEKER AND THE SOUGHT."
QURA"N - S 22:73

As for the meaning of the phrase: `OR ABOVE IT' in the verse NO. 26 the commentators have two ideas: One group understand it to mean: ``ABOVE THE GNAT IN WEAKNESS OR SMALLNESS."

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Some others believe it to mean: ``LARGER AND MORE POWERFUL THAN THE GNAT." We think the first idea to be the correct one. The verse is then continued defending its simile by saying: ``As for the believers, they know that it is the truth from their Lord."But the unbelievers have thought it to be a cause of schism and separation by saying: ``What could Allah mean by this parable, by which He misleads many, and leads many?!"

It is then immediately added as an answer to the unbelievers that stumbling and offence only occurs as the result of sinner's own choice of the wrong, and therefore, `none is misled by it save the evil-doers.'

((27))الْخَسِرُونَ هُمْ أَوْلَٰئِكَ رُضِيَ الْأُ ۚ فِي وَيُفْسِدُونَ يُوصَلْ أَنْ بِهِ أَمْرَ اللَّهِ مَا وَيَقْطَعُونَ مِيثَاقَهُ بَعْدَ مِنْ اللَّهِ عَهْدَ يَنْفُضُونَ الَّذِينَ

27- THOSE WHO BREAK ALLAH'S COVENANT AFTER IT IS RATIFIED, AND MAKE CUT WHAT ALLAH HAS COMMANDED TO BE JOINED, AND DO MISCHIEF ON EARTH, THEY SHALL BE THE LOSERS.

THE COMMENTARY

THE REAL LOSERS

Here in this verse, three significances of the unbelievers are added to their misguidance which was mentioned in the last verse. 1) They are those who break Allah's covenant after it has been

ratified. Men have entered into different covenants with Allah: The covenant of knowing Him, and worshipping none besides HIM. The covenant of not following SATAN; and also their own caprices and carnal desires. But they have broken such covenants and promises, and have obeyed their wishes and passions.

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WHERE WAS THE COVENANTS FIXED?

Besides any gift and grace of God, there lays a natural covenant that can be recognized by conscience and instinct. For God's loving care we at least owe HIM gratitude and obedience which is a sort of natural covenant, the words of which is uttered in the language and laws of creation. But the sinner who knows this before he darkens his own conscience, forsakes the path of truth, and even resists the grace of God that comes to save him! He breaks the covenant of Allah by using his power and abilities in the way of mischief and falsehood, and this is why his case becomes hopeless, and the loss of felicity and bliss will be his.

2) The verse also signifies that: ``They cut out what Allah has commanded them to have it joined!'' These are the joints of families and friends. The connections with society and some social affairs; And having communications with the Divine Leaders. 3) Their third sign, which is signified by the verse is doing mischief on the earth.

THE IMPORTANCE OF OBSERVING THE BONDS OF RELATIONSHIP

Though the above verse commends to observe and pay regards to all the COVENANTS WITH ALLAH, but the observance of the bonds of relationship has got a clear cut importance in Islam. It means to join, to help, and to be good to kindreds and relatives, and cutting such relationship is a SIN MOST HEINOUS, so much so that, Imam SAJJAD (AS) says to his son: ``Do not befriend one who breaks the bonds of relationship because QURA"AN has announced him a CURSED and far from GOD'S MERCY!''

شَيْءٌ بِكُلِّ وَهُوَ تَسْمَو سَبْعَ فَسَوِيَهُنَّ السَّمَاءِ إِلَى اسْتَوَى ثُمَّ جَمِيعاً الْأَرْضِ فِي مَا لَكُمْ خَلْقَ الَّذِي هُوَ (28) ((28)) تَرَجَعُونَ إِلَيْهِ ثُمَّ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ فَأَحْيِكُمْ أَمْوَاتاً كُنْتُمْ وَ بِاللَّهِ كَفَرُونَ دَكَيْفَ
ALLAH, SEEING YOU WERE

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DEAD, AND HE GAVE YOU LIFE. AGAIN HE WILL CAUSE YOU TO DIE, AND HE SHALL GIVE YOU LIFE AGAIN, AND TO HIM YOU WILL RETURN. (THEREFORE, NEITHER YOUR LIFE IS YOURS, NOR YOUR DEATH; ALL IS GOD'S) شَيْءٌ بِكُلِّ وَهُوَ تَسْمَو سَبْعَ فَسَوِيَهُنَّ السَّمَاءِ إِلَى اسْتَوَى ثُمَّ جَمِيعاً الْأَرْضِ فِي مَا لَكُمْ خَلْقَ الَّذِي هُوَ (29) ((29)) عَلَيْهِ

29- IT IS HE WHO CREATED FOR YOU ALL THAT IS IN THE EARTH, THEN HE PROCEEDED TO THE SKY, AND FASHIONED IT INTO SEVEN FIRMAMENTS, AND HE HAS KNOWLEDGE OF ALL THINGS.

THE COMMENTARY

THE MYSTERIOUS GIFT OF LIFE

To complete the reasons for theism, and knowing the existence of God, which came in the past verses, (NO. 21 & 22) a proof is brought here, that no just and fair heart can deny it. The proof is our mysterious life! The verse says: ``How do you disbelieve in Allah, seeing you were dead, and HE gave you life?!''

God has brought you into being. The mysteries of life and death are in HIS hands. Before this mortal life of yours, you were an inanimate being; just like the stones, the soil, the wood, and etc. You were entirely bereft of life, spirit, and consciousness. You were not endowed with understanding and knowledge. But now you are! you live! you know! you feel! Such affairs of life are so mysterious and amazing that millions of learned, and man of knowledge and wisdom, have tried to disclose the secrets and reveal the mysteries of life, and have failed, even to discover a millionth of the secrets and hidden matters! Can

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anyone, with the least common sense, ascribe such a wonderful and mysterious phenomenon to be the work of the inanimate nature, which is void of knowledge, wisdom, sight and sense? This is where and why we assert and insist on our assertion of theism, and our belief in God's is existence, and manifestation as the CREATOR and RULER of the universe, who has given us life and will cause us to die.

The verse then brings forth another evidence: ``THAT OF DEATH And again He will cause you to die.'' Therefore you should come to know that your life and death, is in the hands of Allah. The verse then puts on the carpet, the idea of RESURRECTION and the raise of the dead bodies: ``And He shall (ONCE AGAIN) give you life, and to HIM you will return.''

That is to say: When you die on this earth, that is not the end. You were of HIM, and you must return to HIM. Return to HIS MERCY. Return to HIS infinite bounties, and immeasurably extensive space and worlds that are above you and around you! And this is the main secret of life: Coming from HIM and Going to HIM.

Resurrection and raise of the dead, is not something impossible or even difficult in the nature. If we ponder over the life which is bestowed on us - before it, we were not anything worthy of

mention. Though the words, DIFFICULT & EASY are meaning-less in the realm of power of God, we can still deduce and conclude that; giving life to something that already exists, though dead, is much easier than giving life to a non-existence, as it is our case at first.

The verse then ends with the phrase: ``TO HIM YOU WILL RETURN" which TO HIM may mean to HIS BOUNTIES, GIFT and generally to HIS MERCY."

VERSE NO. 29

After reminding the gifts of life and pointing at resurrection and Dooms Day, other extensive and various bounties of HIS, is brought into minds saying:

``It is He who created for you all that is in the earth." This verse explains the wonderful destiny of MAN, who is created to be Allah's VICEGERENT on earth - a position that is higher than that of the angels,

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because all that is created on the earth and also in the skies are said in the BOOK, to have been created for the MAN! The incredibly extensive depths of space above and around man which is only a small part of God's plan: ``HE proceeded then to the sky, and fashioned them into seven firmaments"

The Arabic word ESTVA" (TRANSLATED: HE PROCEEDED) means to have dominance and sovereignty over something.

THE SEVEN SKIES

As for the question that what is meant here by the NUMBER(7)? We think that the exact SEVEN in number is intended, and it can be proved from other verses. The undermentioned verse clearly indicates that all the planets, stars, asteroids, or whatever might be, are all stationed within the realm and bonds of the first sky; as follows: ``HE then formed the sky into seven firmaments (SKIES) in two days (PERIODS), and to each sky He assigned its duty, AND WE ADORNED THE LOWER SKY WITH BRILLIANT STARS AND SECURITY, that is the ordering of the All-mighty, the All-knowing." QURA"AN - S 41: 12

Therefore the lowest of the seven skies is that which we can see overhead, which contains all the stars planets, suns, moons, and all the heavenly bodies that one can see with his eyes or can't see.

The upper six skies are now unknown to us, and we know not much about them. Perhaps in

future, science and knowledge, may come to discover what do they have, and on what a nature they stand, revealing some of their secrets.

قَالَ كَلَّا وَتَقَدَّسُ بِحَمْدِكَ نُسَبِّحُ وَنَحْنُ الدَّمَاءُ وَيَسْفِكُ فِيهَا يَفْسِدُ مَنْ فِيهَا أَنْتَجَعُلُ قَالُوا خَلِيفَةُ الْأَرْضِ فِي جَاعِلٌ إِنَّي لَلْمَلَكَةِ رَبُّكَ قَالَ وَإِذْ ((30)) تَعْلَمُونَ لَا مَا أَعْلَمُ إِنَّي

30- AND WHEN YOUR LORD SAID TO THE ANGELS: 'I WILL CREATE A VICEROY ON THE EARTH'. THEY SAID: 'WILL YOU PUT THERE ONE WHO WILL DO EVIL, AND SHED BLOOD?' (THE

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CREATURES THAT LIVED ON THE EARTH BEFORE MAN; MISUSED THEIR EMOTIONAL NATURE, WHICH RESULTED IN DOING EVIL, MISCHIEF AND SHEDDING BLOOD! IF THE AIM IS TO WORSHIP OUR LORD THEN) WE CELEBRATE YOUR PRAISE AND SANCTIFY YOU. HE SAID: 'I KNOW WHAT YOU DO NOT KNOW.' ((31)) صَدِيقِينَ كُنْتُمْ إِنْ هُوَ لَا بِأَسْمَاءِ أَنْبِيُونِي فَقَالَ الْمَلَكَةِ عَلَى عَرَضَهُمْ ثُمَّ كَلَّمَهَا الْأَسْمَاءَ آدَمَ وَعَلَّمَ.

31- AND HE TAUGHT ADAM THE NAMES, ALL OF THEM; (THE NAMES AND INNER NATURE AND QUALITIES OF ALL THINGS) THEN HE PRESENTED THEM UNTO THE ANGELES, AND SAID: 'TELL ME THE NAMES OF THESE IF YOU ARE RIGHT.'

32- THEY SAID:= 'GLORY TO YOU! WE HAVE NO KNOWLEDGE, SAVE WHAT YOU HAVE TAUGHT US. SURELY YOU ARE THE ALL-KNOWING THE ALL-WISE.'

((33)) وَنَتَكْتُمُ كُنْتُمْ وَمَا تُبْدُونَ مَا وَأَعْلَمُ وَالْأَرْضِ تِ السَّمَوَاتِ غَيْبِ أَعْلَمُ إِنَّي لَكُمْ أَقْلُ أَلَمْ قَالَ بِأَسْمَائِهِمْ أَنْبَأَهُمْ فَلَمَّا بِأَسْمَائِهِمْ أَنْبَأَهُمْ يَادِمُ قَالَ

33- HE SAID: 'O, ADAM! INFORM THEM OF THEIR NAME'S, AND WHEN HE INFORMED THEM OF THEIR NAMES; HE SAID: 'DID I NOT TELL YOU THAT I KNOW THE UNSEEN THINGS OF THE SKIES AND EARTH? AND I KNOW ALL THAT YOU HIDE AND ALL THAT YOU REVEAL?'

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THE COMMENTARY GOD'S VICEROY (CALIPH) ON THE EARTH

We have read in the preceding verses that God HAS created for MAN all that is on the earth. Verses from NO. 30 to NO. 39 give some details of three main important matters:

1) Informing the angels that HE is going to appoint a VICEGERENT (CALIPH) in the earth.

- 2) Commanding the angels to bow down and prostrate themselves before ADAM.
- 3) Describing the condition of ADAM in PARADISE, his fall from the GARDEN OF BLISS, then his repentance and turn-back, and finally his living with his children on the earth.

VERSE NO. 30

The verse NO. 30, indicates how GOD'S WILL was to create a VICEROY on the earth, so that his attributes and qualifications might be a ray, or a reflection of GOD'S ATTRIBUTES! "And when your Lord said to the angels: I will create a VICEROY on the earth." The ARABIC word KHALIF translated, TO VICEROY, means agent, deputy, vicegerent, indicating an agent having or exercising delegated power. This could be a reason as to why the angels put forth question that:

"Will you put there one who will do evil and shed blood, while we celebrate thy praise and extol thy Holiness!?" The angels might have had some knowledge of the nature and emotions of man that could result in mischief and bloodshed, but their information was not deep enough. They thought that such deeds and characters were not becoming to a creature who is GOD'S VICEGERENT (CALIPH). When the angels said so, God answered them in brief, and let the details to be explained later on.

The angels had no independent WILL of their own, (FREE WILL) and were not endowed with power of passions and other emotions, and their perfection could in some way and some how, reflect the perfection of

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God; but it could not raise them to the dignity and rank of vicegerency (CALIPHATE). A perfect caliph should have the power of initiation himself, but whose independent actions always reflect the will of his PRINCIPAL; which in this case is God. In their judgement they only saw the mischief and bloodshed consequences of the misuse of the emotional nature by man. They could not guess that, out of the progeny of ADAM, might appear Men such as Mohammad, Noah, Abraham, Moses and Jesus, and Saints and godly persons, martyrs, and many extraordinary charitable patients, and self-denying men who have none and nothing but Allah.

THE ANGELS ON TRIAL (VERSE NO. 31)

By the favour of God, ADAM, had the aptness and natural suitability for the extraordinary purpose of being GOD'S VICEROY (CALIPH) on earth; because God had taught him the names and inner nature and qualities of all things. What a great honour was it to MAN!? Emam Sadiq (AS) was asked about the names that were taught to ADAM, and he said: "That means the, lands, the mountains, the valleys, the beds of rivers, and everything, even the carpet which is laid here

beneath us."

ADAM, had also the ability of naming things giving each of them their due, and suitable names.

VERSE NO. 32

After that; God presented them unto the angels and said: "Tell me the names of these things if you are right!" The angels failed to answer the question and said: "Glory to you! we haven't such that knowledge, we only know that which you have taught us."

VERSE NO. 33

Now there came the turn of ADAM to explain the names and the nature of things to the angels; for, God ordered him saying: "O, ADAM! Inform them of their names; and when he did that well and efficiently, God said to the angels: "Did I not tell you that I know the unseen things of the skies and earth? And that I know all that you hide, and all that you divulge?" So they made sure

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that MAN is the worthiest for being the caliph, and they bowed down their heads to admit that.

34- AND WHEN WE SAID TO THE ANGELS: "PROSTRATE YOURSELVES BEFORE ADAM." THEY ALL PROSTRATED THEMSELVES, EXCEPT SATAN, WHO REFUSED AND BECAME PROUD AND BECAME OF THE UNBELIEVER.

((35))الظَّالِمِينَ مَن فَتَكُونَا الشَّجَرَةَ هَذِهِ نَقْرَبَا وَلَا شِئْنَا مَا حَيْثُ رَغَدَا مِنْهَا وَكُلَا الْجَنَّةَ وَزَوْجُكَ أَنْتَ سَكُنْ | يَادَمُ وَقُلْنَا

35- AND WE SAID: "O, ADAM! DWELL YOU AND YOUR WIFE IN THE GARDEN, AND EAT OF THE BOUNTIFUL THINGS THEREIN WHEREVER YOU WISH BUT APPROACH NOT THIS TREE, LEST YOU BE OF THE TRANSGRESSORS."

36- THEN SATAN CAUSED THEM TO SLIP THEREFROM, AND BROUGHT THEM OUT OF THAT THEY WERE IN, (OUT OF THE GARDEN OF BLISS) AND WE SAID: "GET YOU ALL DOWN, SOME OF YOU ENEMIES TO SOME OTHER. AND ON EARTH WILL BE YOUR DWELLING-PLACE, AND YOUR MEANS OF LIVELIHOOD FOR A TIME BEING.

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THE COMMENTARY

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ADAM IN THE GARDEN OF BLISS (VERSE NO. 34)

To continue with explaining the dignity and high position of man, QURA"AN, says: "We said to the angels prostrate yourselves before ADAM. They all prostrated themselves except IBLIS, who refused and was haughty and became unbeliever."

Yes! He was puffed up with pride, and because of his pride and disobedience he became unbeliever. In fact, anyone who is worthy for the office and position of vicegerency is to be esteemed in all respects. We usually respect the scholars and scientists who have learned some formulas and laws of science, why not him who has been taught so much about the names and nature of all being things?

Why Did Iblis (Satan) Oppose?

Satan is a common NOUN, that denotes the first devil, as well as all of them or the devilish power; but IBLIS is a PROPER NOUN, including that very devil who tempted and seduced ADAM and EVE. He was not one of the angels but was a JINN in their line as QURA"AN testifies. (According to a definition by OXFORD, JINN is supposed to be a supernatural being that is able to appear in human and animal form). The following verse shows that IBLIS was a JINN, and not an angel:

"And when WE said to the angels prostrate yourselves for ADAM. They prostrated except IBLIS, who was one of the JINNS, who disobeyed his Lord." QURA"AN - S 18: 50

His denial and rejection was due to false pride and arrogance, thinking that he was higher than ADAM, in creation and position, and due to such a haughtiness he rejected and disobeyed the commandments of his Lord, and as a result of that; he lost faith and burnt out a life- time of service and worship that he had piled up!!

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WAS THE PROSTRATION FOR ADAM OR FOR GOD?

Prostration which is the act of laying face downwards in submission and worship, belongs only to God, as "praise belongs only to Allah, the Lord of all the worlds." Here in this case Adam must have been some sort of a QIBLEH, towards which the angels have prostrated themselves to God,

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and this is what is meant by the MONOTHEISM OF WORSHIP. Therefore there is no doubt that the angels did not prostrate themselves to worship ADAM, but rather to praise and glorify God, for having created such a wonderful creature and learned teacher, as ADAM was.

Even if we want to admit that they prostrated themselves before ADAM, in the classical form of prostration, that was of surety, merely a sign of their humility and respect, an exclusive of worship. Imam Reza (AS) has said:

``The angels by their prostration worshipped God and esteemed ADAM, appreciating his worth and merits." VERSE NO. 35

After the mentioned events and affairs. ADAM and his wife were ordered to dwell in the GARDEN OF BLISS: ``And we said: O, ADAM! Dwell you and your wife, in the Garden, and eat of the bountiful things therein, wherever you wish, but approach not this tree, lest you be of the transgressors." (ZALMIN ROOTED IN ZOLM)

(The Arabic word ZOLM, (TRANSLATED TRANSGRESSION) implies harm, wrong, injustice, or transgression, a symbol of which might be darkness. When wrong is due to others, it implies tyranny and oppression)

We understand from the verses in QURAN, that ADAM was created with the purpose of living on earth, but at first, God settled him in a green, fruitful garden, for the Time being. That garden was one, on, this, our earth. ADAM was not acquainted with the KNOW-HOW of the life on the globe, and he had to ADAPT himself some how to meet the new condition of living on earth. He was therefore told to dwell in that said garden on probation for sometimes, to get himself and his wife ready for their new life and residence. Earth would actually be their home.

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VERSE NO. 36

Adam submitted to divine commandments, but SATAN who was the power of evil with the root of perversity and enmity, tempted them (HE & HIS WIFE) and caused them to slip down from a higher to a lower state, bringing them out of the GARDEN! ``And We said to them: Get you all down, some of you enemies to some other, and on earth will be your dwelling-place, and your means of livelihood for a life time."

God's decree was the result of ADAM'S deeds and actions. He soon noticed that he had done wrong to his ownself. Although, as an apostle, entitled to Divine Inspiration he was innocent, and free from major sin or guilt; he still had to pay that high price as a penalty for his failure to obey

the approved rules and regulations of the GARDEN, and the direct commandments given him.

WHICH GARDEN WAS IT?

Was the garden in which ADAM and EVE dwelt, the promised paradise that is rewarded to the believers? Obviously not; because the promised GARDEN OF PARADISE is an eternal ABODE, and one who enters it, is once and for ever, and he will not be given the sack. The garden in which ADAM and EVE dwelt, must have been a beautiful GARDEN of Abundance and affluence, somewhere on the earth. Emam Sadiq (AS) was asked about that Garden and he said: "It was a garden of those that were on the earth whereupon the sun and the moon shone. Had it been the promised paradise, ADAM would not be discharged of it."

WHY DID GOD CREATE SATAN?

Some people ask: "Why did God create Satan to seduce and tempt, and persuade man in doing evil?" To answer that, we say: Satan was not created a Satan as he is now with the devilish power. For many years he was a companion and associate of the the angels. He misused his position and power, and began to rebel against goodness and truth, and started doing wrong and evil and finally turned to what it is now. On the other hand; SATAN can systematically not harm or seduce a

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believer unless he is obeyed. As for those who wish to tread the path of truth SATAN is a means of manifesting, and bringing to action the possibilities and hidden power of man; for evolution always establishes through contraction and conflicts!

37- ((37)) الرَّحِيمُ التَّوَّابُ هُوَ إِنَّهُ عَلَيْهِ فَنَابَ كَلِمَتِ رَبِّهِ مِنْ ءَادَمُ فَتَلَقَّى
THEN ADAM RECEIVED SOME WORDS OF HIS LORD (BY WHICH HE REPENTED) AND HE TURNED TOWARDS HIM BECAUSE HE IS OFT. RETURNING MOST MERCIFUL.

38- ((38)) بَحْرُنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ فَلَا هُدَاىَ تَبِعَ فَمَنْ هُدَىٰ مَنَّىٰ يَأْتِيَنَّكُمْ فَإِمَّا جَمِيعاً مِنْهَا اهْبِطُوا فَلْنَا
WE SAID: "GET DOWN OUT OF IT, ALTOGETHER. THERE COMES TO YOU GUIDANCE FROM ME, THEN WHOEVER FOLLOWS MY GUIDANCE, NO FEAR SHALL BE ON THEM, NOR SHALL THEY GRIEVE,

39- ((39)) خَلِيدُونَ فِيهَا هُمْ النَّارِ أَصْحَابُ أُولَئِكَ بِآيَاتِنَا وَكَذَّبُوا كَفَرُوا وَالَّذِينَ
AS FOR THE UNBELIEVERS WHO BELIEVE OUR SIGNS, THEY SHALL BE COMPANIONS OF THE FIRE, AND THERE THEY SHALL ABIDE FOR EVER.

THE COMMENTARY

ADAM'S RETURN TO GOD. (VERSE NO. 37)

After SATAN'S temptation, and ADAM'S being enticed to evil, he observed that he had done wrong and oppressed his very self and soul. He seriously began to think of compensation and correcting his wrong, and therefore, whole hearted and with utmost sincerity he turned to

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God, and asked HIS help through a deep repentance. God's Mercy and Favour came to his help, and as it is said in QURA"AN, he received some words of his Lord, and the Oft-Forgiving Lord turned to him in Mercy and pardoned him.

REPENTANCE

The Arabic word TAUBA (TRANSLATED TO REPENTANCE) means TURNING, and in QURA"NIC language, it is turning back to God from sinning. The intensive word TAWWAB for God's forgiveness is from the same root, that we have translated; Oft-Returning, (to His servants in mercy and forgiveness.)

VERSE NO. 38

Although ADAM'S repentance and return to God from sinning was accepted and God forgave him, the effect and consequences of his wrong deeds stood firm and did not change, and he fell from the GARDEN upon the earth and he fell from a higher state of life to a lower state. God said to them both - ADAM & EVE: ``Get down all of you from the Garden! There shall come to you guidance from ME. Whoever follows my guidance, he will be free of fear and shall not grieve - fear of the present and future, and grief and sorrow of the past."

VERSE NO. 39

But as for those who disbelieve and belie our signs, they shall be companions of the fire, abiding therein for ever. If a soul in spite of the Mercy of the Oft-Returning God goes on sinning against the Divine Light, the inevitable consequence of such a sin and rebellion and open resistance, shall be the blazing fire of Hell. Because his rejection is deliberate, its consequences too, must be of an abiding nature.

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((40)) فَارْهَبُوا رَبِّيَ وَاعْبُدُوا اللَّهَ الَّذِي تَتَّبِعُونَ ۚ إِنَّكُمْ لَعِندَ رَبِّهِمْ أَكْفَرُونَ ۚ (40) O, CHILDREN OF ISRAEL! CALL TO MIND THE FAVOUR I HAVE BESTOWED UPON YOU, AND BE FAITHFUL TO YOUR COVENANT WITH ME; I WILL BE TRUE TO MINE, AND HAVE AWE OF ME. (BY PERFORMING YOUR DUTIES, AND OBSERVING THE COVENANT)

THE COMMENTARY

CALLING TO MIND GOD'S FAVOURS (VERSE NO. 40)

The course of events of the children of Israel, then their PASS OVER, and bringing them out of hand of bondage and their settlement in peace and order in the promised land (CANAAN), is in many aspects and respects, similar to that of ADAM and EVE, and therefore God addresses them here saying: ``O, Children of Israel! call to mind the favours that I have bestowed upon you, and be faithful to your covenant with Me, I will fulfill my promise to you."

WHY ARE THE JEWS CALLED `THE CHILDREN OF ISRAEL?'

Israel is an alternate name of JACOB. Non-Muslims have given some false and superstitious description about it: ``Then a man came and wrestled with JACOB until before daybreak. When the man saw that he was not winning the struggle, he struck JACOB on the hip, and it was thrown out of joint. The man said: ``Let me go; daylight is coming."

``I won't unless you bless me! answered JACOB. What is your name?" The man asked. ``JACOB" he answered. The man said: ``Your name will no longer be JACOB! you have struggled with God, and with man, and you have won! So your name will be ISRAEL". (GENESIS 32:26-28) TRANSLATOR'S NOTE

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Obviously the above mentioned struggle of Israel with God which is quoted from the BIBLE, is a childish false story which is fabricated, and a Divine Scripture cannot contain and carry such false tales. Our famous commentator - TABARSI - has said: ``ESRA" means servant, and IL is from the root Allah, and therefore it means the Servant of Allah.

((41)) فَانْفِقُونَ وَإِيَّيَ قَلِيلًا تَمَنَّا بِإِيَّتِي تَشْتَرُوا وَلَا بِهِ كَافِرٍ أَوْلَ تَكُونُوا وَلَا مَعَكُمْ لِمَا مُصَدِّقًا أَنْزَلْتُ بِمَا وَعَا مِينُوا

41- AND HAVE FAITH IN WHAT I HAVE SENT DOWN (THE QURA" N) CONFIRMING THAT WHICH IS WITH YOU, AND BE NOT THE FIRST TO DENY IT, AND SELL NOT MY SIGNS FOR A LITTLE PRICE, (CONCEALING THE SIGNS AND SYMPTOMS OF QURA" N AND MOHAMMAD WHICH IS FOUND IN YOUR SCRIPTURES, FOR A LITTLE INCOME!) AND FEAR YOU ME.

((42)) 42- AND COVER NOT TRUTH WITH FALSEHOOD, NOR CONCEAL THE TRUTH WHILE YOU KNOW IT.

كَعِبِينَ الرَّمَعِ وَارْكَعُوا زَكَاةَ الزَّكْوِ وَأَتُوا الصَّلَاةَ وَأَقِيمُوا
43- AND PERFORM THE PRAYER, AND PAY THE
ALMS-TAX, (THE TITHE) AND BOW DOWN WITH THOSE WHO BOW DOWN. (CONGREGATIONAL
PRAYER)

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THE COMMENTARY OCCASION OF REVELATION

It is narrated from Imam Baghir (AS) that: ``HAY - IBN - AKHTAB, KAAB - IBN ASHRAF, and a small group of what they called themselves RABBINS, and teachers of the LAW; were respected by the JEWISH LAYMEN, and were entertained in an annual religious festival and banquets. They did not want to lose even that trifling and unimportant advantage by confirming the prophet's mission. On such a basis, they tampered with the verses in their scriptures, misinterpreting the words and the names, in order to deny and negate the signs and symptoms of our prophet that was, and is, in the BIBLE! this was what they have sold for a little price.

THE JEWISH PROFITEERING (VERSE NO. 41)

The revelation says: ``And have faith in what I have sent down confirming that which is with you." That is to say that, you have received REVELATION before; and now has come a new revelation confirming the previous one which is with you. Are you then, going to be the first one to reject it? If the pagan Arabs, reject my revelations, it is not so strange as your rejection by the people of the Book, as I have informed them in my scripture that, I will send a prophet of such that qualifications.

If the Jews were not so much stubborn and obstinate, they should have been among the first people to convert and to confirm the Divine Mission of Mohammad.

Then the revelation continues saying: ``Sell not my signs for a little price." In His fourth commandment, Allah calls them to fear HIM alone; i.e. don't be afraid of your sustenance being barred, or some of the hard liners of the jews to raise their hands against you; only fear Me and obey ME.

VERSE NO. 42

In a fifth commandment through verse NO. 42, Allah says: ``Cover not truth with falsehood." in order to cause people to err and mistake; nor conceal the truth while you know it.

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VERSE NO. 43

And finally God's seventh, eighth, and ninth commandments are the performance of the prayers, paying the alms-tax (TITHE), and bowing down with those who bow down. (IT IS WORTHY OF NOTE THAT THE CHIEF FEATURE OF JEWISH WORSHIP WAS AND IS, THE BOWING OF THE HEAD-TRANSLATOR'S NOTE) It is remarkable in this verse that it does not say: "Recite you or rehearse the prayer and by using the imperative verb PERFORM, calls to give the prayers a general applicability in your society by performing it congregationally."

The latter three instructions consist of having relation and spiritual connection with God through the Daily Prayers - having communication with other people through alms and charity, and finally connection of the individual to every body else through congregational prayers, and bowing down with those who bow down.

تَتَعَلُّونَ أَفَلَا الْكَيْتَبَ تَتْلُونَ وَأَنْتُمْ أَنْفُسَكُمْ وَتَنْسَوْنَ بِالْبُيُوتِ النَّاسِ أَنْتُمْ رُونَ ((44)) 44- WOULD YOU ENJOIN RIGHTEOUSNESS ON OTHERS, AND FORGET YOURSELVES, WHILE YOU READ THE SCRIPTURE. DO YOU NOT UNDERSTAND?

الْحَشِيعِينَ عَلَى الْكَبِيرَةِ وَإِنهَاءة وَالصَّلَاةِ بِالصَّبْرِ وَاسْتَعِينُوا ((45)) AND SEEK YOU HELP THROUGH PATIENCE AND PRAYER. (BY PERSEVERANCE AND CONTROLLING INTERNAL CAPRICES AND PASSIONS, AND RESORTING TO GOD. YOU WILL OBTAIN THE NECESSARY POWER)

IT MAY BE HARD THING EXCEPT FOR THE HUMBLER.

جَعُونَ رَ إِلَيْهِ وَأَنْتُمْ رَبَّهُمْ مُلْفُوا أَنْتُمْ يَطْنُونَ الَّذِينَ ((46)) 46- THOSE WHO KNOW THAT THEY WILL MEET THEIR LORD, AND THAT TO HIM THEY WILL RETURN.

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THE COMMENTARY YOU ENJOIN ON OTHERS, AND FORGET YOURSELVES!

The Rabbis and Jewish teachers of the LAW, used to make the Jews to wait for Mohammad to appear as their expected king and saviour before Mohammad was born. So, in the beginning of the prophet's mission, they advised their converted families to have patience, and be steadfast in their belief in Islam, but they refrained themselves from testifying Mohammad's (AS) prophethood! For such twofold acts and roles, God has admonished them in the Holy QURAN saying: "Would you enjoin righteousness (Islam) on others, and forget yourselves, while you read the scriptures. Do you not understand?"

These rabbis and preachers and teachers, were afraid of losing their rank and position through their open conversion, and therefore began to misinterpret the marks and signs of the promised prophet in their scripture! As a matter of fact, the best way for priest or rabbi or any preacher is to show what he says practically and through his good deeds. Emam Sadiq (AS) said: "Call people to us by your deeds and conduct, and not by your tongues!"

VERSE NO. 45

To enable man to overcome and control his internal caprices and harmful passions, particularly his blinding wishes for rank, power, and wealth; QURAN, advises him to seek help through patience and prayer, though it might be difficult a thing, except for the humbles. (The Arabic word, SABR, translated patience, is a very comprehensive word that implies many shades of meaning, such as patience, constancy, resistance, firmness in purpose and aim, steadfastness. Even the FASTING OF RAMAZAN, is some how called SABR in the BOOK, for needs of suffering and patience.

VERSE NO. 46 In this, verse it is pointed out as who the HUMBLE ONES (mentioned in the last verse) are. They are described as those who know that they will meet their Lord, and that to HIM they return!

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HOW CAN ONE MEET GOD?

The phrase MEETING ALLAH, has frequently been revealed in QURAN, to mean being present in the scenery of Doom's Day which is the day of final judgement. Evidently, and necessarily, meeting Allah is not seeing Him by the sense of sight, as we do in case of seeing one another. God is not a material body, so as to be felt or seen by the senses. He can never be seen by human eyes, though He can see the eyes and whatever else. In the field of resurrection day all may evidently see and come to know HIS power, mercy, and judgement. We may clearly see His rewards and punishments, but not his very essence and substance.

Meeting HIM might also mean some sort of visit through internal and spiritual power of vision, because many a time happens that MAN comes to know the existence of God with utmost surety and certitude, as a fact unquestionably established.

HOW TO OVERCOME DIFFICULTIES?

To overcome most of our difficulties, two strong elements or foundations are recommended by Holy QURAN - an internal and one external - these two are PATIENCE AND PRAYER. PATIENCE is constancy, perseverance, and being steadfast in pursuit of an under-taking or an aim. PRAYER is a

stronghold, or an asylum - a state of retreat and security which establishes our connection and communication with our Merciful Creator.

Imam Sadiq (AS) has said: ``When you have a deep sorrow or grief, perform the ablution and go to the mosque and rehearse the prayer, and through supplication, entreat your Merciful Lord to remove your anguish, because He, Himself has said: And seek help through patience and prayer."''

الْعَلَمِينَ عَلَى فَضْلِكُمْ وَأَنِّي عَلَيْكُمْ تَأْنَعَدُ الَّتِي نِعْمَتِي أَذْكُرُوا عِيلَ إِسْرَ بِنْتِي ((47)) 47- O, CHILDREN OF ISRAEL! CALL TO MIND THE FAVOUR WHICH I BESTOWED UPON YOU, AND I EXALTED YOU ABOVE THE NATIONS.

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يُنصَرُونَ هُمْ وَلَا عَدْلٌ مِنْهَا يُؤْخَذُ وَلَا شَفَعَةٌ مِنْهَا قَبْلُ وَلَا شَيْئاً نَفْسٌ عَنْ نَفْسٍ تَجْزَى لَأَيُّمًا وَاتَّقُوا ((48))

48 - AND GUARD YOURSELVES AGAINST A DAY WHEN ONE SOUL SHALL NOT AVAIL ANOTHER, AND NO INTERCESSION SHALL BE ACCEPTED FROM IT, NOR ANY COUNTERPOISE BE TAKEN, NEITHER SHALL THEY BE HELPED.

THE COMMENTARY

THE JEWISH FUTILE CONJECTURES (VERSE NO. 47)

A general account of God's favours to the children of Israel is given here, through a series of successive verses starting thus: ``O, Children of Israel! call to mind the favour I bestowed upon you, and I exalted you above the nations."'' Such favours were very extensive, consisting of God's Guidance, relieving them from the bondage of Egypt, which was indeed a tremendous trial - and the PASS OVER - and being exalted among and above the nations!

VERSE NO. 48

Hereby, God nullifies the Jewish false and futile conjectures by saying: ``Be on your guard, or guard yourselves against the Day of Doom, and the Day of Final Judgement!"''

This is to say: ``Don't think that My Especial Favours will exempt you from your personal responsibilities, or you can escape my punishment if you mischief or do wrong. The Jews were, and are, of opinion that they would be saved of God's chastisement through the intercession of their ancestors who were prophets or apostles, such as ABRAHAM, ISRAEL or ISAAQ."''

They may also think that they can offer counterpoises or some sort of redeeming, in order to be delivered from sins and its due punishments, just as they could do so in this life with the aid of

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BRIBERY! Qura"n, plainly admonishes them not to rely on false and superstitious conjectures, and to fear the day of judgment in which no intercession shall be accepted, and no redeeming or counterpoise will be taken, and no one save God can help.

To make it short; the judge in the Dooms Day is One who will accept nothing but pure faith and good deed. In this world, the sinners may resort to different means for rescue, such as paying ransom, or seeking help through intercessions, or giving bribes, or finally they may seek to indemnify or compensate losses. But QURA"n proclaims that the rules and regulations of judgment is of a different nature in the Resurrection Day, and means of salvation is pure belief, and the measure of judgment is our good or bad deeds, and resorting to God.

In order to clear and clean themselves from their sins, the Jews used to resort to superstitious acts, or sacrificing some sheep, goat, or a couple of pigeons!

QURA"n, AND THE PROBLEM OF INTERCESSION

Obviously God punishes not for vengeance, nor mere shortcoming. There are degrees in good and evil deeds. God's punishment is also a shade of His infinite Mercy, and some sort of a guarantee to stop miscarriage or non-fulfilment of the LAW and commandments' which may result in evolution and development of MAN. So also the doors of return of the SINNER should not be entirely and sternly closed. They should have access to some chances, and means to amend and correct themselves and return to salvation.

The intercession, in its most correct form is to look after such a balance, and be a means for urging the sinner to repent and return to God and piety; though some think that it may embolden the guilty to increase his making mischief. Some people take intercession as a sort of partnership to intercede for a wrong doer with a king or a tyrant ruler!

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INTERCESSION HAS ITS OWN CONDITIONS

The intercession made known by the HOLY QURA"n is not without formal conditions. There are degrees in good and bad deeds; the interceders or intercessors, are in different rank and classes. For example the sin, such as oppressions are out of the order and realm of intercession, and Qura"n says that: ``Oppressors have no intercessors." The following verse which is revealed to this effect may put light upon some dark shades of intercession:

“They (intercessors) speak not before HE speaks, and they act by God's command - and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of HIS GLORY!” QURA"AN - S 21: 28

That is to say: The apostles, saints, or truthful servants, of God who are in a position to intercede for some one; will never say anything before they receive God's order to say it. Those servants who intercede have conformed themselves to the will of God, and for intercession they first win the approval of their Lord. Therefore, the interceded for; should have some spiritual connection with their intercessor, and this might be a factor of construction and development for the sinner.

((49)) عَظِيمٍ رَبُّكُمْ مِّنْ ءَ بَلَاءِ لَكُمْ ذَ وَفِي نِسَاءِكُمْ وَيَسْتَحْيُونَ أَبْنَاءَكُمْ يُدَبِّحُونَ الْعَذَابِ سُوءَ يَسْؤُمُونَكُمْ فِرْعَوْنَ ءَالِ مَنْ يَنْكُمْنَ وَإِذْ

49- (AND REMEMBER) WHEN WE DELIVERED YOU FROM THE FOLK OF PHARAOH, WHO SUBJECTED YOU TO SEVERE TORMENT, SLAUGHTERING YOUR SONS AND SPARING YOUR WOMEN, AND IN THIS THERE WAS A GREAT TRIAL FROM YOUR LORD.

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THE COMMENTARY FREEDOM; THE GIFT OF GOD

In this verse, (NO. 49) God points at another valuable GIFT, and important FAVOUR of HIS, bestowed on the Israelites, and that was their freedom: “When we saved you from the folk of PHARAOH, who subjected you to severe torment killing your males and sparing your females, to be used in their services.”

The bondage of the folk of Pharaoh was indeed a tremendous trial and torment for them.

THE SLAVERY OF GIRLS IN THE PAST AND PRESENT

Qura"n has named the Egyptain's wish to spare the lives of Israel's females, when their males were on the altar, a severe torment. It was through Allah's favour that they were freed from that tremendous trial, and bitter agony. Freedom is a bounty and a gift from God. It is as if Allah wants here to advise man to obtain his freedom in any possible price. To this effect HAZART Imam Ali (AS) has said: “For you, living and being subjected, is in fact being dead, and your death in the way of obtaining freedom, is life and living.”

The difference of present and past in this relation is that: “Pharaoh; through his particular despotism and tyranny, would take the males, and leave free the females of his opposition group.

In our time, the spirit of manliness is slaughtered in the male bodies, and females are maintained to serve in satisfying the passion of dirty men of rank, power, and wealth!" (About slaughtering the males and sparing the females we read in the Holy Bible: ``Finally the king issued a command to all his people: Take every new born HEBREW boy and throw him into the Nile but let all the girls live.

TRANSLATOR'S NOTE - EXODUS - 1 :22

وَإِذْ تَنْظُرُونَ وَانْتُمْ فِرْعَوْنَ ءَالَ وَأَعْرَفْنَا فَأَنْجَيْنَاكُمْ الْبَحْرَ بِكُمْ فَتَنَاقَرُ وَإِذْ 50- ((50)) (AND REMEMBER) WHEN WE PARTED THE SEA FOR YOU, AND SAVED YOU, AND DROWNED PHARAOH'S FOLK, WHILE YOU WERE WATCHING.

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THE COMMENTARY THE PASS-OVER AND RESCUE

In the last verse, there was only a hint of the rescue, and now more detail is given of that incident saying: ``Remember you, when We divided the sea for you, and saved you, and drowned Pharaoh's people within your sight. The event of PASS-OVER and RESCUE has been mentioned through many verses in different chapters of QURA" N, such as: S 7: 136 - S 8:103 - S 63,66 - s 42:55 and s 44: 17"

In these chapters, the event that; the Israelites escaped from Egypt, and were pursued by Pharaoh and his host, and then by a miracle, the sea parted, and Israelites crossed it, but Pharaoh and his host were drowned; is mentioned with different aspects and specifications. But in this verse here (NO. 50) it is merely referred to as a favour of Allah to the Israelites, in order to encourage them to believe in the new revelations. It also may teach a lesson to MAN, that if he relies upon God and has confidence in HIM; He will help man in his most dangerous and critical conditions and affairs.

وَإِذْ تَنْظُرُونَ وَانْتُمْ بَعْدِهِ مِنَ الْعَجَلِ اتَّخَذْتُمْ ثَمَّ لَيْلَةً أَرْبَعِينَ وَسَيِّئًا عَدْنَا وَإِذْ 51- ((51)) (AND REMEMBER) WHEN WE APPOINTED WITH MOSES FORTY NIGHTS, (TO GET THE COMMANDMENTS) THEN YOU TOOK THE CALF (FOR A GOD) AFTER HIM, AND YOU WERE OPPRESSORS (TO YOURSELVES)

تَشْكُرُونَ لَعَلَّكُمْ لَكُمْ ذَبْعًا مِنْ عَنَّا وَإِذْ 52- ((52)) (AND REMEMBER) WHEN WE GAVE MOSES THE BOOK, AND DISTINCTION (BETWEEN TRUTH AND FALSEHOOD) PERHAPS YOU MIGHT BE GUIDED ARIGHT.

تَشْكُرُونَ لَعَلَّكُمْ لَكُمْ ذَبْعًا مِنْ عَنَّا وَإِذْ 52- ((52)) (AND REMEMBER) WHEN WE GAVE MOSES THE BOOK, AND DISTINCTION (BETWEEN TRUTH AND FALSEHOOD) PERHAPS YOU MIGHT BE GUIDED ARIGHT.

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عَلَيْكُمْ فَتَابَ بِارْتِئَابِكُمْ إِذْ آتَيْنَاكُمُ الْكُتُبَ وَالْحِجْلَ بِاتِّخَاذِكُمْ أَنْفُسَكُمْ زَلَمْتُمْ إِتْكَم بَعْقَوْمِ لَقَوْمِهِ مُوسَى قَالَ وَإِذْ
((54)) الرَّحِيمِ النَّوَابُ هُوَ إِنَّهُ

THE COMMENTARY

ISRAELITE'S GREATEST DEVIATION. (VERSE NO. 51)

Through this verse (NO. 51) QURA" N mentions of the greatest swerve of the Israelites in the FAITH, saying: "When we appointed with Moses forty nights, and in his absence you took the calf for worship!" This was when Moses was asked up into the Mount Sinai, and he was there for forty days and forty nights, but the HEBREWS got impatient of his delay, and one of them named SAMARITAN made a calf of melted gold, and they offered worship and sacrifice to it.

VERSE NO. 52

God pardoned them their major and heinous sin, to render them thankful, but the forgiveness was not given that easy! VERSE NO. 53

Here in this verse God reminds them of another important gift of HIS, saying: "And call to mind when We gave Moses the scripture and criterion, perhaps you may be guided aright. (FORGHAN - translated to, distinction or criterion, is some signs. and

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standards for distinguishing between truth and falsehood - TRANSLATOR'S NOTE) VERSE NO. 54

In this connection, and to prepare the background for a truthful repentance for the Hebrews, God says: "Moses said to them: O, My People! you have indeed wronged yourselves by worship of the calf. So turn in repentance to your creator, and slay one another! that will be better for you in the sight of your creator. And after that incident Allah turned towards you in forgiveness, for HE is Oft, returning, Most Merciful."

A Great Sin, and an Unusual Repetance

No doubt, the worship of the calf was not a small sin! A nation who had seen so many signs and miracles through their great prophet, forgot them all; and got impatient for a short delay in the absence of their prophet, putting aside the greatest principle of their religion (THE MONOTHEISM) and worshipped the statue of a calf of melted gold!

If such a prospect of idolatry, and worship of images vanished not from their minds, it could be repeated every now and then, and here and there, particularly after the death of Moses. Therefore the culprits were sentenced to an unusual death: taking swords and killing one another! It is narrated that Moses ordered those who worshipped the calf, to perform ablution, and in a dark night, kill each other by swords!

One may ask: "Was not such a decree to death, too heavy a punishment for the culprits? to answer this we say: In fact, the first tenet, and the most important principle of all the Divine Religions is MONOTHEISM. To tamper with such important basis, and swerve to idolatry is nothing but atheism or godlessness, and the most heinous sin in the sight of God and HIS apostle. How could such a sin be easily ignored? HAD it been taken easy, it would be repeated down through the history, in future, and thus the decree, though very harsh and rigorous, did guarantee the safe moving on, of MONOTHEISM."

(The event of slaying each other is also mentioned in THE OLD TESTAMENT through the following verses: [80]

"And Moses stood at the gate of the camp and shouted: Every one who is on the LORDS' side come over here! So all the LEVITES gathered round him and he said to them: The LORD OF ISRAEL commands everyone of you to put on his sword and go through the camp from this gate to the other, and kill his brother, his friends, and his neighbour. The LEVITES obeyed and killed about three thousand men that day. TRANSLATOR'S NOTE - EXODUS 32: 27-28

((55)) 55- AND WHEN YOU SAID: "O, MOSES! WE SHALL NEVER BELIEVE IN YOU, UNTIL WE SEE ALLAH OPENLY. (WITH OUR EYES) THEN A THUNDERBOLT CAUGHT YOU, WHILE YOU WERE WATCHING

((56)) 56- THEN WE RAISED YOU UP, AFTER YOUR DEATH SO THAT

YOU MIGHT GIVE THANKS.

THE COMMENTARY

A STRANGE REQUEST! (VERSE NO. 55)

This verse shows how obstinate and excuse makers the Israelites were, and how God's chastisement caught them down! ``When you said: O, Moses! we shall never believe in you, until we see Allah openly with our eyes." This strange request must have been due to their deep ignorance, as the understandings of the fools exceeds not beyond the realm of their five senses. It might also have been due to their obstinacy or their firm adherence to an unreasonable opinion. Any how; it was an inevitable fate and decree for them in that state of mind peculiar to them; to see instead of God; one of God's

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signs, which they were not able to withstand its force and sight, in order to teach them a lesson that no one can see the face of God and live! and that God is not an entity to be ever seen physically by human's eyes; or to be felt by other senses. Therefore, a dreadful event, a monstrous thunder-bolt struck the Mount Sinai - so hard and with such a huge and blinding brightness, and accompanied by a violent earthquake that all of them fell down to death!

QURAN, narrates the event thus: ``(WHEN YOU SAID SO) a thunder-bolt caught you, while you were watching." VERSE NO. 56

Moses was annoyed, and felt a bitter discomfort in his heart, because he had brought seventy elect men of the chiefs and leaders, and influentials of the HEBREWS, who were now dead - all of them! What could he say about that to the critics given to harsh and captious judgements?! And how could he handle such a tremendous event? Resorting to God; Moses prayed for his riddle to be solved. God answered his prayer and raised again the seventy elects to life! ``Then we raised you up after your death, so that you might give thanks."

((57)) يَظْلِمُونَ أَنفُسَهُمْ كَانُوا وَلَكِنْ ظَلَمْنَا وَمَا رَزَقْنَكُمْ مَا طَيَّبْتِ مِنْ كُلِّهَا وَالسَّلْوى الْمَنَّ عَلَىكُمْ وَأَنْزَلْنَا الْعَمَامَ عَلَيْكُمْ ظَلَلْنَا وَ

57- AND WE OUTSPREAD THE CLOUD TO OVERSHADOW YOU, AND SENT DOWN TO YOU MANNA AND QUAILS; (SAYING) EAT OF THE GOOD THINGS WE HAVE PROVIDED FOR YOU. (BUT THEY REBELLED) AND TO US THEY DID NOT HARM, THEY RATHER HARMED THEIR OWN SOULS.

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THE COMMENATRY

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VARIOUS BOUNTIES (VERSE NO. 57)

By the verses: S 5: 23-25, we understand that after the PASS OVER, God commanded the Israelites to set out for PALESTINE, and enter the Holy Land which Allah had assigned unto them. They disobeyed the commandment saying: ``O Moses! In this land are a people tyrant, and of exceeding strength. We shall not enter the land until they leave it. They even did not stop by saying so; and gave a reply to Moses which was full of irony, insolence and blasphemy! They added: You think too much of your God! If HE is so, then go with your Lord and fight them. We shall sit here on watch! What else should Moses do, but to pray to his Lord God asking HIS help? He said: O, My Lord! I have power only over myself, and my brother. So separate us from these rebellious people."

The punishment for the rebellion of these obstinate, stiff-necked people was that they were left to wander distractedly hither and thither through the wilderness for forty years! Some of them repented and returned back to obedience and faith, and God the Oft-Forgiving and Merciful pardoned them again, and bestowed on them of HIS bounties:

``And We outspread the cloud to overshadow you, and sent down to you Manna and Quails. Eat of the good things, that WE have provided for you.

WHAT IS MANNA & QUAIL?

Some commentators understand MANNA to be some sort of a natural honey that the Israelites could find in bulk in that extensive desert. This idea is in agreement with what some of the expounders of the Scripture have written that: ``The Holy Land is surrounded with various kinds of blossoms, flowers and vegetations; so much so that the honey bees always make their hives in the clefts of the stones and on the branches of the trees, here and there, and in the house, so that the poorest of the people too, can have access to honey and hive!"

As to QUAILS, the commentators know it to be a kind of small BIRD (like pigeon) that were found in abundance there about in that desert. Some expounders of the BIBLE, say that: ``A large flight of them are driven by

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winds from Africa towards the NORTH, and in the island of CAPRI, and in one of these flights, more than sixteen thousands of the birds were captured. This sort of a bird which has travelled a very long distance upon the sea, towards the Back Gulf, up to SUEZ CANAL and then to the desert of Sinai must have been very tired and weary so as to be captured easily by hands."

(In the OLD - TESTAMENT, about MANNA & QUAILS we read: ``The LORD said to Moses: I have heard the complaints of the Israelites. Tell them that at twilight they will have meat to eat, and in the morning they will have all the bread they want - Then they will know that, I, the lord, am their God. In the evening a large flock of QUAILS flew in, enough to cover the camp, and in the morning there was dew all round the camp. When the dew evaporated, there was something thin and flaky on the surface of the desert. It was as delicate as frost. (TRANSLATOR'S NOTE)

EXODUS - 16: 12-15

((الْمُحْسِنِينَ وَسَنَزِيدُ خَطِيئَتَكُمْ لَكُمْ نَعْفَرُ حِطَّةً وَقُولُوا سُجَّدًا لِلْبَابِ وَأَدْخُلُوا رَعْدًا سَنُتِمُّ حَيْثُ مِنْهَا كُلُّوْا الْقَرْيَةَ هَذِهِ ادْخُلُوا فَلْنَا إِذْ وَ
58)) 58- AND WHEN WE SAID: ``ENTER THIS TOWN, AND EAT OF THE PLENTY THEREIN AS YOU WISH, AND ENTER THE GATE PROSTRATING, AND SAY HETAT, (WE REPENT) WE WILL FORGIVE YOU YOUR FAULTS, AND GIVE MORE TO THOSE WHO DO GOOD."

((59)) 59- THEN THE TRANSGRESSORS SUBSTITUTED A WORD OTHER THAN THAT WHICH HAD BEEN SAID TO THEM. SO WE SENT DOWN UPON THE TRANSGRESSORS A TORMENT OUT OF HEAVEN FOR THEIR MISDEEDS.

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THE COMMENTARY THE SEVERE PERTINACITY OF THE ISRAELITES (VERSE. 58)

Here we encounter with another incident of the Israelite's life which is connected with their arrival in the Holy Land. The verse brings to our mind: ``When it was said to them, enter this town (THIS PROBABLY REFERS TO SHITTIM) and eat of the plenty therein as you wish, and enter the gate of the town with humility and say; Lord! Forgive us our sins, and We shall forgive you, and even increase the portion of those who do good." VERSE NO. 59

But as we know it, due to their obstinacy and pertinacity, a group of them even refused to utter that phrase of EXCUSE ME, and they ridiculed it, and changed it for another impolite pass-word! So a terrible punishment ensued, and a torment was sent down from heaven upon the transgressors that smashed and destroyed them utterly.

مِنْ وَاشْرَبُوا كُلُّوْا مَشْرَبُهُمْ أَنَسَ كُلُّ عِلْمٍ قَدْ عَيْنًا عَشْرَةَ اثْنَا مِنْهُ فَانْفَجَرَتْ الْحَجْرَ بَعْصَاكَ اضْرِبْ فَقُلْنَا لِقَوْمِهِ مُوسَى اسْتَسْقَى إِذْ وَ
((60)) مُفْسِدِينَ رُضِيَ الْأَوْ فِي تَعْنُوا وَلَا اللَّهُ رَزَقِ

60- AND WHEN MOSES DEMANDED WATER FOR HIS PEOPLE, THEN WE SAID: STRIKE THE ROCK WITH YOUR STAFF; AND THERE GUSHED FORTH FROM IT TWELVE SPRINGS, AND ALL THE PEOPLE KNEW THEIR DRINKING PLACES. EAT AND DRINK OF GOD'S PROVIDING, AND DO NOT CORRUPT THE LAND WITH EVIL.

THE COMMENTARY**SPRINGS GUSHING OUT OF THE ROCK (VERSE NO..60)**

Again God reminds the Israelites of another important favour of HIS; saying: ``And when Moses demanded water for his people, and we said strike the rock with your staff, and there gushed out twelve springs, (equal to the number of the Israelite tribes) so that all of them knew their drinking places." Commentators say that the stone from which water gushed out, was a big rock. (of red granite near HOREB close to Mount Sinai) God sent down to these ungrateful people, the MANNA & QUAILS from one side, and delicious refined mineral water from other side, haply they become thank-full and take the straight path towards HIM, and then said to them: ``Eat and Drink of God's sustenance, and do not corrupt the land with evil."

(The narration about the said springs of water, in the BIBLE is as follows: ``The Israelites moved on at the command of the Lord, and made their camp at REPHIDIM, but there was no water there to drink. Moses prayed earnestly to the LORD saying: `What can I do with these people, they are almost ready to stone me!' The LORD said to Moses: `Take your stick and strike that rock. Water will gush out of it for them to drink.'

Moses and AARON, assembled the whole community in front of the rock. Then Moses raised his stick and struck the rock twice with it, and great stream of water gushed out and all the people and animals drank therefrom. TRANSLATOR'S NOTE  0 EXODUS 17: 10   NUMBERS 20: 10

وَبَصَلْهَآ وَعَدْسِهَا وَفُومِهَا وَقَيْثَآئِهَا بَقْلَهَا مِنَ الْآرْضِ تُنْبِتُ مِمَّا لَنَا يُخْرِجُ رَبِّكَ لَنَا فَادْعُ وَجِدْ طَعَامَ عَلٰى نَصِيرٍ لَنْ يَمْوَسٰى قُلْتُمْ اِذْ وَذَآلِكَ مِّنْ بَعْضِ وِبَاؤِ وَالْمَسْكَنَةُ الذَّلَّةُ عَلَيْهِمْ وَضُرِبَتْ مَا لَكُمْ فَاِنَّ مِصْرًا اَهْبَطُوا رُحْدًا هُوَ بِالَّذِي اَدْنٰى هُوَ الَّذِي اَتَسْتَبْدِلُونَ قَالَ ((61)) يَعْتَدُونَ وَكَانُوا عَصَوًا بِمَا لَكَ ذَآلِحَآءَ بَغِيْرِ النَّبِيِّنَ وَيَقْتُلُونَ اللّٰهَ بَسَايَتٍ يَكْفُرُونَ كَانُوا بِآنْهَمُ لَكَ

61- AND WHEN YOU SAID: ``O, MOSES! WE CAN NOT ENDURE ONE KIND OF FOOD. THEREFORE ASK YOUR LORD TO BRING FORTH FOR US, OF WHAT THE EARTH GROWS, OF ITS GREEN HERBS, CUCUMBERS, CORN, LENTILES, AND ONIONS. HE SAID: ``WOULD YOU EXCHANGE THAT WHICH IS GOOD FOR WHAT IS MEANER? GET YOU DOWN TO EGYPT. THERE YOU SHALL FIND ALL THAT YOU HAVE ASKED FOR. AND ABASEMENT AND POVERTY STROKE THEM, AND THEY INCURRED THE WRATH OF ALLAH, BECAUSE THEY WENT ON REJECTING THE SIGNS OF ALLAH, AND SLEW THE PROPHETS WITHOUT ANY RIGHT, AND THAT WAS JUST BECAUSE THEY DISOBEYED AND EXCEEDED

THE LIMITS.

THE COMMENTARY

DEMAND FOR VARIOUS FOODS (VERSE NO. 61)

Through this verse; (NO. 61) God revealed their ingratitude and ungratefulness to the numerous and extensive bounties, and especial favours, bestowed on them.

The rebellious children of Israel grumbled and complained against the sameness of their food saying: ``O, Moses! We can not endure with one kind of food; therefore ask your Lord to bring forth for us of what the earth grows of its green herb, cucumber, corn, lentiles and onions!" Through a recalling of the past experiences, and a severe reproach, Moses tells them: ``Would you exchange that which is good for what is meaner? Go back to Egypt and or get you down to any land like Egypt, and you may have such variety of foods, but would you sell your freedom which is higher, for some cucumber and onions!?"

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Then the HOLY QURAN adds: ``Abasement and poverty stroke them, and they incurred the wrath of Allah for going on rejecting HIS signs, and slaying the prophets without any right; and that was due to their disobedience and exceeding the limits."

IS THE DEMAND FOR VARIETY NOT NATURAL?

No doubt, that variety is a means of life; and one of the natural demands of mankind. A man is naturally fatigued for serving the same food for long period. If so, then one may ask: ``Why were then the Israelites reproached for that?" To answer this we say: ``In fact the reproach was not for their demand for variety. It rather was for preferring a worse, over the best! In our life there are some facts and figures, which are the foundations and basis of it, and one should not, and can not, sacrifice them for food and sleep and enjoyments without falling down! This natural demand of variety has been used as an effective snare by the colonizers in order to hunt a noble minded freeman, enslaving him by demands for variety in food, clothes, vehicles, houses and etc."

Here, the reproach of Moses, to the HEBREWS, who were hankering after the delicacies of the Egypt which they had left behind, was a two fold reproach: 1) That, such variety of food, which you are driving at, can be obtained in any land other than Egypt, would you then sell your present freedom for some cucumber and lentiles?

2) And besides: Is not freedom from the bondages of Egypt, far better than delicate food? If not; get you down to Egypt.

خَوْفٌ وَلَا رَبِّهِمْ عِنْدَ أَجْرِهِمْ فَلَهُمْ صَالِحًا وَعَمِلَ الْآخِرِ وَالْيَوْمِ بِإِلَهِ عَامَنَ مَنْ وَالصَّابِئِينَ وَالنَّصْرَى هَادُوا وَالَّذِينَ ءَامَنُوا الَّذِينَ إِنَّ
((62))يَحْرَتُونَ هُمْ وَلَا عَلَيْهِمْ

62- VERILY THOSE WHO BELIEVED, (MUSLIM BELIEVERS) AND THOSE WHO ARE JEW, AND THE CHRISTIANS, AND THE SABAEANS- WHOEVER BELIEVES IN ALLAH AND THE LAST DAY, AND DOES GOOD DEEDS, SHALL HAVE THEIR REWARDS FROM THEIR LORD. THEY WILL HAVE NOTHING TO FEAR, OR TO BE GRIEVED FOR.

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THE COMMENTARY

THE GENERAL LAW FOR SALVATION (VERSE NO. 62)

Here a general law or principle for salvation is put forth by QURA"AN, that what is valued in the justice and judgement of God, is the fact and reality, and not mere pretence and ostentation. Before the Throne of God, pure faith and good deed is of the greatest advantage and therefore the verse: ``Muslim believers, Jews, Christians and the Sabaeans whoever of them believes in Allah and the Last Day, and does good deeds, shall have their rewards from their Lord.

AN IMPORTANT QUESTION

Some of the excuse-makers use the above verse as a means and reason for their opinions in general peace among different religions and sects; saying that the followers of all the religions will have final salvation if they obey their own commandments. By that they conclude that, it is not necessary for either a Jew or Christian or even a SABAEAN to convert and be Muslim in order to enter the PARADISE. Enough for them is to believe in God and do good.

THE ANSWER

We know well that some verses of the Holy QURA"AN interpret and explain other verses. In this relation we read elsewhere in the Holy BOOK: ``And whoever chooses for himself a religion other than Islam, then it will never be accepted from him, and in the Hereafter he shall be among the losers." QURA"AN - S 3: 85

Besides that, QURA"AN is saturated with so many verses, calling the followers of other religions, such as the Jews, and Christians, and else to convert, and to join Islam and the Muslims. Therefore, we, here come to two conclusions:

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1) If the followers of the religions, do sincerely obey their scriptures and commandments, they shall be led to Islam, which is a religion of perfect submission to the will of Allah.

2) Or the verse might be an answer to the question that was frequently on the carpet during the life time of the prophet - The new converts, whether a Jew or a Christian, asked; if Islam is the only way to salvation, what about our fathers and forefathers who died a Jew or Christian? Here the revelation says any one who did follow his religion in time, has nothing to fear, nor anything to grieve for. Therefore, the Jews who died a good Jew before the coming of Jesus are saved; and so were the Christian believers who lived before the prophet Mohammad (AS).

((63)) تَتَّقُونَ لَعَلَّكُمْ فِيهِ مَا وَادُّرُوا بِقُوَّةٍ يَنْكُمْ إِذْ مَا خُدُوا الصُّورَ فَوْقَكُمْ وَرَفَعْنَا مِيثَاقَكُمْ أَخَذْنَا وَإِذْ

63- AND WHEN WE TOOK A COVENANT FROM YOU AND RAISED ABOVE YOU THE MOUNT SINAI, (SAYING): TAKE WHAT WE HAVE GIVEN YOU FIRMLY, AND REMIND WHAT IS IN IT, PERHAPS YOU MIGHT AVOID EVIL.

((64)) ((64)) 64- THEN AFTER THAT YOU TURNED AWAY. HAD IT NOT BEEN FOR THE GRACE AND MERCY OF ALLAH, YOU WOULD CERTAINLY HAVE BEEN AMONG THE LOSERS. [90]

THE COMMENTARY HOLD ALLAH'S SIGNS FIRMLY (VERSE NO. 63)

The covenant was taken from the Israelites under many forewarnings and portends, telling them to act according to the Scripture's contents which is the LAW and the commandments - ``We took a covenant with you''! and you said: ``All that the LORD hath spoken we will do!''

(MOUNT SINAI, is a sacred mountain in BIBLICAL HISTORY. As early as the 4th century A.D. when Christian pilgrimages to HOLY SITES became common, the location of this mountain was believed to be within the mountains at the apex of the Sinai Peninsula. Among rival claims; JEBAL-MUSA, with its North western peak; RAS - AL - SAFSAFEH, appears the most likely. Some modern scholars seeing allusions to volcanoes in the narrative of EXODUS 19, have sought SINAI in the volcanic area of Midian in ARABIA. Others have argued for a position nearer KADESH in Southern Palestine. Neither of these areas, however can be as easily fitted to the HEBREW TRADITIONS of the wilderness wandering, as the traditional site with its ancient associations. (TRANSLATOR'S NOTE)

ENCYCLOPEDIA INTERNATIONAL

HOW WAS THE MOUNT SINAI RAISED ABOVE THE ISRAELITES?

The great muslim commentator of QURAN; TABARSI has narrated from IBNZAIID that:

``When Moses returned from the mount with TOWRAT, (THE PENTATEUCH) he announced that he had brought the scriptures that consist of the law and Allah's commandments, and that they must act and obey accordingly."

The Israelites began to make excuses, and create objections that the law and the commandments are hard to fulfil and difficult to perform, and they would not undergo it! To that effect Allah ordered HIS angels to raise up a big part of the Mountain over their heads, threatening them to do what had been incumbent upon them, or else the mountain would fall down killing them all!

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They submitted and fell upon the earth prostrating, and this repentance of them saved them from the wrath of Allah. IS THERE ANY USE IN A COVENANT TAKEN BY FORCE - MAJEURE?

In answer to the above question we may say: ``There is no objection in putting aright, a rebellious obstinate man by force. Such a temporary force majeure may break through their vanity and pride, rendering them humble and obedient, observing the valid rules and regulations, and then get accustomed in doing their duties. In fact such a force majeure is a correction power applied, to put aright those who are astray." The said covenant, even if it was taken by force, it was mostly for its practical aspects, or else, a BELIEF or an idea can not easily be changed by compulsion and force!

((65)) 65- AND CERTAINLY YOU KNOW THOSE AMONG YOU WHO TRANSGRESSED THE SABBATH, SO WE SAID TO THEM: ``BE YOU APES, DESPISED AND REJECTED."

((66)) 66- THEN WE MADE THEIR FATE (BEING APES) AN EXAMPLE TO THEIR OWN GENERATION, AND TO THOSE WHO FOLLOWED THEM, AND A PREACHING TO THOSE WHO AVOID EVIL.

THE COMMENTARY

THE BREACH OF THE SABBATH (VERSE NO. 65)

This verse alludes to the rebellious spirit and disobedience of the Jews, and also their fervent love for this material world. Firstly it mentions that: ``Certainly you know those among you who transgressed in the

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matter of the Sabbath." And for their contumacious defiance of the LAW; God said to them: ``BE YOU APES." VERSE NO. 66

``Then We made their fate (OF BEING APES) an example for their own generation and their posterity. This event is commentated in detail in S 7: 163-166. Here we give a brief account of it that: ``The punishment for breach of the SABBATH under the MOSAIC LAW was death.

exodus 31: 14 There was a fishing community in a seaside town. It happened so that in the very SABBATH DAY, more and more fishes appeared on the top of the sea water! This allured the fishermen, so that by a mischievous trick, they made fish pounders for entrapping in SABBATH, and catching them in the other days- A mere pretence to deceive the LAW.

For such a breaking of the Sabbath they were turned to apes by Allah's Command! because they played fast and loose with their rites and LAW.

((67)) ((الْجَاهِلِينَ مِنْ أَكُونَ أَنْ بِاللهِ أَعُوذُ قَالَ هُزُوا أَتَتَّخِذُنَا قَالُوا بَقْرَةً تَذُبُّحُوا أَنْ يَأْمُرُكُمْ اللهُ إِنَّ لِقَوْمِهِ مُوسَى قَالَ وَإِذْ

67- AND WHEN MOSES SAID TO HIS PEOPLE: ``ALLAH COMMANDS YOU TO SLAUGHTER A COW." THEY SAID: ``DO YOU TAKE US IN MOCKERY?" HE SAID: ``I SEEK REFUGE IN ALLAH, LEST I SHOULD BE ONE OF THE IGNORANTS."

((68)) ((تُوْمَرُونَ مَا فَاغْفَلُوا لَكَ ذَبَّيْنِ عَوَانٌ بَكْرٌ وَلَا فَارِضٌ لَا بَقْرَةٌ إِنَّهَا يَقُولُ إِنَّهُ قَالَ هِيَ مَا لَنَا بَيْنَ رَبِّكَ لَنَا ادْعُ قَالُوا

68- THEY SAID: ``CALL ON YOUR LORD, TO MAKE IT KNOWN TO US WHAT KIND OF A COW SHE SHOULD BE?" HE SAID: HE

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SAYS: ``SHE IS A COW NEITHER OLD, NOR VIRGIN, MIDDLING BETWEEN THE TWO. DO THEREFORE AS YOU ARE BIDDEN." ((69)) ((النَّظْرِينَ تَسْرُ لَوْنُهَا فَاقْعَ صَفْرَاءُ بَقْرَةٌ إِنَّهَا يَقُولُ إِنَّهُ قَالَ لَوْنُهَا مَا لَنَا نَبِيٌّ رَبِّكَ لَنَا ادْعُ قَالُوا

69- THEY SAID: ``CALL YOUR LORD TO MAKE IT PLAIN TO US, WHAT HER COLOUR SHALL BE?" HE SAID: HE SAYS: ``IT IS A COW RICH YELLOW PLEASING (TO THE EYES OF) THE BEHOLDERS."

((70)) ((لَمْهَتُونَ اللهُ شَاءَ إِنْ وَإِنَّا عَلَيْنَا تَشَبَهَ الْبَقَرِ إِنَّ هِيَ مَا لَنَا بَيْنَ رَبِّكَ لَنَا ادْعُ قَالُوا 70- THEY SAID: ``CALL ON YOUR LORD TO MAKE KNOWN TO US WHAT SHE MAY BE, FOR TO US COWS LOOK ALIKE, AND IF ALLAH WILLS WE SHALL BE GUIDED ARIGHT."

أَكَادُ وَمَا فَذَبَّحُوا بِالْحَقِّ جُنَّتِ أَلْسَنُ قَالُوا فِيهَا شِبْهٌ لَأَ مُسَلَّمَةٌ الْحَرِثَ تَسْقَى وَلَا الْأَرْضَ تُثِيرُ ذُلُولٌ لَا بَقْرَةٌ إِنَّهَا يَقُولُ إِنَّهُ قَالَ 71- HE SAID: HE SAYS: ``IT IS A COW NOT TAMED TO PLOUGH THE LAND, OR WATER يَفْعَلُونَ ((71))

THE FIELD, SOUND AND FREE FROM ANY BLEMISH."

THEY SAID: "NOW YOU HAVE BROUGHT THE TRUTH." AND THEY SLAUGHTERED HER, THOUGH THEY HAD NOT THE MIND OF DOING IT. ((72)) تَكْتُمُونَ كُنْتُمْ مَا مُخْرَجٌ وَاللَّهُ فِيهَا رَعْتُمْ فَأَدَّ نَفْسًا قَتَلْتُمْ وَإِذْ

72- AND WHEN YOU MURDERED A MAN, AND FELL TO A DISPUTE AMONG YOURSELVES AS TO THE CRIME; AND ALLAH

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WAS TO DISCLOSE WHAT YOU WERE HIDING. لَعَلَّكُمْ ءَايَاتِهِ وَيُرِيكُمْ أَلْمُوتَى اللَّهُ يُحْيِي لَكَ كَذَّ بِبَعْضِهَا اضْرِبُوهُ أَفْقَلَدَ. ((73)) تَعْمَلُونَ

73- SO WE SAID: STRIKE HIM (THE DEAD BODY) WITH A PIECE OF IT, (A PIECE OF THE SLAUGHTERED COW) AND THUS ALLAH BRINGS TO LIFE THE DEAD AND HE SHOWS YOU HIS SIGNS, PERHAPS YOU MIGHT USE YOUR WISDOM.

مِنْهُ فَيَخْرُجُ يَسْفَقُ لَمَّا مِنْهَا وَإِنَّ الْأَنْهَارُ مِنْهُ يَتَفَجَّرُ لَمَّا الْجِبَارَةِ مِنْ وَإِنَّ قَسْوَةَ أَشَدُّ أَوْ كَالْجِبَارَةِ فَهِيَ لَكَ ذَّ بَعْدِ مِنْ قُلُوبِكُمْ قَسَتْ ثُمَّ تَعْمَلُونَ عَمَّا يَعْمَلُ اللَّهُ وَمَا اللَّهُ خَسِيَّةٍ مِنْ يَهْبِطُ لَمَّا مِنْهَا وَإِنَّ الْمَاءَ

74- THEN YOUR HEARTS HARDENED AFTER THAT, AND ARE LIKE STONES, OR EVEN HARDER! FOR, THERE ARE STONES FROM WHICH STREAMS GUSH OUT, AND OTHERS WHEN SPLIT, WATER ISSUES OUT OF IT, AND OTHERS FALL DOWN FOR FEAR OF ALLAH; AND ALLAH IS NOT HEEDLESS OF WHAT YOU DO.

THE COMMENTARY

THE INCIDENT OF THE ISRAELITE'S COW

Contrary to what we have read so far in brief, now a detail is given here about an israelite event of a murder and a cow. The expounders of the scripture say that a man from among the israelites was mysteriously murdered, so that no one did know who the murderer was. This incident raised a hot dispute among the HEBREW tribes, and they took the case to Moses for judgement. Moses did solve the

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complicated problem, but by a miracle with the permission of God. This event is detailed through the following verses: At first Moses said to his people: "Allah wants you to slaughter a cow." the Jews were surprised to hear that and treated it as a jest, and said to Moses:

“Do you take us in mockery and want to make a fool of us?1” Moses said to them that mockery and pulling one's leg is the work of the ignorants and fools, and I seek refuge in Allah, lest I should be one of them.”

VERSE NO. 68

Moses answered: “My Lord says that she is a cow neither old, nor virgin, middling between the too. Do not delay it and do as you are bidden.” VERSE NO. 69

Putting Moses in one pretext and another the talkative HEBREW asked another question that; what colour the cow should have? Moses with his particular patience said: “My Lord says that: It is a cow rich yellow, so much so that pleases the eyes of the beholders.” VERSE NO. 70

Strange enough they did not stop to that much information, and asked again: “Will you call your Lord to make known to us what she may be?! For to us, all the cows are alike! By this question they made the circle of existence of the cow smaller and smaller.”

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VERSE NO. 71 In answer to the above question Moses said: “Allah says that the cow is not tamed to plough the land or to water the farm - she is sound and without any blemish.”

Finding no more question and pretext they said: “Now you have brought the truth.” They then found the cow in any price, and slaughtered her, but the will, was wanting, and they had not the mind of doing it!

VERSE NO. 72 After giving an elaboration of the event QURA"AN gives another brief account of it through this verse, (NO. 72) and the next one, saying: “When you murdered a man and fell to a dispute among yourselves as to the crime, and Allah was to disclose what you were hiding.” Men may try to hide their crimes individually or collectively, but God will bring them to light in unexpected ways.

VERSE NO. 73 One of the unexpected ways of revealing the hidden crimes, was so that God said: “Strike the dead body with a piece of the slaughtered cow, and by that Allah brought to life the dead!

VERSE NO. 74 This verse alludes to the sinner's heart that might become as hard as a stone or even harder than that! Through this verse, QURA"AN places a poetical allegory before us, that there are stones from which streams gush out, but the hardened heart of sinner, like that of the rebellious and obstinate Jews, will not melt to tears, and open to repentance. There are also some

other stones which when split; water may issue out, and yet the hard hearted sinner is worse than all these, because nothing can soften them or change the state of their hardness, to shed some tears of repentance! (Wise men often change their

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LESSONS OF THIS PARABLE

This strange parable besides showing the INFINITE POWER OF THE ALL-MIGHTY LORD, it also alludes to the RESURRECTION-DAY and the raise of the dead, through the power of God. It also may teach us the lesson that: ``We should take it easy, so that God, too may take it easy for us." And finally, the selection of a cow for slaughter, may mean that it is intended to clear away the remnants, and traces of the worship of the calf which was mentioned before.

((75)) عُلْمُونَ وَيَوْمَهُمْ عَقْلُوهُ مَا بَعْدَ مِنْ يُحَرِّفُونَهُ ثُمَّ اللَّهُ كَلَّمَ يَسْمَعُونَ مِنْهُمْ فَرِيقٌ كَانَ وَقَدْ لَكُمْ يُؤْمِنُوا أَنْ أَفْقَطْمَعُونَ

75- DO YOU THEN HOPE THAT THEY WILL BELIEVE IN YOU SEEING THAT A PARTY OF THEM HEAR THE WORD OF ALLAH AND THEN PERVERT IT KNOWINGLY, AFTER THEY HAVE IT UNDERSTOOD.

((76)) تَعْقِلُونَ أَفَلَا رَبُّكُمْ عِنْدَ بِهِ لِيُحَاجُّوكُمْ عَلَيْكُمْ اللَّهُ فَتَحَ بِمَا أَتَّحَدُّوْنَهُمْ قَالُوا بَعْضٌ إِلَىٰ عَضُومِهِمْ خَلَا وَإِذَا ءَامَنَّا قَالُوا ءَامَنُوا الَّذِينَ نَقُوا وَإِذَا

76- AND WHEN THEY MEET THOSE WHO BELIEVE THEY SAY: ``WE TOO, ARE BELIEVERS, BUT WHEN THEY MEET EACH OTHER IN PRIVATE, THEY SAY: DO YOU SPEAK TO THEM OF WHAT GOD HAS REVEALED TO YOU THAT THEY MAY USE IT AGAINST YOU IN ARGUMENT BEFORE YOUR LORD. DO YOU THEN NOT USE YOUR WISDOM.

((77)) يُعْلِنُونَ وَمَا يُبَيِّرُونَ مَا يَعْلَمُ اللَّهُ أَنْ يُعْلَمُونَ أَوْلَىٰ

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77- KNOW THEY NOT THAT ALLAH KNOWS WHAT THEY CONCEAL, AND WHAT THEY REVEAL?

THE COMMENTARY

A USELESS HOPE (VERSE NO. 75)

The Israelites are abandoned temporarily and Muslims are addressed through this verse (NO. 75) that if you believers ever expect that the Jews in your town, as a body may welcome Mohammad as the prophet prophesied in their own scriptures, you are mistaken. This is because a group of them have heard the word of Allah and then pervert it knowingly after they have it understood.

(THE PROMISE TO SEND A PROPHET LIKE MOSES.- In the old as well as the NEW TESTAMENTS, there are many verses for telling that Mohammad the chosen prophet of God would come. The people of the BOOK have read and understood that glad tidings, but had it perverted or misinterpreted - An instance of this follows: Then Moses said: ``In the land you are about to occupy, people follow the advice of those who practice divination and look for omens, but the LORD your God does not allow you to do this. Instead HE WILL SEND YOU A PROPHET LIKE ME FROM AMONG YOUR PEOPLE, AND YOU ARE TO OBEY HIM." TRANSLATOR'S NOTE ◉
DEUTERONOMY - 18: 14

OCCASION OF REVELATION (VERSE NO. 76)

As to the cause of the revelation HAZRAT IMAM BAGHER (AS) said: ``A group of the Jews who were not enemies to truth, when meeting Muslims, they mentioned the prophecies and predictions that was in their scriptures about a prophet like Moses, who was promised to come. The elders of the Jews, and the rabbins, knew that and prohibited them from passing the informations, or what they called the secret knowledge of their book; to Muslims. They said: Do not speak to Muslims of what our Lord God has revealed to you so that they may not use it against you in argument before your Lord"

THE COMMENTS

The verse (NO. 76) uncovers another fact that the clean-hearted

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Jews in meeting with Muslims disclosed the prophecies of the BIBLE about Mohammad, but when they met each others in private, those hypocrite Jews who played a double role tried to keep back any knowledge of their own scriptures, lest they should be trapped by their arguments before God in the Dooms Day! This, evidently shows how weak these Jews were in their faith, for taking God a man as ordinary as themselves, thinking that if they did conceal something from the Muslims, It would also be hidden from God! This is why in the following verse (NO. 77) God says:

``Know they not that Allah knows what they conceal and what they reveal."

يُظُنُّونَ إِلَّا هُمْ وَإِنْ أَمَانِيَّ إِلَّا الْكِتَابَ يَعْلَمُونَ لَا أُمِّيُونَ وَمِنْهُمْ 78- ((78)) AND SOME OF THEM ARE ILLITERATE MEN WHO KNOW NOT THE BOOK, SAVE DESIRES, AND THEY ARE NONE BUT THOSE WHO MERELY CONJECTURE.

مَمَّا لَهُمْ وَوَيْلٌ أَيْدِيهِمْ كَتَبَتْ مِمَّا لَهُمْ قَوْلًا قَلِيلًا تَمَنَّا بِهِ لِنَشْتَرُوا اللَّهَ عِنْدَ مَنْ هَذَا يَقُولُونَ ثُمَّ بِأَيْدِيهِمْ الْكُتُبَ يَكْتُبُونَ لِلَّذِينَ قَوْلًا
79- SO WOE TO THOSE WHO WRITE A BOOK WITH THEIR HANDS, THEN THEY SAY:
`THIS IS FROM ALLAH, THAT THEY MAY SELL IT FOR A LITTLE PRICE. SO WOE TO THEM FOR WHAT
THEIR HANDS HAVE WRITTEN, AND WOE TO THEM FOR WHAT THEY EARN.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 78 & 79)

Some of the learned Jews of Madina, who called themselves rabbies and doctors of the LAW, wanted to keep back the knowledge of

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the scripture about the promised prophet Mohammad. They thought, confirming the prophet by his signs and symptoms that are prophesied in the BIBLE might endanger their power and advantages in that Jewish circle, So they palmed out their own writing for the Message of God, Which could bring them a miserable profit for the time being, and at the high price of losing their own souls!

Many of the Jews, even if they could read or write, were no better than illiterates; and having heard the symptoms of the prophet from their fathers or grandfathers, they asked their rabbies about it, and they slyly rehearsed to them what they had written with their own hands as the writings of the scriptures and the Message of God.

The Jew's Plan For The Exploitation Of The Common People

The two above translated verse divide the Jews into two main groups or classes of people: 1) The common and illiterate Jews; 2) and the sly, deceitful learned ones. The group of the unlettered and ignorant laymen who knew not their own scriptures, and their knowledge was confined to their inner desires and conjectures. These are introduced by Holy QURA"AN thus: ``And some of them are illiterate men who know not the BOOK, save desires, and they are none but those who merely conjecture. VERSE NO. 79

The second group consisted of those who were learned and had some knowledge of the BOOK,

but cunningly perverted the verses to their own benefit and advantage. This group of the Jews are addressed by the verse NO 79: ``Woe to them who write the book with their own hands, and then say: This is from Allah,." They do so with the aim of selling it for a little price - a trifle! The verse also imply that they used unholy means, and reached to a dishonest result!

((80)) تَعْلَمُونَ لَأَمَّا اللَّهُ عَلَى تَقُولُونَ أَمْ عَهْدَهُ اللَّهُ يُخْلِفَ فَلَنْ عَهْدًا اللَّهُ عِنْدَ أَنْتَحَدْتُمْ قُلْ مَعْدُودَةٌ أَيَّامًا إِلَّا النَّارُ تَمَسَّنَا لَنْ وَقَالُوا

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80 - AND THEY SAID: FIRE SHALL NEVER TOUCH US, BUT FOR A FEW DAYS.

SAY: HAVE YOU TAKEN WITH ALLAH A COVENANT? IF SO, ALLAH WILL NEVER FAIL IN HIS COVENANT. OR IS IT THAT YOU SAY OF ALLAH WHAT YOU DO NOT KNOW? بِهٍ وَأَحَطَّتْ سَيِّئَةً كَسَبَ مَنْ بَلَى ((81)) خَلِدُونَ فِيهَا هُمْ النَّارِ أَصْحَابُ لِكْفَأُولِي خَطِيئَتُهُ

81- YEA! WHOEVER EARNS EVIL, AND IS ENCOMPASSED BY HIS FAULTS, THEY ARE COMPANIONS OF THE FIRE; THERIN, THEY SHALL ABIDE FOR EVER.

((82)) خَلِدُونَ فِيهَا هُمْ الْجَنَّةِ أَصْحَابُ أَوْلِيكَ الصَّلِحَاتِ وَعَمِلُوا ءَامَنُوا وَالَّذِينَ

82- AND THOSE WHO BELIEVE AND DO GOOD DEEDS, THEY ARE THE COMPANIONS OF THE GARDEN (PARADISE) THEREIN THEY SHALL ABIDE FOR EVER.

THE COMMENTARY

EXTRAVAGANT AMBITIONS AND HOLLOW CLAIMS

(VERSE NO. 80) The verse NO. 80 applies to one of the vain and futile claims of the Jews, that arises from their dark, deep arrogance, and which is an effective cause of their deviation from the path of truth. They said: ``Whatever the terror and dreadfulness of the blazing fire of Hell may be for other people, it has nothing to do with us, because our sin will be forgiven and we are exempted from that terror, because we are the children of ABRAHAM." Their bubble is pricked here, by God that says to them:

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``Have you taken with Allah a covenant? If so; of course, Allah will never fail in HIS promise; Or is that you say of Allah what you do not know? VERSE NO. 81

Here in this verse (NO. 81) a reasonable law with general application is decreed that if unbeliever claims for some special prerogative such as racial discrimination, historical record, or else, these will avail nothing in the sight of God, and the evil doers will be punished accordingly: ``Those who

seek gain in evil, and are encompassed by their sins, are the companions of the FIRE, therein they shall abide for ever.

VERSE NO. 82

As to the virtuous believer who do good deeds, there is also a common law with general application that God's promise is sure for those who seek God in faith, and by their good conduct they prove that they are indeed faithful. - ``All those who believe and do good deeds, they are companions of the GARDEN (IN PARADISE) abiding there for ever.

THE JEWISH RACIALISM

The said verses show that the spirit of Racialism which is deeply penetrated in the jews of our time, causing so much troubles and misfortune for MAN, has also been the same in the lifetime of Mohammad (AS). They too, claimed for some imaginary prerogative and false and void privileges for themselves - we are the elect people of God - We are the beloved children of ABRAHAM - our sins are forgiven - Fire of Hell will not harm us more than a few numbered days, and such and such! Unfortunately the elapse of 14 centuries has not removed such false conjectures from their minds, so that such conjectures has been the cause of development of the usurped country - Israel.

وَأَقِيمُوا حُسْنَ لِلنَّاسِ وَقُولُوا وَالْمَسْكِينِ وَالْيَتَامَى الْقُرْبَى وَذَى إِحْسَاناً الدِّينِ وَيَالُوَ اللهُ إِلَّا تَعْبُدُونَ لَا إِلَهَ إِلَّا إِيَّاسِ بْنِ مِيثَاقَ أَخَذْنَا وَإِذْ
((83)) مُعْرِضُونَ وَأَنْتُمْ مِّنْكُمْ قَلِيلاً إِلَّا تَوَلَّيْتُمْ ثُمَّ ةَ الزَّكُوَ وَءَاتُوا ةَ الصَّلَا

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83- AND WHEN WE MADE A COVENANT WITH THE CHILDREN OF ISRAEL, (TO THIS EFFECT:) WORSHIP NONE BUT ALLAH, AND DO GOOD TO YOUR PARENTS, AND KINDRED, AND ORPHANS, AND TO THE NEEDY, AND SPEAK FAIRLY TO PEOPLE, AND PERFORM THE PRAYER, AND PAY THE ALMS-TAX. THEN YOU ALL TURNED BACK EXCEPT A FEW OF YOU AND YOU BACKSLIDE. (EVEN NOW)

((84)) تَشْهَدُونَ وَأَنْتُمْ أَقْرَبْتُمْ ثُمَّ دِيرِكُمْ مِّنْ أَنْفُسِكُمْ تُخْرِجُونَ وَلَا دِمَاءَكُمْ نَسْفِكُوا لَا مِيثَاقَكُمْ أَخَذْنَا وَإِذْ

84- AND WHEN WE MADE A COVENANT WITH YOU: (TO THIS EFFECT) DO NOT SHED YOUR BLOOD, NEITHER EXPEL YOURSELVES FROM YOUR HABITATIONS YOU CONFIRMED IT, AND YOU BEAR WITNESS. (TO THIS COVENANT)

وَهُوَ ثَقَدُوا هُمْ أُسْرَى يَأْتُواكُمْ وَإِنْ نِ وَالْعُدُوَ بِالْأَيْمِ عَلَيْهِمْ تَطَهَّرُونَ دِيرِهِمْ مِّنْ مِّنْكُمْ فَرِيقاً وَتُخْرِجُونَ أَنْفُسَكُمْ تَقْتُلُونَ ةَ هُوَ لَا أَنْتُمْ ثُمَّ
الْقِيَمَةِ وَيَوْمَ الدُّنْيَا ةَ الْحَيَاةِ فِي حَزْبِ الْإِلَهِ مِنْكُمْ لِكِ دُ يَفْعَلُ مَنْ جَرَاءَ فَمَا يَبْعُضُ وَتَكْفُرُونَ الْكُتُبِ يَبْعُضُ أَفْتُونُونَ إِخْرَاجَهُمْ عَلَيْكُمْ مُمْحَرِّ

((85)) تَعْمَلُونَ أَعْمًا بِعَفْلِ اللَّهِ وَمَا الْعَذَابُ أَشَدَّ إِلَىٰ يُرَدُّونَ

85- THEN THERE YOU ARE KILLING ONE ANOTHER, AND BANISH A PARTY OF YOU FROM THEIR HOME, BACKING EACH OTHER UP AGAINST THEM IN SIN AND ENMITY, AND IF THEY COME TO YOU AS CAPTIVES, YOU RANSOM THEM, WHILE

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THEIR EXPULSION WAS UNLAWFUL FOR YOU.

DO YOU THEN BELIEVE IN PART OF THE BOOK AND DISBELIEVE IN PART? WHAT THEN IS THE REWARD OF THOSE OF YOU WHO DO THAT, EXCEPT DISGRACE IN THIS LIFE, AND ON THE DAY OF JUDGEMENT THEY SHALL BE CONSIGNED TO THE MOST GRIEVOUS PENALTY, AND ALLAH IS NOT NEGLIGENT OF WHAT YOU DO.

((86)) 86- تَبْخَسُونَ هُمْ وَلَا الْعَذَابُ عَنْهُمْ يُخَفَّفُ فَلَا بِالْآخِرَةِ الدُّنْيَا الْحَيَاةَ اشْتَرَوْا الَّذِينَ أَوْلِيَاكُمْ
86- THOSE ARE THEY WHO HAVE PURCHASED THE PRESENT LIFE AT THE PRICE OF THE LIFE TO COME. THEIR PENALTY SHALL NOT BE LIGHTENED, NOR SHALL THEY BE HELPED.

THE COMMENTARY BREACH OF PROMISE (VERSE NO. 83)

The previous verse referred to a covenant that was made with the Israelites. Here they are severely reproached for their breach of promise, which consisted of the following terms:

- 1) Worship no one but Allah.
- 2) Do good to your parent.
- 3) Do good to your kindred; to the orphans, and to the needy.
- 4) Speak fairly to people.
- 5) Perform the prayer.
- 6) Pay the TITHES (The alms-tax which is the right of needy and poor)
- 7) Do not shed your blood.
- 8) Do not expel yourselves from your habitation.

[105] VERSE NO. 84

And we made a covenant with you not to shed your blood and not expel yourselves from your homes. 9) If any of you was taken a captive in a battle, All of you should help him to obtain his freedom, and pay for his ransom. VERSE NO. 85

You all violated the covenant with God, except a few! Killing one another, banishing a party of you from their homes, backing and supporting each other up against them through your heinous sin and enmity. And if some of them returned to you as captives, you ransom them, while their expulsion was unlawful for you. Strange enough, you rely on the BOOK for that ransom which you are getting for them! Do you believe in part of the book and disbelieve in part? What then can be the reward of those who do so, but disgrace in this mortal life, and being consigned to the most grievous chastisement in the life to come?!

VERSE NO. 86

And through this verse the main cause of their mental conflict is defined and explained saying: ``Those are they who have purchased the present life at the price of the life to come. Their penalty shall not be lightened, nor shall they be helped."`

THE TEN COMMANDMENTS

The terms of the COVENANT entered into with the HEBREWS by ALLAH, was a universal moral law, known as the TEN COMMANDMENTS. The Jews of MEDINA, also made a special covenant with Mohammand (AS) which is given in the SIRAT-AL-RASUL written by IBN-HISHA"M. The ten commandment which are written in the existing scriptures are as follows:

- 1) I am the Lord your God: Worship no God but ME.
- 2) Do not make for yourselves images out of any thing in heaven or earth or in the water under the earth. Do not bow down to any IDOL.

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- 3) Do not use God's name for any evil purpose.
- 4) Observe the SABBATH and keep it holy.

- 5) Respect your father and mother.
- 6) Do not commit murder.
- 7) Do not commit adultery.
- 8) Do not steal.
- 9) Do not accuse anyone falsely.
- 10) Do not desire another man's wife or whatever he owns.

TRANSLATOR'S NOTE

EXODUS - 20: 1-17

DETERONOMY - 5: 1-22

لَا بِمَا رَسُولٌ جَاءَكُمْ أَفْكَلَمَا الْفُدْسِ رُوحٍ وَأَيَّدَنَهُ الْبَيْتِ مَرِيَمَ ابْنِ عَيْسَى وَءَاتَيْنَا بِالرُّسُلِ بَعْدِهِ مِنْ وَفَقَيْنَا الْكِتَابَ مُوسَى ءَاتَيْنَا وَلَقَدْ
 ((87)) تَقْتُلُونَ وَفَرِيحاً كَذَّبْتُمْ فَرِيحاً اسْتَكْبَرْتُمْ أَنْفُسَكُمْ تَهْوَى

87- AND WE GAVE MOSES THE BOOK AND FOLLOWED HIM UP WITH A SUCCESSION OF MESSENGERS. AND WE GAVE JESUS SON OF MARY CLEAR EVIDENCES, AND STRENGTHENED HIM WITH THE HOLY SPIRIT. AND WHENSOEVER THERE CAME TO YOU A MESSENGER WITH WHAT, NOT AGREEABLE WITH YOUR DESIRES, YOU PUFFED UP WITH PRIDE - THEN SOME OF THEM YOU BELIED, AND SOME OTHERS YOU SLAYED!

88- AND THEY SAID: ``OUR HEARTS ARE COVERED." RATHER ALLAH HAS CURSED THEM FOR THEIR BLASPHEMY. LITTLE IS WHAT THEY BELIEVE.

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THE COMMENTARY

THE HEARTS THAT ARE COVERED (VERSE NO. 87)

In this verse, and the verses to come the Jews are still addressed to especially, but as usual the verses have a wider meanings which might be common to all. That is because some people of all ages and all nations may close the doors of their hearts to any extension of knowledge or any new idea, because they may think the fragment of knowledge that they might have is the whole of God's truth, and of course such a thought arises from arrogance and ignorance. The verse says: ``We gave MOses the BOOK and sent after him a succession of Messengers such as: David,

Solomon, Joshua, Zachariah, and John. We then gave Jesus son of Mary, clear signs and evidences, and strengthened him with the Holy Spirit. But, because the Messenger's teachings were not agreeable with your false desires and caprices, you puffed up with pride and vanity, and belied some of My apostles and some others you slayed."

WHAT IS THE HOLY SPIRIT?

Different comments are given about the HOLY SPIRIT by commentators:

- 1) Some take it to be the Arch Angel GABRIEL, and the verse may mean that; Allah strengthened Jesus through Gabriel.
- 2) Some commentators understand it to be the MYSTERIOUS UNSEEN POWER of Allah by which Jesus Christ (AS) healed the sick and raised the dead.

VERSE NO. 88

The Jews in their arrogance, claimed to have the whole wisdom and divine knowledge; but their claim was void of any truth and was rooted in their arrogance and blasphemy. QURA"AN reveals their state of mind saying: "They say our hearts is covered in the sheath and we don't follow what you mean." And indeed it was so, for God had cursed them for their arrogance and blasphemy, turning them away from HIS MERCY.

THE IGNORANT AND COVERED HEARTS

The Jews of Medina stood firmly against the propagations and

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preachings of the prophet, rejecting his call and message severely. They; every now and then brought another excuse for their denial; such as our hearts are covered, and we don't understand what you mean, and such and such! Of course they said that their heart was covered as an ironical utterance and in mockery; but Allah confirmed their assertion that their hearts was really covered and sealed, because Allah had cursed them for their blasphemy.

اللَّهُ فَلَعْنَةُ بِهِ كَفَرُوا وَعَرَفُوا مَا جَاءَهُمْ فَلَمَّا كَفَرُوا الَّذِينَ عَلَىٰ يَسْتَفْتِحُونَ قَبْلَ مِنْ وَكَانُوا مَعَهُمْ لَمَّا مُصَدِّقٌ لِلَّهِ | عِنْدَ مَنْ كَتَبَ جَاءَهُمْ وَلَمَّا
89- WHEN THERE CAME TO THEM A BOOK FROM ALLAH, CONFIRMING WHAT WAS WITH THEM, AND AFORESAID THEY PRAYED FOR VICTORY OVER THE UNBELIEVERS, AND WHEN THERE CAME TO THEM THAT WHICH THEY RECOGNIZED (QURA"AN AND THE PROPHET) THEY DISBELIEVED IT. THEN THE CURSE OF ALLAH IS UPON THE UNBELIEVERS.

عَضِبَ عَلَى بَعْضِ قِبَائِهِمْ عِبَادِهِمْ مِنْ شَيْءٍ مَنْ عَلَى فَضْلِهِ مِنْ اللَّهِ يُنَزَّلُ أَنْ بَعِيَ اللَّهُ أَنْزَلَ بِمَا يَكْفُرُوا أَنْ مَأْنَفْسُهُ بِهِ اشْتَرَوْا بِئْسَمَا
عَضِبَ عَلَى بَعْضِ قِبَائِهِمْ عِبَادِهِمْ مِنْ شَيْءٍ مَنْ عَلَى فَضْلِهِ مِنْ اللَّهِ يُنَزَّلُ أَنْ بَعِيَ اللَّهُ أَنْزَلَ بِمَا يَكْفُرُوا أَنْ مَأْنَفْسُهُ بِهِ اشْتَرَوْا بِئْسَمَا
((90)) الْمُؤْمِنِينَ عَذَابٌ وَلِلْكَافِرِينَ

90- EVIL IS THAT FOR WHICH THEY HAVE SOLD THEIR SOULS - THAT THEY SHOULD DENY WHAT ALLAH HAS REVEALED, OBJECTING THAT ALLAH SHOULD SEND DOWN OF HIS GRACE TO ANY OF HIS SERVANTS THAT HE WILLS. THUS THEY HAVE DRAWN ON THEMSELVES THE WRATH OF ALLAH ONE AFTER THE OTHER, (WRATH UPON WRATH) AND FOR THE UNBELIEVERS AWAIT HUMILIATING CHASTISEMENT.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 89-90)

It is narrated from HAZRAT IMAM SADIQ (AS) that: "The Jews knew from their scriptures that the promised prophet would emigrate to somewhere in between two mountains, namely OHUD & EER. so they set out wandering to find that very place they sought. They then reached at the foot of a mountain which was called HADDAD, and they mistook it for OHUD. They therefore dismounted there; and scattered round about. Some of them chose the land of TEAMA, for living, some of them dwelt in KHAIBAR, and some other chose FADAK for residence." Those who stayed in TEAMA, took an Arab for their guide, who said he could settle them between the two mountains that they were looking for; i.e. OHUD AND EER. (Here was called YASRIB, and later in the life time of the prophet the town was given the nickname: MEDINAT-AL-NABI which means the city of the prophet.)

The Jews lived in Medina until a king named TABAA, surrounded Medina, and when the Jews surrendered, the king gave them respite and amnesty, and said that he would like to stay there and develop that town, making it a capital.

They said to the king: "Your plan will ultimately fail, because sooner or later, a prophet will emigrate here that no, human being can overcome him. The king said: If so, I shall then settle there a group of my family and men, in order to help the promised prophet when he comes." Thereafter three groups or three main tribes dwelt there: 1) the tribe of AWS. 2) the tribe of KHAZRAJ 3) and the Jewish tribe. When the prophet emigrated from Mecca to Median, AWS and KHAZRAJ joined him, and were called the HELPERS, but the Jews who pretended to be superior to the people without faith- the Gentiles - and who should have been the first to recognize the truth which was Mohammad's mission to bring, they became the first to reject and belie it, and did their best to extinguish the light!

THE PREACHER DISBELIEVED!

The Jews eagerly dwelt in Medina, in order to help their promised prophet, and to welcome Mohammad's teachings; but when he came to them, they took up an attitude of arrogant rejection; and to

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this effect the verse revealed that: ``When there came to them a BOOK from Allah, confirming what was with them, (being similar in form and language to what they had already received) they refused to believe in it, and so the curse of Allah fell upon them."''

VERSE NO. 90

Their racial arrogance rendered them averse to the revelation of truth, when it came to a servant of God, who was not from their race! They were jealous too, objecting that Allah should send down his grace to one of His servants other than a Jew; thus wanting to set bounds to God's choice and grace! By such vanity and arrogance, they incurred the wrath of God upon themselves - wrath upon wrath.

اللّٰهُ اَنْبِيَآءَ تَقْتُلُوْنَ فَلِمَ قُلْ مَعَهُمْ لِمَا مُصَدِّقًا لِّلْحَقِّ وَهُوَ وِرَآءَهُ بِمَا وَيَكْفُرُوْنَ عَلَيْنَا اَنْزَلَ بِمَا نُوْمِنُ قَالُوْا اللّٰهُ اَنْزَلَ بِمَا ءَامِنُوْا لَهُمْ قِيْلَ وَاِذَا
((91)) مُؤْمِنِيْنَ كُنْتُمْ اِنْ قَبْلُ مِنْ

91- AND WHEN IT IS SAID TO THEM BELIEVE IN WHAT ALLAH HAS SENT DOWN; THEY SAY WE BELIEVE ONLY IN THAT WHICH WAS SENT TO US; AND THEY REJECT WHAT IS BESIDES THAT, WHILE IT IS THE TRUTH; AND CORROBORATING THAT WHICH IS WITH THEM.

SAY: ``WHY DID YOU THEN SLAY THE PROPHETS OF ALLAH, IN TIMES GONE BY IF YOU WERE BELIEVERS?''

((92)) ظَلِمُوْنَ وَاَنْتُمْ بَعْدِهِ مِنَ الْعَجَلِ اتَّخَذْتُمْ ثُمَّ بِالْبَيْتِ مُوسَى جَاءَكُمْ وَقَدْ

92- AND THERE CAME TO YOU MOSES WITH CLEAR SIGNS (EVIDENCES), THEN YOU TOOK THE CALF (FOR A GOD) IN HIS ABSENCE, AND YOU WERE OPPRESSORS.

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بِنَسَمًا قُلْ يَكْفُرْ هُمْ الْعَجَلِ قُلُوْبِهِمْ فِيْ بُوَاثِشِرٍ وَعَصِيْنَا سَمِعْنَا قَالُوْا وَاَسْمَعُوْا بِقُوَّةٍ اَتَيْنَكُمْ مَّآءَ خُدُوْا الطُّوْرَ فَوْقَكُمْ وَرَفَعْنَا مِيثَاقَكُمْ اَخَذْنَا وَاِذَا
((93)) مُؤْمِنِيْنَ كُنْتُمْ اِنْ اِيْمَنُكُمْ بِهِ بِاَمْرِكُمْ

93- AND WHEN WE MADE A COVENANT WITH YOU, AND WE RAISED ABOVE YOU THE MOUNT

SINAI, SAYING: ``HOLD FIRMLY WHAT WE HAVE GIVEN YOU AND HEAR. (OUR COMMANDMENTS) THEY SAID: WE HEARD AND WE DISOBEYED, FOR THEIR BLASPHEMY THEY DRANK THE CALF INTO THEIR VERY HEARTS! (i.e. THEY LOVED THE CALF WITH ALL THEIR HEART)

SAY: ``BAD IS THAT TO WHICH YOUR FAITH ORDERS YOU, IF YOU ARE INDEED BELIEVERS."

THE COMMENTARY

RACIAL ARROGANCE OF THE JEWS (VERSE NO, 91)

In the previous verse we read that the Jews rejected the prophet, for not being one of them racially, and also for endangering their personal advantages, that was as flimsy and hollow as their faith was! There is the question that; did they not reject the apostles of their own race such as Jesus?

QURA"n says: ``When it is said to them believe in what Allah has sent down; they say we believe only in that which was sent to us!" They say so but their assertion is merely a hollow pretext that they believe neither in their own scriptures nor in QURA"n. Though they can easily know that Qura"n is mere truth, corroborating that which is with them. If their excuse for rejecting Mohammad was because he was not of their race, QURA"n says: `` Why did you then slay the prophets of Allah in times gone by if you were believers."

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The real trouble with them was their selfishness, that made them to resist against anything which could run against their personal profit and advantages.

VERSE NO. 92

Had they been faithful to the BIBLE, which strictly forbids them to commit murder; they should have never tried to kill the prophet of God, and in particular to slay Jesus who was of the same race with them.

There came to them Moses with so many clear signs, and bright evidences, but at last they took the calf for their god, and worshipped it, and loved it whole hearted. If they really did believe in their own prophet - Moses - in spite of so much emphasis and stress upon the tenet; Monotheism, why did they renew the idolatry and calf worshipping during their prophet's short absence?!

VERSE NO. 93

Once again the verse reminds them of the solemn covenant under the towering height of Mount

Sinai, saying: ``And when we made a covenant with you, and We raised above you the Mount Sinai (TOOR); This covenant they broke, because from the beginning they did not mean to observe it. Yea! their hearts were watered with their love for the calf, and other sort of idols! What sort of a belief or faith was that which they claimed to have!? A belief that conforms to slaying the prophet of God!? A faith that admits them to worship the calf!? A religion that allows them to neglect their covenant made with their creator!? This is why QURA"n says here in the verse NO. 93:

``Bad is that to which your faith orders you, if you, are indeed believers."

((94)) صَدِيقِينَ كُنْتُمْ إِنْ الْمَوْتَ فَتَمَنُّوا النَّاسِ دُونَ مَنْ خَالِصَةَ اللَّهِ عِنْدَ الْآخِرَةِ الدَّارُ لَكُمْ كَانَتْ إِنْ قُلْ

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94- SAY: IF THE LAST ABODE WITH ALLAH (AS YOU CLAIM) IS YOURS ALONE, AND NOT FOR OTHER PEOPLE, THEN WISH FOR DEATH IF YOU ARE TRUTHFUL. بِالظَّالِمِينَ عَلِيمٌ وَاللَّهُ أَيْدِيهِمْ قَدَمَتْ بِمَا أَبَدًا يَتَمَنُّوهُ وَلَنْ ((95)) 95- BUT THEY WILL NEVER DESIRE IT, BECAUSE OF WHAT THEIR HANDS HAVE FORWARDED; AND ALLAH KNOWS WELL THE OPPRESSORS.

وَاللَّهُ يُعَمِّرُ أَنْ الْعَذَابِ مِنْ مِمُّرْ حَزْرٍ هُوَ وَمَا سَنَةَ أَلْفٍ يُعَمِّرُ لَوْ يَوَدُّ أَحَدُهُمْ أَشْرَكُوا الَّذِينَ وَمِنْ حَيَاةٍ عَلَى النَّاسِ أَحْرَصَ وَلَتَجِدَنَّهُمْ ((96)) يَعْملُونَ بِمَا بَصِيرٌ

96- AND YOU WILL INDEED FIND THEM THE GREEDIEST PEOPLE FOR LIFE. (FOR THIS MORTAL LIFE AND ITS WEALTH) EVEN MORE THAN THE POLYTHEISTS. EACH OF THEM LOVES TO LIVE A THOUSAND YEARS, AND THAT (LONG LIFE) WILL NOT SAVE THEM FROM THE CHASTISEMENT, AND ALLAH SEES WELL ALL THAT THEY DO.

THE COMMENTARY

THE SELF SATISFIED GROUP (VERSE NO. 94)

[114] ``If what you claim is true, and the last home with Allah is made especially for you, and not for any body else, then wish you for death if you are sincere."

Evidently, their claim that paradise was exclusively made for them was a mere flimsy and hollow assertion by which they meant to discourage Muslims and render them indifferernt to their religion; but Qura"n took the curtain aside and showed that they never wish to leave this mortal life and die for the paradise that they claim to own it, even after a thousand year of living down here.

VERSE NO. 95

It adds here that they shall never desire death because of what their hands have sent on before them, of sin and evil deeds. They knew well, what had they sent forth for the next life, of nasty and evil deeds, and God, too, knows all that, and therefore their last abode could be nowhere but a place of chastisement, torture and infamy.

VERSE NO. 96

This verse implies how greedy are they; and how avaricious and grasping they are to this mortal life, and in particular to rank and wealth. ``You will indeed find them the greediest people for life, even more than the pagans and idolaters; so much so that, each one of them wished that he could be given a life of a thousand years, but even the grant of such life will not save them, and Allah sees whatever they do.

((97)) لِلْمُؤْمِنِينَ وَبُشْرَىٰ وَهُدًى يَدَيْهِ بَيْنَ لَمَّا مُصَدِّقًا لِّمَا بَدَّكَ عَلَىٰ نَزْلِهِ فَإِنَّهُ جِبْرِيْلٌ أَعَدُّوا كَانِ مَنْ قُلِّ

97- SAY WHOEVER IS AN ENEMY TO GABRIEL, THEN IT IS HIM WHO BROUGHT IT DOWN UPON YOUR HEART BY ALLAH'S PERMISSION; CORROBORATING WHAT WAS BEFORE IT, AND GUIDANCE, AND GLAD TIDINGS FOR THE BELIEVERS.

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((98)) 98- WHOEVER IS AN ENEMY TO ALLAH AND HIS ANGELS, AND APOSTLES, AND GABRIEL, AND MICHAEL, THEN OF SURETY, ALLAH IS THE ENEMY TO THE UNBELIEVERS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 97)

When the prophet emigrated to Medina; one of the Jewish Rabbis, namd IBN-SURIA, accompanied by a group of his followers, paid a visit to the prophet Mohammad Mustafa and raised many questions such as: ``How did the prophet sleep?" to which the prophet answered: ``My eyes sleep, while my heart is awake!" They finally asked another question; adding that if they got the right answer for it, they would be Muslims. What is your question? asked them the prophet. We want to know who brings the revelations down to your heart? said IBN_SURIA. ``It is the Arch angel GABRIEL who does that." the prophet answered.

A long pause! Some pretence to pondering, and then the RABBI said: ``GABRIEL is our enemy and his vision inspires fear and terror of war! But Michael is a friend of us! If he was the medium of your inspirations, we could easily submit, and adhere to your revelations and religion"

(This excuse may refer to what DANIEL has narrated of his vision saying: ``GABRIEL came and stood besides me, and I was so terrified that I fell to the ground! DAN - 8: 17" ``And at that time the great angel, MICHAEL, who guards your people, will appear. DAN - 12: 1" (TRANSLATOR'S NOTE) DANIEL - 8: 17 & 12: 1

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COMMENTS

Referring to the above mentioned cause of the revelation, we may come to know, how excuse seekers, and men of futile pretext the Jews were! Here, their only excuse for their disbelief and faith rejection was: ``Why instead of Michael who is our friend, should GABRIEL, who is an enemy to us; bring down the revelations to your heart?! In answer to their childish objection God says through the Holy QURA"AN: ``Whoever is an enemy to GABRIEL, (let him know that) it is him who brings down this revelation to your heart by Allah's permission; confirming what is before it, and also as a guidance and glad tidings for the believers."

VERSE NO. 98

Then the subject is once again referred to, with more stress and emphasis and with a speech filled with menace that: ``Whoever is an enemy to Allah and HIS angels, and apostles, and to GABRIEL and MICHAEL; (they should understand that) Allah is an enemy to those who disbelieve and reject faith."

الْفٰسِقُوْنَ اِلَّا يَكْفُرُ بِهَا وَمَا بَيَّنَّتْ ءَايٰتِ الْاِنۡزِلٰنَا وَاَلَقَدۡ
99- ((99)) AND WE HAVE SENT DOWN TO YOU CLEAR SIGNS, NONE WILL DENY THEM EXCEPT EVIL DOERS.

لَا يُؤۡمِنُوْنَ اَكۡثَرُهُمْ بَلۡ مِنْهُمۡ فَرِيقٌۢ ذٰهَبُوۡا عَهۡدًا وَاَوۡكَلۡمَآ
100- ((100)) (IS IT NOT SO THAT) WHENEVER THEY MADE A COVENANT; SOME OF THEM MUST CAST IT ASIDE? RATHER MOST OF THEM DO NOT BELIEVE

۱۰۱) ((101)) لَا يَخۡلَمُوۡنَ لَآ كَانۡتَهُمۡ ظٰهُرِيۡهِمْ وَّرَآءَ اللّٰهِ كَتَبَ الْكِتٰبَ اُوۡثُوۡا الَّذِيۡنَ مِّنۡ فَرِيقٍۢ نَّبَذُوۡا كِتٰبَهُمۡ لَمَّا مُصَدِّقُ اللّٰهِ عِنۡدَ مَنْ رَّسُوۡلٍ جَآءَهُمْ وَّلَمَّا
101- AND WHEN THERE CAME TO THEM A MESSENGER FROM ALLAH CONFIRMING WHAT WAS WITH THEM, A PARTY OF THE PEOPLE OF THE BOOK, THREW THE BOOK OF ALLAH BEHIND THEIR BACKS AS IF THEY KNEW NOTHING OF IT.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 99)

IBN-ABBASS, the famous commentator of Qura'n, has narrated that: ``IBN-SURIA the Jewish Rabbi, through his arrogance and pertinacity, said to the prophet: you have brought nothing comprehensible to us, and God HAS not sent down any clear sign or manifest evidence to you, so that we may catch it and follow you! In answer to SURIA's statement, it was revealed that: ``We have indeed sent down to you clear signs which none may deny them except the evil doers."`

COMMENTS

The verse implies that sufficient proof and clear signs have been sent down to the prophet, and those who deny it have either not understood it or their rejection and denial has a personal or especial reason. VERSE NO. 100

Then one of the bad qualifications of the Jews is mentioned that: ``Whenever they made a covenant, some of them broke their promise, and cast the covenant aside, and that was because most of them were unbelievers."`

God made a covenant with them at the foot of Mount Sinai, in order to observe the law and fulfill the commandments, but they violated the law and disobeyed the commandments. Again a covenant was made with them through their scripture to follow and support the promised prophet, whose marks and symptoms they had in their BOOKS, but in its appropriate time, that promise too, was not carried out, and worse; they did their best to quench the flame of the new message!

VERSE NO. 101

This is the continuation of the same argument, with more emphasis and very explicit, that if the Israelites had looked into their own BOOKS honestly and sincerely, they would have found enough proofs in them to show that the new Message was true and from God. But they even ignored their own BOOK, or if they referred to it, they

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deliberately perverted the words of God, according to their own fancies: ``And when there came to them an apostle from Allah, corroborating the Scriptures that was with them, a party of them threw the book of Allah, which is the HOLY QURA" N behind their backs; as if it had been something that they did not know."`

بِبَابِلَ الْمَلَكَيْنِ عَلَى أَنْزَلَ وَمَا السَّحْرَ النَّاسَ يُعَلِّمُونَ رُؤُوفَ الشَّيْطَانِ وَلَكِنَّ سُلَيْمَانَ كَفَرَ وَمَا سُلَيْمَانَ مُلْكٍ عَلَى الشَّيْطَانِ مَا تَتْلُوا وَانْتَبِعُوا وَمَاهُمْ وَجِهَورَ الْمَرْءِ بَيْنَ بِهِ يُفَرِّقُونَ مَا مِنْهُمَا فَيَتَعَلَّمُونَ تَكْفُرُ فَلَا فِتْنَةَ نَحْنُ إِنَّمَا يَقُولُ حَتَّى أَحَدٌ مِنْ يُعَلِّمَانِ وَمَا وَمَرُوتَ هَرُوتَ بِهِ شَرُّوَا مَا وَلَيْسَ خَلْقٌ مِنَ الْأَخْرَةِ فِي مَالِهِ اشْتَرَهُ لَمَنْ عَلِمُوا وَلَقَدْ يَنْفَعُهُمْ وَلَا مَا يَضُرُّهُمْ وَيَتَعَلَّمُونَ اللَّهَ بِإِذْنِ إِلَّا أَحَدٌ مِنْ بِهِ بِضَارِّينَ ((102)) يُعَلِّمُونَ لَوْ كَانُوا أَنْفُسَهُمْ

102- AND THEY (THE JEWS) FOLLOWED WHAT THE SATANS RECITED (TO PEOPLE) OVER SOLOMONS' KINGDOM, SOLOMON DISBELIEVED NOT, (NEVER PRACTISED SORCERY) BUT SATANS DISBELIEVED; TEACHING PEOPLE SORCERY, AND THAT WHICH WAS REVEALED TO THE TWO ANGELS HARUT AND MARUT, IN ABYLON, (THE TWO ANGELS TAUGHT SORCERY, IN ORDER TO TEACH THE WAYS OF NEUTRALIZING IT) THEY TAUGHT NO ONE WITHOUT SAYING: ``WE ARE HERE FOR TRIAL ONLY; SO DO NOT BLASPHEME." (MISUSE NOT OUR TEACHINGS) BUT THEY (THE JEWS) LEARNED FROM THE TWO, THE MEANS TO SOW DISCORD BETWEEN MAN AND HIS WIFE; YET THEY COULD NOT HURT ANY ONE THEREBY, EXCEPT BY ALLAH'S PERMISSION. THEY

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LEARNED WHAT HURT THEM, AND NOT WHAT PROFITTED THEM! AND THEY KNEW THAT THE BUYERS (OF SUCH THINGS AS MAGIC) WOULD HAVE NO SHARE IN THE LIFE TO COME. EVIL WAS THAT FOR WHICH THEY SOLD THEMSELVES IF THEY HAD BUT KNOWN.

103- ((103)) يُعَلِّمُونَ كَانُوا لَوْ خَيْرٌ اللَّهُ عِنْدَ مَنْ لَمْ تُؤْبَهُ وَاتَّقُوا ءَامَنُوا أَنَّهُمْ وَلَوْ AVOIDED EVIL, FAR BETTER HAD BEEN THE REWARD FROM THEIR LORD IF THEY BUT KNEW.

THE COMMENTARY

SOLOMON AND THE BABYLONIAN SORCERERS (VERSE NO. 102)

It is narrated that, in the reign of SOLOMON, a group of people practised sorcery and magic. Solomon worked against that, and ordered the sorcerer's notes and scripts be collected and stored in a safe. When SOLOMON died some people got access to the notes and documents, and started with teaching and publishing the occult knowledge. Some of the unbelievers availed themselves of the opportunity, and propagated that;- ``king SOLOMON was not an Apostle of God, and he rather was a magician!" They composed and published many tales of occult powers, by which they attributed the power that SOLOMON had, to magic! while SOLOMON dealt in no arts of sorcery, which to him such arts, seemed evil and blasphemy.

Some of the Israelites too, instead of sticking to the plain BOOK OF REVELATION, and seeking to do the will of God, ran after all sorts of sorcery and occult knowledges which were mostly false and evil.

When our prophet Mohammad (AS), declared through the verses of QURA"AN that; SOLOMON too, was an apostle of God; the Jews were

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amazed, and asked each other: ``Is that not strange that Mohammad introduces SOLOMON as a prophet of God, and not a king and magician?!" In fact this assertion of the Jews, was a grave scandal on SOLOMON the apostle of God, as well as excommunicating the apostle, and accusing him of heresy.

Any how! This was another phase of mischiefs and evil deeds of the Jews who accused the apostle of Allah of being a magician. The HOLY QURA"AN, reveals through the verse NO. 102:

``The Jews followed what SATANS recited to people in the reign of SOLOMON, who never disbelieved, and never practised sorcery and magic to reach a goal; but SATANS disbelieved and taught people sorcery and magic. The Jews also followed that which was revealed to the two angels Harut and Marut, while the two only meant to teach people how could they averse and neutralize magic power, and the effect of sorcery. Therefore they taught no one without saying: `We are here for trial! So do not blaspheme, and misuse not our teachings."

To make it short, the two angels came down in such a time that the oven of sorcery and magic was very hot, and the power of evil pretended to force the laws of nature and the will of God - a pretence that was mere heresy and bare blasphemy, and the two angels tried to save the plain hearted people of falling into the snare of the magicians, and sorcerers.

But the Jews who were among the evil doers learned from the two angels, that which they thought they could use it in mischievous ways, for causing injury and sowing discord between sexes. On the other hand, God's power was over all the powers, and they could not hurt anyone thereby, except by Allah's permission. Therefore their magical power was limited to the extent to which God permitted the evil to work. Then God's Grace protected all who sought HIS Guidance and who repented and returned to HIM.

As a matter of fact, the Jews learned what hurt them and not what profitted them! They knew this fact that those who practised magic had no share in the life to come; and that was the evil to which they sold their souls!

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VERSE NO. 103 And so the Jews deliberately turned away from salvation and prosperity. If they had kept their faith and guarded themselves from evil, far better had been the rewards that they

would get from their Lord, if they but knew!

No One Can Do Anything Without The Permission Of God

In the above verses, we read that the sorcerers could not hurt any one except by the permission of God! such a denotation connotes that no one can do anything without the permission and the will of God! This idea is of course not a COMPULSION in contrast to the FREE WILL OF MAN. It rather means that every individual power of the creatures, is rooted in the power of the Omnipotent creator Lord, and it is one of the most important principles of MONOTHEISM. From this motive we may even say that: a fire burns and a sword cuts, only if Allah wills; and if HE wills not, they don't cut and burn. Therefore, it is not so that a magician may do whatever he wants, or can do something against the will of God, and can set bounds for God's Grace or HIS realm of power. Burnings and cutting and etc., are functions granted to things by their Creator Lord, and the limited FREE WILL that He has given MAN is a means of trial and development.

((104)) 104- O, BELIEVERS! SAY NOT (TO THE PROPHET) RA"INA" (A WORD WITH TWOFOLD MEANING: ARABIC= ATTEND US AND IN HEBREW IT MEANS: "OUR EVIL ONE") BUT SAY ONZURNA (WHICH IS AN UNAMBIGUOUS WORD OF THE SAME MEANING=ATTEND US) AND PAY ATTENTION, AND FOR UNBELIEVERS AWAIT A PAINFUL CHASTISEMENT.

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الْفَضْلُ دُوَ وَاللَّهُ آءُيْتَدُ مَنْ بِرَحْمَتِهِ يَخْتَصُّ وَاللَّهُ رَبُّكُمْ مَنْ خَيْرٌ مِّنْ عَلَيْكُمْ يُنَزِّلُ أَنْ الْمُشْرِكِينَ وَلَا الْكُتُبِ أَهْلِ مَنْ كَفَرُوا الَّذِينَ يَوَدُّ مَا
((105)) 105- THE UNBELIEVERS OF THE PEOPLE OF THE BOOK, AND THE POLYTHEISTS (PAGAN ARABS) DO NOT LIKE THAT ANYTHING GOOD SHOULD COME DOWN TO YOU FROM YOUR LORD; BUT ALLAH ALLOCATES FOR HIS MERCY WHOM HE WILL; AND ALLAH IS OF GREAT GRACE.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 104)

IBN-ABBASS, has narrated that: "when the prophet rehearsed the Qura"nic verses to his companions and disciples, some of the audience would ask for a pause or delay, so that they could follow up or take a note. For this purpose they made use of the word RA"INA" which means: please attend us and give us time. But this Arabic word could have a two fold meaning, and in

HEBREW language could mean: `you are our evil one'. So the word was ridiculed by the Jews and by a little twist it could give out that insulting meaning of its HEBREW version. Therefore, an unambiguous word UNZORNA with the same meaning was suggested to replace the disapproved word RA"INA""

COMMENTS

The general lesson that we may take out of this incident is that: We should not give pretexts or false reasons to those who may use it as weapon against us. Even we should beware of issuing a phrase or short sentence, that can be misused by our enemies; and we have to guard ourselves against the cynical tricks of using such words, that sound complementary to the ear, but may have a hidden barb in them. Here is where our duty is manifested more clearly: We sometimes do something or say something, deliberately or unknowingly, by which we give a rope

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to our internal or external enemies to hang us! By misusing that, they get into a fuss, and high annoying ado about trifles.

VERSE NO. 105 This uncovers the rancour and hatred of the PAGANS, as well as the faithless, and heretic PEOPLE OF THE BOOK, against we Muslims, saying: ``It is never the wish of those without faith among the people of the BOOK: nor of the pagans, that anything good should come down to you from your Lord, but Allah will choose for HIS special grace whom HE will - For Allah is of Great Grace."

Yea! The enemies were not willing to see Muslims with the honour of following a great Messenger of God and a Glorious Divine Book, such as the HOLY QURAN; merely for being jealous of us, and bearing our grudge! But no one can stop the Grace of God from reaching HIS servants, whenever and wherever HE WILLS.

106- ((106)) قَدِيرُ شَيْءٍ كُلِّ عَلَى اللَّهِ أَنْ تَعْلَمَ أَلَمْ أَوْمِئْتُهَا مِنْهَا بِخَيْرٍ نَأْتِ أَوْ نُنْسِيهَا آيَةً مِنْ نَنْسَخُ مَا WE ABROGATE OR CAUSE TO BE FORGOTTEN, WE BRING A BETTER THAN THAT, OR SIMILAR. DON'T YOU KNOW THAT ALLAH HAS POWER OVER ALL THINGS.

107- ((107)) نَصِيرٌ وَلَا وَليٌّ مِنْ اللَّهِ دُونَ مَنْ لَكُمْ وَمَا وَالِ الْأَرْضِ السَّمَوَاتِ مُلْكٌ لَهُ اللَّهُ أَنْ تَعْلَمَ أَلَمْ THAT TO ALLAH BELONGS THE KINGDOM OF HEAVENS AND THE EARTH (AND HAS EVERY RIGHT TO CHANGE HIS COMMANDMENTS ON PURPOSES) AND BESIDES HIM YOU HAVE NEITHER PATRON NOR HELPER.

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THE COMMENTARY

THE PURPOSE OF ABROGATION (VERSE NO. 106)

Here again argument is about the JEWISH propagandas against Islam. They were saying to Muslims: "The true religion is that which the Jews hold, and the right QIBLA, is only that direction to which your prophet used to stand in prayer (i.e. JERUSALEM.)" When according to the verse: 2:144, Muslims changed their QIBLA from JERUSALEM to KAABA in MECCA, the Jews got a new pretext for objection and criticism. They reasoned: "If the first QIBLA was right, then the second one which is KAABA must be wrong, and if the second QIBLA is right, then all your prayers done towards JERUSALEM, must have been nullified and rendered of no value!"

Here through this verse the flimsy reasons and hollow pretexts are answered saying: "Whatever of verses we abrogate or cause to be forgotten, We bring a better than that or similar. Don't you know that Allah HAS power over all things?"

God's message from age to age is always the same, but its form may differ according to the needs and exigencies of the times. Therefore it is absurd to treat such verses as 2:115 as if it was abrogated by the verse 2:144, about QIBLA. One has to know that QURANIC revelations have been sent down in progressive mode. We do turn in our prayers from Jerusalem towards, KAABA, but we never believe that God is only in one place. To any direction we turn we confront with the face of God, which of course cannot be seen with physical eyes. He is everywhere and nowhere!
VERSE NO. 107

This verse is a complementary to the previous verse, and implies that God is the Creator and the owner of everything. It is a sign of HIS infinite power that his creation should take so many forms and shapes not only in the material world, but in the world of man's thought and expression: "Don't you know that to Allah belongs the dominion of the heavens and the earth? and besides HIM you have neither patron, nor helper."

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((108)) السَّبِيلِ عَسَوْا ضَلَّ فَتَدَّ بِالْأَيْمَنِ الْكُفْرَ يَتَّبِدَلِ وَمَنْ قَبْلُ مِنْ مُوسَى سُنِئِلَ كَمَا رَسُولُكُمْ تَسْتَلُّوا أَنْ تُرِيدُونَ أَمْ

108- DO YOU WANT TO ASK YOUR PROPHET AS (THE IRRATIONAL QUESTIONS THAT) MOSES WAS ASKED OF OLD? AND WHOEVER CHANGES FAITH TO FAITHLESSNESS, HAS SURELY STRAYED FROM THE RIGHT PATH. (THE EVEN WAY OF NATURE)

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 108)

Presented by <http://www.alhassanain.com> & <http://www.islamicblessings.com>

IBN-ABBASS has narrated that: ``VAHAB-IBN-ZAID and RA"FER-IBN-HARMALIH came to the prophet and said: If you get a letter from our Lord being addressed to us, so that we may read it, or if you make us streams of water to flow, we shall believe that you are a true prophet! To answer them it revealed: ``Do you want to ask your prophet as Moses was questioned before? But whoever changes from faith to unbelief, has of surety strayed from the even way. (OF NATURE AND CREATION)

BASELESS EXCUSES

It might have been the change of QIBLA that some of the Muslims as well as the pagans, who were enticed by the Jews, to ask the prophet irrational questions, as Moses was constantly harassed with foolish, offensive, and disingenuous questions by his own people. Hereby QURA" N gives a notice to Muslims not to follow the attitude taken by the Jews, and not to ask that sort of impertinent question, that they too, may come to a fate similar to that of the Israelites. Of course, we should not mistake rational or scientific questions which are asked for real

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instruction, with the questions for creating excuses and objections - Questions for real instruction and increasing knowledge is not prohibited, but rather encouraged and recommended. Even it is not forbidden in Islam to ask a prophet for miracle, in order to improve one's faith or to make someone a convert, because such are the ways of understanding and comprehensions.

يَأْتِي حَتَّىٰ وَاصْفَحُوا فَأَعْفُوا الْحَقُّ لَهُمْ مَا تَبَيَّنَ بَعْدَ مَنۢ أَنفُسِهِمۢ عِنۢدِ مَنۢ حَسَدًا كُفَّارًا إِيۡمَانِكُمْ بَعْدَ مَنۢ لَّوۡ يُرۡدُوۡنَكُمۡ أَلۡكِبَ أَهۡلٌ مِّنۢ كَثِيرٍ وَّ دَّ
((109)) قَدِيرٌ شَىۡءٍ كُلِّ عَلَى اللَّهِ إِنَّ بِأَمْرِهِ اللَّهُ

109- MANY OF THE PEOPLE OF THE BOOK WHICH THEY COULD TURN YOU BACK TO INFIDELITY, AFTER YOU HAVE BELIEVED; OUT OF SELFISH ENVY, AFTER THE TRUTH HAS BECOME CLEAR TO THEM. BUT YOU FORGIVE AND OVERLOOK, TILL ALLAH BRINGS FORTH HIS COMMAND.

SURELY ALLAH HAS POWER OVER ALL THINGS.

((110)) بَصِيرٌ تَعْمَلُونَ بِمَا اللَّهُ إِنَّ اللَّهَ عِنۢدَ تَجِدُوهُ خَيْرٌ مِّنۢ لَّا تُفۡسِكُمۡ تُقَدِّمُوا وَمَا لِرَّكۡوَةِ | وَءَاتُوا الصَّلٰوةَ وَأَقِيمُوا

110- AND PERFORM THE PRAYER, AND PAY THE ALMS- TAX, (THE TITHE) AND WHATEVER GOOD YOU SEND FORWARD FOR YOUR SOULS, YOU SHALL FIND IT WITH ALLAH, (IN THE LIFE TO COME) FOR ALLAH SEES WHATEVER YOU DO.

THE COMMENTARY

THE OBSTINATE JEALOUSES (VERSE NO. 109)

Most of the people of the book, and in particular the JEWS, were not only content with rejecting the new truth. They also insisted to

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make Muslims to recant their belief and renounce their religion. This verse was revealed to this effect that: "Many of the people of the BOOK wish they could turn you back to infidelity after you have believed, from selfish envy; after the truth has become clear to them." In this relation the Holy Qura'n advises Muslims to be patient and forgiving against jealousy and injustice, and it might be that by such overlook and forgiveness God's purpose would be fulfilled but we don't know the whole of God's plan.

VERSE NO. 110

Through this verse two very important instructions are given to Muslims: The first one is keeping spiritual connection with God by performing the daily prayers, and the second instruction is to have physical and social contacts with people by paying the alms-tax. The verse ends with the promise that nothing of our good deeds such as charity and prayer; and of course our bad deeds too, will be abolished or done away with, as the verse alludes to: "And whatever good you send forward for your souls you shall find it with Allah, (IN THE LIFE TO COME) for God sees all that you do.

((111)) سَدِيقِينَ كُنْتُمْ إِنْ بُرِهَنْتَكُمْ هَاتُوا قُلْ أَمَانِيهِمْ تِلْكَ نَصْرِي أَوْ هُودًا كَانَ مَنْ إِلَّا الْجَنَّةَ يَدْخُلُ لَنْ وَقَالُوا

111- AND THEY SAID: "NONE SHALL ENTER PARADISE, UNLESS HE BE A JEW, OR A CHRISTIAN." SUCH ARE THEIR DESIRES. SAY BRING UP YOUR PROOF IF YOU ARE TRUTHFUL.

((112)) 112- YES! WHOEVER SUBMITTED HIMSELF TO ALLAH, AND IS A GOOD-DOER, HIS WAGE IS WITH HIS LORD; ON THEM SHALL BE NO FEAR, NOR SHALL THEY GRIEVE.

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THE COMMENTARY

THE MONOPOLISTS OF PARADISE (VERSE NO. 111)

This verse allude to another vain desire and flimsy claim of a group of the Jews as well as Christians, and gives them a knocking-down answer: "They said none enters the Paradise, unless

he be a Jew, or a Christian." It firstly mentions that this is their wish and vain desire to which they will not reach. Then the prophet is addressed here: "Say to the people of the BOOK, if you are truthful in that claim, then bring your proof. VERSE NO. 112

After proving that their claim is not supported by any reason, and they can never monopolize the Grace of God and HIS Garden of Bliss, the verse presents a general law for salvation and entering the paradise, to wit: "Whoever submits his whole self to Allah and is a doer of good acts, he will have his reward with his Lord in the life to come, which results to salvation and entering paradise."

ثُمَّ يَخْتَلِفُونَ فِيهِ كَانُوا فِيهَا الْقِيَمَةَ يَوْمَ بَيْنَهُمْ يَحْكُمُ قَالَ اللَّهُ قَوْلَهُمْ
((113))

113- THE JEWS SAID: THE CHRISTIANS STAND NOT ON ANYTHING (IN THE MATTER OF GOD)

AND THE CHRISTIANS SAID: THE JEWS STAND NOT ON ANYTHING; YET THEY RECITE THE (SAME) BOOK. SO SAID THE IGNORANTS LIKE WHAT THEY SAID. THEN ALLAH WILL JUDGE BETWEEN THEM ON THE DAY OF RESURRECTION IN WHAT THEY DIFFER.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 113)

Some commentators have narrated from IBN-ABBAS that: "When a Christian mission from NAJRAN, visited the prophet; some of the Jewish rabbis were also present there, and both party were engaged in a hot dispute with each other, in the presence of Holy Apostle!" One of the Jews whose name was RAFEA-IBN-HARMALEH, said to the Christians: "Your religion stands on no foundation, and in the matter of God stands on nothing. He denied and rejected the revelation of the New Testament, and also the prophethood of Jesus Christ." A man also from among the Christian group, got up and said the same things to the Jews; and to this effect the verse NO. 113 revealed.

THE CONFLICT DUE TO MONOPOLISM

In the preceding verse, we read some of the vain, and hollow claims of the Jews, which were not supported by any proof or reason. In fact when unreasonable claims put a leg forward, monopolism appears, and the final consequence of that, shall be conflict and clashes of divergence of opinions.

``The Jews said that the Christians stand on nothing; and the Christians passed the same word to the Jews that they stand not on anything. Yet both parties recite the Scripture. So said the pagan Arabs, and the ignorants like their saying." This was indeed a proof of their ignorance that both of the parties studied the same scripture or at least a similar book, but all of them refused to tolerate each other's divergence of ideas and opinions: Therefore God will judge between them on the Day of Resurrection in what they differ.

خَزِيُّ الدُّنْيَا فِي لَهُمْ خَائِفِينَ إِلَّا يَدْخُلُوهَا أَنْ لَهُمْ كَانَ مَا أَوْلَيْنَاكَ خَرَابِهَا فِي وَسَعَى اسْمُهُ فِيهَا يُدْكَرَ أَنَّ اللَّهَ مَسْجِدَ مَنْعَ مِمَّنْ أَطْلَمَ وَمَنْ
عَظِيمَ عَذَابِ الْأَجْرَةِ فِي وَلَهُمْ ((114))

114- AND WHO IS MORE UNJUST THAN HE WHO FORBIDS THE MOSQUES OF ALLAH FROM HIS NAME BEING MENTIONED IN

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THEM, AND TRY TO RUIN THEM. SUCH MEN SHOULD NOT ENTER THEM EXCEPT IN FEAR. FOR THEM IS DISGRACE IN THIS WORLD, AND IN THE LIFE TO COME A GREAT TORMENT.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 114)

It is narrated from HAZRAT IMAM SADIQ (AS): ``That the pagans in Mecca tried to shut out the Muslim Arabs from the scared shrine of KABBA, which was the house of God, as they used to call it, and a universal place for worship of Allah.

COMMENTS

The verse taken in a general sense, may address the Pagan Arabs, the Jews, the Christians, and all those who tread on the same path of invading the freedom of worship, by preventing others from entering a public mosque; so long as a person enters reverently, and does nothing outwardly to cause offence to the other worshippers.

``And who is more unjust than he who forbids the mosques of Allah from HIS name being mentioned in them, and try to ruin them?" The verse is continued saying: ``Such men should themselves not enter the mosques except in fear." That is to say: All the MONOTHEISTS OF THE WORLD, should unite and stay firmly in order to cut out the hands of such unjust men from the Sancturaries and universal centers of worship; or else the sanctity and the very existence of such centers will be destroyed; and God's wrath will fall upon the destroyers in the form of disgrace in this life and great torment in the life to come!

115- TO ALLAH BELONGS THE EAST AND THE WEST; THEREFORE, WHEREVER YOU TURN, THERE IS THE PRESENCE OF ALLAH. HE IS OMNIPRESENT AND ALL-KNOWING

THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 115)

IBN-ABBASS said: This verse revealed about the change of QIBLA; when Muslims were commanded to turn their face in their prayer towards KABBA instead of the Temple in Jerusalem. When it happened so, the Jews objected saying; it is not possible to change QIBLA! Then the verse was sent down saying, wherever you turn your face there is the presence of Allah to whom belongs the East and the West The ARABIC ``WAJH'', literally means FACE, but as a physical face cannot be proved for Him, it was taken to mean His PRESENCE.

COMMENTS

The preceding verse, mentioned of ruining the house of God, and the center of worship; by invading the freedom of worship in them; and now the same argument is continued saying: East and West belongs to God, and wherever you turn your face you will be face to face with Allah, because He is OMNIPRESENT and ALL-KNOWING. That is to say: God is not chained or bound in a private place, such as mosque or church in order to be worshipped therein only. No where is empty of the presence of the OMNIPRESENT; and wherever you look to, you will find HIM present there.

116- AND THEY (THE JEWS AND CHRISTIANS) SAY: ALLAH HAS TAKEN FOR HIMSELF A SON! GLORY BE TO HIM! RATHER TO HIM BELONGS WHATEVER IS IN THE HEAVENS AND EARTH. ALL ARE OBEDIENT TO HIM.

117- ORIGINATOR OF THE HEAVENS AND THE EARTH, AND WHEN HE DECREES AN ORDER, HE SAYS TO IT, ``BE'' AND IT ``WILL BE''.

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THE COMMENTARY

SUPERSTITION OF THE CHRISTIANS, JEWS, AND PAGANS

(VERSE NO. 116) The superstitious belief, that God may beget a son, is accepted by some Christians, as well as some of the Jews; but it is emphatically repudiated by Islam: ``They say: Allah has taken for HIMSELF a son! Glory be to HIM!''

Such an idea derogates the glory of God, and is indeed blasphemy, to say that God may beget a son in material sense. If words have meaning, this idea means attribution of material nature of the lower animal function of sex. Why should God, the All-Power and All-Knowing, need to take a son for HIMSELF? The All-Mighty WHO, when decrees a matter will say: "BE" and it "WILL BE", and He, who all the creation is obedient to Him; will be derogated in glory to ascribe a son or a daughter to Him.

VERSE NO. 117 God is not only the owner of all existence, and all the creatures but also the creator and the Originator of all of them, such as the heavens and the earth; and whatever is in them. everything owes it's origin to Allah who is the basis of existence and the cause of all causes.

Persons For Negation Of Children

The idea that God may beget a child, comes from the ignorance and the weak minds of the men that measure everything with their weak and small scale! If a man needs to have a child it is because of his limited life on this earth, and also his natural instinct for procreation, to keep his race on and continuing. On the other hand man's power is limited, and gradually decreases, so that in his declining ages he needs his children to give him a hand. He also is spiritually in need of some intimate friends and associates, and for this purpose his children will do.

But none of such needs and necessities can be proved for God.

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After all having a child requires having a material body, which God is far from it. If we want to put it other way and take the idea in a spiritual sense, every body may call himself the son or the daughter of God, because the Compassionate and Merciful Lord loves his servants and creatures more than a father or a mother may love their children. This is why the Christian doctrine here is emphatically repudiated.

((يُوقِنُونَ لِقَوْمِ الْآيَاتِ بَيِّنًا قَدْ قُلُوبُهُمْ تَسْبَهَتْ قَوْلِهِمْ مَثَلِ قَبْلِهِمْ مِنَ الَّذِينَ قَالَ كَذَلِكَ آيَةً أَوْتَيْنَا اللَّهُ يُكَلِّمُنَا لَوْلَا يَعْلَمُونَ لَا الَّذِينَ وَقَالَ
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118- AND THOSE VOID OF KNOWLEDGE SAID: "WHY DOES NOT ALLAH SPEAK TO US? OR A SIGN (FROM HIM) COMES NOT TO US? SO SAID THOSE WHO LIVED BEFORE THEM, THE LIKE OF WHAT

THEY SAY, THEIR HEARTS ARE MUCH ALIKE. BUT WE HAVE MADE CLEAR THE SIGNS TO THOSE WHO MAKE SURE.

119- WE HAVE SENT YOU WITH TRUTH. A BEARER OF GLAD TIDINGS AND A WARNER (TO ALL THE PEOPLE OF THE WORLD) AND YOU SHALL NOT BE QUESTIONED ABOUT THE COMPANIONS OF THE BLAZING FIRE (AFTER CONVEYING GOD'S MESSAGE)

THE COMMENTARY

WHY DOES NOT GOD SPEAK TO US?! (VERSE NO. 118)

In parallel to the childish excuses and flimsy pretexts of the Jews, the PAGAN ARABS too, who were unlettered and indeed void of

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knowledge; questioned the prophet: If so; why then, God does not speak to us? Qur?n answers them thus: ``So said those who lived before them - their hearts are much alike;" that is to say, if they really want to know and understand the new truth, we have made our signs and our message clear enough.

VERSE NO. 119

The prophet is addressed in this verse, that he is not responsible for what other people do, as far as he has done his duties as a Perspicuous Warner, and BEARER OF GLAD-TIDINGS: ``We have sent you in truth as a bearer of glad-tidings, and a warner. Your duty is only to convey our Message to all, and to show them our signs and miracles. If after you carried our Message and signs to them, they closed their eyes and ears and did not believe, then you are not responsible for their deeds, and no one will question you about the companions of Hell, who have ruined their souls.

مَالِكِ الْعِلْمِ مِنْ جَاءَكَ الَّذِي بَعْدَهُمْ أَهْوَاءَ اتَّبَعْتَ بِنُورِ الْهُدَى هُوَ اللَّهُ هُدَىٰ إِنَّ قُلْمَ مَلَأْتَهُمْ تَتَّبِعَ حَتَّى النَّصْرَى وَلَا الْيَهُودُ عَنْكَ تَرْضَىٰ وَلَنْ نَصِيرَ وَلَا وَلِيٍّ مِنْ اللَّهِ مِنْ ((120))

120- NEVER WILL THE JEWS BE SATISFIED WITH YOU NEITHER THE CHRISTIANS; UNTIL YOU FOLLOW (THEIR PERVERTED) RELIGION. SAY: THE GUIDANCE OF ALLAH IS THE ONLY GUIDANCE; AND IF YOU FOLLOW THEIR CAPRICES, AFTER THE KNOWLEDGE THAT HAS COME TO YOU, THERE SHALL BE NONE TO HELP OR PROTECT YOU FROM (THE WARTH OF) ALLAH.

((121)) هُمُ الْخَسِرُونَ هُمْ فَأُولَئِكَ يَكْفُرُ بِهِ وَمَنْ بِهِ يُؤْمِنُونَ أُولَئِكَ تَلَاوَتِهِ حَقٌّ يَثْلُوثُهُ الْكِتَابُ ءَاتَيْنَهُمُ الَّذِينَ

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121- THOSE TO WHOM WE HAVE GIVEN THE BOOK, (THE JEWS AND CHRISTIANS) READ IT AS IT SHOULD BE READ. THEY ARE THE ONES THAT BELIEVE THEREIN. AND THOSE WHO DISBELIEVE IN IT, THEY ARE THE LOSERS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 120)

IBN-ABBASS has narrated that: "The Jews of Medina, and the Christians of NAJLAN; were expecting the prophet to continue with the old QIBLA, towards JERUSALEM. But as per order of God, the prophet made a new QIBLA, of the cubic house of God constructed by ABRAHAM in Mecca. The change of QIBLA increased the rage and dislike of the people of the BOOK. Perhaps there were also some conservative Muslims who believed that they should not displease the people of the BOOK, through such matters as the change of QIBLA."

IT IS IMPOSSIBLE TO SATISFY SUCH GROUPS!

In the previous verses the prophet was divested of responsibility in relation to the obstinate disbelievers, and here the argument is continued saying: "Don't insist so much on satisfying the people of the BOOK, because they will never be satisfied with you, unless you follow them, and submit thoroughly to their caprices. Just tell them: the true guidance is the guidance of Allah. Not a sort of guidance which is mingled with superstitions, and deviated and astray thoughts, and caprices." Then God threatens HIS APOSTLE (AS) in this verse by saying: "And if you follow their desires after the knowledge which has reached you from us; then you will have neither a protector, nor a helper against Allah. VERSE NO. 121

Some of the Commentators believe that this verse was revealed about those who came from ABYSSINIA (ETHIOPIA) in accompany to JAAFAR,

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the prophet's cousin. They were forty men among whom 32 were ABYSSINIANS, and the other eight were Christians monks and priests of SYRIA. One of the monks, it is said, was BOHAIRA, the famous monk, who had visited the prophet in his childhood. Some other commentators say that the verse was revealed about some famous Jewish Rabbis, like ABDULLAH-IBN-SALAM, TAMAM-IBN-YAHUDA and SAEED-IBN-OMAR who recognized the prophet and accepted Islam and became truthful Muslims.

COMMENTS

As for the Jews who converted and became true Muslims, hereby Qur?n proceeds to exclude them from the other Jews, who were previously blamed for their rejection and opposition: ``Those to whom we have given the scripture read it as it should be read - the ones who believe therein."''

TO PLEASE THE ENEMY, HAS A LIMIT

It is true that man should call the enemies and the oppositions to accept the truth by kind attractive morals; but this method of invitation may be useful and effective in the case of flexible people. As for those stubborn and obstinate men who never submit to reason and truth, one should not think of pleasing them. If they don't believe, don't worry - Let them go to Hell and join the fire. Don't waste your time on them.

WHAT IS THE RIGHT READING OF THE BOOK?

It is narrated that in a commentary about this verse; HAZRAT IMAM SADIQ (AS) said: ``Read the verses carefully. Seek to know and understand the meaning. Fulfill the commandments and carry them into effect. Have hope in the promises. Beware of the warnings. Take lessons of the stories. Follow the instruction. Upon my Lord God! a good reading is not only a correct rehearsal, or committing the phrases and sentences to memory."''

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122- O, CHILDREN OF ISRAEL! CALL TO MIND MY FAVOUR WHICH I BESTOWED UPON YOU AND EXALTED YOU ABOVE THE NATIONS (FOR CARRYING MY MESSAGE)

123- AND BEWARE OF THE DAY IN WHICH, NO SOUL SHALL AVAIL ANOTHER SOUL; AND NO COUNTER BALANCE SHALL BE ACCEPTED FROM HIM, NOR ANY INTERCESSION WILL PROFIT IT, NEITHER SHALL THEY BE HELPED. (BY ANY ONE)

THE COMMENTARY

VERSE NO. 122

Once again the Israelites are addressed and called to remember the favours that Allah had bestowed upon them, preferring them to all others for carrying through them His message. VERSE NO. 123

But any bounty and favour would involve some sort of responsibility. In this verse Allah advises the Jews, to guard themselves against a day when their souls cannot avail each other, and it is of no use to resort to any one for help or intercession.

((124)) الظَّالِمِينَ عَهْدِي لِأَيِّنَالِ قَالَ ذُرِّيَّتِي وَمِنْ قَالَ إِمَامًا لِلنَّاسِ جَاعِلُكَ إِنِّي قَالَ فَأَتَمَّهُنَّ بِكَلِمَتِ رَبِّهِ إِبْرَاهِيمَ ابْتَلَىٰ وَإِذِ

124- AND WHEN HIS LORD TESTED ABRAHAM WITH CERTAIN

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WORDS, (A SERIES OF VARIOUS HARD DUTIES) AND HE FULFILLED THEM. HE SAID (TO ABRAHAM): I AM GOING TO MAKE YOU AN IM?M (LEADER) FOR THE PEOPLE. HE SAID: ``AND WHAT ABOUT MY OFFSPRING? ALLAH SAID: `MY PROMISE SHALL NOT REACH THE OPPRESSORS.'"

THE COMMENTARY

IMAMAT (LEADERSHIP) THE SUMMIT OF ABRAHAM'S HONOURABLE PROGRESS

The argument now proceeds on the line of ABRAHAM the champion of MONOTHEISM, and the constructor of the Cubic House of God, KAABA. It is also about the importance of this focus of point of Monotheism, which is now a days, a universal center of worship for all Islamic the world. Such matters have been discussed through eighteen verses which follows from hereafter. The said verses serve a three fold purposes. 1) An introductory and plot laying for the change of QIBLA.

2) The people of the book claim to rely and depend thoroughly upon ABRAHAM, while they feel full of rancour against Islam, which is complete submission to the Will of God, this was the most loved and adhered to by ABRAHAM, who laid the foundation of Monotheism. These verses show how far they are from what they claim to be near it!

3) The pagan Arabs too who had turned to idolatry and polytheism, claimed the same thing - that HAZRAT ABRAHAM was their progenitor through Ishmael, and of course both of the parties are right in their claims, for, indeed HAZRAT ABRAHAM and his son ISHMAEL THE SACRIFICE, together built the House of God in Mecca, long before the temple of JERUSALEM was built. (The Israelites too, are indeed the offspring of HAZRAT ABRAHAM through his son ISAAQ.) In the following verses, the greatest phases and aspects of

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ABRAHAM'S life and its most important events are discussed in some details; beginning thus: ``And call to mind when the Lord tried and tested ABRAHAM with certain words, (COMMANDS)

which he fulfilled all in the best of ways. And after his success in the examination Allah said to him: "I am going to make you an IMAM for the people. ABRAHAM pleaded; and what about making Imams from my offspring? God answered him: "I don't promise that for the oppressors and wrong doers of them." The above verses denotes that Imamat, (LEADERSHIP) is a higher rank and position than prophethood.

When HAZRAT ABRAHAM got the glad-tidings of being an Imam, and was promised the leadership of the world, he was so excited with happiness, that he pleaded the high position of Imamat for his progeny; and his prayer was granted with the limitation that those among his offspring who were Godless and oppressors; would not have it.

NOTES

1- WHAT IS MEANT BY 'KALAMAT'?

The ARABIC KALAMAT which HAZRAT ABRAHAM was tested by them; literally means 'WORDS' but here it is used in the mystical sense of God's Will or Decree, or Purpose; and that was a series of hard and very difficult duties assigned to him, and in everything HAZRAT ABRAHAM did his best to fulfil God's wish, and he succeeded in all.

WHAT WERE THE KALAMAT (WORDS)?

These can be understood from the various verses, throughout the Holy Qur'an, that mainly consisted of: *

- Taking his lonely wife (H?JAR) and child (ISHMAEL) and settle them in that wilderness round KAABA, which was a region uncultivated and uninhabited by human beings.

- * ○ Making himself ready to sacrifice his beloved son (ISHMAEL) for the sake of his only one Lord God.

- * ○ Standing so firm against the idolaters, destroying their idols, the punishment for which was to enter that huge blazing fire which every body has heard of.

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- * ○ Leaving his house and home town and family and emigrating to elsewhere, leaving the land of idolaters behind.

- * ○ Building the sacred refuge of KAABA and purifying GOD'S HOUSE, for worship of Monotheists.

2- WHAT IS THE DIFFERENCE BETWEEN PROPHETHOOD AND IM?MAT (LEADERSHIP)?

ARABIC "IMAMAT" has the primary sense of being foremost, and hence it may mean religious leader - the leader of the congregational prayers - model - pattern - and example. But as for the especial meaning that here may be intended; by studying different verses in QUR?N we may conclude that: Those who carry God's Meseages may have various levels and positions; such as the position of prophethood, the duty of which is to convey and communicate God's Message to HIS servants. To teach and train and purify people. A prophet in his realm of assignment tries for a revolutionary change of minds, thoughts, cultures, and in particular the morals and ethics for living. The prophet communicates and convey the message, LAW and the commandments; but an IMAM'S duty is to put them into force and practice, and encourage and urge people to perform and to fulfil, while Imam himself is a pattern and an example for that performance and fulfilment.

3- ABRAHAM'S HIGHEST EVOLUTIONARY STAGE

From the preceding argument we may conclude that an Imam is higher in rank and position than an Apostle. To reach that high spiritual rank, needs having special merits and qualifications - those that HAZRAT ABRAHAM attained through hard and difficult trials.

وَالْعَٰكِفِينَ لِلطَّائِفِينَ بِنْتَىٰ طَهْرًا أَن سَمْعِيلَ وَإِبْرَاهِيمَ إِلَىٰ وَعَوْدَنَا مُصَلَّىٰ إِبْرَاهِيمَ مَقَامٍ مِّنْ وَاتَّخَذُوا وَأَمْنًا لِلنَّاسِ مَثَابَةَ الْبَيْتِ جَعَلْنَا وَإِذْ
 125- AND (CALL TO MIND) WHEN WE MADE THE HOUSE (KAABA)

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A PLACE OF REFERENCE FOR PEOPLE, AND SAFE. (AND FOR MEMORANDUM) MAKE THE POINT WHERE ABRAHAM STOOD, A PLACE OF WORSHIP. AND WE MADE COVENANT WITH ABRAHAM AND ISHMAEL, TO PURIFY MY HOUSE FOR THOSE WHO ENCOMPASS IT ROUND; THOSE WHO RETREAT IN IT FOR DEVOTION, AND FOR THOSE WHO BOW AND PROSTRATE THEMSELVES.

THE COMMENTARY

THE IMPORTANCE OF THE HOUSE OF GOD

(VERSE NO. 125) The argument now proceeds from ABRAHAM (AS) to KAABA the house of God; the foundation of which goes back to HAZRAT ABRAHAM (AS) by Arab tradition.

``And when We made the house (KAABA) a place of reference for people and safe." It was then a center to which all the Arab tribes resorted for trade, for poetic contest, and for worship of Allah. It is also announced by Allah to be held a safe and secure place. And so was it taken as a sacred territory, and was respected by friends and foes alike. In a certain season fighting was and is forbidden within its limits, and no game is allowed to be hunted or killed. The verse continues saying:

“(AND FOR MEMORANDUM) Make the point where ABRAHAM stood, a place of worship." There was a point in front of KABBA, and within the enclosure, wherein HAZRAT ABRAHAM stood in his prayers, and even now that every place is held as a station of prayer for memorizing this great prophet of Allah. Then the verse points at the covenant made with ABRAHAM and ISHMAEL to keep the House of God pure and clean:

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“And we made a covenant with ABRAHAM & ISHMAEL, to purify My HOUSE for those who encompass it round, those who retreat in it for devotion, and for those who bow and prostrate themselves." Here the purpose of purifying “My HOUSE” is to keep it clean physically as well as spiritually; like repudiating the polytheism which defiled it, before it was purified by HAZRAT MOHAMMAD (AS)

WHY THE HOUSE OF GOD?

Here in this verse the house is called “MY HOUSE” while we know that God has not a physical body, and is not a material entity to need a room or to contain in space or time. This possessive pronoun, is used here only for emphasizing the importance of the House, and the personal relation of the only one true God, to it. Things are thus related to God in order to show their importance, such as the HOUSE OF GOD, or, RAMAZAN, which is the MONTH OF GOD, or else all the house and the months belong to God unexclusively.

تُمْ قَلِيلًا فَأَمْتَعُهُ كَفَرَ وَمَنْ قَالَ الْآخِرِ وَالْيَوْمِ بِإِذْنِ اللَّهِ مِنْهُمْ ءَامِنَ مَنْ التَّمَرَاتِ مِنْ أَهْلِهِ وَارزُقْ ءَامِنًا بَلَدًا هَذَا اجْعَلْ رَبِّ إِبْرَاهِيمَ قَالَ وَإِذْ ((126)) الْمَصِيرُ وَيُنْسِ النَّارِ عَذَابٍ إِلَى أُصْطَرُّهُ

126- AND WHEN ABRAHAM SAID: “MY LORD! MAKE THIS A LAND SECURE, AND PROVIDE IT'S PEOPLE WITH PRODUCTS - THOSE OF THEM WHO BELIEVE IN ALLAH AND THE LAST DAY." HE SAID: (YOUR PRAYER IS GRANTED AND BELIEVERS SHALL HAVE MY GRACE AND BOUNTY) BUT AS FOR THOSE WHO REJECT FAITH, I WILL GRANT THEM THE PLEASURE FOR A LITTLE WHILE; AND THEN DRAG THEM TO SCOURGE OF HELL AND BAD DESTINATION.

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THE COMMENTARY

ABRAHAM'S REQUESTS OF HIS LORD (VERSE NO. 126) Through the verse ABRAHAM prays for two important requests to be granted. the first request was also hinted to, in the preceding verse: “And when ABRAHAM said: My Lord! Make this land safe" Here worthy of note is that the first thing which is probably the most important to him, that HAZRAT ABRAHAM (AS) pleaded with

God, and asked it earnestly, was safety - security - peace. Secondly he requested: ``And provide its people with products."

This was because the territory of Mecca is barren and rocky, so a prayer for prosperity of Mecca includes a prayer for products - fruits - and good things of material life.

127- AND WHEN ABRAHAM AND ISHMAEL RAISED THE FOUNDATIONS OF THE HOUSE: OUR LORD! ACCEPT (THIS SERVICE) FROM US, FOR YOU ARE THE ALL-HEARING, THE ALL-KNOWING.

((128)) الرَّجِيمِ التَّوَابُ أَنْتَ إِنَّكَ عَلِيمٌ عَلَيْنَا وَتُبَّ مَنْاسِكَنَا وَأَرْنَا لَكَ مُسْلِمَةً أُمَّةً دُرِّيَّةً وَمِنْ لَكَ مُسْلِمِينَ وَاجْعَلْنَا رَبَّنَا

128- OUR LORD! AND MAKE US SUBMISSIVE TO YOU, AND OF OUR PROGENY A NATION SUBMISSIVE TO YOU AND SHOW US OUR HOLY RITES AND TURN TO US (IN MERCY), FOR YOU ARE OFT-FORGIVING, MERCIFUL. أَنْتَ إِنَّكَ وَبُرْكَاتِهِمْ وَالْحِكْمَةَ الْكُتُبِ عَلَّمَهُمْ وَإِنَّا لَنَسْتَعِينُكَ عَلَيْهِمْ يَتْلُوا مِنْهُمْ رَسُولًا فِيهِمْ وَابْعَثْ رَبَّنَا الْحَكِيمَ الْعَزِيزُ ((129))

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129- OUR LORD! AND RAISE UP IN THEM AN APOSTLE OF THEIR OWN, WHO SHALL REHEARSE TO THEM YOUR SIGNS, (VERSES OF SCRIPTURE) AND TEACH THEM THE BOOK, AND WISDOM, AND TO SANCTIFY THEM, FOR YOU ARE ALL-MIGHTY, THE ALL-WISE.

THE COMMENTARY

ABRAHAM BUILDS KAABA (VERSE NO. 127)

We may understand from various verses and traditions that: KABBA was built before HAZRAT ABRAHAM, and its foundation goes back to Adam and Eve. In the flood of NOAH, it was ruined, and then God showed to HAZRAT ABRAHAM the foundations of the temple, and he rebuilt it with the help of his son. By chance the verse which is the subject of our discussion, alludes to this incident; and gives a hint that the foundations of KAABA already existed when ABRAHAM decided to raise it up and rebuild it: ``And when ABRAHAM and ISHMAEL, raised the foundation of the house, (THAT ALREADY EXISTED) and then prayed saying: Our Lord! accept this (CONSTRUCTION) from us, for You are the All-Hearing, the All-Knowing."

ABRAHAM and his son Ishmael, built the KAABA again, and established the rites and usage of the sacred town.

VERSE NO. 128

In their prayer, they asked their wishes in successive stages that:

- 1) Our Lord! Make us submissive to you."
- 2) "And make our progeny a nation submissive to Yourself."
- 3) "And show us our HOLY RITES." They ended their prayer in pleading with God for repentance and HIS Forgiveness.

VERSE NO. 129

Their fifth request in that fervent and beautiful prayer was: "Our [145]

Lord! Raise up in them an apostle "OF THEIR OWN" who shall rehearse to them your signs and teach them the book and wisdom and to sanctify them."

A PROPHET OF THEIR OWN

Here HAZRAT ABRAHAM (AS), foresees a prophet for teaching the people of Mecca, that were to increase gradually, and were of surety, his own offspring. He asks his Lord to raise up in them a prophet "of their own" and their own Arabic language. (In fact he asked for Mohammad's ministry, appealing to the power and wisdom of God). Here the phrase: "OF THEIR OWN" points out that the apostles, and the spiritual leaders of MAN. Should be of his Kind, (NOT ANGELS OR SPIRITS) having all the instincts, passions, and nature of Man, in order to be able to teach their ideas and doctrines practically. Being of other KINDS, such as angels or else, neither the teacher can apprehend the problem of his disciple, nor the disciple can follow the teacher and make an example of him.

((130)) الصَّالِحِينَ لِمَنْ الْأَجْرَةَ فِي وَإِنَّهُ الدُّنْيَا فِي اصْطَفَيْنَاهُ وَلَقَدْ نَفْسَهُ سَفِهَ مَنْ إِلَّا إِبْرَاهِيمَ مَلَّةً عَنْ رُغْبٍ وَمَنْ

130- AND WHO TURNS AWAY FROM THE RELIGION OF ABRAHAM, EXCEPT HE BE A FOOLISH-MINDED? AND WE HAVE CHOSEN HIM IN THIS WORLD, AND IN THE WORLD TO COME HE IS AMONG THE RIGHTEOUS.

((131)) الْعَلَمِينَ لِرَبِّ أَسْلَمْتُ قَالَ أَسْلِمَ رَبُّهُ لَهُ قَالَ إِذْ

131- WHEN HIS LORD SAID TO HIM: "SUBMIT" HE SAID: "I HAVE SUBMITTED TO THE LORD OF THE UNIVERSE.

((132)) مُسْلِمُونَ وَأَنْتُمْ إِلَّا تَمُوتُنَّ فَلَا الدِّينَ لَكُمْ اصْطَفَى اللَّهُ إِنَّ يَبْنِي وَيَعْقُوبُ بَنِيهِ إِبْرَاهِيمَ بِهَا وَوَصَّى

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132- AND ABRAHAM ENJOINED THIS (SUBMISSION TO ALLAH) TO HIS SONS, AND SO DID JACOB SAYING: MY SONS! ALLAH HAS CHOSEN FOR YOU THIS RELIGION. THEN YOU DIE NOT UNLESS YOU ARE MUSLIMS. (SUBMITTING THOROUGHLY TO THE WILL OF ALLAH.)

THE COMMENTARY

ABRAHAM AN INSTANCE OF HUMANITY (VERSE NO. 130)

In the previous verses some of ABRAHAM'S services, prayers, and requests, which are spiritual as well as physical, were mentioned. All these may prove that the school of this great prophet, can be used as a school for making developed human beings. On this basis the verse here implies that: ``And who turns away from the religion of ABRAHAM, except a foolish-minded who has debased his soul with folly?" Is this not mere folly; to leave aside a religion that may bring forth all the goods of this life, and Here after, and grasp doubtful manners and methods, which are against human nature, enemy to wisdom, and destructive to morality? ``And We have chosen ABRAHAM in this life, and in the life to come, in dignity and rank, among the RIGHTEOUS."

VERSE NO. 131

This verse puts the emphasis on another qualification of him, which in fact, it is the root of the others: ``When his LORD said to him: "SUBMIT" he said: I have submitted to the LORD of the UNIVERSE." VERSE NO. 132

His final advice, and legacy to his children, in his death-bed (i.e. HIS LAST WORD) was also an example, and an instance to be followed: ``And when ABRAHAM enjoined this, (FULL SUBMISSION TO ALLAH) to his sons, and so did Jacob in his death-bed, saying: ``My sons! Allah HAS chosen for you a religion. Then you die not unless you are Muslims. (SUBMITTED THOROUGHLY TO THE WILL OF GOD)"

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إِلَهًا وَإِسْحَاقَ وَإِسْمَاعِيلَ إِبْرَاهِيمَ ءَابَائِكَ وَإِلَهُ إِلَهِكَ تَعْبُدُوا قَالُوا بَعْدَىٰ مَن تَعْبُدُونَ مَا لِبَنِيِّهِ قَالِ إِذِ الْمَوْتُ يَعْفُوْبُ حَضَرَ إِذِ الشُّهَادَةِ كُنْتُمْ أُمَّ
133- WERE YOU WITNESSES WHEN DEATH CAME TO JACOB? WHEN HE SAID TO HIS SONS: WHAT WILL YOU WORSHIP AFTER ME? THEY SAID: WE SHALL WORSHIP YOUR GOD, (ALLAH) AND THE GOD OF YOUR FATHERS - ABRAHAM - ISHMAEL - AND ISAAC: ALLAH THE ONLY ONE AND THE TRUE GOD; AND TO HIM WE SUBMIT.

((134)) يَعْْمَلُونَ كَانُوا عَمَّا تُسْتَلُونَ وَلَا كَسَبْتُمْ مَا وَلَكُم كَسَبْتُمْ مَا لَهَا خَلْتُمْ فَذُ أُمَّةٌ تِلْكَ

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 133)

A group of the Jews were of opinion that Jacob, in his death-bed enjoined on his son the necessity of following the present Jewish religion which has been tampered with, and is a deviation of the origin, and only the ruins of the palace which was constructed by Moses.

(The death-bed scene is described in Jewish tradition so that one may think it is far from what it is expected to be! Let us read a quotation of the last words of Jacob from the GENESIS IN THE BIBLE, and then continue with our commentary: ``JACOB called for his sons and said: Gather round me and I will tell you what will happen to you in future....

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JUDA is like a lion who kills his victim and returns to his den!

ISSACHAR is no better than a donkey....

DAN will be a poisonous snake at the side of the road....

NAPHTALI is a deer that runs free.

JOSEPH is like a wild donkey by a spring....

BENJAMIN is like a vicious wolf, morning and evening he kills and devours.... 28- These are the twelve tribes of Israel as introduced by their father. What the Holy QURAN narrates of the death-bed scene is far different. We read: ``Were you witnesses when death came to Jacob? When he said to his sons: What will you worship after me? They said: We shall worship your God, (ALLAH) and the God of your fathers; ABRAHAM - ISHMAEL and ISAAC the only one and true God."

TRANSLATOR'S NOTE - JACOB GENESIS 49 .

VERSE NO. 134 This verse seems to seek to correct one of the many mistakes of the Israelites who rely so much upon their ancestors, and depend on their forefather's honour and sanctity! It says: ``That was a people that had passed away. They shall reap the fruit of what they did, and you of what you do! Of their merits there is no question in your case."

Therefore, instead of boasting that you are the offsprings of such and such, try to purify your faith and heart, and correct your morals and deeds, because on the Day of Doom, no one will ask about what your progenitors did, rather each soul has to answer for its own deeds.

135- AND (THE PEOPLE OF THE BOOK) SAID: ``BE JEW OR CHRISTIAN TO BE GUIDED. SAY: RATHER THE CREED OF ABRAHAM, (AND NOT ANY OF THESE PERVERTED AND MISINTERPRETED RELIGIONS) WHO WAS A MAN OF PURE FAITH (HANIF), AND WAS NOT OF THE POLYTHEISTS.

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أُوتِيَ وَمَا يَسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ وَمَا وَالْأَسْبَاطِ وَيَعْقُوبَ وَإِسْحَاقَ وَإِسْمَاعِيلَ إِبْرَاهِيمَ إِلَىٰ أَنْزَلَ وَمَا إِلَيْنَا أَنْزَلَ وَمَا بِاللَّهِ ءَامَنَّا قُولُوا
((136)) مُسْلِمُونَ لَهُ وَنَحْنُ مِنْهُمْ أَحَدٌ بَيْنَ نَفَرٍ لَا رَبِّهِمْ مِنَ النَّبِيِّينَ

136- SAY YOU: ``WE BELIEVE IN ALLAH, AND THAT WHICH IS SENT DOWN ON US, AND SENT DOWN ON ABRAHAM, ISHMAEL, ISAAC, JACOB, AND ON THE TRIBES, AND TO THAT WHICH WAS GIVEN TO MOSES AND JESUS, AND TO THAT WHICH WAS GIVEN TO THE APOSTLES FROM THEIR LORD. WE MAKE NO DISTINCTION BETWEEN ANY OF THEM, AND TO HIM WE SUBMIT. (PERSONAL MOTIVES, PRIVATE INTERESTS, AND RACIALISM, DO NOT PERSUADE US TO MAKE DISTINCTION BETWEEN ANY OF THEM)

((137)) الْعَلِيمِ السَّمِيعِ وَهُوَ اللَّهُ فَسَيَكْفِيكَهُمُ شِقَاقٌ فِي هُمْ فَإِنَّمَا تَوَلَّوْا وَإِنِ اهْتَدَوْا فَقَدِ بِهِ ءَامَنْتُمْ مَا يَمْتَلِ ءَامَنُوا فَإِن

137- THEN IF THEY BELIEVE AS YOU BELIEVE IN, THEY ARE RIGHTLY GUIDED. BUT IF THEY TURN AWAY, THEY ARE CLEARLY IN SCHISM, AND VERY SOON ALLAH WILL SUFFICE YOU OF THEM; AND HE IS ALL-HEARING THE ALL-KNOWING.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 135)

It is narrated from IBN-ABBASS that some of the learned Jews, and some of the NAJLAN'S CHRISTIANS, in a hot dispute with Muslims, claimed

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to be nearer to God, and one denied another. The Jews said: Our prophet Moses, is the greatest of all. Christians said, Jesus Christ is the greatest and the best of all. Then both parties preached Muslims to recant, and be a Jew or a Christian to be guided to the path of truth and salvation. To this effect the following three verses revealed.

The Truth is Only With us!

Egocentric attitude, selfishness, and head strongness of self-governing may easily make one to think his ideas whatever may be, is the best of all, and the only right one and that of others is wrong, and false, Such a man may do his best and insist upon painting the others with his own colour! Our HOLY BOOK discloses the vain desires of such, through the following verse that: ``And the people of the BOOK say: Become Jews or Christians if you want to be guided to salvation. Tell them nay! We would rather have the religion of ABRAHAM who was a man of pure faith and truthful creed. We won't follow such religions that are perverted and misinterpreted for mortal purposes. VERSE NO. 136

The argument is proceeded to a clear-cut answer that Muslims may give to the people of the BOOK saying: ``We believe in Allah and the revelation given to us, and we believe in that which was sent down to us, and we believe in that which was sent down to ABRAHAM, ISHMAEL, ISSAC, and JACOB, and on the tribes, and that given to Moses and to Jesus, and other Apostles from their Lord. We make no difference between one and another of them, and we submit to Allah. VERSE NO. 137

Through the third verse it is concluded that: ``If they believe as you believe in, they are, in the right path and guided well. But if they turn back, it is they who are in schism, and pretty soon will Allah suffice you against them." This is because Muslims are in the true line of those who follow the one, and indivisible Message of the one God, wherever delivered.

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138- ((138)) عِبْدُونَ لَهُ وَتَحْنُ صِبْغَةَ اللَّهِ مِنْ أَحْسَنُ وَمَنْ اللَّهُ صِبْغَةَ
(TAKE ON) ALLAH'S DYE, (BAPTISM WITH THE
PAINT OF FAITH, MONOTHEISM AND ISLAM) AND WHO HAS A BETTER DYE THAN ALLAH? AND
HIM DO WE WORSHIP.

139- ((139)) مَخْلُصُونَ لَهُ وَتَحْنُ أَعْمَلُكُمْ وَلَكُمْ أَعْمَلُنَا وَلَنَا وَرَبُّكُمْ رَبُّنَا وَهُوَ اللَّهُ فِي جُودِنَا أَتُحَا قُلْ
SAY: -DO YOU DISPUTE
WITH US ABOUT ALLAH, WHO IS OUR LORD AND YOUR LORD? OUR DEEDS BELONG TO US, AND
YOUR DEEDS BELONG TO YOU; AND WE ARE SINCERE TO HIM

شَهَدَةٌ كُنْتُمْ مِمَّنْ أَظْلَمَ وَمَنْ اللَّهُ أَمْ أَعْلَمُ ءَأَنْتُمْ قُلْ نَصْرَى أَوْ هُودَا كَانُوا وَالْأَسْبَابُ وَيَعْفُوبَ وَإِسْحَقَ وَإِسْمَاعِيلَ إِبْرَاهِيمَ إِنْ تَقُولُونَ أَمْ

((140)) تَعْمَلُونَ عَمَّا يُخَالِفُ اللَّهُ وَمَا اللَّهُ مِنْ عِنْدِهِ

140- OR DO YOU SAY THAT; ABRAHAM, ISHMAEL, ISAAC, AND JACOB, AND THE TRIBES WERE JEWS, OR CHRISTIANS? SAY: DO YOU KNOW BETTER THAN ALLAH? (THOUGH YOU KNOW WELL THAT THEY WERE NEITHER JEWS NOR CHRISTIANS, WHY DO YOU THEN CONCEAL THE TRUTH?) AND WHO IS MORE UNJUST THAN HE WHO HIDES A TESTIMONY WHICH HE HAS RECEIVED FROM ALLAH; AND ALLAH IS NOT HEEDLESS OF WHAT YOU DO.

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((141)) 141- THAT IS A NATION THAT HAVE PASSED AWAY. THEIRS IS WHAT THEY HAVE EARNED, AND YOURS SHALL BE WHAT YOU HAVE EARNED; AND YOU WILL NOT BE QUESTIONED ABOUT THE THINGS THEY DID.

THE COMMENTARY

VERSE NO. 139

People of the BOOK engaged themselves with hot dispute and prolonged controversies, against Muslims; relying on this basis that all the important prophets who are so much respected by Muslims, were either Jews or Christians. God has answered them saying: "Will you dispute with us about Allah, (AND HIS APOSTLES) seeing that he is our Lord and your Lord? And that we are responsible for our deeds, and you are responsible for your doings - We are sincere in our faith with Allah." VERSE NO. 140

"Or do they say that: ABRAHAM, ISHMAEL, ISAAC, JACOB, and the TRIBES were Jews or Christians? Ask them if they know better than Allah? Ah? Who is more unjust than those who hide the testimony they have from Allah - But Allah is not unmindful of what you do." VERSE NO. 141

Here, the verse signifies: Supposing that your claims be true, (WHICH ARE NOT) what then? Is it right to claim a monopoly for God's message. which must be the same for all people and all ages? On the other hand, Whether you admit or not, the renewal of the Message and the birth of a new nation and new LAW and ordinance, now shines brightly in the life sky of mankind and no rejector is able to put the light off.

THE END OF PART 1

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((142)) 142- VERY SOON THE FOOLS OF THE PEOPLE WILL SAY: WHAT HAS TURNED THEM FROM THE

QIBLA (QIBLA= THE POINT AND DIRECTION TO WHICH MUSLIMS STAY IN THEIR PRAYER) TO WHICH THEY WERE USED. (THE TEMPLE OF JERUSALEM) SAY TO ALLAH BELONGS THE EAST AND THE WEST, HE GUIDES WHOM HE WILL TO A STRAIGHT PATH.

THE COMMENTARY

THE CHANGE OF QIBLA (VERSE NO. 142)

This verse and few others, that follow, are about the change of QIBLA, an important event that occurred in the history of Islam. The prophet Mohammad (AS) and his followers, in their early days of Islam, before they could be organized as a people, they took as a symbol for their QIBLA the sacred temple of Jerusalem. For some thirteen years and few months, they faced towards the said temple in their prayers. After that period, when under divine direction, Mohammad (AS) began to organize his people as an UMMAT; an independent people with LAW and rituals of their own; then KABBA was established as a QIBLA.

This incident raised a hot dispute, and once again the Jews found a pretext to make much ado about nothing! They objected: If the QIBLA towards Jerusalem was right, why should you change it? And if it was wrong, what happens to so much prayers that have been performed in a wrong direction and QIBLA, during the long period of thirteen years time? To give that objection, a knocking down answer, QURA"AN says: ``The fools among the people will soon say; what has turned them away from their first QIBLA to which they were used. Say: to Allah belongs the East and the West. HE guides whom HE will to a way that is straight.

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يَتَّبِعُ مَنْ لِنَعْلَمَ إِلَّا عَلَيْهَا كُنْتَ الْبَلَدَ جَعَلْنَا وَمَا شَهِدًا عَلَيْكُمْ الرَّسُولَ وَيَكُونُ النَّاسَ عَلَى شَهَادَةٍ لِيَكُونُوا وَسَطًا أُمَّةً جَعَلْنَاكُمْ وَكَذَلِكَ
رَجِيمٌ لِرَأْفِ الْبَلَدِ اللَّهِ | إِنَّ إِيْمَانَكُمْ لِيُضَيِّعَ اللَّهُ كَانَ وَمَا اللَّهُ هَدَى الَّذِينَ عَلَى إِلَّا لِكَبِيرَةٍ كَانَتْ وَإِنْ عَقَبِيهِ عَلَى يَنْقَلِبُ مِمَّنْ الرَّسُولَ
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143- AND THUS WE HAVE MADE YOU A MIDMOST NATION, THAT YOU MIGHT BE WITNESSES TO THE PEOPLE, AND THAT THE MESSENGER MIGHT BE A WITNESS TO YOU. AND WE APPOINTED NOT THE QIBLA TO WHICH YOU WERE USED, EXCEPT, THAT WE MIGHT KNOW WHO WOULD FOLLOW THE MESSENGER FROM HIM WHO TURN ON HIS HEELS. IT WAS INDEED A HARD TEST, SAVE FOR THOSE WHOM ALLAH HAS GUIDED. AND ALLAH WAS NOT GOING TO RENDER YOUR FAITH (WHICH WAS MANIFESTED THROUGH YOUR PRAYERS TOWARD JERUSALEM) FRUITLESS, BECAUSE ALLAH IS COMPASSIONATE AND MERCIFUL TO ALL PEOPLE.

THE COMMENTARY

THE MIDMOST NATION (VERSE NO. 143)

The essence of Islam is to avoid all extravagances on either side, such as the extreme worldliness of the Jews; or the monastic life of a group of Christians who retire from the material world and devote themselves to asceticism to this effect Qura"n notifies: ``The new QIBLA, was also a midmost point of reference like the ummat. This is because when the Christians faced towards the birth place of their prophet Jesus (AS), they had to direct themselves towards the East. On the other hand the Jews

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who mostly lived in Syria, and Babylon, when faced towards Jerusalem, they would have to direct themselves towards the west. But Muslims who were almost all in Medina, directed themselves towards Mecca in a point and direction that was a midmost between the East and the West." Worthy of note: later when Muslims grew in number, and scattered round the world; due to their endeavours for finding the right direction towards KABBA (i.e. FINDING THE QIBLA) they discovered many scientific laws in Geography and astronomy, and uses of compass, so much so that most of the pioneer scholars and experts in these fields of knowledges, were all Muslims.

Then Qura"n adds in this verse that: ``To make you witness over the nations, and the apostle a WITNESS over yourselves."

COMMENTS ON: ``SO THAT WE MIGHT KNOW WHO..."

As for the clause: ``So that we might know who..." and phrases: ``in order to know! that are found in QURA"N; do not mean that God knew not something and later came to know it. God rather has the knowledge of all things before they come to existence, and when it exists, adds nothing to the knowledge of God. This may be taken as an architect who has in his drawing all the details of a building, and he constructs a part of the whole building in order to show what he knows."

As for the question that what becomes of those prayers that they performed towards Jerusalem: to answer it the QURA"N says: ``Your prayers were equally efficacious before the new QIBLA was ordered, and God regards every good act".

``And never would Allah make Your faith of no effect, for Allah is full of kindness and the Most Merciful to all people." God's commandments can be taken in similarity some how to the prescriptions of a physician. One day this order is useful to the patient, and next day another prescription. The change of QIBLA should create no anxiety in some other direction. The east and the west belongs to God, and HE regards all the good acts of HIS servants.

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وَإِنْ شَطَرَهُمْ فَوَلَّوْا مَا كُنْتُمْ وَحَيْثُ الْحَرَامِ الْمَسْجِدِ شَطَرَ وَجْهَكَ قَوْلًا تَرْضَاهَا قِبْلَةً فَلْنُؤَلِّيَنَّكَ السَّمَاءَ فِي وَجْهِكَ تَقَلَّبَ نَرَى قَدْ
((144)) يَعْملُونَ عَمَّا يَعْفِلُ اللَّهُ وَمَا رَبُّهُمْ مِنَ الْحَقِّ أَنَّهُ لَيَعْلَمُونَ الْكُتُبَ أَوْثُوا ذِينَ الْأ

144- WE DO SEE YOU TURNING YOUR FACE IN THE SKY. (EXPECTING OUR FINAL COMMANDMENT OF QIBLA) THEN WE TURN YOU TO A QIBLA THAT SHALL PLEASE YOU: TURN YOUR FACE TOWARDS THE HOLY MOSQUE. AND WHEREVER YOU ARE, TURN YOUR FACES TOWARDS IT. THOSE WHO HAVE BEEN GIVEN THE BOOK KNOW THAT IT IS THE TRUTH FROM THEIR LORD. (AND THE PROMISED PROPHET WILL PRAY TOWARDS TWO QIBLA) AND ALLAH IS NOT HEEDLESS OF WHAT YOU DO.

THE COMMENTARY

WHEREVER YOU BE, TURN YOUR FACES IN THE DIRECTION OF KAABA. (VERSE NO. 144)

The verse begins with showing the sincere desire of the prophet to seek light from God in the matter of QIBLA: ``And We see you turning your face (FOR GUIDANCE) to the sky. Now We shall turn you to a QIBLA, that shall please you. Turn then your face in the direction of the sacred mosque (KAABA)''

The prophet was really pleased with the new QIBLA; because its connection with HAZRAT ABRAHAM gave it great antiquity, and for that it is also named BAITULATIGH which means the ANTIQUE HOUSE. Being an Arab center, made it an exclusive place, because the new Message too, was in Arabic language. And it could be; as it later became, the center

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of gathering of all Muslims in their universal pilgrimages, and so the prophet seemed to expect. The verse ends in some sort of threat that: ``God is not heedless of what you do." Here the jews are threatened; because they already knew from their scriptures, that the promised prophet would pray in two QIBLA, and yet they concealed that, and kicked up a great fuss over it!

بَعْدَ مَنْ أَهْوَأَهُمْ اتَّبَعَتْ وَلَيْنَ بَعْضَ قِبْلَةً تَابِعِدِ بَعْضُهُمْ وَمَا قِبَلْتَهُمْ بِتَابِعِ أَنْتَ وَمَا قِبَلْتَنكَ تَبِعُوا مَا آيَةَ بِكُلِّ الْكُتُبِ أَوْثُوا الَّذِينَ أَتَيْتَ وَلَيْنَ
((145)) الظَّالِمِينَ لَمَنْ إِذَا إِنَّكَ الْعِلْمَ مِنْ جَاءَكَ مَا

145- AND EVEN IF YOU BRING TO THE PEOPLE OF THE BOOK ALL THE SIGNS, THEY WOULD NOT FOLLOW YOUR QIBLA, NOR ARE YOU GOING TO FOLLOW THEIR QIBLA, NEITHER WOULD ANY OF THEIR SECTS ACCEPT THE QIBLA OF THE OTHER. AND IF YOU FOLLOW THEIR CAPRICES, AFTER THE KNOWLEDGE THAT HAS COME TO YOU, THEN YOU SHALL MOST SURELY BE OF THE OPPRESSORS

THE COMMENTARY

THEY DON'T CONSENT IN ANY PRICE! (VERSE NO. 145)

The preceding verse signified that, the Jews knew from their scripture that the QIBLA would have to be changed; and this was taken a TOKEN of the truthfulness of HAZRAT MOHAMMAD (AS), but childish Zeal, and foolish fanaticism prevented them to admit that, and to this effect the Holy QURA" N sternly says: ``Even if you bring to the people of the BOOK all the (POSSIBLE) signs; they will not follow your QIBLA, and you too, will not follow theirs."

This implies that; if the people of the book think that by making

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ados and kicking up fuss, and raising disputes, Mohammad would change his mind and once again refers back to the abrogated QIBLA, they go wrong, and once and for all, KAABA is chosen as a permanent and everlasting QIBLA for the worshippers. The verse also adds that: Neither would any of their sects accept the QIBLA of the other.

(True that, both the Jews and Christians looked upon JERUSALEM as a sacred city; but there was not a universal QIBLA among them. Some Jews turned towards Jerusalem, specially during the captivity. At the time of our prophet Jerusalem was at the hands of Byzantine Empire, which was Christians; But the Christians oriented their churches to the East, (HENCE THE WORD ORIENTATION) which is a point of the compass, and not the direction of any sacred place. The fact of Altar being in the East does not mean that every worshipper has his face to the East, for, according at least to modern practice, the seats in a church are so placed, that different worshippers may face in different directions. on this account the above verse also implies that: ``Neither would any of their sects accept the QIBLA of the other sect."

TRANSLATER'S NOTE - USUF ALI'S COMMENTS

((146)) *يَعْلَمُونَ وَهُمْ الْحَقَّ لِيَكْتُمُونَ مِنْهُمْ فَرِيقاً وَإِنَّ أَوْلَادَهُمْ يَعْرِفُونَ كَمَا عَرَفُونَا لِكِتَابِ آتَيْنَاهُمُ الَّذِينَ*

146- THOSE TO WHOM WE HAVE GIVEN THE BOOK, KNOW HIM (OUR APOSTLE) AS THEY KNOW THEIR SONS; BUT SOME OF THEM DELIBERATELY CONCEAL THE TRUTH, WHILE THEY KNOW.

147- ((147)) *الْمُؤْمِنِينَ مِنْ تَكُونَنَّ فَلَا رَبَّكَ مِنَ الْحَقِّ* (THIS COMMANDMENT ON THE QIBLA) THE TRUTH IS FROM YOUR LORD, THEN BE NOT AMONG THE DOUBTERS.

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THE COMMENTARY

THEY KNOW HIM WELL (VERSE NO. 146)

The people of the BOOK knew Mohammad as they knew their sons. They knew him to be upright and truthful a man, they knew him to be in lineage of ABRAHAM and MOSES. And they also knew him to correspond to the description of the prophet foretold in their Scriptures. (FOR SUCH DESCRIPTIONS PLEASE REFER TO: MATTHEWS 3: 11 JOHN 14: 26 - 15: 26 - 19: 7 - 16: 12-14 TRANSLATOR'S NOTE) But selfishness made them to conceal the truth and their knowledge.

VERSE NO. 147

Then, once more to put an stress upon the previous arguments about QIBLA, and generally about Islamic Commandments, the verse No. 147 implies: Truth only comes and is from Allah, so do not doubt about that.

148- EVERY ONE HAS A QIBLA (THEN DON'T DISPUTE MUCH ABOUT QIBLA, AND) EMULATE ONE ANOTHER IN GOOD WORKS, WHEREVER YOU MAY BE, ALLAH WILL BRING YOU ALL, (FOR THE REWARD OF YOUR DEEDS IN DOOMS DAY)FOR HE HAS POWER TO DO ANYTHING.

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THE COMMENTARY

EVERY NATION HAS A CERTAIN QIBLA (VERSE NO. 148)

Throughout the history of the prophets, there have been different QIBLAS. Of course, this is not something unchangeable such as a tenet or a religious principle. Therefore the Holy Book commands the parties not to dispute so much about QIBLA. Leave that subject and emulate and strive to excel one another in good deeds. The verse then gives a notice to the critics, and encouragement to the good doers saying: "Wherever you may be; Allah will bring you all, in Resurrection Day, to reward you for your bad, or good deeds." In order to convince those who may think, how can God bring back to life, a body that has been decayed and dispersed here and there as dusts? the verse ends in saying: "Allah HAS power to do anything."

149- AND FROM WHENCESOEVER YOU DEPART, TURN YOUR FACE TOWARDS THE SACRED MOSQUE (KAABA) AND THIS (COMMAND) IS SURELY THE VERY TRUTH FROM YOUR LORD; AND ALLAH IS NOT HEEDLESS OF WHAT YOU DO.

الَّذِينَ إِلَّا حُجَّةٌ عَلَيْكُمْ لِلنَّاسِ يَكُونُ لِنَأْلٍ شَطْرَهُ وَجُوهَكُمْ لَوَافِقٍ كُنْتُمْ مَا وَحَيْثُ الْحَرَامِ الْمَسْجِدِ شَطْرَ وَجْهِكَ قَوْلًا خَرَجْتَ حَيْثُ وَمِنْ
((150)) تَهْتَدُونَ وَلَعَلَّكُمْ عَلَيْكُمْ نِعْمَتِي وَلَا تَمَّ وَأَحْشَوْنِي تَخْشَوْهُمْ فَلَا مِنْهُمْ ظَلَمُوا

150- AND FROM WHENCESOEVER YOU DEPART, TURN YOUR FACE TOWARDS THE SACRED MOSQUE (KAABA), AND WHEREVER YOU MAY BE TURN YOUR FACES TOWARDS IT, SO THAT THE PEOPLE MAY NOT HAVE ANY REASON AGAINST YOU,

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EXCEPTING THE OPPRESSORS OF THEM. THEN HAVE NO FEAR OF THEM, RATHER FEAR ME. AND THAT, I MAY COMPLETE MY FAVOURS ON YOU, AND PERHAPS YOU MAY BE GUIDED.

THE COMMENTARY

ONLY FEAR ALLAH (VERSE NO. 149)

This verse and the next one continues the argument about the change of QIBLA, and its consequences saying: "Whencesoever you be and wherever from, you depart, when performing the prayer, turn your face towards the sacred mosque (KAABA)"

VERSE NO. 150

The verse firstly aims at the individual; by directly addressing the prophet, on the ground of uniformity and the removal of all occasions of disputes and arguments; and secondly for the Muslims people on the same ground, as a matter of discipline, and also to put an emphasis on the new commandment. It says: "And wherever you (Muslims) be turn your faces towards the sacred mosque."

HOLDING THE OPPOSITION'S TONGUE

In order to hold the tongues of the critics and oppositions, the verse proceeds on saying: "The change of QIBLA, was ordered so that the people may not have any reason against you; excepting the oppressors of them" Had the QIBLA not been changed, the Jews could have reasoned against the Muslims, that they had read in their scriptures, that prayers in two directions would be a sign of the foretold prophet.

On the other hand, the pagans too, could object saying: "Mohammad who claims to revive ABRAHAM'S religion, has firmly adhered to Jerusalem, a Jewish center for QIBLA, leaving the ancient house of God, built by ABRAHAM."

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Of course the oppressors and objectors are found every time, and everywhere, who seek excuses and stick to flimsy pretexts. Such are indeed the oppressors, who oppress themselves, as well as the others! Allah's last favour mentioned in the verse, is to develop the believers and to establish their rituals, and direction of prayer, and also to free them from the confinement of fanaticism and unreasoning zeal about trifles; thus completing HIS favours to the believers who were obedient and feared none but Allah:

``And that I may complete my favours on you, and perhaps you may be guided."`

((151)) تَعْلَمُونَ تَكُونُوا لَمْ مَّا وَيُعَلِّمُكُمُ وَالْحِكْمَةَ الْكِتَابَ وَيُعَلِّمُكُمُ وَيُزَكِّيَكُمُ ءَايَاتِنَا عَلَيْكُمْ يُثَلِّوْا مِّنْكُمْ رَّسُولًا فِيكُمْ أَرْسَلْنَا كَمَا

151- AS ALSO, WE HAVE SENT AMONG YOU OF YOURSELVES, A MESSENGER, REHEARSING TO YOU OUR SIGNS, (VERSES OF QURAN) AND SANCTIFYING YOU, AND TO INSTRUCT YOU THE BOOK, AND WISDOM, AND TEACHES YOU WHAT YOU WERE NOT TO KNOW.

((152)) تَكْفُرُونَ وَلَا لِي وَاشْكُرُوا أَذْكُرْكُمْ فَادْكُرُونِي

152- THEN DO REMEMBER ME, I WILL REMEMBER YOU, AND BE THANKFUL TO ME AND DENY ME NOT.

THE COMMENTARY

THE PROPHET'S PROGRAMMES (VERSE NO. 151)

The preceding verse is completed here, which implies that; the grant of KAABA for Muslim's QIBLA, was a great favour of Allah, and

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that the favour is now perfected by sending a messenger of Allah, who is one of them, and a mankind who knows well the weak points and the abilities of man. He is chosen from among them to fulfil four instructive and vital programmes as follows:

- 1) Rehearse to the believers the signs and verses of God.
- 2) Cherish and sanctify the believers.
- 3) Instruct them the BOOK and WISDOM.
- 4) Teaching them what they know not.

VERSE NO. 152

This is to notify that it is the RIGHT, and deserving, that man be thankful for receiving favours. They also should remember God, if they expect God to remember them.

WHAT IS GOD'S REMEMBRANCE (ZIKR)?

The Arabic ``ZIKR'' in its verbal significance, implies: `to remember' or to praise by frequent mentioning. But merely rehearsing the name of God by the tip of the tongue is not enough. Real ZIKR may represent both a solemn ritual, and a spiritual state of mind or heart, in which the devotee seeks to realize the Presence of God. Thus there is ZIKR of the tongue and there is ZIKR of the heart.

We have traditions that the prophet said to HAZRAT ALI (AS):

``O, ALI! There are three obligations that this Muslim People (UMMAT) is not able to fulfill it well, and as it should be done:

- 1) Equity with the religious brothers in wealth.
- 2) Giving them the people's right, by true and fair judgment.
- 3) And the remembrance of God in any condition."

ZIKR is not merely the rehearsal of Glory to God. Prais be to God. God is only one, and Greater than all. ZIKR, is to avoid evil when you confront with UNLAWFULS.

((153)) الصَّابِرِينَ مَعَ اللَّهِ إِنَّ وَالصَّلَاةِ بِالصَّبْرِ اسْتَعِينُوا ءَامَنُوا الَّذِينَ يَأْتِيهَا

153- O, YOU WHO BELIEVE! SEEK YOU HELP IN PATIENCE AND PRAYER; FOR, SURELY ALLAH IS WITH THE PATIENTS.

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((154)) 154- AND SAY NOT OF THOSE SLAIN IN ALLAH'S WAY, THEY ARE DEAD; RATHER THEY ARE ALIVE, ALTHOUGH YOU ARE NOT AWARE (OF THEM)

THE COMMENTARY

PERSEVERANCE AND ATTENTION TO GOD

(VERSE NO. 153)

In the previous verse, the argument led to teachings of BOOK, and WISDOM, and sanctifying the souls; now it proceeds to perseverance and constancy, without which the said meanings and purposes cannot be manifested and reached: ``O, you who believe! Seek you help in patience and prayer. Surely Allah is with the patient."`

TRANSLATOR'S NOTE

With the help of these two powerful means, i.e. the PATIENCE and PRAYER, one may go bravely to challenge with difficulties and hardships of life, having the consolation of thinking that God is with the patient, and that God loves the patient, in other word, this means that, though patience is bitter it bears sweet fruit.

Contrary to what some may take it to mean; patience is not undergoing the oppressions, or accepting the reign of misfortune over

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our fate, or yielding to adversity, contempts and humility - No - never so! It rather is steadfastness in resistance, when bad happens. Another shade of the argument which is signified by the verse, is another important support besides perseverance and patience; and that is relying on God through the PRAYER. So is that, we read in a tradition: ``When HAZRAT ALI (AS), encountered a difficulty; he first attended to prayer, and then bravely chased the difficulty, meanwhile rehearsing the verse: ``Seek you help through patience and prayer."`

Therefore the above verse enjoins two factors, which are: relying on God through prayer, and relying on yourself through constancy and perseverance.

OCCASION OF REVELATION (VERSE NO. 154)

IBN ABBAS has said that; this verse was revealed about the martyrs of the BATTLE OF BADR, who were fourteen men, six of them were of the Emigrants, and eight from among the Helpers. When the war was over, Muslims used to say: such and such died in the battle.

Martyrs are Alive

The argument from perseverance and prayer proceeds now to the eternal life of the martyrs, that begins with their death in the way of Allah, saying: ``And don't say of those who are slain for the cause of God `THEY ARE DEA'D (NO! IT IS NOT SO AS YOU THINK) They are indeed alive, though you perceive them not." Basically in every movement, there are some timids and cowards, who pull themselves back of the scene, and discourage others too, through their own lack of courage.

In the life time of the prophet, some of the swerving timids, by showing hypocritical pity for the slain in the battle, they disheartened the brave Muslims and weakened their intentions saying: ``Alas! This and that died in the battle and they exist no more." To these frauds and deceptive suggestions, God answered: ``You should not call those who have been slain for the cause of Allah as 'Dead' Nay! They are indeed alive - eternally alive. They are having sustenance and all necessities for living, in the presence of

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Their Lord; in contrary to you mortals, who are confined beyond the high walls of space and time." A detail of this matter which is about the life to come, will be given in S 3: 169.

الصَّيِّرِينَ وَبَشِيرٍ وَالنَّامِرَاتِ وَالْأَنْفُسِ الْأَمْوَالِ مَنْ وَتَقْصُ وَالْجُوعِ الْخَوْفِ مَنْ بِشْيَاءِ وَلَنْبَلُونَكُمْ 155- AND WE SHALL TEST YOU WITH SOMETHING OF FEAR AND HUNGER AND LOSS IN PROPERTY AND LIVES AND FRUITS; AND GIVE GOOD NEWS TO THE PATIENTS.

رَجْعُونَ إِلَيْهِ وَإِنَّا إِنَّا لِلَّهِ قَالُوا مُصِيبَةٌ أَصَابَتْهُمْ إِذَا الَّذِينَ 156- THOSE WHO, WHEN AFFLICTED WITH MISFORTUNE SAY: ``WE BELONG TO ALLAH, AND TO HIM WE SHALL RETURN.

الْمُهْتَدُونَ هُمْ وَأَوْلَانِكَ وَرَحْمَةً رَبِّهِمْ مَنْ صَلَوَاتٍ عَلَيْهِمْ وَأَوْلَانِكَ 157- THOSE ARE THEY ON WHOM ARE BLESSINGS AND MERCY FROM THEIR LORD, AND THOSE ARE THE RIGHTLY GUIDED ONES.

THE COMMENTARY

THE WORLD IS A FIELD FOR DIVINE TRIALS (VERSE NO. 155)

Now we come to tests and trials, and their various aspects and different shades, that are discussed in these verses. The Holy Book says: ``We will test you with something of fear and hunger, loss in goods or lives, or your products and fruits, and give glad tidings to those who patiently persevere." Success in the examinations, may be won through hard works and perseverance. Therefore the verse ends in the good news: ``And give glad tidings to the patients."

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VERSE NO. 156 Here in this verse the patients are introduced as: ``Those who, when afflicted with a misfortune will say: to Allah we belong, and to Him is our return."

VERSE NO. 157 Here is mentioned the Grace of God and HIS Mercy by which the patients and the steadfasts are rewarded saying: ``Those are they on whom descends blessings from Allah, and Mercy, and they are the ones who are truly guided."

NOTES:

1- WHY SHOULD GOD EXAMINE HIS SERVANTS?

The first question that puts its foot forth in this regard, is that an examiner wants to know something which he knows it not of the examined. He puts someone under the test, because of his lack of information. However this comes not true in the case of the All-Knowing and Omnipotent Creator of the Universe. Why should such an All-Knowing God put HIS servants under test or exams? In answer to this question we may say:

TRUE! Man's examination arises from his want of knowledge and lack of information, but God's trial is not on that account. He tests His servants in order to nurture and nourish them. To train them and bring them up. The purpose of God's examination is to increase the skill and experience, and to disclose and put to work the hidden abilities of Man. Man goes under the tests of God as a piece of steel goes to the furnace, for more and further treatments, or it could be taken as similar to maneuver practiced by the soldiers. They perform a series of various movements in their maneuver, as training and for the purpose of developing the skill and abilities of the army, and bringing them up in art and technical proficiency.

GOD'S EXAMINATION IS GENERAL

The system of life in Universe, is the system of evolution and development. All the moving creatures are traversing the road of

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evolution and development. Therefore, all the people even the apostles and prophets have to be tested in order to reach their higher destiny and position, and to exhibit their natural talents and put to function their hidden abilities. Allah's tests are of various natures and qualities, sometimes HE tests His servant through fear, hunger, loss of property and even loss of life; and sometimes HE

may put HIS servants on trials on account of rank and wealth, strength and health; whatsoever it be, God's test is common and for all, and it is in fact a means for development and evolution.

THE SIGNS OF SUCCESS

The code and mark of success in the said examinations, according to the HOLY BOOK is patient perseverance, and being firm and steadfast in difficulties and misfortunes, meanwhile having reliance on God through the prayer. Another good means of help in adversity and afflictions is to know the transitory condition of this mortal life here, which passes over so quickly, and that this world is merely a passage through which we have to pass without any delay!

((158)) عَلَيْهِمْ شَاكِرٌ اللَّهُ فَإِنَّ خَيْرَ أَتَطَوَّعَ وَمَنْ بِهِمَا يَطُوفَ أَنْ عَلَيْهِ جُنَاحَ فَلَا اعْتَمَرَ أَوْ الْبَيْتِ حَجَّ فَمَنْ اللَّهُ شَعَائِرٍ مِنَ وَالْمَرْوَةَ الصَّفَا إِنَّ
) 158- SAFA AND MARWA ARE AMONG THE SIGNS APPOINTED BY ALLAH. THEREFORE WHOSOEVER MAKES THE PILGRIMAGE TO THE HOUSE, OR MAKES THE LESSER PILGRIMAGE, THERE IS NO BLAME OF SIN IF THEY COMPASS THEM ROUND. HE THAT DOES GOOD OF HIS OWN ACCORD. SHALL BE REWARDED BY ALLAH. BE SURE THAT ALLAH IS GRATEFUL, ALL-KNOWING.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 158)

According to the traditions narrated by sunnites as well as Shiites; ABRAHAM'S wife HAJAR - mother of the infant ISHMAEL, prayed for water in that hot and dry desert, and in her eager quest round the hills she found her prayer answered and saw the Zamzam spring. (A DETAIL OF HAJAR IN SEARCH OF WATER WILL FOLLOW) Later the pagan Arabs had placed a male and female idol, named, ASAAF and N?ELEH upon the two little moutions SAFA & MARWA, now absorbed in the city of Mecca.

Then the idolater's superstitious rites around the two idols caused some offence to the early Muslims, so that they felt some hesitation in going round these hills and to compass them in their pilgrimage. The verse came down to say that: ``The two mentioned hills are also two of the sacred monuments, and signs appointed by Allah for the pilgrims to compass and circumambulate them, and if the ignorant pagans have defiled them with idols, it won't be a reason for the Muslims to stop performing their rites."`

IGNORANT DEEDS SHOULD NOT PREVENT OTHER'S POSITIVE ACTIONS.

Due to the especial mental state which we hinted to, in the cause of the revelation above; the verse firstly confirms that; SAFAA and MARWA are also two of the signs appointed by Allah, and

are among the sacred monuments for the rituals of pilgrimage. So there is no blame on the pilgrims to encompass these monuments and signs, and the superstitious rites of the polytheists should never stop Muslims to halt their religious rites. The two idols on top of the two symbols will not derogate the least from its virtue and importance.

* * *

1- As we have already mentioned above; SAFAA and MARWA are two small mountains that are nowadays absorbed in the city of Mecca. Verbally SAFFA, means a smooth and hard piece of stone, and MARWA means a rough and hard peice of stone. By SIGNS OF ALLAH, it is meant such monuments as a permanent object or a mountain that might make people to remember Allah. [170]

2- HISTORICAL RECORD OF SAFAA AND MARWA.

According to our traditions; ABRAHAM (AS) had reached his old age without having a son or a daughter. So he prayed for that, and his lord answered his prayer, and in that old age of him, his maid servant, HAJAR begot a son for him who was named ISHMAEL. His first wife SARAA did not endure seeing her husband having a son from some other woman. Allah commanded ABRAHAM (AS) to take the baby with his mother, and settle them in Mecca, which was then a barren and parched desert. ABRAHAM (AS) obeyed the commandment of his Lord, and took to Mecca and placed them there. When he proceeded to depart, his wife HAJAR, began to cry saying: ``What can a poor lonely woman, and her innocent infant, in this hot, dry and barren land do?" ABRHAM'S heart burnt with sorrow when he heard the plea of his wife, and in a fervent prayer to God he said: ``O, My Lord! I have made some of my offspring to dwell in a valley without any cultivation by your sacred house; in order, our Lord, that they may establish regular prayer. So fill the hearts of some among men with love towards them and feed them with products so that they may give thanks."

HAZRAT ABRAHAM (AS) said so to his Lord, and choked with tears, committed his wife and child to the care of Allah and went away.... Soon after; their supply of food and water was finished, and her breast stopped milking. Then the restlessness of the babe increased her anxiety. Forgetting her own thirst and hunger, she started the search for water. She at first searched among the little mountain SAFAA, but found no water. She looked towards the other opposite mountain MARWA, and was deceived by the watery appearance of a mirage there. She traversed to and for, the distance between the two hills, but no result. Abandoned to despair, she returned to pick up her poor starving baby, when Lo! At the foot of the child water had gushed out! Hence the famous fluent spring of ZAMZAM that has satisfied millions of men and animals so far! Seeing that, she prostrated herself on the ground to give her thanks to her Merciful Lord.

The lesson here is that all of us, even our children, have to commit ourselves to the care of Allah, put our trust on HIM, and then strive hard in the path of truth that God HAS revealed to us through HIS

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BOOK and prophet. And that we should know the value and importance of Monotheism for the cause of which so many Muslims have gone as far as the last beat of their hearts, in order to hand the loaded trust over to us.

((159)) وَاللَّعْنُونَ وَيَلْعَنُهُمُ اللَّهُ يَلْعَنُكُمُ الَّذِينَ كَفَرُوا وَالَّذِينَ اتَّخَذُوا الْبَيْتَ الْحَرَامَ مَبَازِئِرًا لِيُرِيَهُمُ اللَّهُ مَا بَدَّ لَهُمْ مِنْ آيَاتِهِ وَمَا يَخْتَصِمُونَ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

159- THOSE WHO CONCEAL WHAT WE HAVE SENT DOWN OF CLEAR SIGNS AND GUIDANCE, AFTER WE HAVE MADE IT CLEAR FOR THE PEOPLE IN THE BOOK, ON THEM SHALL BE ALLAH'S CURSE, AND THE CURSERS SHALL CURSE THEM TOO.

160- EXCEPT THOSE WHO REPENTED AND AMENDED (THEIR DEEDS WITH GOOD ONES) AND MADE CLEAR. (WHATEVER THEY CONCEALED OF TRUTH) THEY ARE THOSE TOWARDS WHOM I RELENT, FOR I AM OFT-RETURNING, MERCIFUL.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 159)

It is narrated from IBN ABBASS that some of the leading Muslims like; SAAD-IBN-MOAZ - KHARIJ - IBN - ZAID and MOAZ IBN-JABAL, asked questions of the Rabbis and learned Jews about the signs and symptoms of our prophet that were revealed to them through TOWR?T (PENTATEUCH). They concealed their knowledge and refused to display it and explain to others who had no access to the book, and hence the verse:

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CONCEALMENT OF TRUTH IS FORBIDDEN

The learned jews and their rabbis are addressed here who withheld their knowledge from the others; but the verse in a general sense of meaning, directs the effort and attention of all men of knowledge, and seriously admonishes those who know something important and useful, and withhold it from others, through their greed, jealousy or other selfish and devilish intentions:

``Those who conceal what we have sent down of clear signs and guidance, after we have made it

clear for the people in our Book, on them shall be Allah's curse, and those entitled to curse, like the angels and mankind. As a matter of fact concealing the truth, enrages all the adherents and partisans of RIGHT. On the other hand the truth is not merely confined to the signs of God or to the symptoms of HIS prophets. To conceal anything reasonable that can help people to realize prosperity and salvation, lays in the shade of this subject. Even being silent, and making no utterance when one has to talk and to display a fact or a figure is a heinous sin that deserves the curse mentioned in this verse. We also ought to know that a curse is not a matter of words. It is a terrible spiritual state with deprivation of God's grace and Mercy." VERSE NO. 160

As for the HOLY QUR'AN, which is a book of guidance and mercy, it will never bar the gates of hope, amendment, and progress, in the people's way. Whatsoever they be, defiled by sin, and contaminated by guilt and mistakes, the book never lets them to lose hope, and abandon to despair of their Merciful Lord. Thus the verse here urges to repentance and amendment saying:

``Except those who repent and amend their evil deeds with. good ones, and those who disclosed and made clear whatever they concealed of truth; those are they to whom Allah may turn in Mercy; because Allah is Oft-Returning, Merciful."

CONCEALING TRUTH IN ISLAMIC TRADITIONS. According to Islamic traditions, the learned men who deliberately withhold their useful knowledge from those who deserve to know and use it, are sternly condemned. The prophet has said: ``If a

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scholar is asked a question, and he denies to answer, in the Resurrection Day a bridle of fire will be attached to his mouth." HAZRAT ALI (AS) was also asked that: ``Among the creatures of Allah; who is worse than SATAN and PHARAOH?" He answered: ``Corrupt and vicious scholars who display false, and conceal the facts are worse. They are the ones that on them is the curse of Allah, and that of the cursers."

161- SURELY THE INFIDELS WHO DIE DISBELIEVERS; UPON THEM SHALL BE CURSE OF ALLAH, AND THE ANGELS, AND PEOPLE, ALTOGETHER. ((161)) أَجْمَعِينَ وَالنَّاسِ وَالْمَلَائِكَةَ اللَّهُ لَعْنَهُ عَلَيْهِمْ أُولَئِكَ كُفَّارٌ وَهُمْ وَمَاتُوا كَفَرُوا الَّذِينَ إِنَّ

162- THEY WILL ABIDE THEREIN (IN THAT CURSE AND REMOTENESS OF MERCY) FOR EVER, AND NO RESPITE SHALL BE GIVEN THEM. ((162)) يُنظَرُونَ وَلَا لَهُمُ الْعَذَابُ عَنْهُمْ لَا يُخَفَّفُ فِيهَا خَلِيدِينَ

163- YOUR GOD IS THE ONLY ONE GOD. THERE IS NO GOD BUT HIM. HE IS THE MERCIFUL, THE COMPASSIONATE. ((163)) الرَّحِيمِ الرَّحْمَنُ هُوَ إِلَّا إِلَهَ لَا وَاجِدُ إِلَهَ إِلَّا هُوَ

THE COMMENTARY THOSE WHO DIE INFIDEL

In the preceding verses we saw the results of concealing the truth. Now the argument comes to those infidels who do not get a chance to repent or amend their deeds. They continue with their evil deeds until they meet their end, and die disbelievers. This group of

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people too, like those who conceal the truth, deserve the curse of Allah and are subject to it: ``-
Turely those who reject faith and die rejecting and disbelievers, on them shall be the curse of Allah, and the angels, and people altogether." VERSE NO. 162

Then it is added that they will abide therein: that is to say, they abide in the Allah's curse and that of the angels, and people forever; and no respite or freedom shall be given them. ABIDING IN THE CURSE OF ALLAH signifies that the curse is not a matter of words; it rather must be a dreadful spiritual and physical state of torture and torment which has no end and no respite!

VERSE NO. 163

And owing to the fact that only MONOTHEISM and God's Grace and MERCY can give an end to all these misfortunes and torments, the verse implies: ``Your God is the only one God; There is no God but Him. HE is the Merciful the compassionate." In order to overcome the terrible consequences of evil, in this verse stress is laid on God's ONENESS, and also on HIS grace and Mercy; so that one may seek refuge in them, and through repentance and amendment of his bad works, obtain the missed comfort and salvation.

مَاءٍ مِنَ السَّمَاءِ مِنَ اللَّهِ أَنْزَلَ وَمَا النَّاسَ يَنْفَعُ بِمَا الْبَحْرِ فِي تُجْرِي أَلْتِي وَالْفُلْكِ هَارٍ وَالذَّ اللَّيْلِ وَاخْتَلَفِ وَالْأَرْضِ السَّمَوَاتِ خَلَقَ فِي إِنَّ
لَقَوْمٍ لَآيَاتٍ وَالْأَرْضِ السَّمَاءِ بَيْنَ الْمُسَخَّرِ وَالسَّحَابِ الرِّيحِ وَتَصْرِيفِ دَابَّةٍ كُلِّ مِنْ فِيهَا وَبِتُّ مَوْتِهَا بَعْدَ الْأَرْضِ بِهِ فَأَحْيَا
يَعْمَلُونَ ((164))

164-IN THE CREATION OF THE HEAVENS AND THE EARTH, AND THE ALTERNATION OF NIGHT AND DAY, AND THE SHIP THAT SAILS IN THE SEA FOR WHAT PROFITS PEOPLE, AND THE

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WATER THAT ALLAH SENT DOWN FROM THE SKY THEREWITH REVIVING THE EARTH AFTER ITS DEATH, AND SCATTERED IN IT FROM ALL KINDS OF MOVING CREATURES, AND THE TURNING ABOUT OF THE WINDS, AND THE CLOUDS THAT ARE MADE SUBSERVIENT BETWEEN THE SKY AND THE EARTH - SURELY IN THESE ARE SIGNS FOR THE PEOPLE WHO USE THEIR WISDOM.

THE COMMENTARY THE MANIFESTATION OF GOD'S SACRED ESSENCE THROUGHOUT THE EXISTENCE. (VERSE NO. 164)

In the previous verse, the word ended in the oneness and unity of God. Here it begins a reasoning and mention of the unity of purpose and design throughout the nature which may lead to the knowledge of HIS existence and manifestation of HIS attributes, through their effects. Let us notify first that, always and everywhere, an arrangement, and a good order, is the evidence of knowledge and wisdom, and everywhere and all the time co-operation, and collective action, is a proof of unity of purpose and oneness of design and designer. Through the verse under discussion, in the following six parts, effects of the good order and unity of purpose and design that dominates over the universe, are put to light:

1- It begins with the glory of the heavens and earth and the wonderful extensive space around us saying :`In the creation of the heavens and the earth there are signs for people who use their wisdom."

scientists have revealed that millions of galaxies like this milky way of ours, are seen overhead in the spacious space with aided or unaided eyes, so much so that our own solar system among them seems to be like a droplet in an ocean! Only in our milky way there moves on their own orbit hundreds of millions of suns and bright stars!

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According to recent theories and views of scientific researchers many thousands of these planets, like our own globe are inhabited and occupied by living creatures in the widest diversity of nature! Lo! What a grandeur and greatness, and what a power and ability of creator and creation! 2- The verse then points at the most striking everyday phenomenon, that results from interrelations of heaven and the earth; such as the alternation of day and night, changing regularly in duration and bringing forth various seasons and the warm and cold latitudes of our globe - the night for rest and the day for work. In this relation the verse implies: ``And in the alternation of night and day, there are signs for those people who use their wisdom."

3- And the stately and huge ships that sail across the oceans for merchandise and other benefits of man. Thus the sea serves us no less than the land, hence the verse: ``And the ship that sails across the sea for what profits people."

4- God's Grace and Favour to man and all the living creatures on the earth are further exemplified by the rain which leads to the fertility of land, and by the verse, Allah calls to our mind the winter's death of nature, as well as the revivification of the spring, which is a sample and sign of

nature's resurrection and raise of the dead bodies. In this case the HOLY BOOK says: ``And (THINK OF)the water that Allah sent down from the sky therewith reviving the earth after its death."

5- The verse also makes a mention of the wonderful winds; driving the clouds in the skies. It also drives the ships across the seas. The wind also impregnates and fertilizes the trees, to make them fruitful by scattering the seeds here and there and this way and that. The wind also serves to move the polluted air which is rendered unclean, replacing it with pure air for breathing, which is vital for the life.

6- Once again the clouds are called to mind, that are made as subservient as slaves, between the sky and the earth. At mid-day they temper the glare of the sun, and all the time they affect and control the

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dangerous radiations, such as that of the ultraviolet and infrared rays. Surely in all these signs that were mentioned here, the greatness and infinite knowledge and extensive mercy of God can be seen.

لِلَّهِ الْقُوَّةُ أَنَّ الْعَذَابَ يَرَوْنَ إِذْ ظَلَمُوا ذِينَ الْأَيْرَىٰ وَلَوْ لَمْ يَكُنْ حُبًّا أَشَدُّ ءَامَنُوا وَالَّذِينَ اللَّهُ كَحَبِّ بُجِيبُونَهُمْ أُنْدَادًا اللَّهُ دُونَ مَنْ يَتَّخِذُ مِنَ النَّاسِ وَمِنْ
((165)) الْعَذَابِ شَدِيدٌ اللَّهُ وَأَنَّ جَمِيعًا

165- AND THERE ARE SOME AMONG MEN WHO TAKE TO THEMSELVES COMPANIONS APART FROM GOD, THEY LOVE THEM AS ALLAH IS LOVED. BUT THOSE WHO BELIEVE, LOVE ALLAH MORE ARDENTLY. O, IF THE OPPRESSORS MIGHT SEE, WHEN THEY SEE THE CHASTISEMENT, AND THAT THE POWER ALTOGETHER BELONGS TO ALLAH, AND THAT ALLAH IS STERN IN PUNISHMENT.

166- WHEN THOSE WHO WERE FOLLOWED (THE ASTRAYING LEADERS) SHALL DISOWN THEIR FOLLOWERS, AND THEY SEE THE CHASTISEMENT AND THEIR TIES ARE CUT ASUNDER.

لِلنَّارِ مِنَ الْبَحْرِ جِئِينَ هُمْ وَمَا عَلَيْهِمْ حَسْرَتٌ أَعْمَلْتُمْ اللَّهُ بِرَبِّهِمْ كَذَلِكَ مِمَّا نَبَرْتُمْ ءَوَا كَمَا مِنْهُمْ بَرَأْفَتْنَا كَرَّةً لَنَا أَنْ لَوْ اتَّبَعُوا الَّذِينَ وَقَالَ
)) 167- AND THOSE WHO FOLLOWED SHALL SAY: IF ONLY WE HAD ONE MORE CHANCE, WE WOULD DISOWN THEM AS THEY HAVE NOW DISOWNED US. THUS ALLAH SHOWS THEM (THE FRUITS OF) THEIR DEEDS AS (NOTHING BUT) REGRETS; AND THEY SHALL NOT COME OUT OF THE FIRE.

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THE COMMENTARY

ESTRANGEMENT OF THE LEADERS OF BLASPHEMY FROM THEIR FOLLOWERS. (VERSE NO. 165)

The verse addresses those foolish persons who overlook and ignore everything around us that points to God, and they think that something else may be equal to HIM! They tread the way of their fancies and fetishes, and their heart and love is given to their false gods; while unlike them the heart of the righteous are wholly devoted, and absorbed in the love of God. the verse begins with: "And there are some among men who take to themselves compeers apart from Allah, and love them as Allah is loved! But those who believe, love Allah more ardently." The love of the righteous is rooted by the spring of knowledge wisdom, and gnostics; while that of the unrighteous, springs out of the, ignorances, superstitions, and fancies, and this is why the love of the unbeliever is not durable. So says the verse: "O, if the oppressors could see the consequences of their deeds, they would see the terrible penalty that awaits them, and that all power is in Allah's hands, and not in that of any one else.

VERSE NO. 166

Then the cover of ignorance and of negligence will be removed from their eyes, and they come to know how far, they are gone astray! In their terrible misfortune and adversity, they entreat their fetishes and leaders to give them a hand in salvation, but the leaders deny their followers and disown them! hence the verse: "When those who were followed clear themselves from those who followed them, and disowned their adherents, and they see the penalty, and all relations between them would be cut off."

VERSE NO. 167

But to give a useless comfort to their burning heart, and to console themselves for that dreadful loss to which they are encountered; they say:

"O! If only we could have one more chance, we would diswon them, as they have now cleared themselves of us."

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They say so but no use! everything is now out of their control. Now the inevitable consequences of blasphemy and rejection of God has appeared to them, in its real form, their eyes has been cleared of cover, and their false and artificial relations with their fetishes have dissolved. What they see as a result of what they have done is nothing but sorrow and regret. They have to live in a fire kindled by their own deeds from which they can never come out.

168- O, YOU PEOPLE!
EAT OF WHAT IS IN THE EARTH LAWFUL AND GOOD, AND DO NOT FOLLOW THE FOOTSTEPS OF SATAN, FOR, TO YOU HE IS MANIFEST ENEMY.

169- HE COMMANDS YOU TO EVIL AND INDECENCY, AND TO SAY ABOUT ALLAH WHAT YOU DO NOT KNOW.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 168) IBN-ABBASS has said: ``Some of the tribes among the Arabs; such as the tribe of SAGHIF and KHAZAEH, had declared some kinds of farming and animals unlawful without a reason. They even foisted the prohibition on, by false ascription to divine injunctions. (An example of this was taking congealed blood and eating it fried- (TR. NOTE)

So the verse was sent down to stop them from legislating through self-interests and fancies.

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FOOTSTEPS OF SATAN

In the preceding verse, polytheism was sternly attacked and admonished. One of the various kinds of polytheism is the acceptance of legislation of anyone other than God; hence the verse: ``O, People! Eat of what is in the earth and wholesome, and do not follow the footsteps of Satan.

VERSE NO. 169 This verse certifies that Satan is a manifest and sworn enemy of man, who always commands us to do evil and indecency. The Arabic FAHSHAA translated to INDECENCY, implies evil deeds and deviation from the straight path of Monotheism. Its shades of meanings are anything excessive, immoderate, inordinate or extravagant. Anything that goes beyond limits, is said to be FAHISH. Therefore it means all sorts of evil deeds and indecency, covered and uncovered.

GRADUAL DEVIATION

The word `FOOTSTEP OF SATAN' implies that the evil deeds and deviations from the straight path is not a sudden happening. It rather, occurs gradually and step by step, until its results penetrate deeply in the hearts and minds of people. In other word Satanic Temptations by and by inspire evil suggestions in man, and attract his attention step by step, and therefore the HOLY QUR?N, calls man to be careful and from the first step follow him not.

((170)) يَهْتَدُونَ وَلَا شَيْئًا يَعْطُلُونَ لَا مَءَابَأُ لَهُ كَمَا أُولُو ءَابَاءَنَا عَلَيْهِ الْفَنَاءُ مَا نَنْبَعُ بَلْ قَالُوا اللَّهُ أَنْزَلَ مَا اتَّبَعُوا لَهُمْ قَبْلَ وَإِذَا

170- AND WHEN IT IS SAID TO THEM: FOLLOW WHAT ALLAH HAS SENT DOWN, THEY SAY: NOT THAT! BUT WE WILL FOLLOW WHAT WE FOUND OUR FATHERS UPON. WHAT? EVEN THOUGH THEIR FATHERS WERE VOID OF WISDOM AND GUIDANCE?

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171- THE LIKENESS OF THOSE WHO DISBELIEVE IS AS THE LIKENESS OF ONE (i.e. the prophet's likeness in calling disbelievers, is like the one who calls the sheep, goats and animals in order to rescue them from danger) WHO CALLS; BUT THEY HEAR NOTHING SAVE A CALL, AND A CRY! (IN FACT THESE INFIDELS ARE) DEAF, DUMB, BLIND, AND THEY UNDERSTAND NOT BLINDLY.

THE COMMENTARY
BLINDLY IMITATING THE FOREFATHERS
(VERSE NO. 170)

The verse implies the irrational logic of the pagans in prohibiting the lawful foods, or keeping on with idolatry and fetishes, saying: "When it is said to them follow the truth that Allah has sent down, they say: we will follow the ways of our fathers, and what we found them upon!"

The Holy BOOK, at once condemns such irrational logic and says: "What? Even though your fathers were void of wisdom and guidance, you will insist to follow and imitate them?! Had their forefathers been man of knowledge and understandings they could be used as example for imitation, but as far as evidences show, they were void of the least stage of knowledge and wisdom, and even of a common sense. So how should they want to be as imitative as a monkey from another monkey and not even a man! This is therefore that sort of cursed imitation that has always ruined the people, giving them to the wind of destruction.

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VERSE NO. 171

"The parable of those who reject faith is as if one goatherd or shepherd who calls the sheep and goats, in order to rescue them from a serious danger. But they hear nothing save a call or a cry. In fact the infidels and rejector of faith are deaf, dumb, blind, and understand nothing, and they will not return to the path of truth and salvation.

172- O, BELIEVERS! EAT OF THE GOOD THINGS THAT WE HAVE PROVIDED FOR YOU! (AS SUSTENANCE) AND GIVE THANKS TO ALLAH, IF IT IS HE WHOM YOU WORSHIP.

((173)) رَحِيمٌ غَفُورٌ اللَّهُ نَّ عَلَيْهِ إِنَّمْ فَلَا وَلَا عَادَ بَاغَ غَيْرَ اضْطُرَّ فَمَنْ اللَّهُ لِعَيْرِ بِهِ أَهْلًا وَمَا الْخَنِزِيرِ وَلَحْمَ وَالذَّمَّ الْمَيْتَةَ عَلَيْكُمْ حَرَّمَ إِنَّمَا))

173- HE HAS FORBIDDEN YOU CARRION, BLOOD, THE FLESH OF SWINE; AND ANY FLESH THAT IS SLAUGHTERED IN THE NAME OF ANY OTHER THAN ALLAH. BUT WHOEVER IS CONSTRAINED (TO EAT ANY OF THESE) WITHOUT WILLFUL DISOBEDIENCE, NOT TRANSGRESSING DUE LIMITS; NO SIN SHALL BE ON HIM; FOR ALLAH IS OFT-FORGIVING MOST MERCIFUL.

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THE COMMENTARY CLEAN AND UNCLEAR (VERSE NO. 172)

In this verse and the next one, once again we turn to the proclaiming of some lawful and wholesome foods as unlawful by the pagan Arabs; but this time and in this case the believers are addressed: "O, you who believe! Eat of the good clean foods that Allah has provided for you as sustenance, and give thanks to Allah, if you indeed worship HIM alone."

VERSE NO. 173

Through this verse the foods that are unlawful are mentioned, in order to close the door of excuses: "He has forbidden you carrion, blood, the flesh of swine, and any flesh that is slaughtered in the name of any other than Allah." By carrion or dead meat, is meant the animal that dies of itself and is not expressly slaughtered for food - Then comes the BLOOD that the Pagan Arabs used to take it congealed and eat it fried. - The third prohibited is the swine flesh. Naturally the pig is a filthy animal, and filthy animals taken as food effects the eater. On the other had swine flesh has more fat than muscle-building materials and it also is more liable to diseases like TRICHINOSIS than other kinds of meat. Pig meat is the first food of the Christians while it is as prohibited to them as it is to Muslims, if they only could believe in their scriptures. They read in LEVITICUS 11: 7-8 :

"Do not eat pigs, they are unclean. They do not chew the cud, but they have divided hoofs. So do not eat these animals and even do not touch their dead bodies. The pigs are unclean animals."

TRANSLATOR'S NOTE

The fourth prohibited food is any flesh that is slaughtered in the name of any other than Allah, like the idols and fetishes.

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وَلَا الْقَيْمَةَ يَوْمَ اللَّهُ يُكَلِّمُهُمْ وَلَا النَّارَ إِلَّا بَطُونَهُمْ فِي مَا يَأْكُلُونَ أَوْلَيْنِكَ قَلِيلًا تَمَنَّا بِهِ وَيَشْتَرُونَ الْكِتَابَ مِنْ اللَّهِ أَنْزَلَ مَا يَكْتُمُونَ الَّذِينَ إِنَّ
عَلَىٰ أَصْبِرَهُمْ فَمَا بِالْمَغْفِرَةِ وَالْعَذَابَ بِالْهُدَى الضَّلَلَةَ اشْتَرُوا الَّذِينَ لِنِكَ أَوْ أَلِيمٌ عَذَابٌ وَلَهُمْ يُزَكِّيهِمْ
174- THOSE WHO CONCEAL ANY PART OF THE BOOK THAT ALLAH HAS SENT DOWN, AND SELL IT FOR A LITTLE PRICE, THEY EAT NOTHING BUT FIRE IN THEIR BELLIES.

ALLAH WILL NOT SPEAK TO THEM ON THE DAY OF RESURRECTION, NOR WILL HE PURIFY THEM, AND THEIRS SHALL BE A GRIEVOUS PENALTY
عَلَىٰ أَصْبِرَهُمْ فَمَا بِالْمَغْفِرَةِ وَالْعَذَابَ بِالْهُدَى الضَّلَلَةَ اشْتَرُوا الَّذِينَ لِنِكَ أَوْ أَلِيمٌ عَذَابٌ وَلَهُمْ يُزَكِّيهِمْ
175- THEY ARE THOSE WHO BOUGHT ERROR AT THE PRICE OF GUIDANCE, AND TORTURE IN PLACE OF PARDON. WHAT HAS MADE THEM SO PATIENT TO ENDURE THE FIRE?

بَعِيدٌ شِقَاقٌ لَفِي الْكِتَابِ فِي اخْتَلَفُوا الَّذِينَ وَإِنَّ بِالْحَقِّ الْكِتَابَ نَزَّلَ اللَّهُ بِأَنَّ ذَلِكَ
176- THAT IS BECAUSE ALLAH HAS SENT DOWN THE BOOK WITH TRUTH, AND THOSE WHO ARE IN VARIANCE REGARDING THE BOOK ARE IN WIDE SCHISM.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 176)

All the commentators believe that in the above three verses the people of the Book, and in particular the learned Jews are addressed. Before the advent of our prophet, they used to inform the people, of the signs and symptoms of the prophet who was foretold and predicted in their scriptures; but when he appeared and preached his doctrine, they

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denied him, and concealed their knowledge of him! They did so, because they were afraid of losing their social religious influences and advantages through which they piled wealth and were on the carpet for consultation and judgements, being invited in parties, or leading social and religious ceremonies.

Again Reproach For Concealment

This is an emphasis laid on the verse NO 159 of the same chapter saying: ``Those who conceal Allah's revelation of the BOOK, and purchase for them a miserable profit; they eat in their stomach naught but FIRE!" That is to say; the presents, and the wealth which they obtain as a

reward for concealing the truth are none but burning fire which is kindled in their very self, burning them in the stomach and bellies.

Then our HOLY BOOK points at another spiritual chastisement which is more painful than the said burning fire; and that is God's being cross with them in the Doms Day! They shall be deprived even of the words which the just and Merciful judge speaks to a reasonable culprit, who shall certainly not win HIS Grace and Mercy; hence the verse: "Allah will not speak to them on the day of Resurrection, nor will HE purify them; and their shall be a grievous penalty."

One of the excellent favour of our Merciful God in the Hereafter is that God on the basis of HIS INFINITE MERCY may address the faithful and speak to the believers so that he can apprehend, or grasp it with understanding. Whether the dialogue and communication is through inspiration or creation of words; it depends on that existing physical and spiritual condition, about which we know not too much.

VERSE NO. 175

This verse makes the situation of this group of people more clear, and shows the consequence of their losing bargain, thus: "They are the ones who buy error at the price of guidance, and torment in place of forgiveness. O, What a boldness they show for the FIRE!?"

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VERSE NO. 176 This verse implies that their dreadful doom is because Allah has sent down His Message to HIS servant truthfully in the BOOK; but those who are at variance, and seek causes of dispute in the BOOK, are far from the purpose, and are in a wide schism.

المَالِ وَءَاتَى النَّبِيَّ وَالْكِتَابَ وَالْمَلٰٓئِكَةَ الْاٰخِرِ وَالْيَوْمِ بِاللهِ ءَامَنَ مَنْ الْبِرِّ وَلٰكِنَّ الْمَغْرِبِ الْمَشْرِقِ قَبِلَ وُجُوْهُكُمْ تُوَلُّوْا اَنْ الْبِرِّ لَيْسَ
اِذَا يَعْهَدُهُمْ وَالْمُؤْفُوْنَ الرَّكُوَّةَ وَءَاتَى الصَّلٰوةَ وَاَقَامَ الرَّقَابِ وَفِي السَّائِلِيْنَ السَّبِيْلِ وَاَبْنِ وَالْمَسْكِيْنَ وَالْيَتٰمٰى الْقُرْبٰى دَوٰى حُبِّهٖ لٰى
((177)) الْمُنْفُوْنَ هُمْ وَاَوْلٰئِكَ صَدَقُوْا الَّذِيْنَ اَوْلٰئِكَ اَسٰ الدَّوْحِيْنَ وَالضَّرَآءِ الْبٰسَآءِ فِي الصَّبْرِ يَنْ عَهْدُوْا

177- RIGHTEOUSNESS IS NOT ONLY TO TURN YOUR FACES TOWARDS THE EAST AND THE WEST. (TRUE) RIGHTEOUSNESS IS RATHER: TO BELIEVE IN ALLAH - AND THE LAST DAY - AND THE ANGELS - AND THE BOOK - AND THE PROPHETS - AND WHO GIVES HIS WEALTH FOR THE LOVE OF ALLAH, TO: HIS KINSFOLK - AND ORPHAN - AND TO THE NEEDIES - AND TO THE WAYFARER - AND TO THOSE WHO ASK - AND TO RANSOM THE SLAVE - AND TO PERFORM THE PRAYER - AND PAYING THE ALMS-TAX - AND THOSE WHO FULFIL THEIR COVENANT WHICH THEY HAVE MADE - AND THE PATIENT IN DISTRESS AND ADVERSARY, AND IN TIME OF WAR - SUCH ARE THE TRUTHFUL, AND SUCH ARE THOSE WHO AVOID EVIL.

THE COMMENTARY

OCCASION OF REVEALTION

The change of QIBLA caused a lot of fuss, and much dispute among the parties, particularly among the Jews and Christians. Some who thought to have lost respects in that sudden change of QIBLA, began to object and criticise which was described in S 2: 172. So this verse came down to show that QIBLA is not that sort of a matter to worth so much ado and controversies, comparing to so many matters of more importance, which are signified by the verse.

THE ROOT AND FOUNDATION OF GOODNESSES

Here we are given a beautiful description of the righteous and God-fearing man who first has to fix his gaze on the love of God, and not to the deadening formalism; like directing the face towards the East and the West, or with closed eyes pretending to recite some incantations to God! The verse then implies most important principles and the virtues that a righteous God-fearing man should have. These are mentioned in six groups of deeds and actions as follows:

1- Righteousness is not only to direct your faces towards the East and West. It is right to have faith in Allah - the Last Day - the Angels - the BOOK - and the prophets. This indicates that faith is not merely a matter of words. We must do our best to realize the presence and goodness of God, and to see the Last Day in the First Day of our faith and work. We should also see God's hand of power working in ourself and in all, and also God's Message and Messenger should come within our experience.

2- After the FAITH, comes charity and helping the poor and supportless people; but such a charity will be of value only, if it proceeds from the love of God. This is to grant for the sake and love of God a portion of our income to our kith and kin, to the orphans, to the people who are in real needs, but who never ask. It is our duty to find them out. And also to those who ask for help; and to ransom a slave. Slavery has many forms, and all forms are included in this charity.

3- The third characteristic of the righteous man is that he performs the prayers - all sorts of prayers incumbent upon him.

4- The fourth virtue of the God-fearing man is that he pays the due alms-tax which is declared incumbent upon him. There are many a one, who eagerly pay in charity, but they are indifferent and careless in paying the alms, tax that is incumbent upon them. On the contrary, there are some

who pay their due religious taxes, but give no alms or charity to the needy and poor who are without support or help. Both of these two groups of people have their own weak points.

5- The fifth specification of the righteous man is that as the verse says: "They fulfil their covenants which they have made.", and observe faithfully their promises.

A capital of the social life is what we may call it the Mutual Confidence and trusting one another. In a tradition, we read that a Muslim will have to observe three conditions whether his opposite party be a believer or an infidel, and these are:

1) Being faithful to covenants and contracts.

2) Passing over any deposite or trust to its owner, and the third is respecting father and mother.

6- The sixth important virtue of the righteous and God-fearing man, is being patient and standing firm in pains and panics and all kinds of adversities, as the verse wants them to; saying: "And the patient in distress, and adversity, and in time of war. Such are the truthful, and such are those who avoid evil deeds."

فَاتَّبَاعُ عِشَىٰ أَخِيهِ مَن لَّهُ عَفَىٰ فَمَن بِالْأُنثَىٰ وَالْأُنثَىٰ بِالْعَبْدِ وَالْعَبْدُ بِالْحُرِّ الْحُرُّ الْقَتْلَىٰ فِي الْقِصَاصِ عَلَيْكُمْ كُتِبَ ءَامَنُوا الَّذِينَ يَأْتِيهَا
((178)) أَلَيْمٌ عَذَابٌ فَلَهُ ذَلِكَ بَعْدَ اعْتَدَىٰ فَمَنْ وَرَحْمَةً رَبِّكُمْ مَنْ تَخَفِيفٌ ذَلِكَ بِإِحْسَانٍ إِلَيْهِ وَأَدَاءٌ بِالْمَعْرُوفِ

178- O, YOU WHO BELIEVE! RETALIATION IS PRESCRIBED FOR YOU IN CASES OF MURDER, FREE MAN FOR FREEMAN, SLAVE FOR SLAVE, FEMALE FOR FEMALE, BUT IF ANY REMISSION IS

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MADE TO ANY ONE BY HIS (AGGREIVED) BROTHER (THE RETALIATION BEING REDUCED TO BLOOD MONEY) LET THE PURSUING BE HONOURABLE, AND LET THE PAYMENT BE IN KINDLINESS. THIS IS AN ALLEVIATION FROM YOUR LORD AND A MERCY. THEN WHOEVER EXCEEDS THE LIMITS AFTER THAT, FOR HIM IS A PAINFUL CHASTISEMENT.

179- AND IN RETALIATION THERE IS LIFE FOR YOU, O, YOU MEN OF UNDERSTANDING, THAT YOU MIGHT AVOID EVIL

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 178)

In pre-Islamic era, the Pagan Arabs, for the blood-feud of one individual, who was killed from their tribes, would kill as many men and women as they could! They were even willing to massacre a

whole tribe to retaliate a single murder of their own clan. This verse and the next make it clear that Islam has mollified the horrors of the pre-Islamic custom of retaliation. Here in the verse, equality and justice, is prescribed with a strong recommendation for mercy and forgiveness; saying if you must take a life for life at least there should be some measure of equality in it.

IN RETALIATION THERE IS LIFE FOR YOU!

From this verse on, a series of Islamic commandments are discussed, the first of which is the guard and respect for blood of people. With a red line it crosses off and cancels all the customs of the blood feuds of the Days of Ignorance, saying: "Retaliation is prescribed for you in cases of murder, free man for free man and slave for slave, and female for female."

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The word `RETALIATION here signifies that the guardians of the murdered and the aggrieved party have a right to do the same with the murderers. It also lays the stress upon the justice and equality, saying that if you must take a life, take a free man for a free man, and a slave for a slave, and a woman for a woman. i.e. killing of the slave of a tribe should not involve a blood-feud where many free men would be killed. the doors of Mercy should always be kept open, because brotherly love and forgiveness is far better than taking vengeance. The Holy Book in this relation has:

"If any remission is made to anyone by his aggrieved brother; (GENERALLY ALL MEN ARE BROTHERS IN ISLAM) then grant any reasonable demand, and compensate him in kindness and gratitude." Finally the verse threatens those who try to misuse the concession, and alleviation of the Merciful Lord, by exceeding the limits, thus: "Then whoever exceeds the limits after that, for him is a painful penalty."

VERSE NO. 179

This short but meaningful verse is the answer to several questions that might be raised; saying: "And in retaliation there is life for you! O, you men of understanding, so that you might avoid evil." This verse has now turned to an Islamic slogan commonly issued; signifying that Islamic retaliation has no ground for vengeance, Had the law of retaliation not been recommended, the cruel merciless, inhuman, would feel being safe and secure, and through their evil deeds would make a Hell of the social life; so much so that some countries wherein retaliation is abolished, the number of murders and crimes has abruptly increased.

IS MAN'S BLOOD MORE COLORFUL THAN THAT OF WOMAN?

Some may criticise Islamic law of retaliation and say: "According to the above, man should not be

retaliated for killing a woman and vice versa. Of course not so! The meaning of the verse is not that a man shouldn't be retaliated for murdering a woman; or that a man's blood is more colourful than that of a woman. The law involves that the guardians of the murdered woman have to pay

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half of the blood money, and then they can have the killer killed. The philosophy of this payment for retaliation lays in that men are very effective and influential in economics of their family. For example, when a woman loses her husband, she and her children may lose their livelihood and have their economics entirely ruined. In order to observe the rights of all; Islam has made it lawful for the heir or the heiress to demand half the bloodmoney before killing the man who has killed a woman."

((180)) عَلَى حَقًّا بِالْمَعْرُوفِ وَالْأَقْرَبِينَ لِلْوَالِدَيْنِ الْوَصِيَّةُ خَيْرٌ تَرَكَ إِنْ الْمَوْتُ أَحَدَكُمْ حَضَرَ إِذَا عَلَيْكُمْ كُتِبَ

180- IT IS PRESCRIBED FOR YOU, WHEN DEATH APPROACHES ONE OF YOU, IF HE LEAVES BEHIND SOME GOOD, (WEALTH) THAT HE MAKES A BEQUEST, IN FAVOUR OF HIS PARENTS AND KINSFOLK, (PERSONS CLOSELY RELATED) HONOURABLY. THIS IS A DUTY INCUMBENT ON THE RIGHTEOUS

181- WHOEVER CHANGES IT AFTER HEARING IT, THE SIN SHALL REST UPON THOSE WHO CHANGE. SURELY ALLAH IS ALL-FORGIVING, ALL-KNOWING

182- HE THAT FEARS AN ERROR OR AN INJUSTICE ON THE PART OF A TESTATOR, AND BRINGS ABOUT A SETTLEMENT AMONG THE PARTIES, INCURS NO GUILT. ALLAH IS FORGIVING AND COMPASSIONATE.

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THE COMMENTARY

APPROPRIATE BEQUEST (VERSE NO. 180)

In the preceding verse the argument was on the matter of life and retaliation, and now this verse proceeds to the financials, that implies the relation of money matters, and in a general sense of meaning to wealth and goods: ``It is prescribed for you, when death approaches one of you, if he leaves behind some good (WEALTH); that he makes a bequest in favour of his parents and kinsfolk, in a spirit of love and reverence. This is a duty incumbent on the righteous."

It is worthy of note that instead of `WEALTH' or `PROPERTY' the verse has used the word `GOOD'

which implies that Islam looks in the matter of wealth and capital assets with a good and favourable eye supposing it is obtained through a proper way and by rightful means that are lawful. This is contrary to the idea of some sects who think of wealth as means of corruption of morals and spiritualities. The word 'good' for wealth also implies the lawfulness of it. Had it not been lawful to be wealthy, our Lord would not call it good.

VERSE NO. 181

When a WILL or bequest has observed all the rules and rights, it is held honourable and valid, and it is unlawful for a Muslim to make any change in it: "Whoever changes the bequest after hearing it, the guilt shall be on those who make the change." Here it signifies that if the executor of the will does something wrong or changes any part of the bequest, it has nothing to do with the testator, as far as his will be just to his heirs, and has not departed from what is considered equitable; and the sin rests upon those who have changed it.

VERSE NO. 182

Up to here the Islamic decree is clear enough that any change in the bequest is a guilt, and it is unlawful. But there are also exceptions in any LAW or RULES. Let us refer to the verse: "If the executor of the will fears an error, or an injustice on the part of the testator, he can make amendments, and bring about a settlement among the parties,

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and by doing that, he incurs no sin upon himself. He may either persuade the testator to change his bequest before he dies, or after the testator's death, he may get the interested parties together, and ask them to agree to a more equitable arrangement.

1- THE PHILOSOPHY OF BEQUEST

By the LAW OF INHERITANCE only a few of the kinsfolk may profit on a certain account and amount. It may be so that, some of the close friends and relatives of the testator are in strong need. Therefore the LAW OF INHERITANCE is accompanied with the LAW OF BEQUEST, in order to fill the shortcomings and to cover the weak points. Jurists have held that the testator has power of disposition up to one-third of his property. Yet he must not be partial to one heir at the expense of another, or attempt to defeat lawful creditors. In Islam stress is laid on making a bequest, and our Holy Prophet (AS) said: "He who does not make a bequest, dies the death of ignorance."

2- JUSTICE AND EQUITY IN BEQUEST

In the Islamic traditions, much stress is laid on justice and equity to be observed on account of the bequests. In fact making a will is a very critical matter, and it is as good a work, as it might be bad! HAZRAT IMAM BAGHIR (AS) has said: "He who observes equity and justice in his bequest is like unto him who spends his wealth in the way of God, in his life time; and he who departs from what is considered equitable; in the Resurrection Day will be deprived of God's Mercy."

183- O, BELIEVERS!
PRESCRIBED TO YOU IS THE FAST, AS IT WAS PRESCRIBED TO THOSE BEFORE YOU, THAT YOU MAY GUARD AGAINST EVIL.

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فَهُوَ خَيْرٌ أَتَطَوَّعَ فَمَنْ مَسْكِينٍ طَعَامُ فِدْيَةٍ يُطِيفُونَهُ الَّذِينَ وَعَلَىٰ آخَرَ أَيَّامٍ مِّنْ فَعِدَّةٍ سَفَرٍ عَلَىٰ أَوْ مَرِيضاً مِنْكُمْ كَانَ نَفَمَ مَعْدُودَتِ أَيَّاماً
((184)) تَعْلَمُونَ كُنْتُمْ إِنْ لَكُمْ خَيْرٌ تَصُومُوا وَأَنْ لَهُ خَيْرٌ

184- FOR A CERTAIN NUMBER OF DAYS (YOU HAVE TO FAST) BUT IF ANY ONE OF YOU BE SICK, OR ON A JOURNEY, THEN (HE SHALL FAST A LIKE) NUMBER OF OTHER DAYS, AND THOSE WHO ARE NOT ABLE TO DO IT, (FOR BEING TOO OLD, OR PERMANENTLY SICK) CAN BE REDEEMED BY FEEDING A POOR. HE THAT DOES GOOD OF HIS OWN ACCORD, IT IS BETTER FOR HIM. AND IT IS BETTER FOR YOU TO FAST, IF YOU COULD KNEW IT.

أَوْ عَلَىٰ مَرِيضاً كَانَ وَمَنْ صُمَّ فَلْيَلِ الشَّهْرَ مِنْكُمْ شَهْدَ فَمَنْ وَالْفُرْقَانِ الْهُدَىٰ مِّنْ وَبَيَّنَّتْ لِلنَّاسِ هُدًى الْقُرْءَانَ فِيهِ أَنْزَلَ الَّذِي رَمَضَانَ شَهْرُ
((185)) تَتَشْكُرُونَ وَلَعَلَّكُمْ هَذَا مَا عَلَى اللَّهِ وَلِتُكَبِّرُوا الْعِدَّةَ وَلِتُكْمَلُوا الْعُسْرَ بِكُمْ يُرِيدُ وَلَا الْيُسْرَ بِكُمْ اللَّهُ يُرِيدُ آخَرَ أَيَّامٍ مِّنْ فَعِدَّةٍ سَفَرٍ

185- (FASTING PERIOD IS) THE MONTH OF RAMAZAN, IN WHICH QUR?N WAS SENT DOWN, AS A GUIDANCE TO PEOPLE, AND EVIDENCES OF GUIDANCE AND DISTINCTION. (BETWEEN TRUTH AND FALSEHOOD) THEREFORE WHOEVER OF YOU IS PRESENT IN THAT MONTH LET HIM FAST; BUT IF ANY ONE IS ILL OR ON A JOURNEY, SHALL FAST A SIMILAR NUMBER OF DAYS LATER ON. ALLAH WANTS EASE FOR YOU AND DOES NOT WANT HARDSHIP FOR YOU, AND (HE WANTS YOU) TO COMPLETE THE PERIOD, AND TO GLORIFY ALLAH FOR HIS GUIDING YOU, AND THAT YOU MAY GIVE THANKS.

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THE COMMENTARY **FAST, A SOURCE OF PIETY (VERSE NO. 183)**

Fast, is another Islamic commandment which is among the most important religious services and worships. Qur?n with stress and emphasis says: "O, YOU WHO BELIEVE! Fasting is prescribed to you as it was prescribed to those who were before you." And immediately it adds the aim and

purpose of fasting: "Fasting is prescribed that you may become God-fearing, and learn self-restraint.

VERSE NO. 184 In order that the incident of the physical fast may be fully understood, more details are given here: "You have to fast for a certain number of days, but if any one of you is sick or on a journey, has to fast a like number of days in other time."

As for those who can do the fasting but have to do it with difficulty and hardship, such as the aged or permanently ill people; should know that Allah wants ease for them, and does not want hardship for HIS servants. So they can be redeemed by feeding a poor. OR if he wants to do more of his own accord, instead of feeding a poor much the better. But to take it in a general sense, it is far better for us to do the fasting.

THE HYGIENIC, SOCIAL, AND EDUCATIONAL EFFECTS OF FAST

By fasting, a Muslim may learn self-restraint and cherish his power of decision and determination, and he may also moderate his passions and caprices.

The instinct for food, drink, and sex, are strong in the animal nature, and temporary restraints from all these enables him who fasts to direct his attention to higher things and spiritual affairs. As a matter of fact, the greatest advantage of fasting lays in its spiritual and moral effects. It serves to promote man from the level of humanity up to the rank of angels. As our prophet (AS) has said: "Fasting is a shield against the blazing fire of Hell." The prophet has also said that there is a

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certain gate in the Paradise, named the door of RAYAN, and it will only opened to those who perform the fast commandment.

ITS SOCIAL EFFECT

It is evident that FAST can teach the lesson of equity in our social affairs. According to a tradition; HESHAM-IBN-HAKAM asked HAZRAT IMAM SADIQ (AS): "Why was the FAST prescribed to us?" and Imam answered: "It was commanded in order to settle equity and fairness in dealing between the poor and the wealthy; so that the rich may also taste the bitterness of poverty, and pass over the rights of the poor and have mercy on them."

ITS EFFECT ON THE HEALTH

In the old and new medicine, the temporary abstention from food, drink, and sex, is proved to be salutary, and useful in health of almost all. Most of the diseases are due to habitual eating and drinking to excess. All the foods eaten, are not attracted to the body. They may leave some extra fat and glucosides, and other unnecessary compounds in different organism of the body, particularly in the blood; making suitable marshy points for cultivation and development of microbes and other germs of illnesses. The FAST burns out all the rubbish, and unessential extrinsics of the body. According to a tradition; the prophet has said: "Fast and live healthy." He also has said: "The stomach is the house of all kinds of disease, and the FAST is the head of all the medicines."

THE FAST AMONG THE PREVIOUS NATION

From the present scriptures, we can understand that the Jews as well as the Christians were also commanded to fast. Of course this does not mean that Muslim FAST is exactly like the other fasts previously observed, in the number of days, time or manner of fasting. But the scriptures signify that the previous nations when encountered with a sorrow and or a misfortune, they vowed a fasting. It is written in the scriptures that Moses and Jesus (AS), both of them fasted for a periods of forty days.

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FAST IN TESTAMENTS

"There by the AHAVA CANAL, I gave orders for us all to FAST, and humble ourselves before our Lord, and to ask HIM to lead us on our journey. So we fasted and prayed for God to protect us and God answered our prayer." On the twenty-fourth day of the same month the Israelites assembled to FAST to show sorrow for their sins. NEHEMIAH 9: 1-2 "But even now", says the Lord, "Repent sincerely and return to ME with FASTING and weeping and mournings." JOEL 2: 12 The people ask: "Why should we FAST, if the Lord does not take notice? Why should we go without food if God pays no attention to it?" In answer to this God says: "As a matter of fact, when you are FASTING, you pursue your own interest, and you still oppress your workers. The kind of FASTING I want is to remove the chain of oppression, and yoke of injustice, and let the oppressed go free. Share your food with the hungry, and open your house to the homeless poor."

ISAIH 58: 3-10

And when you fast do not put on a sad face that everyone may know you are FASTING. When you FAST wash your faces and comb your hairs so that others cannot know your FASTING." MATTHEW

6: 16

``Barnabas and Sual preached the GOSPEL and in each church they appointed elders and with prayer and FASITING they commanded them to the Lord in whom they had put their trusts. ACTS 14: 23

TRANSLATOR'S NOTE)

ADVANTAGES OF RAMAZAN

The month RAMAZAN is chosen for the FAST, in which the Holy QUR?N was sent down as a guidance to the people. According to Islamic tradition, all the scriptures have been sent down in the month of RAMAZAN: HAZRAT IMAM SADIQ (AS), has said: ``TOWRAT (PENTATEUCH) was revealed to Moses in the 6th of RAMAZAN, ENGILE (THE GOSPEL) sent to Jesus in the twelfth, and QUR?N revealed in the eighteenth of the same month." Thus RAMAZAN has always been the month of great revelations

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and in this month through practicing FAST, we may purify our souls, and have our connections with the HOLY BOOKS fixed.

186- AND ((186)) وَيُرْسِدُونَ لَعَلَّهُمْ يَرْشُدُونَ وَإِلَىٰ جَبُّوْا فَلَئِنَّ دَعَانَ إِذَا الدَّاعِ دَعْوَةَ أَجِيبُ قَرِيبٌ فَإِنِّي عَنِّي عِبَادِي سَأَلَكَ وَإِذَا
WHEN MY SERVANTS ASK YOU OF ME. I AM NEAR, I ANSWER THE PRAYER OF THE SUPPLIANT WHEN HE CALLS ME. SO LET THEM (TOO) ANSWER MY CALL, AND BELIEVE IN ME; PERHAPS THEY FIND THE WAY (OF REACHING THE DESTINATION).

THE COMMENTARY

OCCASION OF REVELATION

A man asked the prophet; whether God is near enough to us so that we may not call HIM loudly? This verse was revealed to the prophet in answer to this question.

A WEAPON NAMED SUPPLICATION AND PRAYER

One of the means of connection to God is the prayer and supplication, and therefore the prophet has been addressed here that: ``When My servants ask you concerning Me, tell them that I am indeed close to them. I answer the prayer of every suppliant when he calls on Me. So let them too, answer my call, and believe in ME, in order to find the way to their destination which should be the paradise as well as my consent and pleasure. To us; God is closer than whatever we may

think of. HE is even closer to us than our JUGULAR-VEIN, as it is mentioned in S 50:16

manifests HIS ardent love for HIS servants.

Asking God, through prayer and supplication, is a sort of self awareness, and close communication to God who is the source of all goodnesses. It is also a kind of effective worship and humbling of one's self and soul to the Almighty God. Some say that it is meddling to God's affairs, to ask him to do something for us, because he knows better, what is to be done, and what is not to be done. Such critics do not know that God's bounties and favour are divided in accordance to the abilities, and he who is abler, his share is greater. we therefore hear that HAZRAT IMAM SADIQ (AS), has said: ``there are many ranks in the hands of God, that one cannot attain except through praying for it."

فَالنَّسْ وَ عَفَاعَتِكُمْ عَلَيْكُمْ فَتَابَ أَنْفُسَكُمْ تَخْتَانُونَ كُنْتُمْ أَنْتُمْ اللَّهُ عَلِمَ لَهُنَّ لِبَاسٌ وَأَنْتُمْ لَكُمْ لِبَاسٌ هُنَّ نِسَانِكُمْ إِلَى الرَّفَقَةِ الصِّيَامِ لَيْلَةً لَكُمْ أَجَلًا إِلَى الصِّيَامِ أَتَمُّوا ثُمَّ الْفَجْرِ مِنَ الْأَسْوَدِ الْخَيْطِ مِنَ الْأَبْيَضِ الْخَيْطِ لَكُمْ يَتَّبِعَنَّ حَتَّى وَاشْرَبُوا وَكَلُوا لَكُمْ اللَّهُ كَتَبَ مَا وَابْتَعُوا وَهُنَّ بَشِيرٌ ((187)) يَنْفَعُونَ لَعَلَّهُمْ لِلنَّاسِ آيَاتِهِ اللَّهُ يُبَيِّنُ كَذَلِكَ تَقَرَّبُوا مَا فَلَا اللَّهُ حُدُودَ لِكَلِّ الْمَسْجِدِ فِي عَكْفُونَ وَأَنْتُمْ تُبَشِّرُونَ هُنَّ وَلَا اللَّيْلِ

187- IT IS MADE LAWFUL TO YOU, ON THE NIGHT OF THE FAST, SEXUAL INTERCOURSE WITH YOUR WIVES. THEY ARE A VESTMENT FOR YOU, AND YOU ARE A VESTMENT FOR THEM. (GUARDING EACH OTHER) ALLAH KNEW THAT YOU WERE BETRAYING YOURSELVES, (IN DOING THAT WHICH WAS UNLAWFUL) SO HE TURNED TO YOU AND PARDONED YOU. SO NOW, YOU MAY ASSOCIATE WITH THEM, AND SEEK WHAT ALLAH HAS ORDAINED FOR YOU; AND EAT AND DRINK UNTIL THE WHITE THREAD OF DAWN APPEARS TO YOU DISTINCT FROM ITS

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BLACK THREAD. THEN COMPLETE THE FAST TILL NIGHT. AND DO NOT APPROACH THEM WHILE YOU ARE IN RETREAT IN THE MOSQUES. THESE ARE THE BOUNDS (LIMITS) OF ALLAH; DO NOT COME NEAR THEM. THUS ALLAH MAKES CLEAR HIS SIGNS FOR PEOPLE THAT THEY MAY GUARD AGAINST EVIL.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 187)

According to Islamic traditions, the first Muslims, at the commencement of the FASTING, were permitted to eat and drink only a little while before going to their night sleep. If someone who had fasted the whole day slept during the sunset and then woke up, he was not permitted to eat and drink any thing, and had to continue his fast. Also, sexual intercourse was declared unlawful during the whole month. (RAMAZAN) Such rules and regulations were hard to endure with, and

some failed to observe them, and in particular the young Muslims were not able of self-control in sexual relations. Allah pardoned them and alleviated their boredom by revealing the verse No. 187.

A Detail Of The Fasting Commandment

It is narrated that; one of the prophet's companions who was weak in body, named MOTAM-IBN-JOBAIR, used to fast all the days in Ramazan. Once, very tired of his daily work he went home and lay on a resting position, waiting for his wife to prepare some food for breaking their fasts. He fell asleep for a while and when his wife woke him up to break his fast, he refused to do so, for knowing it unlawful. So he continued with the fast. Next day, for the battle of Moat, he joined Muslims in digging the trench. He worked hard in the moat, and at once he fainted and fell down. The prophet saw his fainting, he grieved

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and felt sorrow in his heart. On the other hand, as we mentioned above, some of the young Muslims could not control themselves to avoid sexual affairs during the whole month of Ramazan. Owing to these facts, the above verse came down and made things much easier, saying: "It is made lawful to you, on the night of the fast to approach your wives and have sexual intercourse with them. They are your garments and you are their garments."

Men and women are each other's garment for mutual support and comfort. A garment is to protect them from cold and warm, and prevent accidents with other things. The garment is also used for concealment, because the question of sex is always delicate to handle. The garment is also an ornament which adds to beauty.

Then the cause of the revelation is pointed at, in the verse saying: "Allah knew that you were betraying yourselves by doing secretly that which was unlawful." So in order to prevent you from being more defiled with sin, Allah turned to you in mercy, and forgave you. In this verse, the sex instinct is classified with eating and drinking, which are prohibited during the fast day; but permitted after the fast is broken at night, till the next fast begins. The verse continues: "So, now you associate with your wives, and seek what Allah has ordained for you - Eat and drink until the white thread of dawn appears to you distinct from its black thread. Then complete the fast till the night - i.e. till the sunset."

The fourth, and the last commandment in this verse is: ``And do not approach your wives, while you are in `RETREAT' in the mosques." This is an exception to the general commandment and the whole of the regulations about fasts. Retreat to the mosques is recommended in which all the carnal temptations have to be avoided. As the least length of time marked off for the RETREAT is three days, the above commandment for approaching women in the nights does not read and is naturally violated.

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188- AND DO NOT EAT UP YOUR PROPERTIES AMONG YOURSELVES IN VANITY, GIVING SOME OF IT TO JUDGES (AS BRIBE) IN ORDER TO EAT SOME OF PEOPLE'S PROPERTY SINFULLY, WHILE YOU KNOW. (THAT THIS IS A SIN)

THE COMMENTARY

VERSE NO. 188

This verse implies a general, and very important Islamic principle which may govern all the economical affairs, and covers most of the other religious jurisprudence problems. It says: ``Do not eat out your properties among yourselves for vain and frivolous uses." In a general sense of meaning, the verse implies a divine prohibition, in order to prevent getting possession of other's properties in a wrong and unrightful manner. This involves all transactions and bargains that are not based on wisdom and justice. This verse is connected with that of the fast, because the greed of wealth and property in man, is classified among the other three primal needs of him that are to be restrained during the fasting day. These were mentioned as eating, drinking, and sexual intercourse. In the preceding verse it was prohibited to eat other people's property, and not only when you fast, but so far as you live; and both of these prohibitions are branches of piety.

Through this verse, man is strictly forbidden to use his property for corrupting others - the judge or those in authority, so as to obtain some material gain, even under the cover and protection of the law: - ``Giving some of your property to judges in order to eat some of people's wealth sinfully, while you know."

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BRIBERY; THE SOCIAL CALAMITY

One of the great calamities that has always afflicted Man, is BRIBERY, which is a great obstacle to social justice in the world. It is obvious that, where the doors of bribery are kept open rules and laws will give negative results, and will be a play-toy in the hands of the wealthy and men of power. This is why in Islam, it has been declared as a heinous sin; and strictly unlawful. Being so ugly in fame and form, the bribery manifests itself, under some good looking masks and titles such as offer, gift, remuneration and etc. and all of these phases and shades of bribery are unlawful for a Muslim.

It is written in NAHJULBALAGH, that ASHAS-IBN-GHIAS, in order to win a judgement in the court, resorted to bribery, and in the night time went to HAZRAT ALI, with a pot of sweet, or what he called it a present. Seeing that; HAZRAT ALI (As) became furious, and said: "MOURNERS mourn on your death! (DOWN WITH YOU) Have you come thus to deceive me!? Upon my God, if the seven continent plus all that exists under the skies be given to me, for taking out a grain out of the mouth of an ant by oppression and injustice, I won't do that. To me your world seems less than a chewed leaf of grass which is in the mouth of a grasshopper! What has Ali to do with the mortal bounties, and the fast moving pleasures of the world."

Islam has condemned bribery in all its forms and phases.

(In prophet's history we read that, he appointed one of the Muslims to collect the TITHE, (alms-tax) from the tribe of Azod. When the THITHE COLLECTOR returned he kept some of the alms that were collected for himself, and gave the rest to the PUBLIC PURSE. When the prophet questioned him that why did he keep those things for himself, he answered: "Those were gifts presented to myself by people, and they had nothing to do with alms and tithes!" The prophet then told him: "If you are truthful in what you say, why didn't you then sit in your house, or in your father's or mother's house, and wait for people to bring to you their gifts?" the prophet then continued saying: "The judges and governors, or rulers who are kings' officials and authorities, should consider themselves at home and void of rank and position: Then whatever people may bring them in such a state, as gifts and presents it is theirs. But they

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have to reject that which is not sent to them in their mother's house when they are out of position." MEARJ-AL-SAADAT, PAGE 165 BY: MOLLA AHMAD NARAGHI

(TRANSLATOR'S NOTE)

مِنَ النَّبِيِّاتِ وَأَتَوْا أَتَقَى مِنَ الْبِرِّ وَلَكِنَّ ظُهُورَهَا مِنَ النَّبِيِّاتِ تَأْتُوا بِأَنَّ الْبِرَّ لَيْسَ وَالْحُجَّ لِلنَّاسِ مَوَاقِبَتْ هِيَ قُلُوبُ الْأَهْلِ عَنِ يَسْأَلُونَكَ

تُنْفِلُونَ لَعَلَّكُمْ اللَّهُ وَاتَّقُوا أَبْوَابَهَا ((189)) 189- THEY ASK YOU ABOUT THE PHASES OF THE MOON? (THE CRESCENT) SAY: IT IS A TIMER (A NATURAL CALANDER) FOR PEOPLE, AND PILGRIMAGE. AND IT IS NO GOOD TO ENTER THE HOUSES FROM THEIR BACKS, GOOD IS RATHER TO AVOID EVIL, AND TO COME TO THE HOUSES BY THEIR DOORS, AND BEWARE OF ALLAH, PERHAPS YOU PROSPER.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 189)

A group of the Jews asked the prophet about the crescent, and phases of the new moon, and the verse was sent down to answer them, notifying it to be a timer, and measures of time for people and pilgrimage. Then new moon in the lunar calander, is an important sign which Muslims eagerly watch for it; because the festivals, the pilgrimage, and in particular, the beginning and the ending of RAMAZAN, which is the important month of FAST and REVELATION, are all fixed by the appearance of the new moon. The pilgrimage also, which lasts for ten days, will commence by the appearance of the crescent.

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People, whether educated or uneducated, in any point on the globe, use the new moon as a natural calander. This is an advantage of the Islamic commandments over all; that they are based upon the natural measures that everyone has access to. The verse then points to superstitions that are connected with the new moon, or with the pilgrimage; bidding us to disregard them all. The Pagan Arabs among their superstitions, had one which made them to enter their houses by the backdoors during, or at the end of the pilgrimage! This is strictly forbidden by the verse; for there can be no use in such artificial restrictions: "And it is no good to enter the houses from their backs. Good is rather to avoid evil, and to come to the houses by their doors."

This phrase of the verse; 'ENTER THE HOUSES BY THEIR DOORS' has turned to a proverb among Muslims with many shades of meaning, such as: "Whatever you want to do whether a religious duty, or a non-religious one, you must do it in its proper way and with proper means and all the necessary instruments for it." Also the phrase 'IT IS NO GOOD' implies that, your question of the crescent, instead of asking important religious or scientific questions, is just like your entering the houses from their backdoors.

THE PROPHET AND VARIOUS QUESTIONS

In fifteen points and cases, in the holy QUR?N, the phrase: 'THEY ASK YOU' is repeated, which indicates that the people were asking the prophet various questions, every now and then. Worthy of note that, the prophet has been reported never to have been annoyed by questions. On the contrary he used to answer all the questions with pleasure and an open face. Some of these

questions are answered through the QUR?NIC verses that we take as example.

It is among the human rights for a person to question his leader. Question is a key for opening and solving the problems - It is a means for transfer of knowledge from one to another, and in every society and among all the nations it is a sign of movement of thoughts and wakefulness of minds. So many questions that were asked in the life time of the prophet, are the evidence of people's revolutionary movement of thought, and progress of minds.

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190- AND FIGHT IN THE WAY OF ALLAH WITH THOSE WHO FIGHT WITH YOU, AND DO NOT EXCEED THE LIMITS, BECAUSE ALLAH DOES NOT LOVE THOSE WHO EXCEED THE LIMITS. وَالْفِتْنَةُ أَخْرَجُوكُمْ حَيْثُ مِنْ وَأَخْرَجُوهُمْ تَفْقُتُمُوهُمْ حَيْثُ وَأَقْتُلُوهُمْ. ((190)) الْمُعْتَدِينَ يُحِبُّ لَا اللَّهُ إِنَّ تَعْتَدُوا وَلَا يُقَاتِلُونَكُمْ الَّذِينَ اللَّهُ سَبِيلٍ فِي وَقَاتِلُوا ((191)) الْكَافِرِينَ جَزَاءُ كَذَلِكَ فَاقتُلُوهُمْ مِمَّا قَاتَلُوكُمْ فَإِنْ فِيهِ يُقَاتِلُوكُمْ حَتَّى الْحَرَامِ الْمَسْجِدِ عِنْدَ تُقَاتِلُوهُمْ وَلَا الْقَتْلِ مِنْ أَشَدُّ

191- KILL THEM (THE IDOLATERS WHO AVOID NOT ANY CRIME) WHEREVER YOU FIND THEM; AND EXPEL THEM FROM WHERE THEY EXPELLED YOU. (FROM MECCA) TUMULT IS WORSE THAN SLAYING. AND DO NOT FIGHT WITH THEM AT THE SACRED MOSQUE, UNTIL THEY FIGHT WITH YOU IN IT. IF THEY FIGHT YOU (WITHIN THE PRECINCTS OF THE SACRED MOSQUE) THEN KILL THEM. SUCH IS THE RECOMPENSE OF THE UNBELIEVERS.

192- BUT IF THEY CEASED, ALLAH IS ALL-FORGIVING, THE COMPASSIONATE رَحِيمٌ غَفُورٌ اللَّهُ فَإِنَّ انْتَهُوا فَإِنْ ((192))

193- AND FIGHT THEM ON, UNTIL THERE BE NO MORE TUMULT, (IDOLATERY AND INVASION TO PEOPLE'S FREEDOM) AND THAT ALLAH'S RELIGION REIGNS SUPREME. THEN IF THEY CEASE (FIRE), FIGHT NONE BUT THE EVIL-DOERS. ((193)) الظَّالِمِينَ عَلَى إِلَّا عُدْوَانَ فَلَا انْتَهُوا فَإِنَّ اللَّهُ الدِّينُ وَيَكُونُ فِتْنَةً تَكُونُ لَا حَتَّى وَقَاتِلُوهُمْ

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 190)

This was the first verse, through which war was permitted by a muslim for the cause of Allah, and in self-defence, but with well defined limits. It was after this revelation that the prophet proceeded to provide military equipments and prepared to fight; but only with those who fought with him. he then continued with this policy and strategy until another verse revealed to fight against all the idolaters and polytheists. The clause: ``FIGHT IN THE WAY OF ALLAH'' implies that when war is undertaken it must be pushed on to restore peace and freedom for the worship of

God. It is not a fight for conquering lands and countries, or taking vengeance, or through ambitiousness. In any case and condition of war, strictly limits and bounds should not be exceeded in quantity and quality- The rights of the captives should be observed and regarded. Women, children, old, and weak persons should not be molested. Trees and corps are not to be cut down and spoiled, and when the enemy comes to term; peace should not be withheld. Drinking water of the enemy should never be poisoned. This is why the verse ends in: ``Allah does not love those who exceed the limits."''

VERSE NO. 191

This is a complementary to the previous verse, giving more detail of the commandment, and a clear view of it; saying: ``Kill the idolators who avoid not any crime, wherever you find them and expel them from Mecca, where from they expelled you."'' The Arabic word `FETNEH' translated here `TUMULT', means putting a piece of gold in the fire, to find its measure of goodness and purity. Idolatry and its corruptions and immoralities had defiled the Sacred Mosque. The consequences of its corruption was worse than that of war and murder, for the society. Therefore the verse here implies that: for fear of slaying and bloodshed you should not stop fighting against idolatry which in its very self, is worse and more dangerous than killing and blood-shed.

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Then another important matter is brought to light by the verse; and that is to regard the sanctity of the sacred territory of the house of Allah, saying: ``And do not fight with them at the sacred mosque, until they fight with you in it. And if they fight you within the precincts of the sacred mosque, then kill them - and such is the recompense of the unbelievers."''

VERSE NO. 192

As in the Qur?n, warning and glad tiding, are accompanied and used to amend and purify the sinners; through this verse the doors of return and repentance is kept open for all - Even if the idolaters who fight with you are willing to leave polytheism, and have come to term, giving an end to their hostility, then cease fire, for Allah will forgive them, because He is All-forgiving, the Compassionate. VERSE NO. 193

This one implies the purpose and goals of the sacred wars (JAHAD) which are waged against the idolaters. The highest and the last goal of such sacred wars, is to restore peace, security, and freedom for the worship of the true and only one God, namely Allah, who is the Creator of the UNIVERSE - ``And fight them on, until there be no more tumult, or agitation of a multitude, and that Allah's religion reigns supreme. Then if they cease fire, and come to term with you, your hostility with them too, ends collectively. But this does not mean that you will be friends to

oppression and infidelity. Your fight against evil and your challenge against wrong, which is not rancor against men, has to continue for ever."

Apparently three targets are set for JAHAD, or the sacred wars:

- 1) Giving an end to tumults and agitations.
- 2) Effacement, and complete elimination of idolatries.
- 3) Preventing oppressions.

ISLAMIC JAH?D (ENDEAVOUR THROUGH SACRED WARS)

As the selfish men of rank and power, such as PHARAOH - NIMROD - KORAH and else, have always taken the prophet's instruction against

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their intersets, and obstrusive to their profits and advantages, they have always resisted strongly against them, in order to prevent the Message of God reaching HIS servants. Such a resistance makes it incumbent upon a believer who relies on wisdom, logic, and morals, to challenge against these powerful obstacles in the way of social and moral development and progress. In fact, JAH?D is a universal and natural law of life, because, every living creature has to fight for his life and existence, against the causes of his annihilation. However we Muslims have the honour that, our religion consists of spiritual as well as ruling and governing instructions, which may explain well our endeavour through the sacred wars. According to the verse of Qur?n and our traditions Islamic JAH?D has several purposes and targets that follows:

1- FIGHT FOR EXTINGUISHING THE FIRE OF TUMULT AND DISORDER

In other word we may call Jihad the primal fight and endeavour for freedom and security. Allah has ordained programmes, and given instructions for our prosperity and salvation. These are found in HIS Message which is sent down and revealed to HIS Messengers and apostles. Then if an individual or a party of people try to create obstacles in the way of Man to prosperity and salvation, and block up the way through which the Message of God is conveyed to mankind, the believer has every right to push these obstacles aside from the road - at first peacefully, and if not; at last fightfully in order to make the path of truth safe and secure for those who intend to tread on.

2- DEFENSIVE JAHAD

All the rules and laws that are set and approved either in the heaven or on the earth, give the

right to an individual or a group, who has been attacked or invaded to defend himself against the intrusion and invasion. Most of the Islamic battles, such as that of the Moat - Muteh - Honine and else, were all defensive wars, which were imposed

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upon the prophet and his companions.

3- JAH?D FOR EFFACEMENT OF IDOLATRY

Islam has a respect for the freedom of idea and thought, and does not compel any one to accept the religion. (QUR?N - S 2: 256) This is why for those people like the Jews, Christians, and Zoroastrians, who hold a Divine Book or scriptures, enough time and opportunity is given so as to think it over and decide. If they rejected the faith, they are not compelled to accept it. They will be dealt with as a minor group in Islamic nation with certain terms and conditions, and all Islamic human rights, which are not complex or difficult for them to accept. Thus they may join Muslims in a peaceful symbiosis, living together in a friendly manner and intimate association.

On the other hand, Islam stands firm against idolatries, and alleviates nothing in this field, and endures not to live beside an idolater. This is because idolatry is neither a religion nor a creed. It is only a foolishness, superstition and to some extent a mental disease, which should be eliminated from the society in any price.

Therefore, the Islamic JAH?D is based on wisdom, logic, and correct principles. But we do see the enemies of Islam, and in particular the highups of the church, spitefully, and through self-interest deviate and disguise the truth; and unjustly attack and reject this Divine Commandment in an unmanly manner, merely for the fear of Islam's progress, which is of course inevitable, whether they want it or not.

4- JAH?D TO SUPPORT THE OPPRESSED

Supporting the oppressed against the oppressors, is a principle in Islam, that must be observed and regarded, even if it leads to a bloody JAH?D.

Islam never admits a Muslim to sit quiet and watch indifferently an oppressed to be scratched with the paws of an oppressor. This instruction is one of the most valuable instructions among the others, and is an evidence of Islam's truthfulness. [211]

مَعَ اللَّهِ أَنْ وَعَلَّمُوا اللَّهَ وَاتَّقُوا عَلَيْكُمْ اعْتَدَى مَا يَمْتَلِ عَلَيْهِ فاعْتَدُوا عَلَيْكُمْ اعْتَدَى فَمَنْ قِصَاصٌ وَالْحُرْمَاتُ الْحَرَامُ الشَّهْرُ
194- THE PROHIBITED MONTH FOR THE PROHIBITED MONTH. (IF YOUR ENEMIES
الْمُتَّعِينَ ((194))

VIOLATED THE SANCTITY OF THE SACRED MONTH AND PROCEEDED TO FIGHT WITH YOU; YOU MAY ALSO FIGHT WITH THEM) AND ALL THE SACRED THINGS ARE (UNDER THE LAW OF) RETALIATION. WHOEVER COMMITS AGGRESSION AGAINST YOU; YOU TOO COMMIT AGGRESSION AGAINST HIM LIKEWISE. AND BEWARE OF ALLAH, AND KNOW THAT ALLAH IS WITH THE GOD FEARING

THE COMMENTARY

VERSE NO. 194

The pagan Arabs knew that in the prohibited months (i. e. ZELGHADEH - ZELHAJJEH - MOHARRAM and RAJAB) warfare was prohibited by Islam; so they decided to lie in ambush in one of those months, to make a surprise attack on Muslims. They also might have thought; if they violated the sanctity of the sacred months, Muslims won't do that, and they could win a battle with them.

In fact any convention is useless if one party does not respect it, and therefore there must be a law of reciprocity with mutual understanding and acceptance. So if the Pagan enemies of Islam broke the custom and law, and violated the sanctity of the sacred things, then Muslims were compelled to do so to that extent, and hence the verse: "The prohibited months for the prohibited months, and so it is for all sacred things for which there must be a law of equality and retaliation." Then the verse signifies a general instruction that: "Whoever transgresses against you; you

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also may transgress likewise against him." Islam's teaching about revenge is different to that of Christianity, which says: "You have heard that it was said: An eye for an eye, and a tooth for a tooth, but now I tell you, if anyone slaps you on the right cheek, let him slap your left cheek too!" MATTHEW - 5: 38 Islam has not given such that instruction about revenge, for being evident, that it may serve to increase the boldness and obstinacy of the wrong doer and the transgressor. Even the Christians of to-day's world, do not follow the instruction, and respond harshly to the least transgresses and aggressions.

Islam's logical doctrine declares: "Yielding to aggressors is yielding to death, and that resisting them equals to life." As for the clause: "Allah is with the God-fearing." It may mean that, Allah will not leave the pious alone and unhelped, in difficulties and troubles.

195- AND SPEND IN THE WAY OF ALLAH, AND CAST NOT YOURSELVES BY YOUR OWN HANDS INTO DESTRUCTION; AND BE CHARITABLE FOR ALLAH LOVES THOSE WHO DO GOOD. ((195))

THE COMMENTARY

VERSE NO. 195

This verse is a complementary to the verse of JAH?D, and this is because every fight requires as much veterans and expert and brave warriors, as it needs equipments and weapon, which is provided by wealth and money. What can a veteran and a brave soldier do in the field without having adequate weapon and arms? So, if the war is based on justice, and is for the cause of God, all the wealthies have to

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spend for it, in addition to their personal effects and endeavours, and so says the verse: ``Spend in the way of Allah, and cast not yourselves, by your own hands into perdition and destruction."''

CHARITY MAY SAVE THE COMMUNITY FROM DESTRUCTION

Though this verse is revealed among those of JAH?D, yet it implies a common and social fact which is the CHARITY, and that it may save the community from being destructed and ruined. When charity and alms giving is forgotten in a nation; and wealth is collected by the few who hug it, and on the other hand, a majority of people - poor and needy stands in front of them, sooner or later a great explosion may happen in such a community, the flames of which will burn out the rich and their riches too! Therefore charity and alms-tax is for the own-good of the wealthy, before it might be useful to the poor and needy, and of surety adjustment and conformity in riches is guardian of wealth. A quotation of HAZRAT IMAM ALI (AS) is: ``Protect your wealth by alms-tax. (ZAK?T)''

بِهِ أَوْ مَرِيضاً مِنْكُمْ كَانَ فَمَنْ مَحَلَّهُ الْهَدْيُ يُبَلِّغْ حَتَّى رُءُوسِكُمْ لِقَوَاتِكُمْ وَلَا الْهَدْيُ مِنْ اسْتَيْسَرَ فَمَا أَحْصِرْتُمْ فَإِنَّ اللَّهَ وَالْعُمْرَةَ الْحَجَّ وَاتَّمُوا
ثَلَاثَةَ فَصِيحَاتٍ بَجِدْ لَمْ فَمَنْ الْهَدْيُ مِنْ اسْتَيْسَرَ فَمَا الْحَجَّ إِلَى بِالْعُمْرَةَ تَمَنَّعَ فَمَنْ أَمِنْتُمْ فَإِذَا نُسِكَ أَوْ صَدَقَهُ أَوْ صَبِيحَاتٍ مِنْ فَفَدِيَّةَ رَأْسِهِ مِنْ أَدَى
الْعِقَابِ شَدِيدُ اللَّهِ أَنْ وَعَلَّمُوا اللَّهَ وَاتَّقُوا الْحَرَامَ الْمَسْجِدِ حَاضِرِي أَهْلُهُ يَكُنْ لَمْ لِمَنْ ذَلِكَ كَامِلَةٌ عَشْرَةٌ تَلْكَ رَجَعْتُمْ إِذَا وَسَبْعَةَ الْحَجَّ فِي أَيَّامٍ
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196- AND COMPLETE THE PILGRIMAGE AND THE LESSER PILGRIMAGE, ONLY FOR THE SAKE OF GOD. BUT IF YOU WERE BARRED FROM IT, (FOR BEING SICK, OR PREVENTED BY ENEMIES, OR DANGER) THEN SUCH OFFERINGS AS YOU CAN

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AFFORD, (i.e. GIVE TO SACRIFICE AND TAKE OUT YOUR GARB) AND DO NOT SHAVE YOUR HEAD, UNTIL THE OFFERING REACHES ITS DESTINATION. (THE PLACE OF SACRIFICE) BUT IF ANY OF YOU IS

ILL, OR SUFFERS FROM AN AILMENT OF THE HEAD, THEN REDEMPTION BY FAST, OR BY ALMS, OR OFFERING A SACRIFICE. WHEN YOU ARE SECURE, IF ANYONE WISHES TO JOIN HIS LESSER PILGRIMAGE, TO THE INTERRUPTED PILGRIMAGE; HE MUST MAKE AN OFFERING SUCH AS HE CAN AFFORD. BUT AS FOR HIM WHO CANNOT FIND. (ANIMAL FOR SACRIFICE) LET HIM FAST FOR THREE DAYS DURING THE DAYS OF PILGRIMAGE, AND (ANOTHER) SEVEN DAYS ON HIS RETURN, MAKING TEN DAYS IN ALL. THAT IS FOR HIM WHOSE FAMILY ARE NOT PRESENT AT THE HOLY MOSQUE. AND BEWARE OF ALLAH, AND KNOW THAT ALLAH IS STERN IN RETRIBUTION.

THE COMMENTARY

SOME IMPORTANT COMMANDMENTS OF PILGRIMAGE

Through this verse several instructions are given as to the rites of pilgrimage (HAJJ). We are told:

1- Having once undertaken the pilgrimage, we must complete it, and we have to do it only for the sake of God, and as a symbol of our worship; and not for worldly purposes.

2- Then it refers to those who for any reason, after wearing the Pilgrimage Garb cannot, or are prevented to perform the rites of the

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Lesser Pilgrimage (UMREH). They are told here to give their offering to sacrifice, and then take out their Garb. (IHR?M)

3- The Sacrifice would have been offered if we had been present personally. Here we may send the sacrifice by a deputy, and leave shaving our heads, (WHICH IS ONE OF THE CHIEF RITES) until we are sure enough that our sacrifice has reached its destination. When so, we could then shave our heads and resume our ordinary dress and avocations.

4- Then an exception is made in the commandment; that, if anyone becomes ill after putting the GARB on, or if he has some trouble such as skin disease, or he suffers from an ailment on the head, or for any rational reason he has to shave his head before the completion of HAJJ, he may redeem that by a fast, or by feeding a poor, or by offering a sacrifice; he has three options.

5- Though the revelation provides for the particular occasion in which Mecca was in hands of the enemies of Islam; the verse also serves for normal conditions too; saying:

``When you are safe and secure, having performed the Lesser Pilgrimage (UMREH), and you want to join it to the Interrupted Pilgrimage, which is the formal Hajj; you have to make an offering to sacrifice, such as you can afford it."''

6- In cases where the pilgrim cannot afford to pay for, or provide the sacrifice; then he has to fast for three days, during the days of pilgrimage, and another seven days on his return making ten days all together.

7- For the residents of Mecca the problem of UMREH does not arise, and it is for him whose family are not present at the Holy Mosque. This implies that giving a sacrifice, whether a sheep, a cow or a camel is incumbent upon the pilgrims, and without making the sacrifice, he is not to remove out his grab (IHRAM). This verse ends in a warning to those who pay not enough heed to the rites of HAJJ and to the importance of the Pilgrimage in Islam, saying: ``Beware of Allah, and know that Allah is stern in punishment."''

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THE IMPORTANCE OF HAJJ IN ISLAM

HAJJ, is one of the most important services and worships. Ordained by Islam. It has countless blessings and shakes the back of the enemies! In every year HAJJ, infuses new blood in the veins of Muslims.

Different Kinds Of Pilgrimage

Our great JURISPRUDENTS, have classified the pilgrimage in three kinds or classes:

A- INTERRUPTED PILGRIMAGE, which is called HAJJ-AI-TAMATOA. It is the formal pilgrimage of which the chief rites are during the first ten days of the month of ZUL-HAJJ. It is for those who live at a distance no less than 48 miles from Mecca.

B- The COMBINED PILGRIMAGE, known as HAJJ-AL-GHERAN in Arabic.

C- And the SINGLE PILGRIMAGE called, HAJJ-ALAFRAD.

The latter two are for those who live within a distance less than 48 miles from Mecca.

There is also the Lesser Pilgrimage (UMREH), which is a less formal pilgrimage that can be

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performed at any time of the year; and of course it is performed by those who are far from Mecca. As for the residents of Mecca the question of UMREH does not arise, for they are there in the sacred town all the time.

In the Interrupted Pilgrimage, first the rites of UMREH are performed, then the pilgrims come out of their Garbs. After that they perform the chief rites of HAJJ, in the appointed days. But in the Combined and Single pilgrimage, first the rites of HAJJ are performed, and then the rites of UMREH. In the Combined Pilgrimage an animal has to be sacrificed but for the Single Pilgrimage the sacrifice is not necessary.

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خَيْرَ فَإِنَّ وَتَرَوُدُوا اللَّهَ بِعَلْمِهِ خَيْرٌ مِنْ تَفْعَلُوا وَمَا الْحَجَّ فِي دَالِجٍ وَلَا فُسُوقٍ وَلَا رَفَتْ فَلَا الْحَجَّ فِيهِمْ فَرَضَ فَمَنْ مَعْلُومَاتُ أَشْهُرِ الْحَجِّ
((197)) الْأَلْبَابِ يَاؤُلِي وَاتَّقُونَ التَّقْوَى الرَّادِ

197- THE Pilgrimage IS (PERFORMED IN) THE WELL-KNOWN MONTHS. SO WHOEVER DETERMINES TO PERFORM IT, (BY PUTTING ON THE PILGRIM'S GARB) THERE SHALL BE NO SEXUAL INTERCOURSE NEITHER OBSCENITY, NOR WRANGLING IN THE PILGRIMAGE, AND WHATEVER OF GOOD YOU DO, ALLAH KNOWS IT.

PROVIDE YOURSELF WELL, AND KNOW THAT THE BEST PROVISION IS PIETY. AND BE CAREFUL OF ME, O, YOU MEN OF UNDERSTANDING.

مَنْ كُنْتُمْ وَإِنْ هَدَيْكُمْ كَمَا وَادُّرُوهُ الْحَرَامِ الْمَشْعَرِ عِنْدَ اللَّهِ فَادُّرُوهُ عَرَافَاتٍ مَنْ أَفْضُنْتُمْ فَإِذَا رَبُّكُمْ مِنْ فَضْلًا تَبْتَغُوا أَنْ جُنَاحَ عَلَيْكُمْ لَيْسَ
((198)) الْيَلِينَ الضَّ لَمِنْ قَبْلِهِ

198- THERE IS NO BLAME ON YOU TO SEEK THE BOUNTY OF YOUR LORD. (BY TRADING DURING HAJJ) WHEN YOU DECAMPED FROM ARAFAT, (A DESERT NEAR THE SACRED MOSQUE) THEN REMEMBER ALLAH NEAR THE SACRED MONUMENT, OF MASHAR (IN THE MASHAR - AL - HARAM, ABOUT MIDWAY BETWEEN ARAFAT AND MINA) AND REMEMBER HIM AS HE HAS GUIDED YOU, AND FORMERLY YOU WERE OF THOSE WHO ARE ASTRAY.

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199- THEN DECAMP FROM WHERE THE PEOPLE DECAMP, AND PRAY FOR GOD'S FORGIVENESS, FOR ALLAH IS ALL-FORGIVING THE COMPASSIONATE.
((199)) رَجِبِمْ غُفُورٌ اللَّهُ إِنَّ اللَّهَ وَاسْتَغْفِرُوا النَّاسُ أَفَاضَ حَيْثُ مِنْ أَيْبُضُوا نَمَّ

THE COMMENTARY
VERSE NO. 197

1- Here again the rules and rites of HAJJ are followed up and new instructions and commandments are given us. It begins with: ``The Pilgrimage is performed in the well known months."

These known months are three; namely: SHAWWAL - ZULQAAD - ZULHAJJ.

2- Then new instructions are added to the previous ones. For those who have proceeded to perform the rites of HAJJ by wearing the GRAB=IHR?M; in the state of IHRAM, there should be no sexual intercourse; and so is touching the opposite sex with lust. During the state of the GARB (IHR?M), whatever Allah has prohibited as obscenity and committing sin, such as wrong doing, quarreling, and wrangling, must strictly be avoided.

The pilgrim should guard himself against injuring Muslims by deeds or by words.

3- Then some spiritual aspects of the pilgrimage are mentioned that; all that Allah has made obligatory; such as the daily prayers, and other services must be done without any worldly purposes and ends, and merely for the pleasure of Allah; knowing that whatever of good we do Allah will know it.

Then it is recommended that the pilgrim should come with provisions to satisfy his needs during the pilgrimage. Then at once the attention is directed to fine spiritual instruction that, the pilgrim should provide for his final journey to hereafter; and the best provision for that purpose is PIETY.

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As a matter of fact, there are so many signs, symbols, and symptoms, left in Mecca and Medina, which are related to ABRAHAM and our prophet and his near companions, and the history of Islam, that the pilgrim may study and take lessons and prepare himself for a pious return. VERSE NO. 198

Through this verse some mistakes have been corrected, and rules amended. The verse commences with: ``There is no blame on the pilgrims, if they seek the bounty of their Lord by trading or a business deal, during pilgrimage, but the profit must be sought legitimately, and from the bounty of God. There should be no profiteering through trade tricks." In the Pagan Era, every sort of trade and bargain, and carriage or transport of goods, was declared unlawful and counted as a sin during pilgrimage. The verse nullified that custom null, because good and honest trade is a form of service to the community and therefore to God. Then once again the verse directs our attention to the chief rites of HAJJ; saying: ``When you decamp from ARAFAT, then remember Allah in MASHAR-AL-HAR?M."

About midway between the plain of ARAFAT and Mina is a place called MUZDALIFE, which has become a sacred monument, and famed as MASHAR-AL-HARAM.

MASHAR is from the root word, 'SHOW-UP' which means intelligence and common sense - or wit and understanding. In the tenth day of the month ZELHAJJEH, the pilgrims of the house of God, who have performed all the rites of HAJJ so far, encamp on that plain which is covered with fine sands, and they stay there for the night, in praying and celebrating the praise of God. That field and scenery there, is an example of the Dooms Day! On that extensive bed of fine sands and soft gravels, under the bright flickering stars of Arabian nights, several of millions of pilgrims, all in their white Garbs, stay awake in prayer or in meditation with deep reflection on some religious theme.

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This opens many secret and mysterious windows in the hearts and souls, from which springs out intelligence and understanding in the minds of the devotee. And here is called MASHAAR to mean wit, intelligence or common sense.

VERSE NO. 199

The rites of pilgrimage are mentioned one after another, till the verse No. 199 tells us: "Then decamp from where the people decamp" (i.e. from MASHAAR to MINA) According to Islamic traditions, certain arrogant tribes who lived in Mecca, claimed some special advantage for themselves - they did not go to ARAFAT with the crowd of pilgrims, and only stayed in MOZDALIFA for a short interval. The verse here rebukes them with such fineness saying: "Then decamp (GO COLLECTIVELY) from where (OTHER) people decamp, and pray for God's forgiveness..." It implies that there is equal and equality in Islam, and all of you must perform all the rites simultaneously and in crowd; like the rest of the pilgrims.

مِنَ الْأَخِرَةِ فِي لَهُ وَمَا الدُّنْيَا فِي ءَاتِنَا رَبَّنَا يَقُولُ مِنَ النَّاسِ فَمَنْ ذَكَرَ أَشَدَّ أَوْ ءَابَاءَكُمْ كَذَكَرِكُمْ اللَّهُ فَادْكُرُوا مَنَاسِكَكُمْ قَضَيْتُمْ فَإِذَا خَلَقَ ((200))

200- AND WHEN YOU HAVE PERFORMED YOUR HOLY RITES, THEN LAUD ALLAH, AS YOU LAUD YOUR FATHERS OR A GREATER LAUDING. THERE ARE SOME PEOPLE WHO SAY: LORD! GIVE US (OF YOUR BOUNTIES) IN THIS WORLD" THEY WILL HAVE NO SHARE IN THE WORLD TO COME.

201- AND SOME OF THEM SAY: "OUR LORD! GIVE US GOOD IN THIS WORLD, AND GOOD IN THE LAST (THE LIFE TO COME) AND GUARD US AGAINST THE CHASTISEMENT OF THE FIRE

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الْحِسَابِ سَرِيعٌ وَاللَّهُ كَسِيبٌ مِمَّا نَصِيبٌ لَهُمْ لَكَأَوْلَادٍ ((202)) 202- THEY ARE THOSE FOR WHOM IS A PORTION OF WHAT THEY HAVE EARNED, AND ALLAH IS SWIFT RECKONING.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 200)

According to a tradition from HAZRAT IMAM BAGHER (AS), in the Pagan Era, after the completion of HAJJ, the pilgrims used to gather in assemblies in which the praises of the ancestors were rehearsed. In order to spiritualise the whole of the pilgrimage rites, it was recommended for the pilgrims to stay on a two or three days after pilgrimage to celebrate the praise of God, and laud Allah as they used to laud their fathers or even a greater lauding.

COMMENTS:

The argument on pilgrimage is continued saying: "When you have accomplished your rites of pilgrimage, celebrate the praises of Allah, as you used to celebrate the praises of your fathers with a rather more or greater lauding. Of course this does not imply that a pilgrim should celebrate the praises of God, as well as that of his fathers and ancestors. It rather signifies that: if your fathers for a little talent or aptitude, are worthy of praises, and deserve lauding, what about the Lord God who has created you and your fathers and who owns the whole universe?"

VERSE NO. 201

Then people are divided in two groups: one group adhere to the mortal life and their prayer and demand is: "Our Lord! Give us your bounties in this world." But the second group ask for God's favour and bounties in this mortal life, as well as the life to come which is everlasting. This refers to the aims and goals of people, some of whom know nothing but the goods of this life in the sensual world, and some other

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want to use this world and its goods as a stepping platform, or a ladder for their spiritual evolution and development, to be used in Hereafter. As to the meaning of the word "GOOD" which is used in this verse, the prophet has said: "He who has been given a thankful heart, a tongue busy in the remembrance of God and a faithful spouse to help him in this world and last, the goods of the world have been given to him and he is saved from the torture of the fire." As for the phrase 'SWIFT RECKONING' at the end of the verse, implies that God will consider the deeds

of HIS servant and rewards them very soon - According to a tradition: God will judge all the creatures, and issue HIS decree on their accounts in a twinkle of an eye!

إِلَيْهِ أَنْكُمْ وَعَلَّمُوا اللَّهَ وَاتَّقُوا اتَّقَى لِمَنْ عَلَيْهِ، إِنْمْ فَلَا تَأَخَّرَ وَمَنْ عَلَيْهِ إِنْمْ فَلَا يَوْمَيْنِ فِي تَعَجَّلَ فَمَنْ مَعْدُودَاتِ أَيَّامٍ فِي اللَّهِ وَادْكُرُوا
((203)) تَحْسُرُونَ

203- AND LAUD ALLAH DURING THE NUMBERED DAYS (WHICH ARE THE 11th, 12th, AND 13th OF ZELHAJJEH) BUT WHOEVER HASTENS ON IN TWO DAYS, INCURS NO SIN, AND IF ANYONE STAYS ON (FOR THREE DAYS), IT IS NOT A SIN IN HIM TOO, IF HE BE GOD FEARING. BEWARE OF ALLAH, AND KNOW THAT UNTO HIM YOU SHALL BE MUSTERED.

THE COMMENTARY

VERSE NO. 203

This is the last verse here, in which the rules and rites of HAJJ are discussed. Hereby the customs of the Pagan Era are condemned and driven away; recommending the believers to stay after the feast of sacrifice, in the valley of Mina, for prayer and praise: ``And laud Allah during the numbered days." The (NUMBERED DAYS) here, are the three days after the tenth

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which are known as the days of TASHRICH - being optional for the pilgrims to leave on the second or third day of TASHRIGH. As for the Arabic `ZIKR' here that has been translated to `LAUDING' we have traditions; that after performance of fifteen prayers beginning in the noon of the festival day and ending in the 13th of ZELHAJJEH, the following holy sentence should be repeatedly rehearsed: ``Allah is Greater! Allah is Greater! There is no god but Allah. Praise belongs to HIM only. Greater is Allah who protected us. HE who gives us sustenance out of the domestic animals."

The verse ends in the clause: ``Beware of Allah! and know that unto HIM you shall be mustered." This may imply that through the spiritual rites of the pilgrimage your sins might have been forgiven you; and you are now like a newly born and innocent child free of guilt. Then guard yourself against doing evil or committing new sins, from now on, and after your pilgrimage.

204- AND THERE ARE SOME MEN WHOSE SAYING ABOUT THE LIFE IN THIS WORLD AMAZES YOU, AND HE CALLS ALLAH TO WITNESS WHAT IS IN HIS HEART, AND YET HE IS THE MOST STUBBORN IN ALTERCATION.
((204)) الْخَصَامِ أَلَدُّ وَهُوَ قَلْبِهِ فِي مَا عَلَى اللَّهِ وَيُشْهَدُ الدُّنْيَا الْحَيَاةِ فِي لَهْفُو يُعْجِبُكَ مِنَ النَّاسِ وَمَنْ

205- AND WHEN HE TURNS HIS BACK, (LEAVES YOU AND RETURNS) HE HASTENS ABOUT THE EARTH, TO DO CORRUPTION THERE DESTROYING CROPS AND CATTLE, AND ALLAH LOVES NOT MISCHIEF.
((205)) الْفَسَادَ يُجِبُّ لَأِ وَاللَّسْلَ الْحَرْتِ وَيُهْلِكُ فِيهَا لِيُفْسِدَ الْأَرْضِ فِي سَعَى تَوَلَّى وَإِذَا

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206- AND WHEN IT IS SAID TO HIM: ((206)) الْمَهَادُ وَلَيْسَ جَهَنَّمُ فَحَسْبُهُ بِالْإِثْمِ الْعِزَّةُ أَخَذْتُهُ اللَّهُ أَنْقَ لَهُ قَيْلٌ وَإِدَا
'BEWARE OF ALLAH,' VAIN GLORY SEIZES HIM IN SIN. THEN SUFFICES HIM THE HELL, A DISMAL CRADLING.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 204)

This verse and the next two verses are said to have been revealed about a man named: 'AKHNAS - IBN - SHRIGH' who was a handsome, and eloquent man, with a smooth tongue by which he indulged in plausible-talk with many oaths, and pretended to be a worldly wise Muslim, but when he went away, and out of the sight of the prophet, he proved to be a real enemy of Islam and Muslims. In fact he was a true hypocrite, and a false pretender to virtue and piety! In an incident he wildly put to fire the crops and farms, and killed many of the Muslim's domestic animals in vain.

COMMENTS

This verse alludes to some of the hypocrites in brief; that there are some people whose eloquent speech and smooth tongue, about this life and this world amazes you, but you must take care of his tricks and try to realize his frauds, because in your back he may cause all sorts of mischief and devilish acts!

VERSE NO. 205

Then the verse directs our attention to signs of the enmity of such a one, which is generally his mischief, annoyance, and corruption. He stirs up quarrels, and destroys the crops and cattle, while he knows that God loves not mischief. [225]

VERSE NO. 206 And finally when he is advised not to do wrong and corruption, and fear Allah, he pays no heed to the advice, and following his vanity and arrogance, he continues with his mischief and increases his corruption. Therefore he can never win God's salvation and love, and his final abode is no where but the Hell.

207- AND AMONG MEN IS HE WHO ((207)) بِالْعِبَادِ رُءُوفٌ وَاللَّهُ اللَّهُ مَرْضَاتٍ إِبْتِغَاءَ نَفْسِهِ يَشْرِي مِنَ النَّاسِ وَمِنْ
(LIKE HAZRAT IMAM ALI (AS) WHO REPLACED THE PROPHET IN HIS BED TO SAVE HIS LIFE) SELLS HIS LIFE TO EARN THE PLEASURE OF ALLAH; AND ALLAH IS COMPASSIONATE TO HIS SERVANTS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 207)

The famous SONNI commentator, SAALABI, has narrated: ``When the prophet was compelled to emigrate from Mecca to Medina, the idolaters gathered round his house, in order to arrest and kill him! HAZRAT ALI (AS), volunteered to lie on the prophet's bed, so as to throw dust on the enemy's eye; and save the prophet's life, even at the price of his own life! He therefore laid down on the bed, and covered himself with the prophet's special green bed sheet, so that he could be seen from behind of the short walls of the house that he was there, but none could recognize whether he was Mohammand or Ali due to the darkness of the night.

Meanwhile, God, through inspiration said to HIS two arch angels, GABRIEL and MICHAEL: that I have already made you brothers, and I am going to give one of you a longer life than the others. Now tell me which one of you two is willing to grant his extra length of life to his brother? None of the two consented to leave it for the other! Then Allah said to the arch angels: `Just now, upon the earth, Ali has volunteered to sacrifice himself to save the life of his brother Mohammad for my pleasure. Now hasten to guard Ali's life against my enemies. Then Gabriel appeared

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to HAZRAT ALI and said to him: How happy to say that the angels are proud of you and your self-sacrifice in the way of God."

COMMENT

Some men in early Islam, like HAZRAT ALI (AS) were firm, sincere, willing to give his life for the cause of Allah. Persecution, torture, and threat to their lives could not separate them from the prophet, and that was what won the love of God and established God's religion. In this verse, and in this bargain the seller is man (ALI (AS)) the buyer is God: The thing sold is human life; and the price obtained through the bargain is God's pleasure; what a nice deal!

مُيَبِّنٌ عَدُوَّكُمْ إِنَّهُ الشَّيْطَانُ خُطُوَاتِ تَتَّبِعُوا وَلَا كَافَّةَ السَّلْمِ فِي ادْخُلُوا ءَامِنُوا الَّذِينَ بِأَيْهَا ((208)) 208- O, YOU WHO BELIEVE! ENTER ALL OF YOU IN PEACE, AND DO NOT FOLLOW THE FOOTSTEPS OF SATAN, FOR HE IS A MANIFEST ENEMY TO YOU.

حَكِيمٌ عَزِيزٌ اللَّهُ أَنْ فَاعْلَمُوا النَّبِيَّاتُ مَا جَاءَتْكُمْ دَبْعًا مِنْ زَلَّتُمْ فَإِنْ ((209)) 209- THEN IF YOU BACK SLIDE AFTER THE CLEAR SIGNS THAT CAME TO YOU, THEN KNOW THAT ALLAH IS MIGHTY AND WISE. (YOU CANNOT ESCAPE HIS JUST JUDGEMENT)

THE COMMENTARY

THE ONLY WAY TO UNIVERSAL PEACE IS THROUGH FAITH

After pointing to two contrasted types of man - one firm, sincere, devoted, and willing to self-sacrifice to the cause, and the other a hypocrite and pretender to false belief and piety, the verse now addresses all the believers generally, and calls them to enter peace and reconciliation. The verse implies that peace and comfort can only be [227]

obtained through the rays of FAITH. To overcome, the causes of dispersion and division, such as race and language, a strong uniting or binding cord is needed, and no better than a general faith in God can be found on this account. The argument is then continued to devil and doing wrong, and says: "Do not follow the footsteps of Satan who is an avowed and manifest enemy of yours."

It is repeatedly mentioned here that, turning back to peace equity, and justice, and also adhering to enmity, warfare, and blood-shed, always commences through simple matters and worthless differences, and gradually develops into dreadful conflicts.

VERSE NO. 209

By this verse all the believers are warned that if they back slide after receiving so many convincing evidences and clear signs, and yield to Satan and let their rein in the hand of their arrogance and vanity, resisting peace and justice to prevail and win mastery, then they have to know that they are not able to defeat and frustrate the power and plan of God, and loss will be theirs. Now that the path and plan has been made clear enough, there is no room for devilish temptations, and following caprices, for the Mighty and Wise Lord God will punish them with justice.

((210)) الأُمُورُ تُرْجَعُ لِلَّهِ وَالْإِلَهِ الْأَمْرُ وَقُضِيَ وَالْمَلَائِكَةُ الْعَمَامُ مَنْ ظَلَّلَ فِي اللَّهِ بِأَيِّهِمْ أَنْ إِلَّا يَنْظُرُونَ هَلْ

210- ARE (THE FOLLOWERS OF SATAN AFTER ALL THE EVIDENCES AND CLEAR SIGNS THAT HAVE BEEN REVEALED TO THEM) WAITING FOR ALLAH TO COME TO THEM IN THE SHADOW OF THE CLOUDS, AND THE ANGELS? (WITH NEW SIGNS AND REASONS? NOT SO) THE MATTER HAS ALREADY BEEN DECREED, AND TO ALLAH RETURN ALL MATTERS.

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THE COMMENTARY

VERSE NO. 210

Though the verse seems to be a little complex, but by some ponder over the expressions, we may easily get the meaning. Here the prophet is addressed saying: "Do they expect God to appear to them with his angels in HIS glory, and under the shadow of the clouds!? While the matter has already been decreed." The last clause of the sentence implies that the punishment of God has been decreed for the obstinate rejectors of faith. the verse then ends in that all matters return to

Allah. Matters, here, may mean the raise of the prophet, sending of the HOLY BOOKS, and revealing so many facts that man did not know it. This is just like saying: the rewards and the chastisement of the believers or the mischief makers both return to Allah which means He is the One who decides on these matters.

SEEING GOD

Without any doubt, the sense of sight can only see material bodies that have colour and are confined in space and time. As for the substance of God who is not a material entity, and is superior to space and time; eyes can see HIM neither in this world nor in the Last. This matter is so evident that needs not any further discussion. Of course God is not absent for the inner eyes of the hearts and the faith, and in the life to come He will be more obvious than here.

((211)) الْعِقَابِ شَدِيدُ اللَّهِ فَإِنَّ جَاءَتْهُ مَا بَعْدَ مِنْ اللَّهِ نِعْمَةً يُبَدِّلْ وَمَنْ بَيَّنَّةَ آيَةٍ مَنْ ءَاتَيْنَاهُمْ كَمْ إِسْرَائِيلَ بَنِي سَلِّ

211- ASK THE ISRAELITES HOW MANY A CLEAR SIGN HAVE WE GIVEN THEM, AND WHOEVER CHANGES THE FAVOUR OF ALLAH AFTER IT HAS COME TO HIM, ALLAH IS STERN IN PUNISHMENT.

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THE COMMENTARY

VERSE NO. 211

This verse gives an instance of those whose characters were mentioned in the previous verses - the children of Israel - who were shown so many miracles and clear signs, and yet they went after their own ways, and preferred their own fancies over the truth that came to them through the scripture! So they sought excuses and adhered to some childish pretexts - and so do people of all ages, and hence the verse: "Ask the children of Israel how many a clear sign have We sent to them?"

But they ignored and repudiated the signs, and miracles and paid no heed to such great favours that their Lord bestowed on them. They even used the bounties of Allah in wrong ways to please their caprices in, though they should have known that: "Whoever changes the favour of Allah after it has come to him, Allah is strict in punishment." That is to say God's retribution is stern and His justice is sure, when it comes it will be strict and unmistakable to those who change His Grace, and misuse HIS favour.

By changing the favour and bounties of God, it means to use the physical and spiritual resources and abilities in a wrong way, and for sinful purposes. This was not only done by the Israelites who are exemplified here, and rather so do it people of all ages. Now a days, our industrial world is

afflicted by such misfortunes, because the favours and the graces of God, which are bestowed to mankind through science and knowledge, have been badly changed. Science came down to serve man but changed the man to its servant, and now man is the slave of his factory and industry! Now man uses his unique power of science and technique to either enslave other men, or to destroy and annihilate his kind! Man uses his physical and scientific power to extend oppression and injustice, and he should come to know that God's punishment is sure and stern!

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((حِسَابٌ بِغَيْرِ حِسَابٍ مَنْ يَرْزُقُ وَاللَّهُ الْقَيَّامَةُ يَوْمَ فَوْقَهُمْ أَنْفِقُوا وَالَّذِينَ ءَامَنُوا ۗ الَّذِينَ مِنْ الدُّنْيَا الْحَيَاةُ رُؤُوفًا لِلَّذِينَ زِينٌ)) 212- THE LIFE OF THIS WORLD IS ADORNED TO THE UNBELIEVERS. THEY SCOFF AT THE BELIEVERS, BUT THOSE WHO WERE GOD FEARING SHALL BE ABOVE THEM ON THE RESURRECTION DAY. (BECAUSE THE REAL MEASURES AND VALUES WILL APPEAR THERE) AND ALLAH WILL GIVE SUSTENANCE TO WHOM HE WILL, WITHOUT RECKONING.

THE COMMENTARY OCCASION OF REVELATION (VERSE NO. 212)

IBN - ABBASS, the famous commentator has narrated that: "the verse came down to answer a group of aristocrats and chiefs who had formed a minority class in Mecca. They lived in affluent surroundings, and in the luxurious houses. On the contrary, the believers were generally poor and worked hard for their sustenance." The aristocrats scoffed at the believers and said to them: "If Mohammad was a man of eminent personality, and was a distinguished man of God, as he claims, all the lord, and chiefs of the tribes would have been his followers instead of these poor and indigent people who have now adhered to him." So the verse came down to this effect to render futile such childish ideas and reasonings.

COMMENTS

The said cause of the revelation prevents us not to draw a general and common rule of the verse, and taking it as a complementary to the preceding verse. It signifies that the mortal life of this world is adorned and made alluring in the sight of the unbelievers, and those men of rank and wealth who reject faith. They

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have been blind drunk by vanity and arrogance, and therefore they ridicule the believers who might probably be poor and needy. They know not that God in His wisdom and plan, may give more to those who seem to deserve it the least; and this temporary favour does not mean that the favoured is dearer and nearer to God. The account is not taken down here. It will be taken in

the Last Day of Doom. There; in the life to come the spiritual ranks and positions will take shape and form and are personified. The believers will live a high class of life, and will have the most comfortable positions; on contrary to the heathens who may be men of rank and wealth, and social position here, but the losers there who live in the worst of the abodes. Therefore God in HIS wisdom and for His general plan may give of His bounty here, to whomsoever He pleases. These are glad-tidings for the believers, and warnings for the unbelievers.

فِيهِ اخْتَلَفَ وَمَا فِيهِ اخْتَلَفُوا فِيمَا النَّاسُ بَيْنَ لِحُكْمِ بِالْحَقِّ الْكِتَابَ مَعَهُمْ أَنْزَلَ وَ مُنذِرِينَ مُبَشِّرِينَ بَيْنَ اللَّهِ فَبَعَثَ وَاحِدَهُ أُمَّةً النَّاسُ كَانَ إِلَى يَشَاءَ مَنْ يَهْدِي وَاللَّهُ بِإِذْنِهِ الْحَقُّ مَنْ فِيهِ اخْتَلَفُوا لِمَا ءَامَنُوا الَّذِينَ | اللَّهُ فَهَدَى بَيْنَهُمْ بَغْيًا الْبَيِّنَاتُ جَاءَتْهُمْ مَا بَعْدَ مِنْ أَوْثَرِهِ الَّذِينَ إِلَّا ((213)) مُسْتَقِيمٍ صِرَاطَ

213- THE PEOPLE (AT THE BEGINNING) WERE A SINGLE NATION (AND THERE WERE NO CONFLICT BETWEEN THEM. THEN GRADUALLY CLASSES AND SOCIETIES DEVELOPED AND RESULTED IN CONFLICTS AND DIFFERENCES) ALLAH RAISED PROPHETES AS BEARERS OF GLAD - TIDINGS AND AS WARNERS, AND HE SENT DOWN WITH THEM THE BOOK IN TRUTH, TO JUDGE BETWEEN PEOPLE IN MATTERS WHEREIN THEY DIFFERED. AND NONE BUT THE VERY PEOPLE WHO WERE GIVEN (THE BOOK) DIFFERED IN IT AFTER

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THE CLEAR SIGNS THAT HAD COME TO THEM, DUE TO ENVY OF ONE ANOTHER. THEN ALLAH GUIDED THOSE WHO BELIEVED, TO THE TRUTH OF WHAT THEY DIFFERED ON, BY HIS LEAVE, FOR ALLAH GUIDES WHOM HE PLEASURES TO A STRAIGHT PATH.

THE COMMENTARY VERSE NO. 213

Leaving the arguments about the believers the unbelievers, and the hypocrites, now a general and essential discussion is brought on, about the genesis of religion and sects, and their purposes and goals, and different conditions that has passed over them, saying: "At the beginning all the people were of one kind, and of a single community or nation." They had no differences and conflicts among them. Then they formed into a social life because they were created for progress and development, and evolution could be obtained only through a social life. Then differences, and diversity of opinions appeared when social life was developed, and people differed in words as well as in deeds.

Then mankind felt that he needed a LAW to bring him social and spiritual security and comfort. Such a law had to be a Divine one, that could be sent down through the prophets, in order to give an end to the conflicts and differences; and hence the verse: "And Allah raised prophets as bearers of glad - tidings, and as warners."

Through the warnings of the apostles and their good news, attentions were directed to the genesis and destination of man, and people were prepared mentally and physically to ask for, and accept a law; and so points the verse: ``And Allah sent down with the prophet the BOOK in truth, in order to judge between people in the matters wherein they differed." Thus through faith in the prophets, and by sticking to their instructions, some water was poured down on the fire of differings and adversaries, quenching it for a while, and this was in a fifth stage of work.

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That quiet condition continued for sometimes, till gradually the Satanic temptation, and the roaring waves of caprices and passions worked hard and effectively, and allured and seduced a certain group of man, and so points to this stage the holy verse: ``And none but the very people who were given the BOOK, differed in it; and that was after the clear signs that had come to them. This was due to their arrogance and envy at each other." Here people were divided in two groups: The truthful believers who submitted to the will of Allah and the LAW brought down by the prophets." They cleared their differences by the scriptures, and thus the verse continues with: ``Then Allah guided those who believed, to the truth of what they differed on."

Meanwhile the arrogant and spiteful unbelievers remained astray and stayed by differences and adversities; and the verse ends saying: ``For Allah guides whom HE wills to a straight path."

مَعَهُ ءَامَنُوا وَالَّذِينَ الرَّسُولُ يَقُولُ حَتَّىٰ وَرُزِلُوا وَالضَّرَّاءَ الْبَأْسَاءَ مَسَّتْهُمْ قَبْلِكُمْ مِنْ خَلْوِ الَّذِينَ مَثَلُ يَأْتِكُمْ وَلَمَّا الْجَنَّةَ تَدْخُلُوا أَنْ حَسِبْتُمْ أَمْ
((214)) قَرِيبٌ اللَّهُ نَصْرٌ إِنَّ أَلَاَ اللَّهُ نَصْرٌ مَدَّ

214- OR DID YOU SUPPOSE THAT YOU WOULD ENTER THE PARADISE WITHOUT SUCH (TRIALS) AS CAME TO THOSE WHO PASSED AWAY BEFORE YOU? THEY WERE AFFLICTED WITH MISERY AND HARDSHIP AND WERE SO SHAKEN THAT THE MESSENGER AND THOSE WHO BELIEVED WITH HIM SAID: ``WHEN WILL THE HELP OF ALLAH COME? (HERE THEY ASKED FOR GOD'S HELP, AND IT WAS SAID TO THEM) KNOW THAT THE HELP OF ALLAH IS NEAR."

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 214)

COMMENTS

The verse implies that the believers were of opinion that, through their mere FAITH, they could obtain salvation and enter the Paradise without any good work and action. The verse denied them

that, saying: "Did you think that you would enter the Garden of Bliss without such trials as came to those who passed away before you; while they encountered many hardship and suffering, and were so shaken in spirit that even the prophets and those who believed with them cried: When the help of God may come?"

Of course they did not issue that word through objection, but as a request and their wish. This verse points at one of the everlasting Divine rules and customs; that in all ages the believers have to work hard for salvation, and encounter sufferings and hardship, if they are willing to enter the Paradise. In other word: "NO PAIN, NO GAIN"

بِهِ اللَّهُ فَإِنَّ خَيْرَ مَنْ تَفَعَّلُوا وَمَا السَّبِيلُ وَابْنِ الْمَسَاكِينِ وَالْيَتَامَى وَالْأَقْرَبِينَ فَلِلَّهِ الدِّينِ خَيْرٌ مِمَّنْ أَنْفَقْتُمْ مَا قَلْبُ يَنْفِقُونَ مَاذَا يَسْأَلُونَكَ بِهِ اللَّهُ فَإِنَّ خَيْرَ مَنْ تَفَعَّلُوا وَمَا السَّبِيلُ وَابْنِ الْمَسَاكِينِ وَالْيَتَامَى وَالْأَقْرَبِينَ فَلِلَّهِ الدِّينِ خَيْرٌ مِمَّنْ أَنْفَقْتُمْ مَا قَلْبُ يَنْفِقُونَ مَاذَا يَسْأَلُونَكَ عَلَيْهِمْ ((215))

215- THEY ASK YOU WHAT THEY SHOULD EXPEND? SAY WHATEVER GOOD YOU EXPEND, SHOULD BE FOR PARENTS, AND KINS MEN, ORPHANS, THE NEEDY AND THE WAYFARERS, AND WHATEVER GOOD YOU DO, ALLAH KNOWS IT WELL.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 215)

AMR - IBN - JOMUH, an old wealthy Muslim believer asked the prophet: "What shall we give in charity, and to whom shall we give?" This verse came down to answer him.

COMMENTS

In the Holy Qur'an, there are so many verses that are revealed about charity and alms; that are to be given in the sight of God, and for the sake of God and it made the believers to ask for a more detail of that: "They ask you what should they spend? Say: Give any thing that is good - any capital whether material or spiritual; such as property, money, a helping hand, and even a word of kindness - Your charity is for the parent, KINS MEN, orphans, the needy, and the wayfarers." The five groups mentioned here are as example, and the charity is not only limited to them and for them. The verse ends in: "Whatever good you do; Allah knows it well." This implies that, you need not to stick to pretence on that, because God knows well whatever of good you do. So give the charity and spend your money in the sight of Allah, and only for the sake and cause of Allah, and shut out all sorts of pretence.

((تَعْلَمُونَ لَا وَأَنْتُمْ يَعْلَمُ وَاللَّهُ لَكُمْ شَرُّهُوَ شَيْئاً تُحِبُّونَ أَنْ وَعَسَى لَكُمْ خَيْرٌ وَهُوَ شَيْئاً تَكْرَهُونَ أَنْ وَعَسَى لَكُمْ كُرْهُهُوَ الْقِتَالُ عَلَيْكُمْ كُتِبَ ((216))

216- FIGHTING IS PRESCRIBED FOR YOU, AND YOU DISLIKE IT, AND IT MAY BE THAT YOU DISLIKE A THING AND IT IS GOOD FOR YOU; AND IT MAY BE THAT YOU LOVE A THING WHICH IS BAD FOR YOU. AND ALLAH KNOWS AND YOU DO NOT KNOW.

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THE COMMENTARY VERSE NO. 216

The precedent verse argued about charity through property, and here again charity is wanted; but through life. This is because fighting for the cause of truth, and for the sake of God, is one of the highest kind of charity, as no one has anything more precious to offer, other than his life. The Arabic 'KOTEBA' which means written or prescribed implies that the commandment of sacred war (JAHAD) is strictly definite and final.

It is natural for man to dislike warfare, because it serves to destroy life and property, and brings forth injury and hardship. But for those who love martyrdom for the cause of truth and in the way of God, which occurs usually against selfish and aggressive persons, or a vain glorious bully; it might taste as a sweet and delicious soft drink to a thirsty man. The account of such a loving martyr is of surety different from the account of a stubborn quarrelsome bull-dog, who merely fights to conquer, and to rule the other, to satisfy his self-delusion and selfishness.

The verse then points at a general and natural rule: "That it is possible that a man may dislike a thing which is good for him, or, on the contrary, one may love a thing which is bad for him. God knows the value of the things better than we do." Therefore our Creator definitely wants us not to govern our fate with our fancies and conjectures; because our knowledge is very little and limited. What we know comparing it to what we know not, is only a droplet compared with an ocean. So if God has prescribed to us the pilgrimage, the fasting or the fighting, it is definitely for our own good and benefit, and they serve to increase our insight and to extend the field of our vision.

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اللَّهُ عِنْدَ أَكْبَرُ مِنْهُ أَهْلِهِ وَإِخْرَاجُ الْحَرَامِ وَالْمَسْجِدِ بِهِ وَكُفْرُ اللَّهِ سَبِيلٌ عَن وَصَدِّ كَبِيرٍ فِيهِ قِتَالٌ قُلْ فِيهِ قِتَالُ الْحَرَامِ الشَّهْرِ عَن يَسْئَلُونَكَ فَأُولَئِكَ كَافِرٌ وَهُوَ قَبِيحٌ دِينُهُ عَن مِّنْكُمْ يَرْتَدِدُ وَمَنْ اسْتَطَاعُوا إِنْ دِينَكُمْ عَن يَرُدُّوكُمْ حَتَّى يَمَاتُوكُمْ بِرَآلُونَ وَلَا الْقَتْلُ مِنْ أَكْبَرُ وَالْفِتْنَةُ ((217)) خَالِدُونَ فِيهَا هُمْ النَّارِ أَصْحَابٌ وَأُولَئِكَ وَالْآخِرَةُ الدُّنْيَا فِي أَعْمَالِهِمْ حَبِطَتْ

217- THEY ASK YOU CONCERNING THE HOLY MONTH AND FIGHTING IN IT? SAY: FIGHT IN IT IS A GREAT, (SIN) BUT TO BAR FROM GOD'S WAY, AND DISBELIEF IN HIM, AND (TO PREVENT HAVING ACCESS) TO THE SACRED MOSQUE, AND TO EXPEL ITS PEOPLE FROM IT, IS MORE HEINOUS IN THE SIGHT OF GOD. AND TUMULT IS WORSE THAN SLAUGHTER. AND THEY WILL CONTINUE FIGHTING

WITH YOU, UNTIL THEY TURN YOU FROM YOUR RELIGION IF THEY COULD DO IT. AND WHOEVER OF YOU TURN FROM HIS RELIGION AND DIE BEING UNBELIEVER, THEIR WORKS HAVE FAILED IN THIS WORLD AND IN THE HEREAFTER. THOSE ARE THE COMPANIONS OF FIRE, ABIDING THEREIN FOREVER.

رَّحِيمٌ غَفُورٌ وَاللَّهُ اللَّهُ رَحْمَةً يَرْجُونَ أُولَئِكَ اللَّهُ سَبِيلٍ فِي وَجَاهَدُوا هَاجَرُوا وَالَّذِينَ ءَامَنُوا الَّذِينَ إِنَّ 218- THOSE WHO BELIEVED, AND THOSE WHO EMIGRATED AND STROVE IN THE PATH OF ALLAH, MAY HOPE FOR ALLAH'S MERCY - ALLAH IS OFT-FORGIVING COMPASSIONATE.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 217)

On the 21st. OF THE prohibited month RAJAB-2 A.H. the prophet sent out a group of nine armed men commanded by ABDULLAH - IBN JAHASH, on an expedition to collect some information about the enemy's movements and tactics. The prophet handed to the commander of the group a sealed letter, and told him not to open it until he had travelled for a two days distance in that direction towards NAKHLAH VILLAGE; and there he was allowed to open the letter and fulfil the order that was written in it. When the commander opened and read the letter as per order, the prophet had commanded him: ``Continue your journey and go as far as NAKHLEH, and there stay and look round for informations about the fighting forces of GHOREISH, and their strategies, and convey your collected informations to me as soon as possible." In addition to the order was: ``Meanwhile do not compel your men to come with you up to NAKHLEH, and if they are willing to return home, let them do that."

When all of them knew what was the order in the sealed letter the companions said to their commander: ``Our life is not dearer than yours. We shall not leave you alone in the midway and we shall come with you where you like to go." In a place called BEHR?N, two of them namely SAAD and ATBEH went in search of their lost camel, and were taken captives by the enemy. ABDULLAH and his group encountered with a very rich caravan of GHOREISH, who were going on a trade.

The caravan that had only a few guards, could easily be trapped and captured by a little fighting; but they still were in the prohibited month of RAJAB for one or two days to expire. They had also no authority from the prophet to fight an enemy unless they were attacked. After all, their existence there was discovered by the enemy, and were in danger of being captured and killed. They therefore held a military consultation meeting, and all of them agreed to lay an attack of surprise upon the enemy's caravan. They did so; killing one of the guards, and captivated two of them namely HAKAM - IBN - KAYSAN, and OTHM?N, and the others escaped to bring new forces.

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ABDULLAH and his men returned to Medina with so much booties and two captives, but the prophet did not welcome them for violating the sanctity of the prohibited months in which war was declared to be unlawful.

The jews and the hypocrites of Medina, simultaneously with the idolaters of Mecca, gave them an uproarious welcome, and made much fuss that Mohammad through his newly invented religion, violates the sanctity of the prohibited months! The Helpers, as well as the Emigrants, also reproached ABDULLAH and his men for their unlawful attack on the caravan. Fear and anxiety filled the heart of ABDULLAH and his men. They did not know what to say or what to do. He and his colleagues prayed ardently for God's help, and Allah the Merciful answered their prayer, and many questions through this verse. ``They ask you about fighting in the prohibited months?''

COMMENTS

This verse is to answer some questions about JAHAD, and the exceptions therein. Firstly it admits that fighting in the sacred month is prohibited and declared unlawful by Islam too. Fighting in these months is a great and heinous sin.

Then it adds that this law too, like any other law may have its own exceptions - It should not be permitted that some evil doers, and mischief makers, under the name of the law, commit oppressions and corruptions. True that warfare is prohibited in certain months that are held sacred, but to bar people from God's way, and disbelief in HIM, and preventing people of having access to the House of God, and to expel its people from it, is more heinous a sin than fight in a sacred month.

Then the verse in its remarks alludes to tumult, counting it worse than slaughter; and that's true, because tumult is that sort of a crime that affects and injures the soul and the faith of man, where as slaughter impresses and harms the body. Therefore the Islam's instruction is to

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stand firm and steadfast in front of the enemy, in the sight of whom means can justify the end, and whenever, and wherever they raised their hands against you, you have every right to raise your hands to defend.

اللَّهُ يُبَيِّنُ كَذَلِكَ الْعَفْوَ قُلِ يُنْفِقُونَ مَا دَا وَيَسْأَلُونَكَ تَفْعِهِمَا مِنْ أَكْبَرُ وَإِثْمُهُمَا لِلنَّاسِ وَمَنَافِعُ كَبِيرٌ إِيَّاهُ فِيهِمَا قُلِ وَالْمَيْسِرِ الْخَمْرِ عَنِ يَسْأَلُونَكَ
((219)) تَتَفَكَّرُونَ لَعَلَّكُمْ الْآيَاتِ لَكُمْ

219- THEY ASK YOU ABOUT INTOXICANTS AND GAMBLING? SAY: IN BOTH OF THEM IS GREAT SIN, AND (THERE ARE ALSO SOME) PROFIT IN THEM FOR PEOPLE; BUT THEIR SIN IS GREATER THAN THEIR PROFIT.

AND THEY ASK YOU WHAT SHOULD THEY EXPEND (FOR CHARITY)? SAY: WHAT IS BEYOND YOUR NEEDS. THUS ALLAH MAKES CLEAR HIS SIGNS TO YOU THAT YOU MAY REFLECT.

اللَّهُ شَاءَ وَلَوْ الْمَصْلِحِ مِنَ الْمُفْسِدِ يَعْلَمُ وَاللَّهُ نَكْمٌ فَأَخْوَا تُخَالِطُوهُمْ وَإِنْ خَيْرٌ لَهُمْ إِصْلَاحٌ فَلَنْ الْبَيْتَامَى عَنِ وَيَسْئَلُونَكَ وَالْأَخْرَةَ الدُّنْيَا فِي
((220)) حَكِيمٌ عَزِيزٌ اللَّهُ إِنَّ لَأَعْنَتَكُمْ

220- UPON THIS WORLD AND THE LAST WORLD. AND THEY ASK YOU CONCERNING THE ORPHANS? SAY: TO SET THEIR AFFAIRS ARIGHT IS GOOD. AND IF YOU MIX THEIR AFFAIRS WITH YOURS, THEY ARE YOUR BROTHERS, AND ALLAH KNOWS THE JUST FROM THE UNJUST; AND IF ALLAH WISHED HE WOULD HAVE HARASSED YOU, THAT ALLAH IS MIGHTY WISE.1

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THE COMMENTARY

OCCASION OF REVELATION

Some of the prophet's companions asked him what the commandment of Allah is about wine and gambling, and the verse came down to answer that question.

COMMENTS

``They ask you concerning intoxicants and gambling: Say; in them is great sin and some profit for men, but the sin is greater than the profit."``

The Arabic `KHAMR' translated here to intoxicant, literally means fermented juice of the grape; but in the law it is applied to any intoxicant liquor or drug. Whatever makes you drink and sot is KHAMR, and its drink is unlawful for Muslim. The liquors may have various names and marks but they are all of the same nature and intoxicating and declared unlawful.

The Arabic `MAISIR' which is translated `GAMBLING'; literally means easy, or getting something easily, such as obtaining some profit or wealth in an easy way and without doing any work for it. This is the reason for the prohibition of gambling in Islam. In the gambling and drinking there are great sin, and a little profit too, and a man with a common sense will not, and should not, adhere to great physical and spiritual loss, and sin, merely to obtain a little profit out of it.

The second question that is answered here is: "What are we to spend for charity?" And the Qur'anic answer is: "Spend that which is beyond your needs; i.e. 'AFV'

The Arabic AFV, literally means; to eliminate - to efface - to obliterate and etc. It also means medium, and the excess and extra amount of something; and this is why it was translated here to mean: "What is beyond your needs." To make it short: "any superfluities we must spend in good works and in charity."

VERSE NO. 220

After the revelation of the verses: S4: 10 and S 17:34, through which approaching the properties of the orphans was prohibited, and [242]

eating their wealth was declared as eating fire! even the guardians of the orphans became anxious, and some resigned and left the sponsorship of the orphans. Some men who looked after an orphan, discharged him from his house and guardianship, for fear of committing a sin so great, concerning the orphans! This caused a lot of trouble for the guardians, as well as the orphans. So they came to the prophet and asked him what was to be done in this relation?

In this verse (NO. 220) the main point and the object of thought and reflection is declared to be this present world, and the world to come: "Reflect upon this world and upon the next." Although Man has to obey God and His prophets; yet he has to fulfill the commandments thoughtfully and not blindly.

Then the verse answers the third question concerning the orphans and says: "The best thing to do concerning the orphans, is to set their affairs aright and justly. It is not good to leave them and avoid to give them a hand for fear of committing a sin. The test is what is best in the orphans interest. Allah knows well the just man from the unjust one."

رُحْدِ مُؤْمِنٌ وَلَعَبْدٌ يُؤْمِنُ حَتَّى الْمُشْرِكِينَ تَنْكِحُوا وَلَا أَعْجَبْتُمْ وَلَوْ مُشْرِكَةً مِنْ خَيْرٍ مُؤْمِنَةٍ وَلَا مَةَ يُؤْمِنَنَّ حَتَّى الْمُشْرِكَاتِ تَنْكِحُوا وَلَا ((221)) يَنْذَكُرُونَ لَعَلَّهُمْ لِلنَّاسِ آيَاتِهِ وَيُبَيِّنُ بِإِذْنِهِ وَالْمَغْفِرَةَ الْجَنَّةِ إِلَى يَدْعُوا وَاللَّهِ النَّارِ إِلَى يَدْعُونَ أَوْلَئِكَ أَعْجَبْتُمْ وَلَوْ مُشْرِكٍ مِّنْ

221- AND DO NOT MARRY POLYTHEIST WOMEN UNTIL THEY BELIEVE. A BELIEVING SLAVE GIRL IS BETTER THAN A POLYTHEIST WOMAN, EVEN THOUGH SHE ALLURSE YOU. (BY HER BEAUTY OR WEALTH).

AND DO NOT MARRY POLYTHEISTS UNTIL THEY BELIEVE. A BELIEVING SLAVE IS BETTER THAN A POLYTHEIST EVEN THOUGH HE ALLURES YOU.

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THOSE CALL UNTO THE FIRE, AND GOD CALLS UNTO THE PARADISE AND PARDON BY HIS LEAVE, AND MAKES CLEAR HIS SIGNS FOR PEOPLE, THAT THEY MAY BE MINDFUL

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 221)

The prophet sent a man named MARSAD to Mecca on an assignment. There he met with a beautiful woman whom he knew her from the Pagan Era. The woman invited him for love, but he refused to accept. The lady asked him to marry her, but this request of her was also rejected. Marsad told her that for that purpose he has to consult with the prophet. When he asked for the prophet's advice concerning the matter, this verse (221) revealed saying: "Do not marry polytheist women (and idolateress) until they believe and convert."

Then in a comparison the verse adds: "A believing slave girl is better than a polytheist free woman even though she allures you by her beauty, wealth, or some other qualifications." Therefore the aim of marriage lays not only in sexual affairs. A wife is supposed to be the partner of her husband for life. She is to be the tutor and guardian of his children and race. She makes half of the man's personality. How can he or she, then take the polytheism and its inauspicious consequences, in exchange for some temporary beauty and sex?

A happy and successful marriage can be obtained when spiritual harmony is combined with the physical link: A difference in idea and religion will affect the lives of both sexes, more profoundly than differences of birth, race, language, and social positions. If two persons love each other their outlook in the highest things of life must be the same. Then the verse applies to the opposite phase of the commandment, saying: "Believer women too should not marry the polytheist until he converts - a believing slave is better than a free man who is a polytheist and idolater, even though his qualifications allure you."

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حَيْثُ مِنْ أَتَوْهُنَّ فَتَطَهَّرْنَ فَإِذَا يَطْهُرْنَ حَتَّى تَقْرُبُوهُنَّ وَلَا إِلَّاءَ مَجْبِضٍ فِي الْبِئْسَاءِ فَاعْتَرَلُوا أَدَى هُوَ قُلِّ إِلَّاءَ مَجْبِضٍ عَنِ وَيَسْئَلُونَكَ
222- THEY ASK YOU CONCERNING MENSTRUATION.

SAY: IT IS A HURT, (AND A POLLUTION) SO KEEP ALOOF FROM WOMEN DURING THEIR MENSTRUAL PERIOD, AND DO NOT APPROACH THEM UNTIL THEY ARE CLEAN AGAIN. WHEN THEY HAVE CLEANSED, THEN COME TO THEM AS ALLAH HAS COMMANDED YOU. ALLAH LOVES THOSE WHO TURN TO HIM, (IN REPENTANCE) AND HE LOVES THOSE WHO KEEP CLEAN.

((223)) الْمُؤْمِنِينَ وَيَسِّرْ مَلَافَهُ أَنْتُمْ وَاعْلَمُوا اللَّهَ وَاتَّقُوا لِنَفْسِكُمْ وَقَدِّمُوا شَيْئَكُمْ أَنَّى حَرَّتْكُمْ فَأْتُوا أَنْتُمْ حَرَّتْ نِسَاؤُكُمْ

223- WOMEN ARE YOUR TILTH, SO COME UNTO YOUR TILTH AS YOU WISH, AND SEND FORTH FOR YOUR SOULS, (BY BRINGING UP GOOD AND FAITHFUL CHILDREN AND RACE) AND BEWARE OF ALLAH, AND KNOW THAT YOU SHALL MEET HIM, AND GIVE TIDINGS TO THE BELIEVERS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO.222)

Women have a menstrual flow of minimum of three to a maximum of ten days, and their average menstrual cycle ranges from 26 to 30 days.

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A group of the Jews believe that, association with women during their monthly courses is absolutely unlawful and forbidden, even eating with them on the same table was prohibited by them! On the contrary, a group of Christians believe that it makes not much difference whether a woman be in her period or be not. To them association with such women, and even having sexual intercourse with them is of no harm and objection. Pagan Arabs, more or less were affected by the Jewish ideas, and kept themselves aloof from women in their menstrual periods. To this effect some of the Muslims asked the prophet what was to be done concerning the menstruation and the verse (No. 222) came to answer that question.

COMMENTS

In this verse we come to another question which is about menstruation saying: "They ask you concerning menstruation? Say: It is a harm. So keep aloof from women during their periods, and do not approach them for sexual intercourse, until they are clean again." Sexual intercourse in such a condition is dangerous for both of the sexes. It may create abhorrence in them, and result in barrenness of either of the couple; and also for many medical reasons, sexual affairs in the menstrual period is also forbidden by physicians too.

The verse then adds: "When they have cleansed come to them as Allah has commanded you." This is because physical cleanliness and purity makes for health; bodily as well as spiritual.

VERSE NO. 223

Here a beautiful target is settled for the sexual intercourse saying: "Your wives are your tith." - It is compared to man's tith in which - he sows the seed in order to reap the harvest. This comparison may seem too heavy and obscure to some people saying why should one half of the humanity be compared with fertile pieces of land or field! But by that the Glorious Qur'an shows the necessity of a woman, and her state of being exigent in creation of man. It also implies that

women are not created for being a means of

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satisfying the lusts of the flesh, not to provide for sexual enjoyments of man, and neither are to be used as a play-toy! Woman is rather an important means of keeping on the race and the kind of human. The verse then ends in enjoining piety and GOD FEARING: ``And beware of Allah, and know that you shall meet HIM, and give good news to the faithfuls."

224- AND DO NOT MAKE ALLAH THE SUBJECT OF YOUR OATHS AGAINST DOING GOOD, OR BEING PIOUS, OR MAKING PEACE BETWEEN PEOPLE. (DON'T SWEAR!) ALLAH HEARS AND KNOWS (EVERYTHING)

225- ALLAH WILL NOT CALL YOU TO ACCOUNT FOR A SLIP IN YOUR OATHS, BUT WILL CALL YOU TO ACCOUNT FOR WHAT YOUR HEARTS HAVE EARNED, AND ALLAH IS ALL-FORGIVING, FORBEARING.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 224)

There was a scuffle between ABDULLAH - IBN - REVAHEH one of the prophet's companions and his son in law, when he swore not to interfere in their affairs, and take no part in their concerns. This verse came down to prohibit this kind of oaths.

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COMMENTS

This verse and the next one are about misapply of oaths, and it counts an introductory to the argument about ``EELAA" which is leaving sexual intercourse with wives, merely by an oath. Such was an Arab's custom of the Pagan Era, which many a time resulted in the separation between husband and wife. The verse is: ``Do not make Allah the subject of your oaths, for such and such trifles." It implies that swearing is not a good deed, unless it be for something important.

VERSE NO. 225

This is to emphasize that an oath should not stop an important good work, or prevent one from doing a significant duty or job: ``Allah will not call you to account for slip in your oaths." This verse alludes to two sorts of oaths:

1) One which is merely an idle talk without worth or basis. God calls this not to account, and it has no expiation, but should be stopped anyhow. When it has been a thoughtless oath with no intention behind it, it may be expiated and cleared by an act of charity.

2) The second kind of oath is that which is taken intentionally and earned by hearts, as Qur?n has pointed in this verse. - Such an oath is a sin, and calls for expiation in order to get rid of its inauspicious consequences.

((226)) رَّحِيمٌ غَفُورٌ اللَّهُ فَإِنَّ فَاعُوا فَإِنَّ أَشْهُرَ أَرْبَعَةَ تَرْبُصُنْ نَسَانَهُمْ مِنْ يُؤْلُونَ لِلَّذِينَ

226- THOSE WHO RENOUNCE THEIR WIVES ON OATH, (i.e. THOSE WHO SWEAR THAT THEY WILL HAVE NOT ANY MORE SEXUAL INTERCOURSE WITH THEIR WIVES) WILL HAVE TO WAIT FOUR MONTHS; IF THEY CHANGED THEIR MINDS ALLAH IS FORGIVING AND MERCIFUL.

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((227)) عَالِيمٌ سَمِيعٌ اللَّهُ فَإِنَّ الطَّلَاقَ عَزَمُوا وَإِنْ 227- BUT IF THEIR INTENTION IS FIRM TO GIVE A DIVORCE, THEN ALLAH HEARS AND KNOWS ALL THINGS.

THE COMMENTARY VERSE NO. 226

In the pagan era, woman was a thing of no value in the sight of Pagan Arabs. They had ugly and unfair ways of harming and suppressing their wives and putting them down. One of such a bad ways and customs was famed as: `ellaa' - Sometimes through anger or his caprice, a husband took an oath by God not to approach his wife in sexual affairs. This deprived her of all her matrimonial rights, and at the same time kept her tied to the husband, as a slave girl was tied to her master! She was, in fact, not like a married woman, neither a widow.

On the other hand the husband was not under any pressure, and had not such shortcomings as the woman, because they usually had several wives in their service! If he was blamed for his act, and was asked to present reasons for his refrain, he would say that his oath of `ELLAA' has bound him! This unfair and unjust custom was suppressed by Islam: ``As for those who take an oath for abstention from their wives, a waiting for four months is ordained - If they changed their minds, Allah is forgiving."

In such a serious matter if an oath is put forward as an excuse, the man is told that it is no excuse at all, and God is Forgiving. He can easily return back to his wife with an expiation for his oath which may be an act of charity. The parties are allowed a period of four months, in order to make up their minds, and see if they are seriously determined against reconciliation, then divorce is the only fair and equitable way that is left before them.

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VERSE NO. 227

But if the husband insists in keeping from with his wife; after the respite of four months, then the Islamic judge may put him in jail to force him to change his mind and intention. He has either to reconcile or give a divorce, and cannot live his wife unattended. Of course the judge will do his best to reconcile them, and bring the couple back to harmony, because our prophet (AS) has said: "Of all things declared lawful, divorce is the most hateful one in the sight of Allah."

وَبُعُولَتُهُنَّ الْأَخْرَجَ وَالْيَوْمَ بِاللَّهِ يُؤْمِنُ كُنَّ إِنْ أَرْحَمِهِنَّ فِي اللَّهِ خَلَقَ مَا يَكْتُمْنَ أَنْ لَّهُنَّ يَجِلُّ وَلَا فُرُوءَ تَهْتَلًا بِأَنْفُسِهِنَّ يَتَرَبَّصْنَ وَالْمُطَلَّعَاتُ
الَّذِي مِثْلُ وَلَهُنَّ إِصْلَاحًا أَرَادُوا إِنْ ذَلِكَ فِي بَرْدِهِنَّ أَحَقُّ

228- DIVORCED WOMEN SHALL WAIT BY THEMSELVES FOR THREE MONTHLY PERIODS. AND IT IS NOT LAWFUL FOR THEM TO HIDE WHAT ALLAH HAS CREATED IN THEIR UTERUS, IF THEY BELIEVE IN ALLAH AND THE LAST DAY. AND THEIR HUSBANDS HAVE A HIGHER RIGHT TO TAKE THEM BACK IN THAT PERIOD, IF THEY INTEND RECONCILIATION. WOMEN HAVE RIGHTS SIMILAR TO THE RIGHTS THAT ARE AGAINST THEM, WITH JUSTICE; BUT MEN HAVE A GRADE ABOVE THEM, AND ALLAH IS EXALTED IN POWER, WISE.

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THE COMMENTARY

VERSE NO. 228

This verse alludes to some commandments and rules about divorce. There are four of such commands in this verse:

1) Divorced woman have to wait by themselves for three monthly periods.

Islam wants to maintain the married state as far as possible and this waiting period is settled to prevent any hastily action and leave the door of reconciliation open to the couple. The Arabic 'GHOROOA' translated here as monthly period; means cleanliness of the woman of menstruation. Giving a divorce can only be lawful when the woman is clean of menstruation and has had no sexual intercourse with her husband for sometimes. Therefore the woman has to wait for a third period in her menstrual cycle, and finally when she is cleansed, she can decide on remarriage or else. 2) It is not lawful for them to hide what Allah has created in their uterus.

3) The third commandment which can be deduced here, is that the husband, in that waiting

period, has a priority to take his divorced wife back: "And their husband have a right to take their wives back in that period, if they intend reconciliation." In such cases and during the waiting period, the husband has a right to return to his wife without any formalities, and begin a new life with her.

4) Then the verse applies to a fourth commandment saying: "Women have rights similar to the rights that are against them with justice, but men have a grade above them."

Due to some physical and spiritual differences that exists between man and woman, the management of the house is given to man and the assistance is given to his wife.

Here it is definitely declared that man and woman shall have

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similar rights against each other. But the difference in economic position between the sexes, makes the man's rights and liabilities a grade higher than the woman's. Elsewhere in the HOLY QUR'AN (S 4: 34) man is declared responsible to provide for his wife and maintain her. Subject to this both sexes are on terms of equality in law, but in certain matters the weaker sex is entitled to special protection. Then the verse ends in that: "Allah is mighty and wise." That is to say; God's wisdom and plans require that every individual in the community perform a certain task which is in harmony with the laws of nature and instinct.

فَإِنَّ اللَّهَ حَدُودَ يُقِيمَا أَلَّا يَخَافَا أَنْ إِلَّا شَيْئًا ءَاتَيْتُمُوهُنَّ مِمَّا تَأْخُذُوا أَنْ لَكُمْ وَلَا يَجِلُّ بِإِحْسَانٍ تَسْرِيحُ أَوْ بِمَعْرُوفٍ فَاِمْسَاكَ مَرَّتَانِ الطَّلَاقِ
((224)) الطَّالِمُونَ هُمْ فَأَوْلَاؤُكَ اللَّهُ حَدُودَ يَتَّعَدُّ وَمَنْ تَعَدَّوْهَا فَلَا اللَّهُ حَدُودُ تِلْكَ بِهِ افْتَدَتْ فِيهَا عَلَيْهِمَا جُنَاحٌ فَلَا اللَّهُ حَدُودَ يُقِيمَا أَلَّا خِفْتُمْ

224- DIVORCE IS TWICE, (WITH RECONCILIATION BETWEEN) THEN HONOURABLE RETENTION OR SEPARATION WITH KINDNESS. AND IT IS UNLAWFUL FOR YOU TO TAKE ANYTHING OF WHAT YOU HAVE GIVEN THEM, UNLESS THE COUPLE FEAR THAT THEY MAY NOT MAINTAIN THE LIMITS OF ALLAH. THEN IF YOU FEAR THAT THEY CANNOT KEEP WITHIN THE LIMITS OF ALLAH, IT IS NO FAULT ON THEM FOR HER TO REDEEM HERSELF. THOSE ARE THE BOUNDS OF ALLAH, SO DO NOT TRANSGRESS THEM, AND WHOEVER TRANSGRESSES THE BOUNDS OF ALLAH, THEN THOSE ARE THE OPPRESSORS.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 229)

A woman complained to the prophet's wife saying: "My husband frequently gives me a divorce,

and again and again returns in reconciliation! In Pagan Era man had the right of divorcing his wife as many times as he wanted to." When the complain reached the prophet through his wife, the verse revealed limiting divorce to twice.

COMMENTS

In the preceding verse we came to know that, the rules and laws of the waiting period and reconciliation, were prescribed in the interests of a good and honourable life, for both sides, and to maintain their married state as far as possible. Unfortunately some of the new converts in the life time of the prophet, misapplied the law, and did as they used to do it in their paganism before Islam. By the law they managed to put their wives under a pressure. They frequently divorced her, and before she could obtain a chance to settle a new marriage their husband proceeded again to reconciliation, and took the wife back.

This verse came down to give an end to such tricks and unfair deeds, saying: "Divorce is only permissible twice. After that the couple should either hold together on equitable terms, or separate from each other with kindness." Therefore, there is no return and reconciliation in the case of the third divorce, and after the second divorce the spouses must definitely make up their minds either to dissolve their tie of marriage permanently, or to live an honourable life together in mutual love and forbearance.

The verse (NO. 229) then continues with issuing another command: "It is not lawful for a man to take back any thing of his gifts or dowers to her." This commandment is for the protection of the woman who is economically weaker than the man.

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Then the verse points out at another kind of Divorce which is known as 'KHALEE' in the LAW. It is a kind of divorce given at a woman's request against compensation, saying: "Then if you fear that they cannot keep within the limits of Allah, it is no fault on them, for her to redeem." In some exceptional cases wherein the husband treats his wife with cruelty and injustice, and the very person and freedom of the woman, besides her different rights are in danger; she is permitted to give some material consideration to the husband in order to release her and let her go free.

In this sort of divorce, woman is the source and the cause of separation, and therefore she is the one to compensate the losses. Then the verse stresses that all the prohibitions and limits that are prescribed here, are justly ordained by Allah, so do not approach and transgress the limits, and whoever goes out of the bounds of Allah are counted as oppressors and have to answer for that.

اللَّهُ حُدُودٌ وَتِلْكَ اللَّهُ حُدُودٌ يُقِيمُهَا أَنْ نَأْطِئَ إِنْ يَتَرَاجَعَا أَنْ عَلَيْهِمَا جُنَاحٌ فَلَا طَلَّقَهَا فَإِنْ غَيْرَهُ زَوْجاً تَنكِحَ حَتَّىٰ بَعْدُ مِنْ لَهْ تَحِلُّ فَلَا طَلَّقَهَا فَإِنْ

((230)) يَعْلمُونَ لِقَوْمِ بَيْنِهَا

230- THEN IF HE DIVORCES HER (FOR THE THIRD TIME) SHE SHALL NOT BE LAWFUL TO HIM AFTERWARDS, UNLESS SHE MARRIES ANOTHER HUSBAND. THEN IF HE DIVORCED HER' THEN THERE IS NO FAULT IN THEM, TO RETURN TO EACH OTHER (IN MARRIAGE) IF THEY THINK THAT THEY WOULD KEEP WITHIN THE BOUNDS OF ALLAH. AND SUCH ARE ALLAH'S BOUNDS, WHICH MAKES THEM CLEAR FOR A PEOPLE WHO UNDERSTAND.

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THE COMMENTARY

CAUSE OF REVELATION (VERSE NO. 230)

A woman said to the prophet: "I was my cousin's wife. He divorced me for three times. I then married another man. He, too divorced me. Can I marry my cousin again?" The prophet said to her: "Yes you can; on condition that your second husband had made love to you." (i. e. sexual intercourse)

COMMENTS

This verse (NO. 230) is a continuation, and a note of first sentence of the preceding verse (NO. 229), that two divorces followed by a reunion are allowed. In the third time the divorce becomes irrevocable, until the woman marries some other man, and the man makes love to her, and then divorces her. In such conditions their reunion and marriage is permissible, if they think this time they can keep within the bounds of Allah, which are made clear for a people who understand.

ظَلَمَ فَقَدْ ذَلِكَ يَفْعَلُ وَمَنْ لَنْعَتُوا ضِرَاراً تُمَسِكُوهُنَّ وَلَا يَمْعُرُونَ سَرَاحَهُنَّ أَوْ يَمْعُرُونَ فَأَمْسِكُوهُنَّ أَجَلَهُنَّ فَبَلِّغَنَّ النِّسَاءَ طَلْقَهُمْ وَإِذَا
اللَّهُ أَنْ وَعَلِمُوا اللَّهَ وَاتَّقُوا بِهِ يَعْطُكُمْ وَالْحِكْمَةَ الْكِتَابِ مَنْ عَلَيْكُمْ أَنْزَلَ وَمَا عَلَيْكُمْ اللَّهُ نِعْمَتٌ وَانْكُرُوا هُزُوا اللَّهَ آيَاتٍ تَتَّخِذُوا وَلَا نَفْسُهُ
عَلَيْمٌ شَيْءٍ بِكُلِّ ((231))

231- WHEN YOU DIVORCED WOMEN, AND THEY REACHED THE END OF THEIR WAITING PERIOD, EITHER RETAIN THEM IN HONOUR OR LET THEM GO WITH KINDNESS. DO NOT RETAIN THEM BY FORCE TO TRANSGRESS. AND WHOEVER DOES THAT, HE HAS IN FACT OPPRESSED HIS OWN SELF. AND DO NOT TAKE THE SIGNS OF ALLAH IN MOCKERY. AND REMEMBER THE FAVOURS OF ALLAH BESTOWED UPON YOU,

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AND FOR WHAT HE SENT DOWN TO YOU OF THE BOOK AND WISDOM, TO ADVISE YOU THEREBY. AND BEWARE OF ALLAH, AND KNOW THAT ALLAH HAS THE KNOWLEDGE OF ALL THINGS.

THE COMMENTARY

MORE LIMITS IN DIVORCE (VERSE NO. 231)

This verse continues with establishing more limits in giving a divorce, in order to look after the rights of the weaker sex: "When you divorce woman, and they have reached the end of their waiting period; either take them back in equitable terms, or set them free with kindness and honour." And then the stress is put on the other side of the matter, saying:

"And do not retain them by force to injure them or to take undue advantages." The latter sentence is an explanation for the phrase: "SET THEM FREE WITH KINDNESS". In other word; If some one uses the law to injure the weaker party, his own morals and personality will have to suffer from that. Therefore one should not through negligence, or taking the appearances for judgement; treat the signs and commandments of Allah, as a joke or in mockery; because, such a sin is very heinous, and its punishment by God will be stern and serious. The verse ends in a warning, that no one should think that the power and authority that is given to him, should be used for his own selfish and satanic purposes. Then: "Beware of Allah and know that Allah has the knowledge of all things.

بِاللَّهِ يُؤْمِنُ مِنْكُمْ كَانَ مِنْ يَهُ يُو عَظُ ذَلِكَ بِالْمَعْرُوفِ مَبِينَهُ تَرَاضُوا إِذَا أَرْوَاجَهُنَّ يَنْكِحَنَّ أَنْ تَعْضُلُوهُنَّ فَلَا أَجَلَهُنَّ فَبَلَعْنَ النِّسَاءَ طَلَّقْتُمْ وَإِذَا ((232)) تَعْلَمُونَ لَا وَأَنْتُمْ يَعْلَمُ وَاللَّهُ وَأَطَهْرُ لَكُمْ أَرْكَى ذَلِكَ الْآخِرِ الْيَوْمِ وَ

232- WHEN YOU DIVORCED WOMEN, AND THEY REACHED THE

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END OF THEIR WAITING PERIODS, DO NOT PREVENT THEM FROM MARRYING THEIR (FORMER) HUSBANDS, IF THEY HAVE COME TO AN HONOURABLE AGREEMENT. THAT IS AN ADMONITION FOR THOSE OF YOU WHO BELIEVE IN ALLAH AND THE LAST DAY. THAT IS CLEANER AND PURER FOR YOU AND ALLAH KNOWS, AND YOU KNOW NOT.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 232)

One of the prophet's companions named MAAGHAL - IBN - YAS?R, had a sister that was divorced. At the end of her waiting period, she came to a fair mutual agreement with her former husband, and decided to return and join him, but her brother prevented her from doing so. The case was referred to the prophet and the verse NO. 232 revealed.

Breaking Another Chain Of Captivity

In the Pagan Era, women were in the chain of man's captivity, and were treated according to man's caprice and selfishness. In choosing a husband, she had no right to decide! She could be married with the permission of her guardian, and if she was divorced, and then decided to join her husband in reconciliation, she could only do so, with the help and permission of her father, brother, or other guardians. Many a time it happened that the couple separated through a divorce and yet they loved each other, and when they repented and wanted to reconcile and save their tie of wedlock, a man from the family - either a brother or a father prevented her to rejoin her husband. Therefore this verse came down to obliterate such unfair customs saying: "Do not prevent them from marrying their former husband if they come to a fair and mutual agreement."

The verse then gives a warning that this is: "An admonition for those

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of you who believe in Allah and the Last Day." And in order to put an emphasis on the matter it ends in saying: "It is cleaner and purer for you. Allah knows and you know not." In other words: "These commandments are for your own good, but only those from among you will fulfil, that believe in God, and in the Last Day."

إِلَّا نَفْسٌ لَّا تُكَلِّفُ بِالْمَعْرُوفِ وَكِسْوَتُهُنَّ رِزْقُهُنَّ لَهُ الْمَوْلُودِ وَعَلَى الرَّضَاعَةِ يُنَمُّ أَنْ أَرَادَ لِمَنْ كَامِلَيْنِ حَوْلَيْنِ أَوْلَادَهُنَّ رُضِعْنَ بِوَالِدَاتٍ عَلَيْهِمَا جُنَاحٌ فَلَا وَتَشَاوُرٍ مِنْهُمَا تَرَاضٍ عَنْ فِصَالِهِ أَرَادَا فَإِنَّ ذَلِكَ مِثْلُ الْوَارِثِ وَعَلَى بَوْلِدِهِ لَهُ مَوْلُودٌ وَلَا يُولِدُهَا وَالِدَةٌ تُضَارُّ لَا وَسِعَهَا ((233 بصيرٌ تَعْمَلُونَ بِمَا اللَّهُ أَنْ وَعَلِمُوا اللَّهَ وَاتَّقُوا بِالْمَعْرُوفِ ءَاتَيْتُمْ مَا سَلَّمْتُمْ إِذَا عَلَيْكُمْ جُنَاحٌ فَلَا أَوْلَادَكُمْ تَسْتَرْضِعُوا أَنْ أَرَدْتُمْ وَإِنْ))

233- MOTHERS SHALL SUCKLE THEIR CHILDREN FOR TWO WHOLE YEARS. THIS IS FOR THOSE WHO INTEND TO COMPLETE THE SUCKLING TERM. AND IT IS FOR THE FATHER TO PROVIDE FOR THE CHILDREN AND TO CLOTHE THEM HONOURABLY. NO ONE IS CHARGED WITH MORE DUTY THAN HE CAN BEAR. NOR A MOTHER SHOULD BE PRESSED FOR HER CHILD, NEITHER THE FATHER. AND THE SAME DUTIES DEVOLVE UPON THE (FATHER'S) HEIR. AND IF AFTER CONSULTATION, THEY DECIDED BY MUTUAL CONSENT TO WEAN THE CHILD, THEY SHALL INCUR NO GUILT. AND IF YOU HAVE DECIDED TO ENGAGE A FOSTER MOTHER, IT IS NO GUILT ON YOU, SO LONG AS YOU PAY THE MOTHER WHAT YOU PROMISED, ACCORDING TO USAGE. AND BEWARE OF ALLAH, AND KNOW THAT ALLAH SEES WHATEVER YOU DO.

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THE COMMENTARY
SEVEN INSTRUCTIONS ABOUT SUCKLING
(VERSE NO. 233)

This verse which is the continuation of the terms and rules of marriage and divorce; puts further on the table, an important problem which is the suckling and the safeguard of the baby, whose father and mother are separated through a divorce.

- 1) The verse begins with this order that: mothers should suckle their children for two whole years." Although the father is the guardian of the baby and responsible for his or her safeguard, yet suckling is devolved upon the mother, who may milk her baby for a period that completes in two years. By this the interests of the children whose parents have separated, might be safeguarded.
- 2) This two years of suckling is for those parents who intend to complete the milking term. That is to say: It may not always the suckling period end in two whole years, and the mother or even the father may reduce the term to some acceptable length of time according to necessities and abilities.
- 3) The father is responsible to bear the cost of food and clothing, on some equitable terms for the mother and her child. Worthy of note here that, in this verse, instead of 'FATHER' the phrase, 'HIM FOR WHOM THE CHILD IS BORN' is used! As if the verse wants to raise the sentiment and the kind feelings of the father, and bring to his mind that the child for whom he has to provide food and clothing is the fruit of his life and heart, and not a stranger!
- 4) Then another important instruction is issued through the verse saying: "Neither the mother should treat the child unfairly nor the father; due to being cross with one another."
- 5) Then another order is given them in case the father passes away: "The heir of the father will have to fulfil all the tasks and duties on account of the child and the mother."
- 6) The verse continues with another instruction about weaning

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of the child, saying: "If the parent, both decide to wean the child, by a mutual consent, and after due consultation, there is no blame on them." 7) It may happen that the mother refuses to suckle the baby, or actually she is not able to do that. In such a case they may engage a foster-mother, to

suckle their baby, but still the mother is to be paid for her legal and religious rights simply because by mutual consent she does not suckle the baby.

At the end of the verse there is a warning that the parties should appeal to Godliness and piety:
"And beware of Allah and know that Allah sees whatever you do."

أَنْفُسِهِمْ فِي فَعَلْنَ فِيمَا عَلَيْكُمْ جُنَاحَ فَلَا أَجْلَهُنَّ بَلَّغْنَ فَإِذَا وَعَشْرًا أَشْهُرَ أَرْبَعَةَ بِأَنْفُسِهِنَّ يَتَرَبَّصْنَ أَجَازًا وَيَدْرُونَ مِنْكُمْ يُتَوَفَّوْنَ وَالَّذِينَ
(234)) خَيْرٌ تَعْمَلُونَ بِمَا وَاللَّهُ بِالْمَعْرُوفِ

234- AND AS FOR THOSE OF YOU WHO DIE AND LEAVE WIVES BEHIND - THEY SHALL WAIT BY THEMSELVES FOR FOUR MONTHS AND TEN DAYS. WHEN THEY HAVE REACHED THE END OF THEIR WAITING PERIODS, THERE IS NO FAULT IN YOU, IN WHAT THEY DO WITH THEMSELVES, IN A LAWFUL MANNER. AND ALLAH IS AWARE OF WHATEVER YOU DO.

تَقُولُوا أَنْ إِلَّا سِرًّا تُوَاعِدُوهُنَّ لَأَ وَلَكِنْ سَتَذَكَّرُنَّ أَنْتُمْ اللَّهُ عَلِمَ أَنْفُسِكُمْ فِي أَكُنْتُمْ أَوْ الْبَسَاءِ حَظَبَةٍ مِنْ بِهِ عَرَّضْتُمْ فِيمَا عَلَيْكُمْ جُنَاحَ وَلَا
(235)) حَلِيمٌ غَفُورٌ اللَّهُ أَنْ وَعَلِمُوا فَاحْذَرُوهُ أَنْفُسِكُمْ فِي مَا يَعْلَمُ اللَّهُ أَنْ وَعَلِمُوا أَجَلَهُ الْكِتَابِ يَبْلُغُ حَتَّى كَاحِ النَّ عَفْدَةَ تَعَزَّمُوا وَلَا مَعْرُوفًا قَوْلًا

235- THERE IS NO GUILT ON YOU, IF YOU (INDIRECTLY) PROPOSE MARRIAGE TO SUCH WOMEN (WHOSE HUSBAND ARE

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DEAD) OR CHERISH THEM IN YOUR HEARTS. ALLAH KNOWS THAT YOU WILL SOON BE MINDFUL OF THEM. BUT DO NOT MAKE A SECRET CONTRACT (OF MARRIAGE) WITH THEM, EXCEPT IN HONOURABLE TERMS. AND DO NOT RESOLVE ON THE KNOT OF MARRIAGE, UNTIL THE BOOK HAS REACHED ITS TERM. (i.e. THEY HAVE REACHED THE END OF THE WAITING PERIODS) AND KNOW THAT ALLAH KNOWS WHAT IS IN YOUR HEARTS. THEN BEWARE OF HIM, AND KNOW THAT ALLAH IS FORGIVING, FORBEARING.

THE COMMENTARY

THE SUPERSTITIONS THAT RENDERED WOMEN HELPLESS (VERSE NO. 234)

A great difficulty of women is their marriage with another man, when their husbands are dead. To observe the sanctity and respects of marriage is a matter of importance, even after the death of man, and therefore different clans, and tribes have their own rules and customs for that. Some of them have gone to such extremes, that practically keep their women in a heinous deadlock. Sometimes, these extravagances have led to the most annoying crimes in treating the women! Some clans had the custom of burning the widow alive when her husband died! Some other clan

buried the poor widow alive in the same grave with her husband! Some tribes who were more temperate and gentle, deprived the widow of her rights of marriage after she was widowed. The custom of some tribes was to erect a tent upon the grave of the man, and his wife had to live in that tent lonely and in dirt, wearing shabby and worn-out clothes, without the least of adornment. She had to live in that tent for a long time mourning, in order to be counted a faithful wife!

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The said verse (No. 234) came down to draw a red line of obliteration upon all these superstitions, and permitted the widow, at the end of a widowhood term, to marry again with another man. The waiting period of widowhood is four months and ten days: ``And as for those of you who die and live a widow behind, they shall wait by themselves, four months and ten days, and when they fulfilled this term of their widowhood, there is no guilt in what they do with themselves, in a lawful and reasonable manner." In order to prevent her kinsfolk and family from improper interferences, Allah has given a warning here that: - ``Allah is aware of whatever you do."

VERSE NO. 235

Through this verse another important order for the widows in their waiting terms has been notified, saying: ``There is no guilt on you, if you indirectly propose marriage to such widows, or to cherish them in your hearts. Allah knows that you would soon be mindful of them." It is natural for a widow who has given up her husband and guardian, to think over her fate and destiny, and to see what is the best for her to be done; but some considerations are also to be observed, as to ascertain if there is any unborn issue of the dissolved marriage, and also for the mourning and respect of the deceased husband. That is to say, the contract of a new marriage should not be made so soon, until the term, as the verse has mentioned, has reached its terms.

If any one ties the knot of marriage in the waiting period of widowhood, their marriage is void of value and unlawful; and if they deliberately and knowingly do that, they become unlawful to each other. The verse then encourage people to observe the above laws strictly by some sort of threatening as: ``And know that Allah knows what is in your hearts! Then beware of Him! and know that Allah is Forgiving, Forbearing."

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مَنَاعًا قَدْرَهُ الْمُقْتَرِ وَعَلَى قَدْرِهِ الْمَوْسِعِ عَلَى وَمَتَّعُوهُنَّ فَرِيضَةً لَهُنَّ تَفَرِّضُوا أَوْ تَمَسُّوهُنَّ لَمْ مَّا النِّسَاءَ طَلَّقْتُمْ إِنْ عَلَيْكُمْ جُنَاحٌ لَّا
((236)) اَلْمُحْسِنِينَ عَلَى حَقًّا بِالْمَعْرُوفِ

236- THERE IS NO GUILT IN YOU IF YOU DIVORCE WOMEN WHILE YOU HAVE NOT TOUCHED THEM YET. (YOU HAVE NOT MADE LOVE WITH THEM) OR HAVE NOT THE DOWRY SETTLED; BUT BESTOW ON THEM A SUITABLE GIFT; THE WEALTHY ACCORDING TO HIS MEANS, AND THE POOR

ACCORDING TO HIS MEANS. THIS IS AN OBLIGATION UPON THE GOOD-DOERS.

وَأَنَّ النِّكَاحَ عُقْدَةٌ بِيَدِهِ الَّذِي يَعْفُو أَوْ يَعْفُونَ أَنْ إِلَّا رَضْتُمْ مَا قَنِصْتُمْ فَرِيضَةً لَهُنَّ فَرَضْتُمْ وَقَدْ تَمَسُوهُنَّ أَنْ قَبْلَ مِنْ طَلَّقْتُمُوهُنَّ وَإِنْ ((237)) بَصِيرٌ تَعْمَلُونَ بِمَا اللَّهُ إِنَّ بَيْنَكُمْ الْفَضْلَ تَنْسَوُا وَلَا لِلتَّقْوَى أَقْرَبُ تَعْفُوا

237- AND IF YOU DIVORCED THEM BEFORE YOU HAVE TOUCHED THEM, AND YOU HAVE ALREADY SETTLED FOR THEM. A DOWER, THEN HALF OF THE DOWER, (IS DUE TO THEM) UNLESS THEY REMIT IT, OR HE IN WHOSE HAND IS THE KNOT OF THE MARRIAGE (HER GUARDIAN OR SPONSOR OR FATHER) MAKES THE REMISSION. AND IF YOU (i.e. THE HUSBAND) REMIT, IT IS NEARER TO PIETY. AND DO NOT FORGET BEING MUNIFICENT (GENEROUS) TO EACH OTHER, THAT ALLAH OBSERVES WHATEVER YOU DO.

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THE COMMENTARY VERSE NO. 236

In the two following verses some other commandments about marriage and divorce has been issued: "There is no blame on you if you divorce women before having them touched for sexual intercourses, or the fixation of a dower for them." This is when the couple, before their consummation come to a conclusion that they cannot live together, and their future would be worse than their present, and that they find separation the best for them. Here the man has to bestow on her a suitable gift, and this offer should be compatible to the man's wealth and position: "the wealthy according to his wealth, and the poor according to his ability and means." The verse then adds that: "Giving such a gift of a reasonable amount to the divorced, is an obligation upon the good-doers.

VERSE NO. 237

Here the case of those women is brought forth, that a dower has already been fixed for them, but they have got a divorce before they are touched and made love with. The verse declares that in such a case half of settled dower is to be paid by the man to the woman: "And if you divorced them before you have touched them (for sexual intercourse) and you have already fixed a dower for them, then half of the dower is due to them." Here an exception is also mentioned: "Unless she remits it, and dispenses with her dower, or if she has a guardian to whose hand is the knot of the marriage, he too can remit the dower."

But it behoves the husband to be more liberal and gracious to the woman and pay her the dower in full measure, even if the marriage is not consummated.

((238)) قَانِتِينَ لِلَّهِ قَوْمُوا أَوْ الْوَسْطَى وَالصَّلَاةِ الصَّلَوَاتِ عَلَى حَافِظُوا

238- BE WATCHFUL OVER THE PRAYERS, AND (IN PARTICULAR OBSERVE) THE MIDDLE PRAYER. (NOON PRAYER) AND STAND UP FOR ALLAH OBEDIENTLY.

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239- AND IF YOU (DUE TO WAR OR FEAR OF OTHER DANGERS) ARE IN FEAR (THEN PERFORM YOUR PRAYERS) ON FOOT, OR RIDING AND WHEN YOU ARE SECURE, THEN REMEMBER ALLAH AS HE HAS TAUGHT YOU THE THINGS (OF RITES AND LAW) THAT YOU KNEW NOT.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 238)

Some of the hypocrites made excuses of the warmth of the weather, and with the aim of scattering Muslims, did not attend the noon congregational prayer, which was always performed by the prophet collectively. Some of the new converts too, followed the hypocrites and absented themselves from the prayer! The prophet was worried about that, and in order to overcome and obliterate the tricks of the hypocrites, he insisted in performing the noon prayer, even so; congregationally. This, of course, was difficult for the followers to follow it, in that hot weather of Arabian summer. The verse then appeared and put an stress and emphasis upon the matter.

THE IMPORTANCE OF PRAYERS; AND IN PARTICULAR THE PRAYER IN NOON.

Prayer, being the most effective means, of communication and connection between man and God; has been emphasized here in this verse: "Guard strictly your prayers, and especially observe the middle prayer." Stand up before God with obedience and humility, and let not hot and cold weather, or troubles of the world, or else, attendance to wealth and wife and children, prevent you from doing your important duties. By middle prayer, we understand the NOON PRAYER, when the weather might be very hot and man is tired and hungry.

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VERSE NO. 239 This verse lays a stress upon the prayer which is incumbent upon a Muslim to perform. It is so important a duty, that should never be ignored or forgotten, even in exceptional cases like the battle-fields or in states of danger and fear. In such conditions, still the prayer is to be performed, except that some of its forms and conditions lose importance, such as being directional to QIBLA, and bowing down, and prostration on the ground: "And if you fear an enemy, perform your prayer on foot, or on horse back (RIDING); but when you are safe and secure once again you must do the prayer as God has ordained and taught.

فِي فَعْلَنَ مَا فِي عَلَيْكُمْ جُنَاحَ فَلَا خَرَجَنَ فَإِنْ إِخْرَاجَ غَيْرَ الْحَوْلِ إِلَى مَتَاعاً لِأَزْوَاجِهِمْ وَصِيَّةً أَرْوَاجاً وَيَذَرُونَ مِنْكُمْ يَتَّوَفُونَ وَالَّذِينَ
((240)) حَكِيمٌ عَزِيزٌ وَاللَّهُ مَعْرُوفٌ مِنْ أَنْفُسِهِنَّ

240- AND THOSE OF YOU WHO DIE, LEAVING WIVES BEHIND (THEY SHOULD MAKE A) BEQUEST IN FAVOUR OF THEIR WIVES, ONE YEAR OF MAINTENANCE WITHOUT CAUSING THEM TO LEAVE THEIR HOMES. THEN IF THEY LEAVE (THE RESIDENCE) OF THEIR OWN ACCORD, THERE IS NO GUILT ON YOU OF WHAT THEY MAY DO WITH THEMSELVES OF LAWFUL DEEDS, AND ALLAH IS MIGHTY, WISE.

((241)) الْمُتَّقِينَ عَلَى حَقِّ الْمَعْرُوفِ مَتَاعٌ وَالْمُطَلَّقاتِ

241- AND FOR THE DIVORCED WOMEN, MAINTENANCE (SHOULD BE PROVIDED) ON A REASONABLE MEASURE (WHICH IS) AN OBLIGATION ON THE GOD FEARINGS.

((242)) تَعْلَمُونَ لَعَلَّكُمْ يَأْتِيهِ آ لَكُمْ اللَّهُ يُبَيِّنُ كَذَلِكَ

242- SO MAKES ALLAH CLEAR HIS SIGNS FOR YOU THAT YOU MAY UNDERSTAND.

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THE COMMENTARY

VERSE NO. 240

The HOLY QUR?N, once again, returns to the subject of marriage and divorce, saying: "Those of you who die and leave wives behind, should bequeath for their wives a year of maintenance and residence without causing them to leave their homes." Of course this is when they prefer to live in their husband's house. If they leave the residence of their own accord, there is no blame, as far as they do with themselves whatever is lawful, such as wedlock with another man by the end of their waiting period.

The verse ends in some condolences for the widow, that she should not worry, or abandon to despair if a misfortune befalls such as losing the husband; because God is Mighty and Wise, and if he closes a door due to some of His plans and according to His Wisdom, He will soon open another door through His Mercy and Grace; and that He is able to do whatever He wants.

VERSE NO. 241

In this verse, Allah mentions an obligation which is on the pious and God fearings; and that is a year of maintenance provided for the widow on a reasonable scale of measure. VERSE NO. 242 In this verse which is the last one about divorce; Allah makes clear His signs to the believers, so that

they may use their mind and wisdom to understand.

Using wisdom and intellect should result in movement and action, fulfilling the commandments and observing the law; or else pondering alone over a matter, bears no fruit.

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أَكْثَرَ وَالْكَثْرَةَ عَلَى فَضْلِ أَدْوَى اللَّهِ إِنَّ أَحْيَاهُمْ ثُمَّ مَوْتُوا اللَّهُ لَهُمْ فَقَالَ الْمَوْتِ حَذَرَ أَلُوفٍ وَهُمْ دِيَارِهِمْ مِنْ خَرَجُوا الَّذِينَ إِلَى تَرَ أَلَمْ
((243)) تَشْكُرُونَ لَا النَّاسِ

243- DID YOU NOT SEE THOSE WHO WENT OUT OF THEIR HOMES, AND THEY WERE THOUSANDS, FEARFUL OF DEATH. THEN ALLAH SAID TO THEM: ``DIE YOU ALL, THEN HE RESTORED THEM TO LIFE, FOR ALLAH IS BOUNTIFUL TO PEOPLE, BUT MOST OF PEOPLE ARE UNGRATEFUL.

THE COMMENTARY

OCCASION OF REVEALTION (VERSE NO. 243)

One of the cities of Syria was infected with pestilence, and the plague killed the citizens one after another. Meanwhile, a large group of people escaped the cities in thousands leaving their homes with the hope of being saved from that dreadful disaster. They reached a green valley with a nice climate, and were saved; but as the verse alludes: ``Allah said to them: `Die you all!' And all of them passed away at once!" This was because, instead of being thankful to God for saving their life and leading them to a bountiful and safe place, they were puffed up with pride and vanity, and thought that it was their prudence and plan that saved them so! They had to be grateful, but gave no thanks and therefore by God's order they died with the same plague that they escaped it for fear of death.

COMMENTS

The verse refers to an episode of a group of ancient people, who wanted to escape their fate and death either by JAH?D in the battle-field, or by pestilence, but they were caught by the same plague by God's will when they made sure that they were safe and secure: ``Did you not see those who left their homes, in thousands for fear of death, [268]

and Allah said to them `Die you All.' Then Allah restored them to life once again?" To teach a lesson to those who may take lesson of such incidents. The phrase: ``ALLAH RESTORED THEM TO LIFE" denotes their resurrection which occurred by the prayer of a prophet named EZEKIEL or HAZGHY?L. The verse ends in a mention of God's Grace and bounties to mankind saying: (HE RESTORED THEM TO LIFE BECAUSE) Allah is bountiful to mankind, but most of them are not thankful." SHAIKH SADUQ the famous SHIITE scholar has taken this verse to reason for believing

that; before the Day of Doom, there is also resurrection for groups of mankind.

* * * *

(The incident of the valley of dry bones and the prayer OF EZEKIEL in the old testaments is as follows: ``I felt the powerful presence of the Lord, when His spirit took me down in a valley where it was covered with very many bones of men! I asked myself can ever these bones come back to life? God answered me: `O, Mortal Man! Tell the bones to listen to the word of God; That I am going to put breath into you and bring you back into life! I will give you sinews and muscles, and cover you again with skins, then you will know that I am the Lord your Creator God.'

While I was telling the bones what the Lord said to them, I heard a rattling noise, and the bones began to join together! While I watched; the bones covered with sinews and muscles, and then with skin, but there was no breath in the bodies! Then the Lord said to me: ``Mortal Man!" Tell the wind that the SOVEREIGN LORD. Commands you to come from every direction, to breath in these dead bodies, and bring them back to life. I prophesied as I had been told and bodies came to life and stood up. There were enough of them to form an army. Then God said to me: ``Tell the people of Israel that they are like these bones. I the Sovereign Lord am going to open their graves and take them out so that they will know that I am their Lord God. From: O.T. EZEKIEL - 37:1-14 TRANSLATOR'S NOTE)

((244)) عَلِيمٌ سَمِيعٌ اللَّهُ أَنْ وَعَلِمُوا اللَّهَ سَبِيلٍ فِي وَقَاتِلُوا

244- AND FIGHT IN THE WAY OF ALLAH AND KNOW THAT ALLAH IS ALL-HEARING, ALL-KNOWING.

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((245)) 245- WHO IS HE THAT MAY LEND ALLAH A GOOD LOAN, THEN HE WILL REPAY HIM MANY TIMES OVER, AND ALLAH DECREASES AND INCREASES, (THE SUSTENANCE OF HIS SERVANTS; AND CHARITY AND ALMS NEVER DECREASES IT) AND TO HIM YOU RETURN.

THE COMMENTARY

VERSE NO. 244

From here on the verses about JAH?D, are revealed, which is the sacred fight in defence of truth and right, and that it should not be evaded as a duty incumbent upon us: ``Fight in the way of Allah and know that Allah knows and hears everything."

OCCASION OF REVELATION (VERSE NO. 245)

Once the prophet said to his companions: "Whoever gives an alm for charity will have twice that much in PARADISE." One of the companions named ABULDAHDAH -ANSARI told the prophet that he had two gardens. He asked the Messenger of God: "If I give one of my gardens in charity, will I have two gardens of bliss instead of that?" The prophet answered: "Yes! of course!" The helper man gave one of his two gardens which was better and more valuable for charity. The phrase: 'AZ-FAN? KASEERA' in the verse implies, many time, or manifold multiplied.

COMMENTS

Through this verse it is asked: "Who will lend Allah a beautiful loan, then He will repay him many times over?"

[270] "BEAUTIFUL LOAN" metaphorically may mean spending in JAHAD for the pleasure of Allah, or in support of the poor and needy for His sake. The ending phrase of the verse implies that: "One should not think that spending for the cause of God to Whose hands are the keys of want and plenty, or decrease and increase, will lessen the wealth or power that is used in charity.

WHY IS IT CALLED A LOAN?

In several verses, charity and spending for the cause of Allah have been declared as lending and giving loans! This manner of embracement will show Allah's great favour to mankind and also implies the importance of charity and expenditures in the way of Allah. HAZRAT ALI (AS), has said in the NAHJOLBALAGHEH: "God has asked you to lend Him a loan, while to Him belongs the treasures of heavens and the earth, and He is free of want, and all praises belong to Him.

عَلَيْكُمْ كُتِبَ إِنْ عَسَيْتُمْ هَلْ قَالَ اللَّهُ سَبِيلَ فِي تُفَاتِلْ مَلِكًا لَنَا اِبْعَثْ لَهُمْ لِنَبِيِّ قَالُوا إِذْ مُوسَى بَعْدَ مِنْ إِسْرَائِيلَ بَنِي مِنْ ۚ أَلَمَّا إِلَى تَرَّ أَلَمْ
وَاللَّهُ مِنْهُمْ قَلِيلًا إِلَّا تَوْلَوْا الْقِتَالَ عَلَيْهِمْ كُتِبَ فَلَمَّا وَأَبْنَانَا دِيَارِنَا مِنْ أخرجنا وقد الله سبيل في اتلنف أَلَا لَنَا وَمَا قَالُوا تُفَاتِلُوا أَلَا الْقِتَالَ
((246)) بِالظَّالِمِينَ عَلِيمُ

246- DID YOU NOT SEE A GROUP OF THE ISRAELITE'S GRANDEES, AFTER MOSES, WHEN THEY SAID TO A PROPHET OF THEIRS: 'RAISE UP FOR US A KING, THAT WE MAY FIGHT IN THE WAY OF ALLAH.' HE SAID: 'MIGHT IT BE THAT, IF FIGHTING IS PRESCRIBED FOR YOU, YOU WILL NOT FIGHT?' THEY SAID: 'WHY SHOULD WE NOT FIGHT IN THE WAY OF ALLAH, AND WE HAVE BEEN EXPELLED FROM OUR HABITATIONS, AND OUR CHILDREN? (OUR HOMES ARE OCCUPIED

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BY THE ENEMY AND OUR CHILDREN ARE TAKEN CAPTIVES AND HOSTAGES) BUT WHEN FIGHTING WAS PRESCRIBED FOR THEM THEY ALL TURNED THEIR BACKS EXCEPT A FEW OF THEM, AND

ALLAH KNOWS ALL ABOUT THE OPPRESSORS.

247- AND THEIR PROPHET SAID TO THEM: 'ALLAH HAS RAISED UP SAUL AS A KING FOR YOU.' THEY SAID: 'HOW CAN HE HAVE SOVEREIGNTY OVER US, WHILE WE HAVE MORE RIGHT THAN HE TO KINGSHIP, AND HE IS NOT EVEN GIFTED WITH AN EXTENSIVE WEALTH.' HE SAID: 'ALLAH HAS CHOSEN HIM OVER YOU, AND HAS INCREASED HIM BROADLY IN KNOWLEDGE AND BODILY POWER.' AND ALLAH GIVES HIS KINGDOM TO WHOM HE WILLS. AND ALLAH IS EXTENDER, ALL-KNOWING.

فِي إِنَّ الْمَلَائِكَةَ تَحْمِلُهُ هَارُونَ وَعَالُ مُوسَى ءَالَ تَرَكَ مِمَّا وَبَقِيَّةُ رَبِّكُمْ مِّنْ سَكِينَةٍ فِيهِ الثَّابُوتُ يَأْتِيكُمْ أَن مَّلَكِهِ ءَايَةً إِنَّ نَبِيَّهُمْ لَهُمْ وَقَالَ ((248)) مُؤْمِنِينَ كُنْتُمْ إِنْ لَكُمْ لَآيَةٌ ذَلِكَ

248- AND THEIR PROPHET SAID TO THEM, THE SIGN OF HIS KINGDOM IS THAT THE ARK OF COVENANT WILL COME TO YOU, THEREIN SHALL BE A TRANQUILITY (FOR YOU) FROM

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YOUR LORD, AND RELICS WHICH THE HOUSE OF MOSES AND THE HOUSE OF AARON LEFT BEHIND, (AND THE ARK IS) CARRIED BY ANGELS. IN THAT THERE IS A SIGN FOR YOU IF YOU ARE BELIEVERS.

بِيَدِهِ غُرْفَةً اعْتَرَفَ مِنَ الْإِمْنِيِّ فَإِنَّهُ يَطْعَمُهُ لَمْ وَمَنْ مَنِّي فَلَيْسَ مِنْهُ شَرِبَ بَنَهَرَ فَمَنْ مُبْتَلِيكُمْ اللَّهُ إِنَّ قَالَ بِالْجُنُودِ طَالُوتَ فَصَلَّ فَلَمَّا كَمَ اللَّهُ مُلَافُوا أَنَّهُمْ يَطْنُونَ الَّذِينَ قَالَ وَجُنُودِهِ بِجَالُوتَ الْيَوْمَ لَنَا لِأَطَاقَةَ قَالُوا مَعَهُ ءَامِنُوا وَالَّذِينَ هُوَ جَاوَزَهُ فَلَمَّا مِنْهُمْ قَلِيلًا إِلَّا مِنْهُ فَشَرِبُوا ((249)) الصَّابِرِينَ مَعَ وَاللَّهُ اللَّهُ بِإِذْنِ كَثِيرَةٍ فَنَّهُ غَلَبَتْ قَلِيلَةً فَنَّهُ مِّنْ

249- AND WHEN SAUL MARCHED FORTH WITH THE ARMIES, HE SAID: 'ALLAH WILL TRY YOU WITH A STREAM; THEN WHOEVER DRINKS FROM IT, HE IS NOT MINE, AND WHO DRINKS IT NOT, HE IS MINE. A MERE SIP OUT OF THE HAND IS EXCUSED.' BUT THEY DRANK OF IT, EXCEPT A FEW OF THEM. WHEN SAUL AND THOSE WHO BELIEVED WITH HIM CROSSED THE STREAM, THEY SAID: TODAY WE CANNOT COPE WITH GOLIATH AND HIS FORCES.' BUT THOSE WHO THOUGHT THAT THEY WOULD MEET ALLAH SAID: 'HOW OFTEN BY ALLAH'S PERMISSION, A SMALL FORCE VANQUISHED A LARGE ONE. AND ALLAH IS WITH THE PATIENTS.

((250)) الْكَافِرِينَ الْقَوْمِ عَلَى أَقْدَامِنَاوَانصُرْنَا وَتَبَّتْ صَبْرًا عَلَيْنَا أفرغ رَبَّنَا قَالُوا وَجُنُودِهِ لَجَالُوتَ بَرَزُوا وَلَمَّا

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250- AND WHEN THEY WENT FORTH AGAINST GOLIATH AND HIS HOSTS, THEY SAID: 'OUR LORD! POUR OUT UPON US PATIENCE, AND MAKE OUR STEPS FIRM AND HELP US AGAINST THE UNBELIEVERS.!

لَفَسَدَتِ بَعْضُ بَعْضِهِمُ النَّاسَ اللَّهُ دَفَعُ لَأَوْ يَتَشَاءُ أَمِمْ وَعَلَمَهُ وَالْحِكْمَةَ الْمَلِكِ اللَّهُ وَعَاتَاهُ جَالُوتَ دَاوُدُ وَقَتَلَ اللَّهُ بِإِذْنِ فَهَرَمُوهُمْ ((251)) الْعَالَمِينَ عَلَى فَضْلِ دُو اللَّهِ وَلَكِنَّ الْأَرْضُ

251- THEY ROUTED THEM BY ALLAH'S PERMISSION, AND DAVID (A YOUNG BRAVE MAN IN THE HOST OF SAUL)SLEW GOLIATH, AND ALLAH GAVE HIM KINGDOM AND WISDOM, AND TAUGHT HIM WHATEVER (ELSE)HE NEEDED. AND HAD ALLAH NOT DRIVEN BACK THE PEOPLE, SOME BY THE MEANS OF OTHERS; THE EARTH WOULD HAVE BEEN UTTERLY CORRUPTED, BUT ALLAH IS BOUNTEOUS TO ALL BEINGS.

((252)) الْمُرْسَلِينَ لَمِنَ وَإِنَّكَ بِالْحَقِّ عَلَيْكَ وَهَاتِلُوا اللَّهَ آيَاتُ تَأْتِكُ

252- THESE ARE THE SIGNS OF ALLAH. WE RECITE TO YOU IN TRUTH, AND THAT YOU ARE ONE OF OUR MESSENGERS.

An Incident For Lesson (VERSE NO. 246)

The Israelites who were enslaved and tortured by Pharaoh and his hosts, were saved by the wise leadership of Moses. After him, they were ruled by JOSHUA, who managed to cross the JORDAN, and settle the tribes in Palestine. They lived there for a short period in good faith,

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abundance and welfare. Then, they were puffed up with pride and vanity, and deviated from the straight path of Allah and as a result of that, their union changed to variance, and their thankfulness to ingratitude. So they suffered many reverses at the hands of the various tribes of Palestines. They often fell into idolatry and left the worship of their true One God! then it happend that from time to time they were ruled by dictator rulers, which are called judges in the old testament. They lived so for many years, until God raised another prophet from among them whose name was SAMUEL. The Israelites gathered round him, asking to appoint them a king. Samuel prayed to God for that, and his prayer was answered and a young tall man of strength and wisdom from the little tribe of BENJAMINE was appointed as their king. The faithless and unstable Israelites began to raise all sorts of petty objection about his kingship! Each of them wanted to be the king himself. Now through this verse our prophet has been addressed that:

``Did you not see a group of the Israelite's Grandees, after Moses, who said to a prophet of theirs: `Appoint for us a king that we may fight in the way of Allah.''

Worthy of note here, that they said: "We want to fight in the way of Allah, or for the cause of God." And this sentence implies that; whatever of warfare, or other kinds of endeavors, which may result in freedom, and prosperity of MAN, is done; it is counted as for the cause of Allah. In other word: Doing for HIS creatures is, doing for the Creator." Anyhow, their prophet who doubted their truthfulness and perseverance, said to them: "Might it be that, if you were commanded to fight; you would do it not." But the Israelites assured Samuel by saying"-

"Why should we not fight in the way of Allah, while we have been turned away from our homes and our families?" According to the continuance of the verse, none of their promises they fulfilled: "When fighting was prescribed for them all turned back except a small band of them."
VERSE NO. 247

However, Samuel the prophet appointed a king or what the Holy Qur'an has called "MALIK" for the Israelites as a ruler and commander of the forces:

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"And their prophet said to them: "Allah has appointed TALUT=SAUL as king over you." The Grandees and influentials raised all sorts of petty objection that how can he have sovereignty over us while we are more liable and deserving to that position!?

In fact, they objected against the elect of God, when they said: "Saul is a simple and poor peasant who is not even gifted with an extensive wealth! The knocking down answers that QUR'AN has given to such a people is: "Allah has chosen him over you, and Has increased him extensively in knowledge and bodily power and prowess; and Allah gives of His kingdom to whom He wills."
VERSE NO. 248

Even though their prophet, at their own request, and with the permission of God appointed Saul as a king for them, and he also mentioned some reasons for his choice besides that of God's will, such as the king's strength and knowledge; the Israelites were still in doubt about that elect and therefore, Samuel said to them as Qur'an relates: "The sign of his kingship and kingdom is that the ARK OF COVENANT will come to you, wherein shall be tranquility for you from your Lord, and some relics of the house of Moses and the house of ARON, and the ARK is carried by the angels."

The ARK OF COVENANT, basically was a chest in which Moses as a baby was given to the Nile by his mother as per order of God. The box and baby were taken up by Pharaoh's guards, and the chest remained safe, and kept after the PASS OVER as a precious antique. It was made to contain the; "TESTIMONY OF GOD" or the Ten Commandments engraved on stone, with some relics of Moses and ARON.

VERSE NO. 249

At last they agreed with the appointment and yielded to Saul's commandership and set out a large force in order to fight their enemies. Saul wanted to make sure if the Israelites whole-heartedly believe in their commander. He therefore took an examination of his troops, so that he could get rid of all the doubtful ones. The wise commander put to test the resistance and the endurance of his soldiers against thirst, and said to them:

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“Allah will try you with a stream of water: Whoever drinks from it, is not mine; and who drinks it not is mine.” Unfortunately most of the Israelites failed in the exam, and drank of it; but a few. A small band consisting of 313 men (as some commentators say) crossed the stream without drinking the water, and confronted with the enemy, even among this small group of warriors, who had remained faithful, there were some who appalled and discouraged with fear, by the number of enemy when they met. They said: “To-day we cannot cope with Goliath and his forces.” But the faithful band among them, were determined to face any odd and danger, for having perfect confidence in God, and the cause for which they were fighting. They made a firm stand and said: “How often by Allah's permission a small force vanquished a large one, and Allah is with the patient.”

Among these faithful ones was David a shepherd boy in the spring of his youth, who slayed the enemy's commander!

VERSE NO. 250

Saul and his troops advanced to meet Goliath the Giant and his hosts, and when the two parties were face to face the believers prayed to God saying:

“Our Lord! Pour out upon us patience, and make our steps firm and help us against the unbelievers.” They pleaded with God and asked earnestly for patience, firm steps and perseverance and God's help to overcome their enemy.

VERSE NO. 251

Of a surety God will never leave such faithful servants of His alone and unaided: “So they routed them by Allah's permission and David Slew Goliath.” David was a youth with no arms and armour. He had a pure deep faith in Allah. He was not known even in the Israelite camp. In outward appearance he was a poor shepherd. His shepherd sling was his well tried weapon. He picked up a

couple of pebbles from the ground and used his sling to such an effect that the piece of stone pierced Goliath's forehead and knocked him down! He then rushed

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towards the fallen Goliath, and killed him with his own sword. Thus did Allah manifest His Power in slaying such that giant by the hands of a shepherd Lad! The Glorious Qur?n says that after doing so with Goliath: "Allah gave David kingdom and wisdom, and taught him whatever he asked or needed." Here in these verse, it is not made clear enough, that this David mentioned here is the one who became the king and the prophet of the Israelites, and who was the father of SOLOMON; but the verse does imply that the slayer of Goliath reached the rank and position of an apostle.

Then the verse points at a general law and universal plan of God, who loves all His creatures, and protects them. In protecting one, He may use another, or He may attract one by repelling the other: "And had Allah not driven back the people, some by the means of others, the earth would have been utterly corrupted; but Allah is bounteous to all beings." God's love is for all and for ever.

VERSE NO. 252

This verse implies the various incidents that so far has been mentioned of the Israelite long history, each of which being a clear sign of the power and universal plans of God, and all being free of falsehood and superstitions.

الْفُدْسُ بِرُوحِ وَأَيْدِنَاهُ الْبَيْتِ مَرِيَمَ ابْنِ عِيسَى وَءَاتَيْنَا دَرَجَاتٍ بَعْضَهُمْ وَرَفَعَ اللَّهُ كَلِمَ مَنْ مِنْهُمْ بَعْضَ عَلَى بَعْضِهِمْ فَصَلْنَا الرُّسُلَ تِلْكَ
أَفْتَلُوا مَا اللَّهُ شَاءَ وَلَوْ كَفَرَ مَنْ وَمِنْهُمْ ءَامَنَ مَنْ فَمِنْهُمْ اخْتَلَفُوا وَلَكِنِ الْبَيْتِ جَاءَتْهُمْ مَا بَعْدَ مِنْ بَعْدِهِمْ مِنَ الَّذِينَ أَفْتَلُوا مَا اللَّهُ شَاءَ وَوَلَّ
((253)) يُرِيدُ مَا يُفْعَلُ اللَّهُ وَلَكِنِ

253- AND THOSE MESSENGERS, WE HAVE EXALTED SOME ABOVE THE OTHERS. AMONG THEM ARE SOME TO WHOM ALLAH SPOKE. OTHERS HE RAISED IN GRADES AND WE GAVE JESUS THE SON OF MARY EVIDENCES, AND STRENGTHENED

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HIM WITH THE HOLY SPIRIT. (BUT THE RANKS AND GRADES OF THE APOSTLES DID NOT CLEAR THE DIFFERENCES OF PEOPLE) AND HAD ALLAH SO WILLED, THOSE WHO SUCCEEDED THEM WOULD NOT HAVE FOUGHT AGAINST EACH OTHER AFTER THE CLEAR SIGNS THAT HAD COME TO THEM, BUT THEY DIFFERED. SOME OF THEM BELIEVED AND SOME DISBELIEVED. IF ALLAH HAD SO WILLED THEY WOULD NOT HAVE FOUGHT AGAINST ONE ANOTHER. BUT ALLAH WILL DO WHATEVER HE INTENDS. THE END OF PART 2

THE COMMENTARY

THE VITAL ROLE OF THE PROPHETS IN HUMAN LIFE

(VERSE NO. 253)

The verse alludes to the degrees of the prophets, their missions, and different gifts that God has bestowed upon each of them: "And those apostles we have exalted some above the other." This implies that though the prophet's missions and messages were the same, yet some of them are above the others in rank and position: "Among them are some to whom Allah spoke."

This may refer to Moses to whom God spoke through a tree of glory, and for that he is nicknamed as; 'MOSES THE INTERLOCUTOR'. Then the verse adds: Others we raised in grades or degrees." This may refer to our prophet Mohammad in whose person and mission, all the gifts and characters are combined, and his creed and religion is the most perfect one among all.

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Then the verse refers to Jesus Christ saying: "And we gave Jesus the son of Mary evidences, and strengthened him with the Holy Spirit." By evidences or clear signs, his different miracles are meant, such as raising the dead; healing the born blind, or curing the lepers with the permission of Allah. (QUR'AN - S 3:45-51) Also his excellent religious and divine knowledge may be counted among the clear signs. As for the holy spirit: It may either mean Gabriel the Arch Angel of God who brings down the revelations, or some sort of mysterious power which is found more or less in Godly men, in various measures.

The verse continues with the mention of the differences of the people after their prophets, in spite of all that evidences and clear signs: "And had Allah so willed those after them would not have fought against each other, after so many clear signs that had come to them - but they differed. "That is to say: God could easily compel them to agree, but His way and will is to encourage His servants to do things in freedom and by free will."

Although such freedom and free will might be misused by some selfish profiteers; but still freedom is an important factor of MAN'S development and evaluation.

((254)) الظَّالِمُونَ هُمُ وَالْكَافِرُونَ شَفَاعَةٌ وَلَا حُلَّةٌ وَلَا فِيهِ بَيْعٌ لَا يَوْمَ يَأْتِي أَنْ قَبْلِي مَنْ رَزَقْنَاكُمْ مِمَّا أَنْفَقُوا ءَأَمِنُوا الَّذِينَ يَأْتِيهَا

254- O, BELIEVERS! BESTOW IN ALMS A PART OF WHAT WE HAVE GIVEN YOU, BEFORE THERE COMES A DAY IN WHICH THERE SHALL BE NO TRADING, NEITHER FRIENDSHIP, NOR INTERCESSION, AND THE UNBELIEVERS ARE THE OPPRESSORS

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THE COMMENTARY

ALMS, AN IMPORTANT MEANS OF SALVATION IN DOOMS' DAY (VERSE NO. 245)

Muslims are addressed here to perform one of their most important duties which may serve to unify their society, strengthen their government and defensive forces, and besides all, is an effective means of salvation in Doms Day: "O, Believers! Bestow in alms a part of what we have given you." The verse ends in a warning which may indicate that by alms; 'ZAKAT' is meant here which is a duty incumbent upon Muslims. It also puts some stress upon the people to do it before they lose the chance of doing it: "A day in which there is no trading, neither friendship and nor intercessor."

بَيِّنَ مَا يَعْلَمُ بِإِدْبِهِ إِلَّا عِنْدَهُ يَشْفَعُ الَّذِي دَا مِنَ الْأَرْضِ فِي وَمَا السَّمَاوَاتِ فِي مَا لَهُ نَوْمٌ وَلَا سِنَّةٌ تَأْخُذُهُ لَا الْقَيُّومُ الْحَيُّ هُوَ إِلَّا إِلَهَ لَا إِلَهَ إِلَّا اللَّهُ
((الْعَظِيمُ الْعَلِيُّ وَهُوَ حَفِظَهُمَا يُوَدُّهُمَا وَلَا وَالْأَرْضِ السَّمَاوَاتِ كُرْسِيُّهُ وَسِعَ شَاءَ بِمَا إِلَّا عِلْمِهِ مِنْ شَيْءٍ يُحِيطُونَ وَلَا خَلْفَهُمْ وَمَا أَيْدِيهِمْ
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255- ALLAH, THERE IS NO GOD BUT HE, THE EVER LIVING THE SELF-SUBSISTING (BY WHOM ALL SUBSIST) SLUMBER SEIZES HIM NOT, NEITHER SLEEP, HIS ARE ALL THAT IS IN HEAVENS AND THE EARTH. WHO IS HE THAT CAN INTERCEDE WITH HIM SAVE BY HIS PERMISSION. HE KNOWS WHAT IS BEFORE THEM, AND WHAT IS BEHIND THEM. THEY CAN GRASP ONLY THAT PART OF HIS KNOWLEDGE THAT HE WILLS. HIS THRONE COMPRISING THE HEAVENS AND THE EARTH HAS EXTENDED, AND PRESERVING THEM DOES NOT WEARY HIM. HE IS THE HIGH THE GREAT.

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THE COMMENTARY

ONE OF THE MOST IMPORTANT VERSES OF QUR?N (VERSE OF THE THRONE) VERSE NO. 255

Enough to show the importance of VERSE OF THE THRONE, is the narration that: "Once the prophet asked one of his companions named, ABI-IBN-KAAB; which one is the highest of verses in the BOOK OF ALLAH? and he answered - Verse of the Throne. The prophet happily touched ABI'S chest and said: "Drink - hail the knowledge" i.e. congratulation.

COMMENTS

The verse begins with Allah's most sacred Essence, and greatest of Attributes, that cannot contain in our understandings, and no words can express Him! Perhaps the only FIT-WORD by which we

may name the Essence or Attributes of God is the pronoun ``HE'' Allah is a comprehensive name of HIS Substance - all in all. A name that repudiates any idea or suggestion that there can be any compeers of Allah, who is the true living One God. `HE is the ever living, Self - subsisting.'

He lives, but His life is Self - subsisting and Eternal, because His absolute life is His very Essence, knowledge and power. His life does not depend on anything other than His very Self, and is not similar to any other life that are contingent and evanescent. He never dies. `Slumber seizes Him not, neither sleep.'

His life is perfect; so much so that HE is never subject to death nor He needs to have some rest. Therefore His activities never slow down by slumber or sleep. He will never be negligent, heedless, or unaware of His creatures even for the least fraction of time, any where! `His are all that is in heavens and the earth.'

The fifth attribute mentioned here is His absolute OWNERSHIP of whatever exists in space and time like the heavens and the earth. Considering that everything belongs to God, and what we have is given to us by Him temporarily, may teach us good lessons of

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development and evolution, and prevent us from transgressing upon other people. `Who is he that can intercede with Him, save by HIS permission.' ``No, creature can stand before Him as of right to intercede for another creature, because both of them are dependent upon God's will, unless HE, Himself permits that.'' About INTERCESSION we have given enough detail in Q- S 2:42. `He knows what is before them and what is behind them. They can grasp only the part of His knowledge that He wills' God's knowledge is absolute and is not conditioned by time and space. Whatever may contain in time and space are clearly open before Him, and He sees instantly whatever may be before or after; here or there.

Our knowledge which is limited and confined in space and time, gets some reflection of reality when it accords with HIS knowledge, and is a ray of that infinite, Eternal spectrum of Radiation. `His THRONE comprising the heavens and the earth has extended; And preserving them does not weary Him. He is the Most High the Great. His kingdom and Power covers and maintains all the heavens and earth and everything in them. By `EVERYTHING' we understand all that exists, whether spiritual or material. Therefore, in everything is the working of God's Power and knowledge, and throughout space and time His Will is done, and His authority accepted.

Imam Sadiq (AS) said: ``The heavens and earth in comparison to the THRONE (ARSH), is like a finger ring fallen in the middle of a very extensive desert!''

سَمِيعٌ وَاللَّهُ لَهَا لِأَنْفِصَامِ الْوُتْقَى بِالْعُرْوَةِ اسْتَمْسَكَ فَقَدِ بِاللَّهِ وَيُؤْمِنُ بِالطَّاغُوتِ يَكْفُرُ فَمَنْ أَعْيَى مِنَ الرُّشْدِ نَبَّيْنَقَ قَدِ الدِّينِ فِي إِجْرَاهِ لَا
((256)) بِمَعْنَى

256- THERE IS NO COMPULSION IN RELIGION. RECTITUDE HAS NOW BEEN DISTINCT FROM ERROR. SO WHOEVER REJECTS EVIL (SUCH AS SATAN, IDOLS, OR ANY REBEL) AND

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BELIEVES IN ALLAH, HAS REALLY GRASPED AT THE MOST TRUSTWORTHY HAND-HOLD, THAT NEVER BREAKS. AND ALLAH IS ALL- HEARING ALL-KNOWING.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 256)

One of the prophet's companions whose name was ABUHASIN, had two sons who were attracted to Christianity, by the preachings of some priests. The father asked the prophet to encourage his sons to recant and return back to Islam. The said verse revealed to disclose that compulsion is not compatible with religion.

THE COMMENTS

The preceding VERSE OF THRONE which implied the most important tenets of Islam, that can easily be proved by reasoning and common sense, concludes that truth and error are so clear from each other that any person of good will and common sense should have no doubt in his heart as to the fundamentals of religion, and therefore: "There is no compulsion in religion." as the verse begins with. The verse then ends in that: "He who rejects evil and avoids Satan, idolatries, and disobedience to God; has grasped a firm hand-hold that never breaks, and our safety and security, so long as we hold firmly to God and have our trust on HIM, is assured." The ending of the verse implies that religion depends on the will and faith, and not on the pretence, because Allah hears well and knows well.

أُولَئِكَ الظُّلَمَاتِ إِلَى النُّورِ مِنَ يُخْرِجُونَهُمُ الطَّاغُوتُ أُولَئِكَ كَفَرُوا الَّذِينَ وَ النُّورِ إِلَى الظُّلَمَاتِ مَنْ يُخْرِجُهُمُ ءَامَنُوا الَّذِينَ وَلِيَ اللَّهُ
((257)) خَالِدُونَ فِيهَا هُمْ النَّارِ أَصْحَابُ

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257- ALLAH IS THE GUARDIAN OF THOSE WHO BELIEVE HE TAKES THEM OUT OF DARKNESS (AND LEADS THEM) TO LIGHT. AND THOSE WHO DISBELIEVE, THEIR GUARDIANS ARE THE EVIL ONES, WHO TAKE THEM OUT OF THE LIGHT AND LEAD THEM INTO THE DARKNESS THEY ARE THE COMPANIONS OF THE FIRE, AND SHALL ABIDE IN IT FOR EVER.

THE COMMENTARY

VERSE NO. 257

The verse continues with the arrangement of the preceding verse about belief and disbelief, and makes clear the condition of the two parties from the stand point of leading and leadership, saying: "Allah is the protector of the faithful. He will lead them from the depths of darkness into light." And as for those who reject faith, the evil ones, such as Satan, Rebels, Deviated, and etc. is their leader, who take them out of the light, and lead them into darkness. For this reason such faithless people are the companions of the Fire, and they shall abide in Hell for ever.

اللَّهُ فَإِنَّ إِبْرَاهِيمَ قَالَ وَأُمِّيْتُ يَا أَدْنَا قَالَ وَيُمِّيْتُ يُحْيِي الَّذِي رَبِّي إِبْرَاهِيمَ قَالَ إِذْ الْمَلِكُ اللَّهُ آتَاهُ أَنْ رَبِّهِ فِي إِبْرَاهِيمَ حَاجَّ الَّذِي إِلَى تَرَ أَلَمْ
((258)) الظَّالِمِينَ الْقَوْمَ يَهْدِي لِأَ وَاللَّهُ كَفَرَ الَّذِي قُبُهِتَ الْمَغْرِبِ مِنْ بِهَا فَأَتِ الْمَشْرِقِ مِنَ الشَّمْسِ بِأَيِّ

258- HAVE YOU NOT SEEN HIM TO WHOM ALLAH HAD GIVEN KINGDOM, (NIMROD, WHO WAS PUFFED WITH PRIDE AND VANITY FOR HAVING POWER AND SOVEREIGNTY) HOW HE DISPUTED WITH ABRAHAM CONCERNING HIS LORD? WHEN ABRAHAM SAID:

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'MY LORD IS HE WHO GIVES LIFE AND CAUSES TO DIE.' HE SAID: 'I (TOO) CAN GIVE LIFE AND MAKE TO DIE!' (TO PROVE THAT, HE SLEW A PRISONER AND PARDONED ANOTHER) ABRAHAM SAID: 'ALLAH BRINGS THE SUN FROM THE EAST, SO BRING YOU IT FROM THE WEST.' THEN THE UNBELIEVER WAS CONFUNDED AND ALLAH GUIDES NOT THE PEOPLE WHO OPPRESS.

THE COMMENTARY

ABRAHAM IN FRONT OF NIMROD, THE TAGHUT OF HIS TIME

TAGHUT= REBELLIOUS, is an intensive word from the root: TOGHY?N= REBELLION, which implies to any sort of uprising, revolt open resistance, or defiance of any authority; and hence the Devil and Satan manifest the meaning and symbolize it. In Pagan Era too, the Arabs had an ancient idol which was named TAGHUT, and was worshipped by almost all the tribes, and therefore TAGHUT CAN also imply idol. Here in this verse NIMROD the tyrant oppressor king of Babylonia is the person alluded to.

VERSE NO. 258

Here an example is given of faithful and faithless, and God's grace and guidance, which was mentioned and discusses in the preceding verses. It alludes to ABRAHAM the Breaker of Idols; and the tyrant and dictator of his age, known as NIMROD who ruled over BABYLONIA, the original

home of ABRAHAM. (UR OF THE CHALDEES) Our prophet (AS) is addressed here in this verse, saying: "Did you not see him to whom Allah had given kingdom, how he disputed with ABRAHAM concerning his Lord?"

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The dispute was due to the power and kingdom that God had given him, and it was also due to his lack of capacity. There are many a one who has faith, and is good in deeds, and fair and gentle in behaviour; as long as he has not come to rank and power. But as soon as he reaches to a position and becomes rich, he forgets all, and deviates from his straight path. The pride of power leads him to the darkneses of vanity and selfishness, and he may easily profane the name of God and all the important sanctities.

When Nimrod asked Abraham who had already broken their idols, and was in their court procedure: "Who is your Lord?" ABRAHAM answered: "My Lord is He who gives life and causes to die." Here ABRAHAM reasons through the greatest masterpiece of the creation which is life and death, where as his opponent adheres to fallacious reasoning and says that: "I can also give life and make to die!" And in order to prove his false claim, he ordered a prisoner to be executed, and another one released! Then ABRAHAM astonished the claimer by going back to fundamentals. He said to Nimrod: "If you think that you have the ultimate power, then make the sun rise from the west! And of course Allah will not guide the oppressors."

قَالَ لَبِثْتُ كَمْ قَالَ بَعَثَهُ ثُمَّ عَامَ مِائَةَ اللَّهِ فَأَمَاتَهُ مَوْتَهَا بَعْدَ اللَّهِ هَذِهِ يُحْيِي أَنَّى قَالَ عُرُوشِهَا عَلَى خَاوِيَةٍ هِيَ وَقَرِيَّةٌ عَلَى مَرِّكَ الَّذِي أَوْ
وَانظُرْ لِلنَّاسِ آيَةٌ وَلِنَجْعَلَكَ جَمَارِكَ إِلَى وَانظُرْ يَتَسَنَّهَ لَمْ اِيكُوشَرَ طَعَامِكَ إِلَى فَاانظُرْ عَامَ مِائَةَ لَبِثْتُ بَلْ قَالَ يَوْمَ بَعْضُ أَوْ يَوْمًا لَبِثْتُ
((259)) قَدِيرٌ شَيْءٌ كُلُّ عَلَى اللَّهِ أَنْ أَعْلَمُ قَالَ لَهُ نَبِيٌّ فَلَمَّا لَحْمًا نَكْسُوهَا ثُمَّ نُنشِرُهَا كَيْفَ الْعِظَامِ إِلَى

259- OR SUCH AS HIM WHO, WHEN PASSING BY A RUINED AND DESOLATE TOWN, SAID: `HOW AND WHEN WILL ALLAH GIVE IT LIFE AFTER ITS DEATH? THEN ALLAH CAUSED HIM TO DIE A HUNDRED YEARS, THEN RAISED HIM UP AGAIN! HE

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SAID HOW LONG YOU TARRIED? HE SAID: I HAVE TARRIED A DAY OR PART OF A DAY. HE SAID: `NOT SO! YOU HAVE STAYED HERE A HUNDRED YEARS. THEN LOOK AT YOUR FOOD AND DRINK; AGE HAS NOT ROTTED THEM! AND LOOK AT (THE BONES) OF YOUR ASS AND WE SHALL MAKE YOU A SIGN TO MANKIND. AND LOOK FURTHER AT THE BONES HOW DO WE BRING THEM TOGETHER, AND THEN CLOTH THEM WITH FLESH. SO WHEN IT WAS MADE CLEAR TO HIM, HE SAID: I KNOW (NOW) THAT ALLAH HAS POWER OVER ALL THINGS.

THE COMMENTARY

VERSE NO. 259

This incident is referred to a man (EZRA), who in his journey rides an ass, and carries with him some food and drink and, Lo! He sees the ruins of a desolate town, and the dreadful view of the scattered and rotten bones of its inhabitants! The fearful scenery puts him in doubt and despair, and asks himself: "How and when will Allah give life to them after such a death?!" But as the verse implies God can cause resurrection as He has done many time in history. The verse says: "Then Allah caused him to die a hundred years. Then He raised him up again."

Then in order to assure HIS apostle; God tells him to look over his food and drink which was still as fresh as he had left it besides! On the other hand he looked at his donkey and saw that only some of its bones were remained; dry and all rotten. The verse continues: "Then look at your food and drink! Ages has not rotten them, but observe the rotten bones of your ass and see how we gather them together and reunite them, and see how do We cover them with flesh and skin, and blow life in him, just to make a sign of you

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and a teaching lesson for mankind." When all these happened and the dead man and animal got a new life, Ezra said: "Now I know well that Allah has power to do whatever He intends."

ثُمَّ إِلَيْكَ فَصُرُّهُنَّ الطَّيْرُ مِنْ أَرْبَعَةٍ فَخُذْ قَالَ قَلْبِي لَيْطَمَنَّ وَلَكِنْ بَلَى قَالَ مِنْ نُوٍّ أَوْلَمْ قَالَ الْمَوْتَى تُحْيِي كَيْفَ أَرْنِي رَبِّ إِبْرَاهِيمَ قَالَ وَإِذْ ((260)) حَكِيمٌ عَزِيزٌ اللَّهُ أَنْ وَاعْلَمْ سَعْيًا يَأْتِينَاكَ ادْعُهُنَّ ثُمَّ جُزَّءًا مِنْهُنَّ جَبَلٍ ۖ كُلٌّ عَلَىٰ اجْعَلْ

260- AND WHEN ABRAHAM SAID: "MY LORD! SHOW ME HOW YOU GIVE LIFE TO THE DEAD? HE SAID: HAVE YOU NOT FAITH? HE SAID: YES, BUT TO REASSURE MY HEART. HE SAID: THEN TAKE FOUR BIRDS, AND AFTER SLAUGHTERING THEM CUT THEIR BODIES TO PIECES. THEN PLACE ON EVERY MOUNTAIN A PART OF THEM. THEN CALL THEM. THEY WILL COME TO YOU FLYING. AND KNOW THAT ALLAH IS MIGHTY WISE.

THE COMMENTARY

ANOTHER SCENE OF RESURRECTION IN THIS WORLD (VERSE NO. 260)

Following the story of Ezra about resurrection, another incident of that kind is mentioned in this verse that: "One day HAZRAT ABRAHAM (AS), walking at a sea-shore saw the carcass of a man, half in the sea and half on the shore, where the birds were eating his flesh out, and the sea animal from the in!"

Seeing that; Abraham thought of a problem that every one wants to know it clearly, and that is

the resurrection after death. Here Qurʾān

[289] HAZRAT ABRAHAM (AS) did all that, as per order of God, and when he called them, each part of a bird joined his counter part, and they became the same four birds that they were before their slaughter, all alive and all sound and safe! This incident showed ABRAHAM that the same sort of resurrection, but in a much larger scale will happen in Dooms Day, and that Allah is Mighty and Wise.

وَسِعُ وَاللَّهُ يَشَاءُ لِمَنْ يُضَاعِفُ وَاللَّهُ حَبَّةٌ مِّائَةٌ سُنْبُلَةٌ ۖ كُلٌّ فِي سَنَابِلٍ سَبْعَ أَنْبِثَتْ حَبَّةٌ كَمَثَلِ اللَّهِ سَبِيلٍ فِي أَمْوَالِهِمْ يُنْفِقُونَ ذِينَ أَلَمَّا لُ
عَلِيمٌ ((261))

261- THE PARABLE OF THOSE WHO EXPEND THEIR WEALTH IN THE WAY OF ALLAH, IS THE LIKENESS OF A GRAIN OF CORN THAT SPROUTS SEVEN EARS, EACH BEARING A HUNDRED GRAINS, AND ALLAH MAKES THAT TWOFOLD (OR MAINIFOLD) FOR WHOM HE WILLS. AND ALLAH IS EXTENDER, ALL-KNOWING

Beginning Of The Verses Of Alms Giving (VERSE NO. 261)

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THE COMMENTARY

Alms giving is an important matter on which Islam has laid a heavy stress. This is why perhaps these verses follow those about Resurrection Day.

There is no doubt that alms-giving is an effective means of salvation, and the parable of those who spend their wealth for the sake of God is illustrated by QURʾĀN as follows: "the parable of those who spend their substance for the cause of Allah is the likeness of a grain of corn that sprouts seven ears, and each bears a hundred grain." The reward of the alms giver is not limited to that amount and according to the verse: "Allah makes that two fold, or manifold for whom He wills." Such a high reward might be due to the giver's merits, sincerity, or purity of faith.

ALMS-GIVING IS AN IMPORTANT MEANS IN SOLVING THE PROBLEMS OF CLASS DISTINCTION.

By pondering over the verses of QURʾĀN we come to know that one of the Islamic goals is to nullify

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and frustrate the unjust class distinction of poor and rich. It helps to bring up the life level of those who cannot do it without the help of others. To reach such a sacred goal, Islam has devised a vast plan and programme, such as absolute prohibition of usury, paying religious taxes like the tithe and the one fifth, alms and charity, dedication and lending for goodness, and other helps and supports incumbent upon the believers, all of which may serve to strengthen the spirit of brotherhood among Muslims.

262- ((262)) يَحْرَظُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ وَلَا رَبِّهِمْ عِنْدَ أَجْرِهِمْ لَهُمْ آدَىٰ وَلَا مَنًّا أَنْفَقُوا مَا يُتَّبِعُونَ لَأَن تَمَّ اللَّهُ سَبِيلَ فِي بُنْفُقُونَ الَّذِينَ
THOSE WHO EXPEND THEIR WEALTH IN THE WAY OF ALLAH, AND DO NOT FOLLOW THEIR ALMS-GIVING WITH REMINDERS OF THEIR GENEROSITY, OR WITH INJURY; THEIR

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REWARD IS WITH THEIR LORD, AND THEY SHALL HAVE NO FEAR, NOR THEY GRIEVE.

THE COMMENTARY

WHAT KIND OF ALMS-GIVING IS VALUED? (VERSE NO. 262)

In the preceding verses importance of alms-giving was mentioned in general, and here some terms and conditions are brought to light: "Those who spend their wealth in the cause of Allah, and do not follow their gift with reminding and boasting of their generosity, or with annoyance of the recipient." Here a high standard is set for alms-giving, and any other charity that: "It should not be mentioned through boasting or followed by any sort of injury and annoyance to the recipient. And while no reward is to be expected for the gift, it has manifold rewards and benefits with the Lord; material, moral, or spiritual; and in fact no one loses anything by giving alms in the way of God."

((263)) حَلِيمٌ غَنِيٌّ وَاللَّهُ أَدَىٰ يَتَّبِعُهَا صَدَقَةٌ مِنْ خَيْرٍ وَمَغْفِرَةٌ مَّعْرُوفٌ قَوْلًا

263- HONOURABLE WORD WITH FORGIVENESS IS BETTER THAN CHARITY FOLLOWED BY INJURY. AND ALLAH IS FREE OF WANT, ALL-CLEMENT.

THE COMMENTARY

VERSE NO. 263

This verse is a complementary to the preceding one, alluding to kind behaviour to the recipient, and sincerity in the essence of charity, without spoiling it by tricks that harms: "Honourable and kind words, and forgiveness is far better than a charity which is followed by injury." We ought to know that if we spend something for the sake of God, Allah is not in need of our gift and charity. He is absolutely free of any sort of wants. On the contrary we are in need of God to show

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forbearance to our great shortcomings and to accept our charity in order to cover our faults and sins through it. Our prophet through a tradition, has shone light on some angles of charity saying: ``When a poor is asking your help, do not interrupt him, till he says all that he wants to say. Then answer him politely and with mildness; and do whatever you can for him, or reject honourably and with kindness, because he might be an angel disguised, who is asking you for a trial, to know how do you deal with God's Grace and bounties!

صَفْوَانٍ كَمَثَلِ فَمَثَلُهُ الْأَخْرَجَ وَالْيَوْمَ بِاللهِ يُؤْمِنُ وَلَا النَّاسَ رِيَاءَ مَالَهُ يُنْفِقُ كَالَّذِي وَالْأَدَى بِالْمَنِّ صَدَقَاتِكُمْ تُبْطِلُوا لَا ءَامَنُوا الَّذِينَ بِأَيْهَا ((264)) الْكَافِرِينَ الْقَوْمَ يَهْدِي لَا وَاللهِ كَسَبُوا مِمَّا شَاءَ عَلَى لَا يُقْدِرُونَ صَلْدًا فَتَرَكَهٗ وَابِلٌ فَأَصَابَهُ تُرَابٌ عَلَيْهِ

264- O, YOU WHO BELIEVE! DO NOT MAR YOUR ALMS-GIVING WITH REMINDER OF YOUR GENEROSITY, AND WITH INJURY - LIKE HIM WHO SPENDS HIS WEALTH FOR SHOWING TO PEOPLE (IN PRETENCE) AND DOES NOT BELIEVE IN ALLAH AND THE LAST DAY. SO HIS PARABLE IS THE PARABLE OF A PIECE OF STONE ON WHICH IS A (THIN LAYER OF) SOIL. (IN WHICH SOME SEEDS ARE SOWED) THEN A HEAVY RAIN FALLS UPON IT, LEAVING IT BARE. (WASHING IT OUT) THEY SHALL GAIN NOTHING FROM THEIR WORKS. AND ALLAH DOES NOT GUIDE THE UNBELIEVING PEOPLE.

يُصِيبَهَا لَمْ فَإِنْ ضِعْفَيْنِ أَكْلَهَا فَتَانَتْ وَابِلٌ أَصَابَهَا بِرَبْوَةٍ جَنَّةٍ كَمَثَلِ أَنْفُسِهِمْ مِنْ وَتَنْبِيئًا اللهُ مَرْضَاتٍ ابْتِغَاءَ أَمْوَالِهِمْ يُنْفِقُونَ الَّذِينَ وَمَثَلٌ ((265)) بَصِيرٌ تَعْمَلُونَ بِمَا وَاللهِ قَطَلٌ وَابِلٌ

265- AND THE LIKENESS OF THOSE WHO EXPEND THEIR WEALTH, SEEKING TO PLEASE ALLAH AND TO CONFIRM

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THEMSELVES; IS AS THE LIKENESS OF A GARDEN ON AN ELEVATED GROUND (THAT SUNLIGHT, FRESH AIR, AND RAINFALLS, REACH IT EASILY) UPON WHICH HEAVY RAIN FALLS, AND IT BRINGS FORTH ITS PRODUCE TWOFOLD. EVEN IF NO RAIN FALL ON IT, IS WATERED BY LIGHT MOISTURE, AND ALLAH SEES WHATEVER YOU DO.

THE COMMENTARY

TWO REMARKABLE PARABLES TO ILLUSTRATE THE STIMULI OF ALMS-GIVING (VERSE NO. 264)

In this verse and the next one, it is mentioned that believers should not mar and spoil their charity by boasting of their generosity and making a show of their gifts and alms, nor should they follow it by injury of any kind to the recipient. Two parables have been struck to make clear that false

charity which is given for show and pretence is of no value in the sight of God, It is compared to a hard and smooth piece of stone, on which has fallen a little soil. Rain, that naturally renders fertile soil fruitful, in this case washes out the soil on the stone, leaving it bare - That is to say the hypocrite and insincere alms giver can drive nothing from it, and also from the whole lot of wealth that he has amassed. This is because Allah knows well whatever we do, and He guides not the unbelieving people.

VERSE NO. 265

In this one, another remarkable example is brought to minds. for those believers who stand opposite to the first pretender and hypocrite class of people. These are the faithful ones who spend their wealth sincerely for the cause of God, seeking His pleasure and wanting to strengthen their own soul and inner side: Their likeness is the likeness of a garden, on an elevated level or a hill - top. Their charity is likened

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to a field with good soil on a high situation. It catches the shower, the moisture and dew, the sun beam, and the fresh air easily and bears its fruits and produces twofold Even if the rain is not enough for it the garden may catch dew and air's moisture, making the most of the little it gets, bearing still enough fruit. The charitable man in this class looks to God's pleasure and prays to strengthen his soul and self.

ضُعْفَاءُ ذُرِّيَّةٌ وَلَهُ الْكِبَرُ وَأَصَابَهُ ثَمَرَاتُ الْإِلِّ ۖ كُلٌّ مِّنْ فِيهَا لَهُ الْأَنْهَارُ تَحْتِهَا مِنْ تَجْرِي وَأَعْنَابٌ نَّخِيلٌ مِّنْ جَنَّةٍ لَهُ تَكُونُ أَنْ أَحَدُكُمْ أَيُّوْدُ
((266)) تَتَفَكَّرُونَ لَعَلَّكُمْ الْأَيَاتِ اللَّهُ يُبَيِّنُ كَذَلِكَ فَاحْتَرَقَتْ نَارٌ فِيهِ إِعْصَارٌ فَأَصَابَهَا

266- WOULD ANY OF YOU WISH TO HAVE A GARDEN OF PALMS AND VINES, WITH STREAMS FLOWING IN IT. HE HAS IN IT ALL KINDS OF FRUITS, AND OLD AGE HAS STRUCK HIM, AND HE HAS WEAKLING OFFSPRING, (TO SUPPORT) THEN A WHIRLWIND WITH FIRE IN IT, SMITES THE GARDEN AND IT IS BURNT OUT. SO MAKES ALLAH CLEAR THE SIGNS FOR YOU THAT YOU MAY GIVE THOUGHT.

THE COMMENTARY

ANOTHER INTERESTING SIMILE (VERSE NO. 266)

In this verse a fourth parable is added about the charity mingled with insincerity and hypocrisy, and followed by injury and annoyance of the recipient. The verse also explains its bearing on the whole of our life saying: ``Does any one of you like to have a beautiful garden of palms and vines, and all kinds of fruits, watered with streams that flow beneath its trees? Meanwhile

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the owner has reached the old age, and his children are not strong enough to be of any use; and Lo! At once, a sudden whirlwind comes, accompanied by lightening or fire, and burns the garden into ashes; blasting all the hopes for the present and future, and destroying the results of all the past labours! the whirlwinds of insincerity, pretence, and hypocrisy, and the wrath of God, has blasted all the wealth amassed as well as all the hopes."

And so strikes Allah such parables, making clear the signs, for people that they may give thought and use their brain. this is because the source of all the misfortunes, and the foolish deeds that we do, is our thoughtlessness, and God invites all of us to think and to use our brain. (The Messenger of God has said: "An hour of thinking worths a life time of prayer and worships.")

أَنْ إِلَّا بِأَخْذِيهِ وَلَسْتُمْ تُنْفِقُونَ مِنْهُ الْخَبِيثَ تَيْمَّمُوا وَلَا الْأَرْضِ مِنْ لَكُمْ أَخْرَجْنَا وَمِمَّا كَسَبْتُمْ مَا طَيِّبَاتٍ مِنْ أَنْفِقُوا ءَامِنُوا الَّذِينَ يَأْتِيهَا
((267)) حَمِيدٌ غَنِيٌّ اللَّهُ أَنْ وَعَلِمُوا فِيهِ نُعْمَتُوا

267- O, YOU WHO BELIEVE! GIVE ALMS OF THE GOOD THINGS YOU HAVE EARNED, AND OF THAT WE HAVE PRODUCED FOR YOU FROM THE EARTH. (OF RESOURCES - MINES, MINERAL, TREES, PLANTS AND etc.) AND INTEND NOT THE BAD ONES OF IT FOR YOUR CHARITY, WHEN YOU YOURSELVES WOULD ACCEPT IT WITH EYES CLOSED! (WITH RELUCTANCEY) AND KNOW THAT ALLAH IS FREE OF ALL WANTS, THE PRAISE WORTHY.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 267)

Imam Sadiq (AS), has said: "In Pagan Era, some people amassed a lot of wealth by usury, and paid some of it as alms." This verse came down to

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prohibit that sort of charity, and to emphasize that something good and valuable should be given which is earned honourably.

WHAT IS TO BE GIVEN IN CHARITY?

In this verse which is the sixth about charity, it is made clear as what is to be given as alms - and that is something good and valuable which has honourably been earned: "O, Believers! Give alms of the good things that you have earned, and of that we have produced for you from the earth." That which is produced in nature and can be referred to, as God's bounty. In fact this is what Allah has granted to you, and you should give the choice part, and the best of it for the cause of God.

The verse then puts stress on the matter that you should intend not to give the bad ones of it for your charity. Some people are used to give in charity, what seems to them out of use and worthless! Such a gift is no better than nothing, and is strictly prohibited in Islam. There is a fine hint in this verse, because in one side of the charity stands God who is free of all wants, and on the other side the needy believer and faithful to God whose personality and spiritual dignity is high. Therefore giving worthless or low value things in charity is to despise the believers and to disregard Allah.

((268)) عَلِيمٌ وَاسِعٌ اللَّهُ وَ فَضْلاً وَ مِنْهُ مَغْفِرَةٌ يَعِدُكُمْ وَاللَّهُ بِالْفَحْشَاءِ وَيَأْمُرُكُمْ الْفَقْرَ يَعِدُكُمُ الشَّيْطَانُ

268- (WHEN YOU ARE GIVING ALMS) SATAN PROMISES YOU POVERTY AND BIDS YOU UNTO INDECENCY, AND ALLAH PROMISES YOU HIS FORGIVENESS AND HIS GRACE. AND ALLAH IS THE EXTENDER THE KNOWER.

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THE COMMENTARY

CHALLENGE AGAINST THE OBSTACLES OF CHARITY (VERSE NO. 268)

We now come to one of the important obstacles in the way of charity, and that is the Satan's temptation. When we intend to do something good for the cause of Allah, we find ourself assailed with doubts and fear of poverty and failure! On the other hand, these evil temptations will support our greed, or extravagant expenditure for show and pretence. "Satan promises you poverty, and bids you unto indecency." Satan seduces by inciting: "Beware and don't forget providing for the future of your children and your own old age. Know that charity begins at home, and priority is for your own children and family." Evil does that but: "Allah promises you His Forgiveness and Grace;" and draws you on to that which is good and right, wherein His Forgiveness and Mercy lies.

Alms-giving may reduce a little, but will increase a lot to the giver's material, moral, and spiritual capital. No generosity in the way of God had ever ruined any person, for being accompanied by God's pleasure and support.

It is narrated that through alms giving two things will come from God: "Forgiveness of sins, and increase of wealth." and also two things come from Satan; namely, promise of poverty and falling in needs, and enjoining to indecency and evil deeds. The verse ends in two great attributes of God - that Allah is the Extender, and can extend and increase whatever He wants; and He is also the Knower, and knows whatever of good or evil we do. We therefore have to put our trust in God and not in evil temptations of Satan.

((269)) الْأَلْبَابِ أُولَئِكَ إِلَّا يَذَكَّرُ وَمَا كَثِيرًا خَيْرًا أَوْتِي فَقَدْ الْحِكْمَةَ يُؤْتِ مَنْ يَشَاءُ مِنَ الْحِكْمَةِ يُؤْتِي

269- HE GIVES WISDOM TO WHOM HE WILL, AND WHOEVER IS

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GIVEN THE WISDOM, HAS BEEN GIVEN MUCH GOODNESS, YET NONE TAKES TO MIND (UNDERSTANDS THESE FACTS) EXCEPT MEN OF UNDERSTANDING.

THE COMMENTARY THE GREATEST BOUNTY OF GOD (VERSE NO. 269)

With reference to the preceding verse that alluded to Satanic temptations, and the wavering man between good and evil, who is drawn this way and that; here comes a mention of wisdom and knowledge, which is the greatest bounty and means that can draw us to the path of truth, particularly when we are wavering between Satanic temptations, and the attractive guidance of Allah.

WISDOM

The Arabic ``HEKMAT" translated here to WISDOM is a comprehensive word with many shades of meaning, consisting of knowing the secrets of existence - the meaning and secrets of Qur'an, and even it may mean the prophethood. It also means the ability to judge soundly, and deal sagaciously with facts, especially as they relate to life and conduct. The Arabic `OOLALB?B' translated here to `MEN OF UNDERSTANDINGS alludes to those people who use their wisdom and brain and in the light of this shining lamp, they find their way towards prosperity and final salvation.

((270)) أَنْصَارٍ مِنَ الظَّالِمِينَ وَمَا يَعْلَمُهُ اللَّهُ فَإِنَّ نَذْرَ مَنْ نَذَرْتُمْ أَوْ نَفَقَةً مِّنْ أَنْفَقْتُمْ وَمَا

270- AND WHATEVER ALMS YOU GIVE, AND WHATEVER VOW YOU VOW, SURELY ALLAH KNOWS IT, AND OPPRESSORS HAVE NO HELPERS.

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((271)) خَبِيرٌ تَعْمَلُونَ بِمَا وَاللَّهُ سَيَنَاتِكُمْ مِّنْ عَنكُمْ وَيُكَفِّرُ لَكُمْ خَيْرٌ فَهُوَ الْفُقَرَاءُ وَتُؤْتُوها تُخْفُوها وَإِنْ هِيَ فَبِعَمَّا الصَّدَقَاتِ تُبْدُوا إِنْ

271- IF YOU DISCLOSE (ACTS OF) CHARITY, EVEN SO IT IS WELL. BUT IF YOU CONCEAL IT AND GIVE IT TO THE POOR, IT IS BETTER FOR YOU, AND WILL ATONE FOR SOME OF YOUR SINS, AND GOD IS AWARE OF WHATEVER YOU DO.

THE COMMENTARY
HOW TO GIVE ALMS (VERSE NO. 270)

In this verse and the next one the word is about the manner of alms-giving, and that Allah is aware of our charities: "And whatever you spend in charity, and whatever vow you vow, Allah knows it." That is to say; be it lawful or unlawful, little or much, with injury or without, God knows all, and the oppressors will have no helper. The Arabic `Z?LIMIN - OPPRESSORS', alludes to those stingy persons who have through their niggardliness amassed a lot of wealth, and spend it not in the way of Allah except for show and pretence. These will have no helper, and even their charity is of no help to them - neither in this life nor in the life to come.

This verse also implies that VOW is a lawful act from the Islamic point of view.
VERSE NO. 271

This verse makes clear, whether the alms are to be given openly or concealed. According to the verse it is better to seek no publicity in charity, but even if it is disclosed and given openly, it is still valid and good. In some traditions it is made clear that those alms that are incumbent, and imposed as a religious duty, should be given openly, but those gifts and charities that are recommended of certain religious precepts are better to be done concealed, for this is nearer to purity and sincerity of motive.

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يُوفَىٰ خَيْرَ مَنْ تُنْفِقُوا مَا وَ اللَّهِ وَجْهَ ابْتِغَاءٍ إِلَّا تُنْفِقُونَ وَمَا فَلَا نَفْسِكُمْ خَيْرٍ مِنْ تُنْفِقُوا وَمَا يَشَاءُ مَنْ يَهْدِي اللَّهُ وَلَكِنَّ هُدْيَهُمْ عَلَيْكَ لَيْسَ
((272)) تُظْلَمُونَ لَا وَأَنْتُمْ إِلَيْكُمْ

272- IT IS NOT UP TO YOU TO GUIDE THEM, BUT ALLAH GUIDES WHOM HE WILLS, (THEREFORE DO NOT STOP CHARITY TO THE NON-MUSLIMS IN ORDER TO COMPEL THEM TO CONVERT) AND WHATEVER ALMS YOU GIVE, IT SHALL REDOUND TO YOUR OWN GOOD PROVIDED THAT YOU GIVE THEM FOR THE LOVE OF ALLAH, AND WHATEVER OF ALMS YOU GIVE SHALL BE PAID BACK TO YOU IN FULL, AND YOU WILL NOT BE WRONGED.

THE COMMENTARY
OCCASION OF REVELATION (VERSE NO. 272)

It is narrated by IBN-ABBASS that Muslims were not willing to give alms to non-muslims. This verse came down to permit it.

CHARITY TO NON-MUSLIMS

In the first instance the prophet is addressed here, with the meaning being of general application, saying: "It is not up to you to guide them, but Allah guides whom He wills." This implies that there should be no compulsion in religion either by force majeure or keeping one in the economic necessity and blockade. Therefore charity must relieve those who are really in need, whether they be a Muslim or a non-Muslim, a good person or a bad one. It is not for us to judge in such matter, because Allah will guide whom He wills according to His wisdom. The argument then continues with: "And whatever of alms you give, it shall redound to your own good provided you give it for the 'LOVE' of Allah." The Arabic 'WAJH' which is translated here to 'LOVE', literally

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means 'FACE' but may imply other shades of meaning such as countenance, honour, glory, presence, sake, self and else. One should not think through charity he gets a benefit that will amount to a fraction of what he gives, or he shall obtain the gain, if there be any, in the life to come. According to God's promise, charity will redound to the alms giver in full measure and sometimes manifold in value in this life as well as the life to come.

لَا بِسِيمَاهُمْ تُعْرِفُهُمُ التَّعَفُّفِ مِنْ أَغْنِيَاءِ الْجَاهِلِ يُحْسِبُهُمُ الْأَرْضِ فِي ضَرْبًا يَسْتَطِيعُونَ لِأَنَّ لَهُ سَبِيلًا فِي أَحْصِرُوا الَّذِينَ لِلْفُقَرَاءِ
 ((273)) عَلَيْهِمُ بِهِ اللَّهُ فَإِنَّ خَيْرَ مِنْ تَنْفِقُوا وَمَا إِلْحَافًا النَّاسَ يَسْتَلُونَ

273- (YOUR ALMS SHOULD BE) FOR THE POOR, WHO CANNOT TRAVEL IN THE LAND FOR BEING CONFINED IN THE WAY OF ALLAH. (FOR BEING WHOLLY PRE OCCUPIED WITH FIGHTING FOR THE CAUSE OF ALLAH, THEY COULD DO NOTHING TO SATISFY THEIR NEEDS) THE IGNORANT SUPPOSES THEM TO BE RICH BECAUSE OF THEIR MODEST BEHAVIOUR. YOU CAN RECOGNIZE THEM BY THEIR COUNTENANCE. THEY BEG NOT IMPORTUNATELY. AND WHATEVER OF GOOD THING YOU GIVE ALLAH KNOWS IT.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 273)

Hazrat Imam Baghir (AS) has said: "This verse was sent down on account of the Companions of Verandah." (SOFFEH) They were some four hundred men emigrated to Medina, and having no residence, they dwelled in the prophets's Mosque. Later on, a big and shaded platform

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was constructed for them outside the mosque. This verse came down to bid Muslims to provide for those brave and Godly warriors who were always engaged in warfare and assignments.

THE BEST CASE OF CHARITY

The verse may show us the best of cases for which alms can be given, and that is to those who have the three qualifications that follows:

1) They are confined in the way of Allah for being wholly engaged in warfare for the cause of Allah, so much so that they find no time to travel for bussiness, or do a work for satisfying their needs.

2) The ignorant supposes them to be rich because of their modest behaviour. They can only be recognized by their countenance.

3) They do not beg from door to door importunately. It is the duty of their religious brothers and the Public Purse to find them and to satisfy them their necessities.

BEGGING WITHOUT REAL NEED IS UNLAWFUL

Asking people for something which you are not in ardent need of it is a heinous sin. We have many traditions that begging and living by asking alms is blamed. Our prophet has said: "Receiving alms is unlawful for he who is free of want."

((274)) يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ وَلَا رَبُّهُمْ عِنْدَ أَجْرِهِمْ فَلَهُمْ وَعَلَانِيَةً سِرًّا وَالنَّهَارِ بِالنَّيْلِ أَمْوَالَهُمْ يُنْفِقُونَ الَّذِينَ

274- THOSE WHO SPEND THEIR WEALTH IN NIGHT AND DAY, SECRETLY AND OPENLY, HAVE THEIR REWARD WITH THEIR LORD, AND THEY SHALL HAVE NO FEAR, NOR SHALL THEY GRIEVE.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 274)

Several traditions denote that this verse revealed on account of HAZRAT IMAM ALI (AS). Once he had only four Dirhams. He gave all four in charity - one Dirham he gave to a needy at night, one at day time. The third one he gave secretly, and the fourth one openly.

CHARITY IN ANY FORM OR WAY

Here again the argument is about charity, and the form and the way that it is given to the recipient: "Those who spend their wealth in night and day, secretly and openly will have their reward with their Lord." They will have more happiness and less fear for giving alms. By chosing different time and manner of giving alms, harmony with social and moral state of the recipient is

wanted.

That, night is prior to day in the verse; may imply that giving alms secretly is better than giving it openly, and of surety nothing is hidden from the sight and knowledge of Allah.

بَيْعَ اللَّهِ وَأَحَلَّ الرَّبُّوا مِثْلَ الْبَيْعِ إِنَّمَا قَالُوا بِأَنَّهُمْ ذَلِكَ الْمَسُّ مِنَ الشَّيْطَانِ يَتَخَبَّطُهُ الَّذِي يَقُومُ كَمَا إِلاَّ يَقُومُونَ لَآ الرَّبُّوا يَأْكُلُونَ الَّذِينَ
((275)) خَالِدُونَ فِيهَا هُمْ النَّارِ أَصْحَابُ فَأُولَئِكَ عَادَ وَمَنْ إِلَى اللَّهِ إِلَى وَأَمْرُهُ سَلَفَ مَا فَلَهُ فَاَنْتَهَى رَبِّهِ مَنْ مَوْعِظَةٌ جَاءَهُ فَمَنْ الرَّبُّوا وَحَرَّمَ

275- THOSE WHO DEVOUR USURY, SHALL NOT GET UP EXCEPT AS ONE WHOM SATAN BY HIS TOUCH HAS DRIVEN TO MADNESS. (HE IS NOT ABLE TO CONTROL HIS STABILITY, AND EVERY NOW AND THEN FALLS AND RISES) THAT IS BECAUSE THEY SAID: `TRADE IS LIKE USURY', AND ALLAH HAS MADE TRADE LAWFUL AND HAS MADE USURY UNLAWFUL. THEN HE WHO

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RECEIVES AN ADMONITION FROM HIS LORD AND DESISTS, (AND AMENDS HIS WAY) HE SHALL HAVE HIS PAST GAINS, AND HIS AFFAIR IS COMMITTED TO ALLAH. AND WHOEVER REVERTS, (CONTINUES WITH DEVOURING USURY) THEN THEY ARE THE COMPANIONS OF THE FIRE, AND SHALL REMAIN IN IT FOR EVER.

((276)) أَنْتُمْ كَفَّارٌ كُلُّ يُحِبُّ لَآ وَاللَّهُ الصَّدَقَاتِ وَيُرِي الرَّبُّوا اللَّهُ يَمْحَقُ

276- ALLAH WILL DEPRIVE USURY OF ALL BLESSINGS, AND WILL BLESS ALMS GIVING WITH INCREASE. AND ALLAH DOES NOT LOVE ANY UNGRATEFUL SINNER.

((27)) يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ وَلَا رَبِّهِمْ عِنْدَ أَجْرُهُمْ لَهُمُ الزَّكَاةُ وَءَاتَوْا الصَّلَاةَ وَأَقَامُوا الصَّلَاةَ وَعَمِلُوا الصَّالِحَاتِ وَالَّذِينَ إِذَا
27- THOSE WHO BELIEVED AND DID DEEDS OF RIGHTEOUSNESS, AND PERFORMED THE PRAYER AND PAID THE ALMS-TAX, THEIR REWARD AWAITS THEM WITH THEIR LORD, AND THEY SHALL HAVE NO FEAR, NOR SHALL THEY GRIEVE.

THE COMMENTARY

THE CALAMITY OF USURY (VERSE NO. 275)

Contrary to the two preceding verses on the subject of charity and alms giving, the two following verses are about usury which is opposite to charity. USURY, which is the most important factor of class distinction and the rebellious aristocratic life, is strictly condemned and prohibited:

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``Those who devour usury shall not get up except as one whom Satan by his touch has driven to

madness." The usurer whose raise in this life is unwisely and mingled with love for wealth, in the life to come also he will raise like a one whom Satan by his touch has maddened. He lives mad, dies mad and raises mad!

The thesis of those who devour usury is saying: "Trade is like usury." They take no notice that our Lord God has made trade lawful and declared usury unlawful and forbidden. Great and reasonable aims and purposes are laid in any commandment that is issued by God. The verse then opens the door to return and repentance to the usurer saying: "He who receives an admonition to desist usury from his Lord, and follows the commandment, giving an end to such heinous sins, will find his reward with his Lord besides having his past gains, and his affair is committed to Allah." On the other hand if they continue devouring usury, they will join the blazing fire of Hell, and God loves them not.

VERSE NO. 276

This verse compares usury with alms in some measures, and says that Allah will deprive usury of all blessings and reduces it to nothing; but He will bless alms-giving with increase, because God loves not the ungrateful sinner who grasps to unlawful wealth through usury. In other words the usurers who have abandoned charity and alms, and have adhered to unlawful incomes, are ungrateful to the bounties and the wealth that God has given them. Instead of being thankful, they use their wealth in the wrong way of Satan and Sins, such as corruption and oppression or else. Naturally the good God will never love such a bad servant.

VERSE NO. 277

This verse speaks of a group of believers who stand exactly opposite to the said usurers. These are they who believe in God and His apostle and do good deeds, and perform the prayers, and give the

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alms-tax, so their reward awaits them with their Lord. These people have revived their true human conscience and instinct, by the light of faith and the spirit of religion. Besides having connection and communication with their Lord through their prayers, they rush to help the needy and to support the poor by giving alms, and thus they are obstacles in the way of developing class distinction of poor and rich, which consequently serves to reduce criminal activities in society and any aggravated offense against morality. They live prosperous in this life and the one to come, and they will have neither fear nor grievance.

مُؤْمِنِينَ كُنْتُمْ إِنْ الرَّبُّوا مِنْ رَبِّ مَا وَدَرُوا اللَّهَ اتَّقُوا الَّذِينَ آمَنُوا الَّذِينَ يَأْتِيهَا ((278)) 278- O, YOU WHO BELIEVE! BEWARE

OF ALLAH AND GIVE UP WHAT REMAINS OF YOUR DEMAND FOR USURY, IF YOU ARE INDEED BELIEVERS.

279- ((279)) تَظْلِمُونَ وَلَا تَظْلَمُونَ لَا أَمْوَالِكُمْ رُءُوسٌ فَلَكُمْ تُبْتُمْ وَإِنْ وَرَسُولِهِ اللَّهُ مِنْ بَحْرَبٍ فَادْنُوا تَفْعَلُوا أَلَمْ فَإِنْ DO IT NOT, TAKE NOTICE OF WAR FROM ALLAH AND HIS MESSENGER. AND IF YOU REPENT, YOURS SHALL BE YOUR CAPITAL SUM, SUFFERING NO LOSS AND CAUSING LOSS TO NONE.

280- ((280)) تَعْلَمُونَ كُنْتُمْ إِنْ لَكُمْ خَيْرٌ تَصَدَّقُوا وَأَنْ مَيْسِرَةَ إِلَى فَتَطْرَةَ عُسْرَةَ ذُو إِنْ وَإِنْ DIFFICULTY, LET HIM HAVE RESPITE TILL THINGS ARE EASIER. (AND IF HE REALLY CANNOT REPAY HIS DEBT) AND IF YOU REMIT IT AS ALMS IS BETTER FOR YOU - DID YOU BUT KNOW.

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281- ((281)) يُظْلَمُونَ لَا وَهُمْ كَسَبَتْ مَا نَفْسُ كُلُّ تُوْفَى ثُمَّ اللَّهُ إِلَى فِيهِ تُرْجَعُونَ يَوْمًا وَأَتَقُوا AND BEWARE OF THE DAY WHEN YOU SHALL RETURN TO ALLAH. THEN SHALL EVERY SOUL BE PAID IN FULL, WHAT IT HAS EARNED, AND THEY SHALL NOT BE WRONGED.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 278)

When the verse of USURY was sent down, KHALID-IBN-VALID said to the prophet: "My father had some transactions of usury with the tribe of SAGHIF, and has bequeathed me his interests. What am I to do now? Is that lawful for me to collect them?" To this effect the above verse came down through which usury is condemned and prohibited in the strongest possible terms, so that there can be no question about the prohibition.

USURY A UNIQUE SIN

In this verse (NO. 278) God has addressed the believers to say that usury is strictly forbidden and is a heinous sin in the sight of Him: "O, you who believe! Beware of Allah and give up whatever remains of your demands for usury." This is also a good and clear answer to the said KHALID-IBN-VALID in the (OCCASION OF REVELATION). It is worthy of note that the verse begins and ends with the words of FAITH, (MANU?-MOAMENIN) which implies that usury is not compatible and in accord with the spirit of faith and godliness.

VERSE NO. 279

In this verse the tone of the speech is changed and in pursuit of the preceding advices a strict warning is given to the usurer that if he does not cease devouring usury, he has to take notice and await a war from Allah and His Messenger. (MOHAMMAD (AS)) This is an ultimatum of war for the freedom of debtors who are oppressed by the usurers, and its lawfulness refers to another verse

in QUR?N=S 49:9 that says: ``...

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fight that which acts wrongly until he returns to Allah's command...." The commandment also implies that the Islamic governor is allowed to stop the transaction of usury even by force majeure. Then the verse ends in calling the usurer to return and repent; saying: ``If you repent; yours shall be your capital sum, suffering no loss, and causing loss to none." That is to say; if you return and repent, giving an end to usury; you may collect and have your principle sum which is lent to people without getting any interest. This is a just judgement because both parties will suffer no loss.

VERSE NO. 280

This verse bids us to give him respite if our debtor is in difficulty and he cannot afford to pay his debt. Even if they cannot afford to pay back the principle without interest; it is better for us, and is a further step to charity, to grant them what they owe, and to remit it as alms. Of course this commandment is beyond the matter of legislation and is rather an ethical one. VERSE NO. 281

This verse ends the argument of usury by a serious warning: ``And beware of the Day when you shall return to your Lord, and give an account of your deeds. A Day in which every soul will be paid in full measure, for what he has earned, and they shall not be wronged." It is remarkable that the commentators understand this verse (NO. 281) to be the last one revealed to the prophet, and owing to its meaning it is not far from that.

Imam Sadiq (AS) has said: ``USURY was prohibited by Allah in order to prevent people leaving good deeds (i.e. charity and alms giving)"

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كُتِبَ فَلْيَلِ اللَّهُ عِلْمَهُ كَمَا يُكْتَبُ أَنْ كَاتِبٌ يَأْبُ وَلَا بِالْعَدْلِ كَاتِبٌ بَيْنَكُمْ وَلْيُكْتَبْ فَاكْتُبُوهُ مُسَمًّى أَجَلٍ إِلَىٰ بَدِينٍ تَدَايِنْتُمْ إِذَا ءَامَنُوا الَّذِينَ يَأْبَاهَا هُوَ يُمِلُّ أَنْ يَسْتَطِيعَ لَا أَوْ ضَعِيفاً أَوْ سَفِيهاً الْحَقُّ عَلَيْهِ الَّذِي كَانَ فَإِنْ شَيْئاً مِنْهُ يَبْخَسُ وَلَا رَبَّهُ اللَّهُ وَلْيَتَّقِ الْحَقُّ عَلَيْهِ الَّذِي وَلَّيْمِلُّ إِحْدَاهُمَا تَضِلَّ أَنْ الشُّهَدَاءُ مِنْ تَرْضَوْنَ مِمَّنْ وَأَمْرَاتَانِ فَرَجُلٍ رَجُلَيْنِ يَكُونَا لَمْ فَإِنْ رَجَالِكُمْ مِنْ هَيِّدِينَ شَدَّ وَاسْتَشْهَدُوا بِالْعَدْلِ وَلِيَهُ فَلْيُمِلُّ وَأَقْوَمُ اللَّهُ عِنْدَ أَقْسَطُ دَلِكُمْ أَجَلِهِ إِلَىٰ كَبِيراً أَوْ غَيْرَ أَصَدَ تَكْتُبُوهُ أَنْ تَسْتَمُوا وَلَا مَادُعُوا إِذَا الشُّهَدَاءُ يَأْبُ وَلَا الأُخْرَىٰ إِحْدَاهُمَا فَتَذَكَّرَ يُضَارَّ وَلَا اِبْعَثْتُمْ إِذَا وَاشْهَدُوا تَكْتُبُوها أَلَا جَنَاحَ عَلَيْكُمْ فَلْيَسْ بَيْنَكُمْ تُدِيرُونَهَا حَاضِرَةً تَجَارَةً تَكُونَ أَنْ اِلَّا تَرْتَابُوا أَلَا وَأَدْنَىٰ لِلشُّهَادَةِ ((282)) عَلَيْهِ شَيْءٌ ۝ بِكُلِّ وَاللَّهُ وَاللَّهُ وَيُعَلِّمُكُمُ اللَّهُ وَاتَّقُوا بِكُمْ فَسَوْقٌ فَإِنَّهُ تَفَعَّلُوا وَإِنْ وَلَا شَهِيدٌ كَاتِبٌ

282- O, YOU WHO BELIEVE! WHEN YOU DEAL WITH EACH OTHER IN CONTRACTING A DEBT FOR A STATED TERM; WRITE IT DOWN, AND LET A WRITER WRITE IT DOWN BETWEEN YOU JUSTLY, AND THE WRITER SHOULD NOT REFUSE TO WRITE IT DOWN, AS ALLAH HAS TAUGHT HIM. SO LET HIM

WRITE, AND LET DEBTOR DICTATE, AND HE SHOULD BEWARE OF ALLAH HIS LORD, AND DIMINISH NOT ANYTHING OF WHAT HE OWES. IF THE DEBTOR IS MENTALLY DEFICIENT, OR WEAK, OR UNABLE TO DICTATE, THEN LET HIS GUARDIAN DICTATE JUSTLY, AND CALL INTO WITNESS TWO WITNESSES OUT OF YOUR OWN MEN, AND IF THERE ARE NOT TWO MEN; THEN A MAN AND TWO WOMEN, SUCH WITNESSES AS YOU APPROVE OF: THAT IF ONE OF THE TWO WOMEN ERRS, THE OTHER MAY REMIND HER. THE WITNESSES SHOULD NOT REFUSE WHEN

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THEY ARE CALLED ON, (FOR EVIDENCE) AND DISDAIN NOT TO WRITE IT DOWN WHETHER IT BE SMALL OR GREAT; WITH ITS TERM. THAT IS MORE EQUITABLE IN THE SIGHT OF ALLAH, AND MORE UPRIGHT FOR TESTIMONY, AND LIKELIER THAT YOU WILL NOT BE IN DOUBT. BUT IF IT BE A TRANSACTION WHICH YOU CARRY OUT ON THE SPOT, AMONG YOURSELVES, THERE IS NO BLAME ON YOU IF YOU DO NOT WRITE IT DOWN. BUT TAKE WITNESSES WHENEVER YOU MAKE A COMMERCIAL CONTRACT, AND LET NOT EITHER THE WRITER OR THE WITNESS SUFFER HARM; IF YOU DO SO IT WOULD BE A WICKEDNESS IN YOU. AND BEWARE OF ALLAH. ALLAH TEACHES YOU, AND ALLAH HAS KNOWLEDGE OF ALL THINGS.

THE COMMENTARY

PREPARING COMMERCIAL DOCUMENT BASED ON THE LONGEST VERSE OF QUR'AN (VERSE NO. 282)

Following the rules and regulations of charity and usury, now through the longest verse of QUR'AN, we come to know how we ought to prepare documents of transaction, involving future payments, or future considerations; whether delivery is made on the spot or paid later on. In this verse there are 19 instructions, or orders, for the transactions in which delivery and payment is made now or then. These 19 rules or commandments are as undermentioned:

1- When you deal with each other in contracting a DEBT for a certain term write it down. This order also implies the permit for lending and borrowing with stated terms. The command includes all sorts of debts that may generally exist in transactions, as well as the loans.

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2-3- To prevent doubts and to be sure of the accounts in future, it puts an stress saying: "Let a writer write it down between you justly."

4- The writer should not refuse to write it down as Allah has taught him. This is thanks giving to God for granting him the power of pen, and knowledge of writing.

5- The one upon whom the right lays, that is the DEBTOR has to dictate the detail of what he owes.

6- The debtor should fear God, and diminish not anything of what he owes.

7- If the debtor is mentally deficient and is weak or unable to dictate; his guardian should do it for him with justice and truth. This phrase of the verse implies that fools, and those who are mentally deficient are not allowed to take possession of their wealth and whatever they own, and it is the duty of their guardian to do it for them.

8- The guardian also has to observe justice in dictating or testifying the debts of those who are under their guardianship.

9- Besides that; two witnesses are to be taken in order to witness the deal.

10-11- This two witnesses are to be full-grown, wise and Muslims.

12- If there are not two men; enough for the witness is one man, and two women.

13- These women are to be such that you approve of them and are trustworthy in your sight.

14- If the two witnesses are both men, they can testify independently; but if they are females they have to testify simultaneously and both together, so that if one of them errs or forgets, the other may remind her.

15- The witnesses should not refuse when they are called on for evidence.

16- Be the debt small or great, it has to be written down because this is more equitable in the sight of God, and is more upright for testimony.

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17- These orders, mentioned above have but one exception; and that is when the transaction and dealing is carried out on the spot and in cash.

18- In the cash and pecuniary transactions, writing it down, is not needed; but calling to witness, two witnesses is necessary and recommended by Qur?n. This will prevent future differences and disputes, and is said to be better for us.

19- The writer and the witness should not suffer any harm for doing their duty in writing and

testifying.

By the ending, the verse calls man to be pious and God-fearing, and that whatever we may need in our daily life, God teaches that to us. Putting the last two phrases close together, may imply that Piety and God fearing will have a deep affection and connection with our knowledge and clear-sightedness.

تَكُونُوا وَلَا رَبَّهٗ اللَّهُ وَلِيَّتِكِ أَمَانَتُهُ أُوثِمْنَ الَّذِي فَلْيُؤَدِّ بَعْضًا بِبَعْضِكُمْ أَمِنْ فَإِنْ مَقْبُوضَةٌ فَرِهَانٌ كَاتِبًا تَجِدُوا وَلَمْ سَفَرٍ عَلَى نَتْمِكُمْ وَإِنْ
((283)) عَلَيْهِمْ تَعْمَلُونَ بِإِيمَانٍ وَاللَّهُ قَلْبُهُ ءَأَنْتُمْ فَإِنَّهُ يَكْتُمُهَا وَمَنْ الشَّهَادَةَ

283- AND IF YOU ARE A JOURNEY, AND YOU DO NOT FIND A WRITER, THEN LET PLEDGE BE TAKEN (BY THE CREDITOR) BUT IF ONE OF YOU TRUSTS THE OTHER, THEN HE WHO IS TRUSTED SHOULD DELIVER HIS TRUST. (IN TIME) AND HE SHOULD BEWARE OF GOD HIS LORD. AND DO NOT CONCEAL THE TESTIMONY, THAT WHOEVER CONCEALS IT, HIS HEART IS SINFUL. AND ALLAH KNOWS ALL THAT YOU DO.

A Complementary To Preceding Discussing (VERSE NO. 283)

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THE COMMENTARY

Containing some other commandments, this verse (NO. 283) is a complementary to the previous one. The commandments are as follows:

- 1- If you are on a journey, and you cannot find a scribe, a pledge is to be taken. (A BAILMENT OF CHATTEL OR OBJECT OF PERSONAL PROPERTY AS SECURITY FOR THE SATISFACTION OF A DEBT - WEBSTERS') At home too, if there is no access to a writer; taking a pledge will have no objection.
- 2- The pledge should actually be delivered to the creditor.
- 3- Then there is the exception of one whom you trust. As for the trustee, neither writing, nor pledge is necessary. On the other hand the trustee has to beware of Allah, and deliver the trust in time and term.

4- After all, people are addressed in general and called to avoid concealing testimony and evidences, because whoever hides that, his heart is sinful as Allah says in the verse. Evidently the heart is the seat of our secrets and affections. Therefore the sin of concealing testimony, and hiding evidences will affect the innermost of our soul and self, and will also taint our heart and our affections.

عَلَىٰ وَاللَّهِ يَشَاءُ مَنْ يُعَذِّبُ يَشَاءُ لِمَنْ فَيَغْفِرُ اللَّهُ بِهِ يُحَاسِبُكُمْ تُخْفُوهُ أَوْ أَنْفُسِكُمْ فِي أَمَّ تُبْدُوا وَإِنْ الْأَرْضِ فِي وَمَا السَّمَاوَاتِ فِي مَا لِلَّهِ
((284)) قَدِيرٌ شَيْءٍ ۚ كُلَّ

284- TO ALLAH BELONGS ALL THAT IS IN THE HEAVENS AND ON THE EARTH. WHETHER YOU REVEAL WHAT IS IN YOUR SOULS, OR HIDE IT, ALLAH WILL BRING YOU TO ACCOUNT FOR THEM. THEN HE WILL FORGIVE WHOM HE WILL, AND PUNISH WHOM HE PLEASES. AND ALLAH HAS POWER OVER ALL THINGS.

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THE COMMENTARY EVERYTHING BELONGS TO HIM (VERSE NO. 284)

In fact this verse (NO. 284) is the continuation of the last phrase of the preceding verse that: To Allah belongs all that is in the heavens and in the earth. Therefore if you reveal or conceal that which is in your mind, it makes no difference for Him. He knows all, and will call you to account for it. Then He will forgive whoever He will, if He knows him deserving forgiveness, and He will punish whom He pleases for his sins. Then don't you ever think that, deeds such as concealing evidences and hiding testimony will escape His knowledge or sight.

وَأَطَعْنَا سَمِعْنَا وَقَالُوا رُسُلِهِ مِنْ أَحَدٍ بَيْنَ نَفَرٍ لَا وَرُسُلِهِ وَكُتُبِهِ وَمَلَائِكَتِهِ بِاللَّهِ ءَامَنَ كُلُّ وَالْمُؤْمِنُونَ رَبِّهِ مِنْ إِلَيْهِ أَنْزَلَ بِمَا الرُّسُولُ ءَامَنَ
((283)) صَبِيرٌ أَلَمْ وَالْبَيْتِ رَبَّنَا غُفْرَانِكَ

283- THE MESSENGER BELIEVES IN WHAT WAS SENT DOWN TO HIM FROM HIS LORD. (HE BELIEVES IN, AND DOES WHATEVER HE SAYS) AND (SO DO) THE BELIEVERS, THEY ALL BELIEVE IN ALLAH AND HIS ANGELS AND HIS BOOKS AND HIS MESSENGERS. WE MAKE NO DIFFERENCE BETWEEN ANY OF HIS MESSENGERS. AND THEY SAID: 'WE HEAR AND OBEY.' OUR LORD YOUR FORGIVENESS. (DO WE CRAVE) OUR LORD! TO YOU IS THE RETURN. (OF ALL OF US)

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THE COMMENTARY OCCASION OF REVELATION (VERSE NO. 285)

When the preceding verse (NO. 284) revealed saying: "If you reveal or conceal that which is in your mind, God knows it and will call you to account for it." Some of the prophets's companions were afraid of that; saying: "None of us can get rid of Satan's temptations, and if so, no one can escape Allah's wrath and punishment!" To this effect the verse (NO. 285) revealed to show the way to salvation, and how to pray God, asking him to forgive us our sins. It came to teach us that with realisation in hearts and confession on the lips, we should go to our Merciful Lord and earnestly ask for His help, forgiveness, and guidance.

THE WAY AND METHOD OF FAITH

The chapter of 'COW' started with the question of faith, showed its various shades and aspects, discussed faith rejection, and faith rejectors, and now rounds off its argument with faith and its practical manifestation in conduct such that the faithful hears and obeys, and that he prays earnestly for God's help, forgiveness, and guidance. Thus, having faith in the Originator and Resurrector, and His Apostles, is linked with being obedient to Divine Commandments, and holding on with the Law.

حَمَلْتُهُ كَمَا إِصْرًا عَلَيْنَا نَحْمِلُ وَلَا نَارِيَّةَ أَحْطَأْنَا أَوْ نَسِينَا إِنْ تُؤَاخِذْنَا لَا رَبَّنَا مَا كُنْتُمْ سَبِّتُمْ وَعَلَيْهَا كَسَبْتُمْ مَا لَهَا وَسُعَهَا إِلَّا نَفْسًا اللَّهُ يُكَلِّفُ لَا ((286))
))

286- ALLAH DOES NOT CHARGE A SOUL WITH MORE THAN IT CAN BEAR. FOR IT, IS WHATEVER (OF GOODNESS) IT EARNS, AND AGAINST IT SHALL BE WHATEVER (OF EVIL) IT HAS

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EARNED. OUR LORD! DO NOT QUESTION US IF WE FORGET OR MAKE A MISTAKE. OUR LORD! AND DO NOT LAY ON US A BURDEN AS YOU LAID ON THOSE BEFORE US. OUR LORD! AND DO NOT IMPOSE UPON US THAT WHICH WE HAVE NOT THE STRENGTH TO BEAR, AND PARDON US, AND FORGIVE US, AND HAVE MERCY ON US, YOU ARE OUR PROTECTOR. GIVE US VICTORY OVER THE UNBELIEVERS.

THE COMMENTARY

VERSE NO. 286

This verse implies that God will not charge a soul with any duty more than it can bear, and of its capacity of doing it. All the Commandments of the LAW, are defined, and made distinct in outline and character with this verse, in order to be in harmony and agreement with man's capacity and power. The verse then adds: "Whatever of good deeds a soul may earn will be to his own benefit, and whatever of evil it may do, he shall have its bad consequences against itself. Thus the verse

notifies that every person is responsible for his or her deeds." After all, on behalf of the believers, seven requests are prayed for, which are taught as spiritual and moral lessons. They say: "Our Lord! Do not question us if we forget or make a mistake."

Being forgetful is being careless, which may result in being broad and liberal in standards of belief and conducts. And as the believers know that they are responsible for what they do, they earnestly ask their Lord to cover and clear their mistakes, and forgive their faults; meanwhile they are resolved to avoid great and heinous sins.

In their next request they pray to God saying:

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Our Lord! "Do not lay on us a burden as you laid on those before us." We must not think that we are superior to those who were before us. On the contrary knowing how much they failed, we pray that our burdens should be lightened, and we confess our realisation that we have all, the greater need for God's Mercy and Forgiveness. In their third request they pray: "Our Lord! Do not impose upon us that which we have not the strength to bear." This may imply the unbearable trials, and stern punishments in this world and in the last. Their next three requests are that: "Our Lord! Pardon us, Forgive us, and have Mercy on us." And finally in their seventh request they pray for God's help, not in their own selfish ends, but in their resolve to uphold God's truth against all unbelief: "Our Lord! You are our Protector, Give us victory over the UNBELIEVERS."

THE END OF SUREH BAQARA (THE HEIFER=THE COW)

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INTRODUCTION TO THE FAMILY OF IMRAN (L? - IMRAN SURA 3)

Some of the famous commentators have understood this chapter to have been revealed during the years of the battle of BADR and OHUD (2/3 A.H.) This was one of the most disturbed and agitated period of Islamic history. The central theme and main subject of the verses circulate around the following matters.

1- A great deal of arguments are about Monotheism and oneness of God and His Attributes, the Resurrection Day and some Islamic teachings and preachings.

2- An important part of the SURA, is about JAHAD; (THE SACRED FIGHT FOR THE CAUSE OF GOD)

and fine notes on the battles of BADR and OHUD shows how Allah will help and uphold the virtuous. There is also the lessons of Badr and Ohud that must be learned, to know that the misfortune of the battle of Ohud was due to indiscipline of some, believers and the cowardice on the part of the hypocrites. There are also notes on the everlasting life of the martyrs.

3- Then a series of Islamic Commandments are issued about the unity and union of Muslims - KAABA the house of Allah and pilgrimage - Enjoining good and forbidding evil - Trusts and being trustworthy - charity and alms - truthfulness and perseverance in front of enemy, and being patient and being steadfast in difficulties.

4- A part of the SURA is allocated to the story and history of some of the prophets and apostle for teaching spiritual and moral lessons. These are mainly, Adam, Noah, Abraham, Moses, Jesus, Mary and others.

The subjects and matters of this long chapters of Qur?n are so linked together that one may think it has been revealed all together and at once.

HAZRAT IMAM SADIQ (AS) has said: ``He who recites the SURA OF HEIFER, (COW) and the FAMILY OF IMRAN; in the Dooms Day, the two chapter, like two clouds will give him some welcome shade. (from the sun)''

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سوره آل عمران **THE FAMILY OF IMRAN**

الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ IN THE NAME OF ALLAH THE MERCIFUL THE COMPASSIONATE

1 ((2)) الْقَيُّومُ الْحَيُّ هُوَ إِلَّا إِلَهَ لَا إِلَهَ إِلَّا اللَّهُ - ALIF - LAM - MIM - الم ((1))

2- ALLAH; THERE IS NO GOD BUT HE, THE LIVING THE SELF - SUBSISTING (BY WHOM ALL THINGS SUBSIST) وَالْأَنْجِيلَ النَّوْرَةَ لَوَأَنْزَرَ يَدِيهِ بَيْنَ لِمَا مُصَدِّقًا ۖ بِالْحَقِّ الْكِتَابَ عَلَيْكَ نَزَّلَ ((3))

3- HE SENT DOWN TO YOU THE BOOK IN TRUTH CONFIRMING THAT WHICH WAS BEFORE IT, AND HE, SENT DOWN TOWR?T, AND THE GOSPEL OF JESUS; يَا أَيَاتِ كَفَرُوا الَّذِينَ إِنَّ الْفُرْقَانَ وَأَنْزَلَ لِلنَّاسِ هُدًى قَبْلُ مِنْ | ((4)) انْتِقَامَ ذُو عَزِيْزٍ وَاللَّهُ شَدِيْدٌ عَذَابٌ لَهُمْ اللَّهُ

4- AFORE TIME AS GUIDANCE TO THE PEOPLE. AND HE SENT DOWN THE DISCRIMNATOR. (A BOOK OF DISTINCTION BETWEEN TRUTH AND FALSEHOOD) THOSE WHO DENY ALLAH'S REVELATIONS, FOR THEM AWAITS A STERN CHASTISEMENT. AND ALLAH IS THE EXALTED IN MIGHT, THE LORD OF REVENGE.

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THE COMMENTARY

ALIFE - LAM MIM (VERSE NO. 1)

As for the abbreviated letters (MOQATTAAT) we gave enough details in the beginning of the COW (QUR?N- S 2:1) and there is no need to repeat it here. VERSE NO.2

``Allah, there is no God but HE." He is the only everlasting, ever living and Self-subsisting Essence. Whose attributes are different from anything that we may know; and that, it seems that the only fit word by which we can name Allah is ``HE". More detail about this matter is given in QUR?N - S 2:255. VERSE NO.3

Here in this verse our prophet is addressed that: ``The ever living and self - subsisting God has sent down to you the BOOK (QUR?N) in truth which confirms the scriptures that were sent before it. VERSE NO. 4

Then it adds that the BOOK which is sent down to you is a `DISCRIMINATOR' or a criterion which is a true standard of right and wrong. The verse then implies that, after sending so many clear signs and miracles; for those who deny and reject, there remains no other resort, but to chastise them severely. And to put an stress on the matter that God can, and will easily fulfill His threats and promises. The verse ends in that: ``Allah is Mighty and the Lord of Revenge."

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ
5- AS FOR ALLAH, NOTHING IS HIDDEN FROM HIM
IN THE EARTH, NOR IN THE HEAVEN.

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6- IT IS HE WHO SHAPES YOU IN THE
WOMBS AS HE LIKES. THERE IS NO GOD BUT HE. THE EXALTED IN MIGHT, THE WISE.

THE COMMENTARY

VERSE NO. 5

This is a complementary to the preceding verses that implies: ``nothing is hidden from God throughout the heavens and earth." And how can something be concealed from His sight, while He is Omnipresent and His existence is infinite and without limit of any kind. He is nearer than ourself. though He has no place and is beyond space and time, He encompasses all through - His knowledge and Power. VERSE NO. 6

This verse alludes to a corner of His infinite Power and Knowledge through one of the most significant phenomena saying: "It is He who shapes you in the wombs as He likes."
 Development of foetus in the darkness of the womb, from one shape and state to another, until it becomes a baby, is indeed an amazing work of the Creator, especially with all that variations, and differences of form and figure, abilities and qualifications which proves that there is no God but Our Lord, the Creator who is All-mighty and All-wisdom.

مِنْهُ تَشَابَهُ مَا تَبِعُونَ فَيَرِيعُ قُلُوبِهِمْ فِي الَّذِينَ فَأَمَّا مُتَشَابِهَاتٍ وَأَخْرَجَ الْكِتَابَ أَمْ هُنَّ مُحْكَمَاتٌ آيَاتٍ مِنْهُ الْكِتَابَ عَلَيْكَ أَنْزَلَ الَّذِي هُوَ
 أُولُوهُ إِلَّا يَذَكَّرُ وَمَا رَبَّنَا عِنْدَ مِنْ كُلِّ بِهِ ءَامَنَّا يَقُولُونَ الْعِلْمِ فِي وَالرَّاسِخُونَ اللَّهُ إِلَّا تَأْوِيلَهُ يَعْلَمُ وَمَا تَأْوِيلِهِ وَابْتِغَاءَ الْفِتْنَةِ ابْتِغَاءَ
 ((7)) الْاَلْبَابِ

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7- HE IS WHO SENT DOWN TO YOU THE BOOK; SOME OF ITS VERSES ARE FUNDAMENTALS, (CLEAR AND EVIDENT IN MEANING) THEY ARE THE MOTHER OF THE BOOK (THESE ARE THE FOUNDATION OF THE BOOK, AND COMPLEXITIES OF OTHER VERSES ARE INTERPRETED AND CLEARED WITH REFERENCE TO THESE FUNDAMENTALS) AND SOME OTHER (OF THE VERSES) ARE AMBIGUOUS. BUT THOSE IN WHOSE HEARTS IS PERVERSITY, THEY FOLLOW THE AMBIGUOUS PART SEEKING DISSENSION, AND SEEKING TO PARAPHRASE IT. (WITH ALLIGURICAL EXPLANATIONS) BUT NO ONE KNOWS THE HIDDEN MEANING EXCEPT ALLAH, AND THOSE WHO ARE WELL - GROUNDED IN KNOWLEDGE WHO SAY: "WE BELIEVE IN IT. ALL ARE FROM OUR LORD." AND NONE DO MIND, SAVE MEN OF UNDERSTANDINGS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 7)

HAZRAT IMAM SADIQ (AS) has said: "Some of the Jews accompanied with HAY-IBN-AKHTAB and his brother went to the prophet and said: "according to the NUMERICAL ALPHABET, (ABJAD ALIF=1, L?M=30, MIM=40) that make up a total of 71; which indicates that your Islam and Muslim people will not last more than 71 years."

In order to prevent misinterpretation of the words and verses and making a play-toy of phrases; the prophet said to them: "Why have you counted only A-L-M, while there are many other abbreviated letters in Qur?n such as A-L-M-S and A-L-R, etc.? If you think that these letters count for the

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duration of Muslim community, why don't you then add all of them together? Therefore the

purpose of the letters are not so as you think."

FUNDAMENTAL AND AMBIGUOUS VERSES

This verse discloses one of the important qualifications of QUR?N which may give us an important clue to the interpretation of our Holy Book: "Allah has sent down to you a Book, the verses of which have either established meaning are allegorical." These ambiguous verses which might be figurative, metaphorical or allegorical can be used as a criterion to separate the truthful scholars who are well-grounded in knowledge, from the obstinate seditious persons who pretend to be wise and learned:

"Those in whose hearts is perversity, follow the ambiguous part seeking dissension by paraphrasing the verses." But those learned ones with correct understanding and deep knowledge say: "We believe in the BOOK. All its verses whether fundamental or ambiguous are from our Lord."

The above verse implies that some of the verses are so clear and established in meaning that leave no room for any sort of doubt or to waver. This verses cannot be misused or misapplied. Literally these verses are named the mother of QUR?N or the foundations. Some other of the verses, due to their high level, and many shades and phases of meaning, seem to be figurative, metaphorical, or equivocal, which are capable of being understood in several possible senses.

Perverted people with mental disease, seek to misinterpret and misapply such verses, in order to seduce and attract people towards themselves. The frontiers of knowledge, such as the prophets may know the whole or a part of the hidden meaning of the verses, and other learned ones know it according to their capacity and level of knowledge and wisdom.

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8- ((8)) الْوَهَّابُ أَنْتَ إِنَّكَ رَحْمَةٌ لَدُنْكَ مِنْ لَنَا وَهَبْ هَدْيَتِنَا إِذْ بَعَدَ قُلُوبِنَا تُرْعُ لَا رَبَّنَا
KNOWLEDGE, SAY:) OUR LORD! LET NOT OUR HEARTS TO SWERVE AFTER YOU HAVE GUIDED US;
AND GRANT US OF YOUR MERCY, THAT YOU ARE THE MOST GRACIOUS ONE.

9- ((9)) الْمُبْعَادَ يُخْلِفُ لَا إِلَهَ إِلَّا فِيهِ رَبِّبَ لَا لِيَوْمِ النَّاسِ جَامِعُ إِنَّكَ رَبَّنَا
OUR LORD! YOU ARE THE GATHERER OF
PEOPLE FOR A DAY IN WHICH THERE IS NO DOUBT, THAT ALLAH WILL NOT FAIL HIS PROMISE.

THE COMMENTARY

FREEDOM OF SWERVES (VERSE NO. 8)

As the ambiguous verses may cause deviations, those who are well-grounded in knowledge, the

more they know the less they think of themselves and of what they know, but besides using their knowledge, they seek refuge in God. Therefore this verse is their prayer asking God to protect them from deviation and swerve: ``Our Lord! Let not our hearts swerve after you have guided us."`

VERSE NO. 9 And being sure of their eventual return to God in the Resurrection Day for final judgement, they pray saying: ``Our Lord! You are the One that will gather together all the people for a day in which there is no doubt, because you never fail your promise." Thus they avoid any extreme, or caprices and emotions capable of deviating them through faith in Allah and the Dooms Day.

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10- AS FOR THOSE WHO DISBELIEVE, THEIR PROPERTIES WILL NOT AVAIL THEM NEITHER THEIR CHILDREN, AUGHT AGAINST ALLAH. AND THEY ARE THEMSELVES FUELS FOR THE FIRE. (HELL)

11- (THEIR CUSTOM OF REJECTING FAITH AND DEVIATING FROM THE TRUTH) IS LIKE THE BEHAVIOUR OF PHARAOH'S FOLK, AND THOSE WHO WERE BEFORE THEM. THEY BELIED OUR SIGNS, THEN ALLAH SEIZED THEM BECAUSE OF THEIR SINS. AND ALLAH IS STERN IN RETRIBUTION.

THE COMMENTARY

VERSE NO. 10

In the previous verses the position of the believers and the unbelievers, in relation to the fundamental and ambiguous verse was enlightened and shown. Now the argument is brought to the painful condition of the heathens in the Dooms Day, in order to show them the bad consequences of their evil deeds, down here. There; in their great misfortune, there is nothing and no one to help them, or avail them aught against Allah, even their own children. They shall be fuels of the fire in Hell.

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VERSE NO. 11 Here a clear example of the tribes with high power and great wealth is given, which their riches and power availed them nothing when God's chastisement seized them: ``They are like Pharaoh's folk, and those who were before them. They belied our signs and then Allah seized them because of their sins."

12- SAY TO THE UNBELIEVERS: (DO NOT BOAST

OF YOUR TEMPORARY SUCCESS BECAUSE) SOON WILL YOU BE VANQUISHED AND DRIVEN TOWARDS HELL AND THE EVIL RESTING PLACE.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 12)

When the prophet and his companions won the battle of BADR, and vanquished the Pagans; some of the learned Jews said: "The promised prophet is marked invincible in our scriptures, and Mohammad, is of surety the one we expect to come," Others said: "We should wait a little longer, until another war breaks in, and then judge from what has happened." Then when Muslims had some failure in the battle of Ohud, the Jews said: "No! Mohammad can't be the promised prophet for whom we are longing, because he proved in the battle of Ohud that he is conquerable." The verse was sent down to answer them.

COMMENTS

Here a warning is given to the Pagan Arabs, the Jews and the Christians and generally to all those who reject faith, that their resistance would be in vain and of no use at all: "Say to the unbelievers;

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soon will you be vanquished and driven towards Hell and the evil abode." Qur'anic predictions are too many, and none have proved to be untrue. A few years later the jews of Bani nazir, Banighoraiza, and Khaibar, were all defeated and submitted to Mohammad and his forces, and the next few decades saw the Roman Empire and Persian Kingdom overthrown because of their arrogance, and their resistance to God's Message.

ذَلِكَ فِي إِنْ يَشَاءُ مَنْ بِنَصْرِهِ يُؤَيِّدُ وَاللَّهُ الْعَيْنِ رَأَى مَثَلِيهِمْ يَرَوْنَهُمْ كَافِرَةٌ وَأُخْرَى اللَّهِ سَبِيلِ فِي تُقَاتِلُ فَنَّهُ التَّقَاتِ فَنَتَيْنِ فِي آيَةٍ لَكُمْ كَانَ قَدْ
((13)) الْأَنْصَارِ لِأُولَى لَعْبَرَةَ

13- THERE HAS ALREADY BEEN A SIGN FOR YOU IN THE TWO ARMIES WHICH MET. (IN THE BADR'S BATTLE FIELD) ONE WAS FIGHTING IN THE WAY OF ALLAH, AND ANOTHER UNBELIEVING, WHO SAW (THE BELIEVERS) TWICE AS THEIR REAL NUMBERS WITH THE SIGHT OF THE EYE, AND ALLAH STRENGTHENS WITH HIS HELP WHOM HE WILL. IN THAT THERE IS A LESSON FOR THOSE WHO HAVE EYES.

THE COMMENTARY

OCCASION OF REVELATION (VERS NO. 13)

This refers to the battle of BADR, which was in the second year of emigration. The little army of Muslims consisted of 313 men, 77 of whom were the Emigrants of Mecca, and the other 236 men were of their friends in Medina who were called the Helpers. The muslim forces were mostly unarmed. They had seventy (70) camels, two(2) horses, six chain - mails, and very few swords.

dangers of being attacked by their enemies in Mecca and the Jews and hypocrites of Medina. The plan of the Meccans was to crush and annihilate Mohammad and his follower and to this end, ABUSOFY?N, the chief of GHOREISH was leading a richly - laden caravan from Syria to Mecca. He called for armed aid from Mecca, with the excuse that the caravan was in danger of being attacked by Mohammad's forces. An army of the polytheists of Mecca was quickly organized and mobilized, and set out for Medina and reached in due time. The army was well armed, well equipped and in number they were more than a thousand. They had among them some of the most experienced warriors and veterans of war. ABUJ AHL, the sworn enemy of the prophet and the persecutor of Muslims was the commander of the forces. In a fearful fight, in the plain of BADR, some 50 miles south - west of Median, the prophet's forces defeated the pagans, and won a brilliant victory. Muslims had some 12 martyrs in this battle but they killed more than 70 of the heathens, and the same number of them was taken as captives.

COMMENTS

The verse warns the unbelievers not to rely so much upon the material means, such as wealth, weapon and number of forces and mounts. The battle of Badr was a good lesson to learn, because Muslims in comparison with the infidels were too weak, except that they were fighting for their faith. So it was impossible on the physical basis, and without the miraculous help of God, for such that small and ill - equipped force, to defeat that large, well - equipped, and well experienced, army: ``There has already been a sign for you in the two hosts, which met in the Badr's battle field. One of the hosts was fighting for the cause of Allah, and other party was unbelieving and faithless."

The polytheists saw the believe twice as their real number! Later the enemy captives stated that they all had seen Muslim forces, at the first sight less than what they really were; (QUR?N - S 8:44) but when the fight began, God miraculously made them to see Muslims much more than their real number! This was to fill the pagans hearts

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with fear and fright to cause their defeat. On the contrary Muslims saw the enemy less than what they were in number, and this wrong vision caused Muslims to be steadfast and the pagans to waver and fickle: ``And Allah strengthens with His help whom He will."

مَتَاعُ ذَلِكَ وَالْحَرْثِ وَالْأَنْعَامِ الْمُسَوَّمَةِ وَالْخَيْلِ وَالْفِضَّةِ الدَّهَبِ مِنَ الْمُقَنْطَرَةِ وَالْفَقَنَاطِيرِ وَالْبَيْبِينَ النَّسَاءِ مِنَ الشَّهَوَاتِ حُبُّ لِلنَّاسِ رِيًّا
((14)) الْمَنَابِ حُسْنُ عِنْدَهُ اللَّهُ الدُّنْيَا الْحَيَاةِ

14- IT IS ADORNED FOR PEOPLE THE LOVE OF LUSTS OF WOMEN, CHILDREN, HEAPED-UP HEAPS OF GOLD AND SILVER, HORSES WITH MARK, CATTLES AND FARM-LANDS. (AND IF SUCH THINGS BE THE MAIN OBJECTIVE OF MAN, THEY SHOULD KNOW THAT) THESE ARE MERELY THE ENJOYMENTS OF THE PRESENT LIFE IN THE LOWER WORLD, AND WITH ALLAH IS THE FAIREST RESORT.

THE COMMENTARY

VERSE NO. 14

This is a complementary to the preceding verse which alludes to those who relied upon their wealth, power, children, and were puffed up with pride and arrogance, and then deviated from the straight path of truth. Here again the pleasures of this lower world are brought to minds: women for love - children for support - hoarded wealth for everything else - cattles - horses - and good farm lands, for which many will show ardent love. All these thing are adorned to allure and attract man, and of course they are adorned and made attractive by God for manifold purposes which are hidden and open in God's general plan

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and wisdom. Using these alluring and attractive pleasures of life as means and equipments of development and evolution is something good and necessary, but being in a blinding love for them, and turning them to the highest goal and objective of life leads to a deadly misfortune and to an Eternal Condemnation.

اللَّهُ مِنْ وَرُضْوَانٍ مُطَهَّرَةً وَأَزْوَاجٍ فِيهَا خَالِدِينَ الْأَنْهَارِ تَحْتِهَا مِنْ تَجْرِي جَنَّاتٍ رَبِّهِمْ عِنْدَ انْقِوَاءِ الَّذِينَ دَلِكُمْ مَنْ بَخِيرَ أَوْ تَبِكُمْ قُلْنَ
((15)) بِالْعِبَادِ بَصِيرُ لَهُ وَال

15- SAY SHALL I INFORM YOU OF THINGS BETTER THAN THAT? FOR THOSE WHO ARE GOD-FEARING, WITH THEIR LORD IS GARDENS WATERED BY RUNNING STREAMS, WHEREIN THEY SHALL LIVE FOR EVER, AND SPOUSES PURIFIED. AND ALLAH'S GOOD PLEASURE. AND ALLAH SEES THE SERVANTS.

16- THOSE WHO SAY: ``OUR LORD! WE BELIEVED. FORGIVE US OUR SINS, AND SAVE US FROM THE TORMENT OF THE FIRE.

17- THOSE WHO ARE PATIENT, TRUTHFUL, OBEDIENT EXPENDERS IN ALMS, AND THOSE WHO ASK FORGIVENESS IN DAY BREAK.

THE COMMENTARY

VERSE NO. 15

The pleasures of this world mentioned in the verse NO. 14 are compared here with those of the next life, saying: ``Do you want me to

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inform you of things that are far better than the pleasures of this mortal life? there awaits for the faithful servants of God, gardens which are watered with running streams, wherein they live with their purified spouses for ever," Through this verse (NO. 15) QUR?N announces that if the believers content with a moderate and lawful life in this world, and avoid unlawful pleasures and excess in passions, and control their caprices, and do not oppress others, God will grant them a clean, pure, and higher spiritual and physical life of good pleasure, in the next world.

VERSE NO. 16-17

the virtuous servants of God mentioned in the previous verse are described in these two verses and six certain virtues and special qualification are attributed to them as follows:

- 1- They have faith in their Lord whole hearted, so much so that they feel a high responsibility for whatever they do, and earnestly pray to God to forgive them their sins and save them from the agony of the Fire of Hell.
- 2- They are patient - whatever of difficulty and hardship they encounter in their way of worship, they endure it patiently, and continue firm and steadfast. Further, they have a good self-restraint against all sins and wrongs.
- 3- They are true and sincere in words and deeds, and they bring to action what they have of truth in their mind, and there is no variance in their deeds and words.
- 4- They are always humble and obedient to their Lord.
- 5- They spend in charity of whatever physical and spiritual goods they might have.
- 6- The first thing they do every morning, is to approach their Lord humbly and beg His pardon.

HAZRAT IMAM S?DIQ (AS) has said: ``Those who perform the single prayer, (VETR) which is the last of the nigh prayers; and follow it asking God's forgiveness for seventy time; they are among the seekers of God's forgiveness, and the ending of the above verse (NO. 16) is applicable to

them."

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((18)) الْحَكِيمُ الْعَزِيزُ هُوَ إِلَّا إِلَهَ لَا بِالْقِسْطِ قَانِمًا الْعِلْمَ وَأَوْلُوا وَالْمَلَائِكَةُ هُوَ إِلَّا إِلَهَ لَا أَنَّهُ اللَّهُ شَهِدَ

18- ALLAH BEARS WITNESS THAT THERE IS NO GOD BUT HE. AND SO DO THE ANGELS AND THE SAGES, (WHO ARE ENDUED WITH KNOWLEDGE) UPHOLDING JUSTICE. (IN HIS CREATION) THERE IS NO GOD BUT HE, THE MIGHTY THE WISE.

THE COMMENTARY

VERSE NO. 18

Following the argument, this refers to the unity of God and His exalted nature and wisdom: "Allah bears witness (THROUGH HIS AMAZING CREATION) that there is no god but He." So do the angels and the sages who are eminent in wisdom. They too bear the same witness with different reasoning and views; and rather all the creation and the whole universe glorifies God and testifies His Oneness, while He upholds justice throughout His creation. With such attributes, it is evident that there is no god but HE, the Mighty One, the wise and all-wisdom. This verse was one of the prophet's favourites, rehearsed by him often, and in particular at the night of ARAFEH. (A RITE IN PILGRIMAG)

سَرِيعُ اللَّهِ فَإِنَّ اللَّهَ بِآيَاتِهِ يُكْفِرُ وَمَنْ بَيْنَهُمْ يُغَيِّبُ الْعِلْمَ جَاءَهُمْ مَا بَعْدَ مِنْ إِلَّا الْكِتَابَ أَوْثُوا الَّذِينَ اخْتَلَفَ وَمَا إِلَّا سَلَامُ اللَّهِ عِنْدَ الَّذِينَ إِنَّ الْحِسَابِ ((19))

19- THE TRUE RELIGION WITH ALLAH IS ISLAM. (WHICH IS SUBMISSION TO GOD'S WILL) AND THOSE TO WHOM THE SCRIPTURES WERE GIVEN WERE NOT AT VARIANCE, EXCEPT AFTER THE KNOWLEDGE CAME TO THEM; (AND THEIR VARIANCE WAS) THROUGH ENVY. AND WHOEVER REJECTS ALLAH'S SIGNS, THEN ALLAH IS SWIFT IN RECKONING.

Submission To God's Will is The Soul Of Religion (VERSE NO. 19)

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THE COMMENTARY

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Following the unity of God, it is applied to the ONENESS of God's religion; saying: "The true religion with Allah is Islam." That is to say; the real and true religion in the sight of Allah is submission to His will, and in any age and time, religion has been nothing save submission to Allah and yielding to right and truth. The verse then refers to the variances of ideas and beliefs; saying: "The people of the BOOK did not dissent except through envy of each other, after knowledge had come to them!"

The variance was after knowledge and due to envy and selfish contumacy. As an instance, we may see that besides all the manifest miracles, such as QUR'AN, and clear evidences that are found in the very self of Islam, the prophets's signs and symptoms were given in the scriptures, and the sages and rabbis had foretold the advent of Mohammad. When he came to them in person, they found some of their material profits in danger, and denied the Messenger of Allah through envy and out of rebellion. The final fate of such unbelievers is mentioned by the ending of the verse: "And whoever rejects the signs of Allah - Allah is swift in calling to account."

عَلَيْكَ فَإِنَّمَا تُوَلِّوْا وَإِنِ اهْتَدَوْا فَقَدِ اسْلَمُوا فَإِنِ اسْلَمْتُمْ يَنْوَالُوا الْكِتَابَ أَوْ تُوَلُّوا لِلَّذِينَ وَقُلِ اتَّبَعْنِي وَمَنْ لَمْ يَسْلَمْ لِي فَسَأَلَ يَسْأَلْ لِنَفْسِهِ فَإِنِ
((20)) بِالْعِبَادِ بَصِيرٌ وَاللَّهُ الْبَلَّغُ

20- SO IF THEY ARGUE WITH YOU SAY: I HAVE SURRENDERED MYSELF TO ALLAH, AND (SO HAVE) THOSE WHO FOLLOW ME. AND SAY TO THOSE WHO HAVE BEEN GIVEN THE BOOK, AND TO THE GENTILES: `HAVE YOU SURRENDERED? THEN IF THEY HAVE BEEN MUSLIMS (SUBMITTED TO THE WILL OF GOD) THEY

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ARE RIGHTLY GUIDED. AND IF THEY TURN AWAY, YOUR DUTY IS TO CONVEY THE MESSAGE, AND ALLAH SEES THE SERVANTS.

THE COMMENTARY

VERSE NO. 20

The argument proceeds on, now referring to the hot dispute and controversies raised by the people of the scriptures. God says to His messenger: "If they argue with you tell them; I have surrendered myself to Allah and so have those who follow me." Accordingly, the prophet had to stop their arguments and give an end to the useless disputes of the people of the BOOK by saying to them; I have submitted my whole self to Allah, and so have done, and so must do, those who follow me. You too, if submit to the will of God, you are rightly guided. But if you turn in rebellion, then, my duty is only to convey God's Message, and your guidance and acceptance is none of my

bussiness.

This verse implies that the way and method of the prophet was not to impose his ideas on others by force majeure and compelling. He would do his best to teach them and make a matter known to them, then he would leave them to think it over and take their decision.

((21)) أَلِيمٌ بِعَذَابِ فَتَشْرَهُمُ النَّاسَ مِنَ الْقِسْطِ يَأْمُرُونَ الَّذِينَ وَيَقْتُلُونَ حَقَّ بَعِيرِ النَّبِيِّينَ وَيَقْتُلُونَ اللَّهَ بِآيَاتِهِ يَكْفُرُونَ الَّذِينَ إِنَّ

21- THOSE WHO DISBELIEVE IN THE SIGNS OF ALLAH AND SLAY THE PROPHETS WITHOUT ANY RIGHT. AND KILL THOSE PEOPLE WHO ENJOIN JUSTICE, GIVE THEM THE TIDINGS OF A PAINFUL TORMENT.

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((22)) نَاصِرِينَ مِنْ لَهُمْ وَمَا وَالْآخِرَةِ الدُّنْيَا فِي أَعْمَالِهِمْ حَبِطَتْ الَّذِينَ أُولَئِكَ 22- THOSE ARE THEY WHOSE (GOOD) WORKS ARE RENDERED INEFFECTUAL (BECAUSE OF SUCH HEINOUS SINS) IN THIS WORLD, AND THE LAST. AND THERE IS NO HELPERS FOR THEM.

THE COMMENTARY

VERSE NO. 21

The previous verse implied that the Jew, Christians, and Arab Polytheists, who disputed with the prophet were not yielded to the right and truth, and this verse (NO. 21) alludes to three heinous sins of theirs; namely the rejection of faith - slaying the prophets, and killing those people who enjoined justice.

(Killing the prophets may allude to ZACHARIAS whom they slew between the temple and altar (matt. 23: 35) And also JOHN THE BAPTIST whom they put to jail, then beheaded him and at last his head was presented to a dancing harlot - (MATT 14: 1 -11) They also proceeded to kill Jesus Christ on the cross, but they failed, and God raised him alive, though some of the Christians still think that Jesus died on the cross to atone for their SINS!) TRANSLATOR'S NOTE VERSE NO. 22

This refers to the punishment decreed for them that, their good works, if they have had any, would fail in this world and in the last, as a result of their heinous sins that they have committed, and they will have no one to help.

((23)) مُعْرِضُونَ وَهُمْ مِنْهُمْ قَرِيْبٌ وَآلِي يَدْتُمْ بَيْنَهُمْ لِيَحْكَمْ اللَّهُ كِتَابِ إِلَى يَدْعُونَ الْكِتَابِ مِّنْ نَّصِيْباً أَوْثُوا الَّذِينَ إِلَى تَرَ أَلَمْ 23- HAVE YOU NOT SEEN THOSE WHO WERE GIVEN A

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SHARE OF THE SCRIPTURE. THEY WERE CALLED TO ACCEPT THE JUDGEMENT OF ALLAH'S BOOK, THEN A GROUP OF THEM TURNED AWAY, SWERVING ASIDE. مَعْدُودَاتٍ أَيَّاماً إِلَّا النَّارُ تَمَسُّنَا لَنْ قَالُوا مُبِئَّتَهُ ذَلِكَ. ((24)) يَفْتَرُونَ كَانُوا مَا دِينِهِمْ فِي وَعَرَّهُمْ

24- THIS IS BECAUSE THEY SAID: `THE FIRE WILL NOT TOUCH US EXCEPT FOR A LIMITED NUMBER OF DAYS, AND THEIR FORGERIES DELUDED THEM IN THEIR RELIGION. فِيهِ رَبِّبٌ لَأَلْيَوْمِ جَمَعْنَاهُمْ إِذَا فَكَيْفَ. ((25)) يُظْلَمُونَ لَا وَهُمْ كَسَبَتْ مَا نَفْسُ كُلِّ وَوَقَيْتُ

25- THEN HOW WILL IT BE WHEN WE GATHER THEM FOR A DAY WHEREON IS NO DOUBT (i.e. THE DOOMS DAY) AND EVERY SOUL WILL BE GIVEN WHAT IT HAS EARNED, AND THEY SHALL NOT BE WRONGED.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 23)

IBN-ABBASS has said: ``In the prophet's life time, a Jew and a JEWESS committed adultery. Both of them were eminent and among the grandees, and the chiefs and influential Jews didn't want to penance them, which was stoning according to the Mosaic LAW. A suggestion was to refer that case to our prophet (perhaps the stone could be reduced to lashes) But the prophet appealed to the authority of their own scriptures. They all agreed. Then the prophet ordered that part of the scripture which was about such affairs be opened and rehearsed by a learned Jew whose name was IBN-SURIA."`

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The rabbi who was aware of the whole incident, read the paragraph of the BOOK loudly, and when he reached the phrase of stoning the adulterer, he covered it by his fingers and by-passed the phrase, and jumped the words over! ABDULLAH-IBN-SALAM another learned Jew, who was now a Muslim, was present and noticed how IBN-SURIA prevaricated the verse. He got up and took the scripture and read it correctly and as it was. Then the prophet sentenced the adulterer and the adulteress to death by stoning according to the Mosaic Law (BY WHICH THEY HAD ALSO MARRIED). So to this effect the verse (NO. 23) was revealed."

As for the phrase: `` (A SHARE OF THE SCRIPTUR), it may imply that during the life time of Mohammad (AS) the scriptures with the Jews and Christians has been only a part or a portion of a whole book, the most of which must have been either lost or tampered with and changed." The Jews did not even accept their own Mosaic law and refused to perform the commandment.

VERSE NO. 24

This verse points at the reason of their rejection, which was relying on some vicious ideas and doctrine forged out of their fancies which are not conformed to any reason; such as their false claim that: "Fire will not touch us except for a number of days!" It was such forgeries that deluded them in their religion and turned them aside from the straight path of truth. VERSE NO. 25

This verse draws a cancelling red cross over all the forgeries and false ideas that they had fabricated and then ascribed to God and His Revelations; saying: "But how will they fare when we gather them together for a day about the coming of which there is no doubt?" The day of Doom in which, each soul will have the consequences of his deeds - good or bad - and its earnings will be given it without being wronged or oppressed." In that day, all shall be called to the court of justice and every one is held in pledge of his own deeds. Then they will come to know that they have no advantages over the others.

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شَيْءٍ ۚ كُلٌّ عَلَىٰ إِيَّاكَ الْخَيْرُ بِبِيَدِكَ تَشَاءُ مَنْ تُنْزِلُ تَشَاءُ مَنْ وَتُعِزُّ تَشَاءُ نَمِّمَ الْمُلُوكَ وَتَنْزِعُ تَشَاءُ مِنَ الْمُلْكِ تُؤْتِي الْمُلُوكَ مَالِكَ اللَّهُمَّ قُلْ
26- SAY: "O, ALLAH! OWNER OF THE KINGDOM! YOU GIVE KINGDOM TO WHOM YOU WILL, AND TAKE AWAY THE KINGDOM FROM WHOEVER YOU WILL. YOU EXALT WHOEVER YOU WANT AND ABASE WHOM YOU WILL. IN YOUR HAND LIES THE GOOD, AND YOU HAVE POWER OVER ALL THINGS.

((27)) جَسَابَ بِغَيْرِ تَشَاءُ نَمَّ وَتَرْزُقُ الْحَيِّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتُخْرِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ تُؤَلِّجُ
27- YOU CAUSE THE NIGHT TO ENTER INTO DAY, AND THE DAY TO ENTER INTO NIGHT. YOU BRING OUT THE LIVING FROM THE DEAD, AND YOU BRING OUT THE DEAD FROM THE LIVING, AND YOU GIVE SUSTENANCE TO WHOM YOU WANT WITHOUT RECKONING.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 26)

After the conquest of Mecca, the prophet gave the glad tiding to Muslims, for their future conquest of Roman Empire and Persian Kingdom! The hypocrites ridiculed the good news and made a laughing - stock of it. To this effect the verse was revealed.

EVERYTHING LIES IN HIS HAND

The verse denies the consecration of the people of the BOOK especially the Israelites who claim to

be the elect of God, with the advantage of being immune from the touch of the Fire; saying: ``O, Lord!

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You are the Owner of the kingdom, and everything that exist, You give kingdom to whom you will, and take it away from whom you want. You exalt and abase whoever you like, and in Your hand lies all good." To make it short and one word; the key to all the good is in Your hand, for having power over all things. The meaning of the phrase: ``WHOM YOU WILL" `or `WHOEVER YOU LIKE" evidently is not so that God's will and want is without account or reason. His will is rather based on wisdom, measure and right. God's will is the standard and scale of good and goodness. And evil is the negation of God's will. His will is done according to His wisdom and His rightful plan. We may not see or comprehend God's whole plan, but we have faith that his plan - whatever it be - is based on wisdom and goodness.

VERSE NO. 27

Following the above meaning here it adds: ``Allah causes the night to enter the day, and he causes the day to emerge out of the night." By entering the night into the day and vice versa, we understand the ordinary difference of day and night, light and dark, as well as the variance of them throughout the solar year, due to some 23 degrees which the globe makes in its orbit with its axis. So in every solar year, the night gains on the day after the summer solstice, and the day gains on the night after the winter solstice.

As for the meaning of the phrase: ``He BRINGS OUT THE LIVING FROM THE DEAD" we understand it to mean the ordinary appearance of the animal life from the inanimate and lifeless materials. The organs in our body continuously change the lifeless material that we eat or drink, into living cells and tissues. So also bringing dead out of the living is something that we always have it before our eyes.

نَفْسَهُ اللَّهُ وَيُحَذِرُكُمْ نَفَاةً مِنْهُمْ تَنْقُؤْا أَنْ إِلَّا شَيْءٌ فِي اللَّهِ مِنْ فَلَيْسَ ذَلِكَ يَفْعَلُ وَمَنْ الْمُؤْمِنِينَ دُونَ مِنْ أَوْلِيَاءِ الْكَافِرِينَ الْمُؤْمِنُونَ تَخَذِي لَأ
((28)) الْمَصِيرُ اللَّهُ وَإِلَى

28- LET THE BELIEVERS NOT MAKE FRIENDS WITH INFIDELS

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RATHER THAN THE BELIEVERS. HE WHO DOES THAT, HAS NOTHING TO HOPE FOR, FROM ALLAH; UNLESS BY WAY OF PRECAUTION, THAT YOU MAY INTEND TO GUARD YOUR SELVES. (FROM THEM) AND ALLAH WARNS YOU OF HIS SELF, AND TO HIM YOU SHALL RETURN.

THE COMMENTARY

NO CONNECTION WITH INFIDELS (VERSE NO. 28)

We have read in the preceding verse that, both, honour and abjection lie in the hand of God. Now this verse warns Muslims not to make friends with the infidels. It also has a social and political lesson that we should not rely upon the unbelievers as our friends and helpers. Faith is a fundamental tenet with our religion Islam. Therefore our friendship and association must be with those who share our faith in our brotherhood. But there is an exception with the commandment that; where there is the matter of self-defence, and self precautions, assistance of those who share not our faith is permissible. The verse ends in a warning of Allah's wrath and that if we disobey his commands we at last have to return to him:

``The believers should not make friends with the infidels instead of the believers. He who does that has nothing to hope from Allah, except by way of precaution and dissimulation. Allah warns you of His self and to Him you will all return."

((29)) قَدِيرٌ شَيْءٍ ۚ كُلٌّ عَلَىٰ وَاللَّهِ الْأَرْضِ فِيهَا وَمَا السَّمَاوَاتِ فِي مَا وَيَعْلَمُ اللَّهُ يَعْلَمُهُ تُبْدُوهُ أَوْ صُدُورِكُمْ فِي مَا تُخْفُونَ إِن قُلْ

29- SAY: `WHETHER YOU HIDE WHAT IS IN YOUR HEARTS OR

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REVEAL IT, ALLAH KNOWS IT. AND HE KNOWS WHATEVER IS IN THE HEAVENS AND WHATEVER IS IN THE EARTH. AND ALLAH HAS POWER OVER ALL THINGS. (HE CAN DO WHATEVER HE WANTS)

THE COMMENTARY

VERSE NO. 29

In the preceding verse, an exception of making friends with those who share not our faith, was made; that on the basis of precaution and self - defence, the assistance and friendship of an infidel might be accepted by a Muslim. Here in this verse, (NO. 29) in order to warn people against misusing and misapplying the exception, it is said: ``Whether you hide or reveal the contents of your hearts and minds, it makes no difference for God, Who knows them all - not only all that is hidden in your hearts, but all that is in the heavens and in the earth, God knows them."

رَأَوْفٌ وَاللَّهُ نَفْسَهُ اللَّهُ وَيُحَذِّرُكُمْ بَعِيداً أَمْدًا وَيَبَيِّنُهَا بَيْنَهُمَا أَنْ لَوْ تَوَدُّ سَوْءٍ مِنْ عَمَلْتُمْ وَمَا مُحْضَرًا خَيْرٍ مِنْ عَمَلْتُمْ مَا نَفْسُ كُلِّ تَجِدُ مَيِّوً بِالْعِبَادِ ((30))

30- THE DAY (WILL SURELY COME) WHEN EACH SOUL WILL FIND PRESENT WHAT IT HAS DONE OF

GOOD, AND WHAT IT HAS DONE OF EVIL. IT WILL WISH THAT THERE WAS A FAR DISTANCE BETWEEN IT AND ITS EVIL DEEDS. AND ALLAH WARNS YOU OF HIS SELF. AND ALLAH IS COMPASSIONATE TO THE SERVANTS.

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THE COMMENTARY

VERSE NO. 30

This is a complementary to the foregoing verse, that the good and bad deeds are made present in the last judgement, and then the evil doer will wish to have a long distance between himself and his evil deeds. In this verse fears and hopes are mingled. From one side, Allah warns people to beware of Him, and on the other side, He reminds that He is compassionate to the servants

رَحِيمٌ غَفُورٌ وَاللَّهُ ذُنُوبَكُمْ لَكُمْ وَيَغْفِرُ اللَّهُ يُحِبُّكُمْ فَاتَّبِعُونِي إِنَّ اللَّهَ يُحِبُّ الَّذِينَ كَانُوا يَتَّبِعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ يَتْلُونَ آيَاتِ اللَّهِ الَّتِي كَانَتْ تَنزِيلًا مِنَ رَبِّهِمْ وَاللَّهُ ذُو الْعَرْشِ الْعَظِيمِ ((31)) 31- SAY: IF YOU LOVE ALLAH FOLLOW ME, AND ALLAH WILL LOVE YOU, AND FORGIVE YOU YOUR SINS. AND ALLAH IS FORGIVING COMPASSIONATE.

لَا يُحِبُّ اللَّهُ الْكٰفِرِينَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِينَ ((32)) 32- SAY: OBEY ALLAH AND THE MESSENGER. THEN IF THEY TURNED BACK, ALLAH LOVES NOT THE UNBELIEVERS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 31)

In the presence of the prophet, some of the Muslims claimed to be in love with God, while they less seemed to perform God's Commandments. This verse and the next one revealed, considering such futile and flimsy claims.

The True Love

The verse clears what a true love for God may mean: ``If you really do love Allah, follow His Messenger and in return Allah will love you; and forgive

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you your sins." This implies that love is not a weak interest in the hearts of man, without any actual effect. Love should be reflected in human's deeds and actions. In a general sense of meaning, this is an answer and a lesson for those who claim to have the love of God, and His apostles and saints. In every time and in everywhere they should have some similarity in acts and deeds, and behaviours with those men of God. VERSE NO. 32

The argument continues here, that if you are truthful in your claim of loving God, then you have to prove it practically, by following the Messenger of God and obeying God's commandments; and if you don't; you don't love, and neither God loves the infidels.

((33)) 33- ALLAH CHOSE ADAM, AND NOAH, AND THE FAMILY OF ABRAHAM, AND THE FAMILY OF IMRAN ABOVE ALL THE WORLDS.

((34)) 34- THEY WERE THE OFFSPRING OF ONE ANOTHER, AND ALLAH IS THE HEARER THE KNOWER.

THE COMMENTARY

VERSE NO. 33

This is a prelude to the story of Mary the Virgin, stating the position of some of her ancestors who were good examples of those who really loved God, and obeyed His commandments, and observed His covenants: "Allah chose Adam, Noah, the family of Abraham and the family of Imran, among whom were Moses, Jesus, and Mohammad."

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God's choice could have been either genetically or canonically. It could be possible that God excelled them in creation and genesis, or in spite of their Free will, He developed and promoted them by His Grace and Guidance; and that they obtained their work and position by their strive and endeavour in the service of their Lord. VERSE NO. 34

Then it is added here that: "They were the offspring of one another." This may imply that all men of God, spiritually form one family and one household. They all were the elects of God for their love or Godloving, obedience, discipline, faith, and good deeds. Besides ADAM, the verses alludes to the five Arch prophets of God, i.e. Noah - Abraham, Moses, Jesus, and Mohammad who are the offsprings of Abraham and Imran.

((35)) 35- WHEN THE WIFE OF IMRAN SAID: 'MY LORD! I HAVE VOWED TO YOU, IN DEDICATION, WHAT IS WITHIN MY WOMB; SO ACCEPT THIS OF ME, THAT YOU ARE THE HEARER THE KNOWER.

35- WHEN THE WIFE OF IMRAN SAID: 'MY LORD! I HAVE VOWED TO YOU, IN DEDICATION, WHAT IS WITHIN MY WOMB; SO ACCEPT THIS OF ME, THAT YOU ARE THE HEARER THE KNOWER.

بِكْ أَعِيدُهَا وَإِنِّي مَرْيَمَ سَمَّيْتُهَا وَإِنِّي كَالِإُنْثَى الذَّكَرُ وَالْإِنْسَ وَضَعْتُ بِمَا أَعْلَمُ وَاللَّهُ نَتَى أَوْضَعْتُهَا إِنِّي ۝ رَبِّ قَالَتْ وَضَعْتُهَا فَلَمَّا
((36)) الرَّجِيمِ الشَّيْطَانِ مِنْ وَدُرِّيَّتِهَا

36- AND WHEN SHE WAS DELIVERED OF THE CHILD, SHE SAID: `MY LORD!' I AM DELIVERED OF A FEMALE CHILD; (AND ALLAH KNEW WELL WHAT SHE DELIVERED), AND MALE IS NOT LIKE FEMALE. AND I HAVE NAMED HER MARY, AND COMMEND HER TO YOU WITH HER OFFSPRING, TO PROTECT THEM FROM THE ACCURSED SATAN.

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THE COMMENTARY

VERSE NO. 35

The word is now about Imran and his daughter Mary - her birth and some other incidents of her life. According to some Islamic traditions' God had inspired Imran that he would have a son who would become a prophet. He gave the good news of that to his wife whose name was HANNA (ANNE in English and ANNA in Latin). When she became pregnant she expected a male child who would eventually become a prophet. She therefore vowed to dedicate him to the service of the temple: ``My Lord! I have vowed to you, in dedication, what is in my womb, So accept this of me." VERSE NO. 36

But when she gave birth to the child and found her a female she was sorry and said: ``My Lord! I am delivered of a female child and male is not like female!" This was because according to Mosaic Law a female child could not be devoted to Temple Services. Besides that; a Lady cannot keep herself clean to be in the service of the Temple, always, because of her menstruation problem. A woman also is not like a man in power and strength of their bodies. After all there is the problem of pregnancy and giving birth with the female sex. So ANNE was content to seek God's protection for her against Satan.

She then said to her Lord: ``I named her Maryam." The Arabic `MARYAM' translated MARY, literally means a worshipper woman or a Temple's maid servant; and such a naming proves how eager the mother of Mary was to dedicate her child in the service of God and His sacred Temple.

لَكَ أَنِّي يَا مَرْيَمُ قَالَ رِزْقًا عِنْدَهَا وَجَدَ الْـمَحْرَابَ زَكَرِيَّا عَلَيْهَا دَخَلَ كُلَّمَا اذْكَرَ بِوَكَفَّلَهَا حَسَنًا نَبَاتًا وَأَنْبَتَهَا حَسَنَ يَقْبُولُ رَبُّهَا فَتَقَبَّلَهَا
((37)) جَسَابِ بَعْثِ بِشَاءٍ مَنْ يَرْزُقُ اللَّهُ إِنَّ اللَّهَ عِنْدَ مَنْ هُوَ قَالَتْ هَذَا
ACCEPTANCE,

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THE COMMENTARY

VERSE NO. 37

The argument is continued here that God answered Anna's prayer, and Mary grew under God's special protection: "Her Lord accepted her with a good acceptance, and grew her with a goodly growth." There is a fine note in this phrase that God's work is growing - As a seed contains some abilities and natural potentials, there is also in man's seed and soul various capacities, that exist in possibility and not in actuality, which the Gardener of the Universe grows them and cherishes them until they develop enough to bear fruit. As Mary was brought up in the Temple, she moved to higher and higher steps of progress and dignity:

"Whenever Zacharias visited her in the sanctuary, he found her supplied with sustenance!" According to Islamic tradition the sustenance was out of seasonal fruits; that were brought to her by the angels from the PARADISE!

38- ((38)) الدُّعَاءُ سَمِعُ إِنَّكَ طَيِّبَةٌ ذُرِّيَّةٌ لَدُنْكَ مِنْ لِي هَبْ ۖ رَبِّ قَالَ رَبُّهُ زَكَرِيَّا دَعَا هُنَالِكَ
TO HIS LORD, SAYING: "MY LORD! GRANT ME FROM YOURSELF AN OFFSPRING PURIFIED; THAT YOU HEAR PRAYER.

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((39)) الصَّالِحِينَ مَنْ وَنَبِيًّا وَحَصُورًا وَسَيِّدًا اللَّهُ نَمِ بِكَلِمَةٍ مُصَدِّقًا بِيْحَيِّ يُبَشِّرُكَ اللَّهُ أَنَّ الْمَحْرَابِ فِي يُصَلِّي قَائِمٌ وَهُوَ الْمَلَائِكَةُ فَنَادَتْهُ
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39- AND THE ANGELS CALLED UNTO HIM WHEN STANDING IN PRAYER IN THE SANCTUARY:
"ALLAH GIVES YOU THE GLAD-TIDING OF JOHN (YAHYA) WHO SHALL CONFIRM A WORD OF GOD.
HE SHALL BE PRINCELY AND CHASTE, AND AN APOSTLE OF THE RIGHTEOUS.

40- ((40)) يَشَاءُ مَا يَفْعَلُ اللَّهُ كَذَلِكَ قَالَ عَاقِرٌ وَأَمْرَأَتِي الْكَبِيرُ بَلَّغَنِي وَقَدْ غَلَامٌ لِي يَكُونُ أَنَّى ۖ رَبِّ قَالَ
40- HE SAID: MY LORD!
HOW SHALL I HAVE A SON, AND OLD AGE HAS ALREADY COME UPON ME, AND MY WIFE IS
BARREN. HE SAID: "EVEN SO, ALLAH WILL ACCOMPLISH WHAT HE WILLS.

THE COMMENTARY

VERSE NO. 38

Now the discourse is upon Zacharias, and his son John the Baptist. John's mother named Eizabeth was the sister to Mary's mother and both of them were barren. Though old age grasped them, and they had abandoned to despair of having a child; when Zacharias saw the out of season fruits and out of reason sustenance with Mary, he was excited and in a very fervent prayer begged God to grant him a son. VERSE NO. 39

When Zacharias was standing in prayer in sanctuary, the angels gave him the good news of having a son who would confirm a word from Allah.

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As to the meaning of: `A WORD FROM ALLAH' that John would confirm, we understand it to be, `Jesus Christ' who was created by a miracle - by God's word. VERSE NO. 40

When Zacharias got the good news of having a son who would be chaste and purified, princely in behaviour and of the righteous folk, he could not contain his skin of happiness, and yet he was amazed that how could this strange phenomenon happen?! It was not an ordinary or natural son; that he and his wife were now very old and past the age of parenthood, His wife was barren, even when a young woman; So like ABRAHAM who asked God to show him how He raise the dead; Zacharias too, said: ``My Lord! How can I have a son, and old age has already come upon me and my wife is barren."

The answer was no more than: ``Allah can easily accomplish whatever He wants."

((41)) وَالْأَبْكَارِ بِالْعَتَمِيِّ وَسَبِّحْ كَثِيرًا رَبَّكَ وَأَذْكُرْ رَمْزًا إِلَّا أَيَّامَ ثَلَاثَةِ النَّاسِ تُكَلِّمُ إِلَّا ءَايَاتِكَ قَالَ آيَةً لِّي اجْعَلْ ۖ رَبِّ قَالَ

41- HE SAID: `MY LORD! APPOINT ME A SIGN. HE SAID: YOUR SIGN IS THAT YOU SHALL NOT SPEAK TO PEOPLE FOR THREE DAYS EXCEPT BY SIGNALS. AND MENTION YOUR LORD MUCH. AND GLORIFY HIM AT EVENING AND DAWN.

THE COMMENTARY

VERSE NO. 41

ZACHARIAS asked God for a sign of that miracle, as Abraham did for a sign of resurrection to assure his heart and to give confidence to his mind; and God gave him a sign: ``Your sign is that you shall not speak to people for three days except by signal."

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Allah considered Zacharias request, and for three days without any natural cause or defect, he could not speak to people, while his tongue was busy in mentioning the name of God and celebrating his praise! وَإِذْ يَأْمُرُيْمُ الْمَلَائِكَةُ قَالَتْ إِذْ 42- ((42)) الْعَالَمِينَ نِسَاءً عَلَىٰ وَاصْطَفَاكِ وَطَهَّرَكِ اصْطَفَاكِ اللَّهُ إِنَّ يَأْمُرُيْمُ الْمَلَائِكَةُ قَالَتْ وَإِذْ 42- AND WHEN THE ANGELS SAID: `O, MARY! ALLAH HAS CHOSEN YOU AND PURIFIED YOU, AND CHOSEN YOU ABOVE THE WOMEN OF THE WORLDS.

اَكْعِيْنَ الرَّمَعَ وَارْكَعِيْ وَاسْجُدِيْ لِرَبِّكَ افْتِنِيْ بِمَا مَرِيْمُ
43- O, MARY! BE OBEDIENT TO YOUR LORD.
PROSTRATE YOURSELF, AND BOW DOWN WITH THOSE WHO BOW.

THE COMMENTARY

VERSE NO. 42

Once again the Holy Qur'an returns to the amazing story of Mary and her great honour and high dignity. It begins with the angels who spoke to Mary and said: "O, Mary! Allah Has chosen you over the women of the worlds." She was an elect of God, and unique in giving birth to a wonderful son by a miracle, without intervention of the customary natural means. But this does not mean that she was more than a human being created by God. She had so much need to pray to God as any one else, and it was through such prayers, worship, and piety, that she was purified and then chosen by God for high purposes such as giving birth to a prophet so high as Jesus Christ.

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VERSE NO. 43

Then as a sign of her gratitude and thankfulness, the angels advised her to be obedient to her Lord, to prostrate herself, and to bow down in prayer with those who bow.

اِيْحْتَصِمُوْنَ اِذْ لَدَيْهِمْ كُنْتَ وَمَا مَرِيْمُ يَكْفُلُ اَيُّهُمْ اَقْلَامُهُمْ يُلْقُوْنَ اِذْ لَدَيْهِمْ كُنْتَ وَمَا اِلَيْكَ نُوْحِيْهِ الْغَيْبِ اَنْبَاءٍ مِنْ ذٰلِكَ
((44))

44- (O, PROPHET) THOSE ARE SOME OF THE NEWS OF THE UNSEEN THAT WE INSPIRE IT TO YOU, AND YOU WERE NOT WITH THEM, WHEN THEY CAST THEIR PENS, AS TO WHICH OF THEM SHOULD HAVE CHARGE OF MARY. AND YOU WERE NOT WITH THEM WHEN THEY WERE DISPUTING. (AND ALL THESE NEWS WERE INSPIRED TO YOU)

THE COMMENTARY

VERSE NO. 44

This brings to light another part of Mary's life history, calling them the news of the unseen, or hidden, because such forms of stories that are free from superstitions and full of truth, and which are not found elsewhere in the books and scriptures, have been revealed by inspiration to our prophet; i.e. the Qur'anic verses. Allah says to His Messenger: "You were not present there to see the contention and dispute between the priests, and finally their casting lot by pen or reeds, and the fall of the lot upon Zacharias in order to have the charge of Mary."

This verse and others (QUR'AN S 37: 140) imply that in certain cases when contention and controversies have led to a deadlock taking decision by casting lot is permissible in Islam.

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((45)) الْمُقَرَّبِينَ مِنْ وَالِائِخِرَةِ الدُّنْيَا فِي وَجِيهًا مَرْيَمَ ابْنُ عِيسَى الْمَسِيحُ اسْمُهُ مِنْهُ بِكَلِمَةٍ يُبَشِّرُكَ اللهُ إِنَّ يَامُرِيْمَ الْمَلَائِكَةُ قَالَتْ إِذْ

45- (REMEMBER) WHEN THE ANGELS SAID: ``O, MARY! ALLAH GIVES YOU GLAD TIDINGS OF A WORD FROM HIM WHOSE NAME IS MESSIAH, JESUS, THE SON OF MARY. HE IS OF A HIGH PERSONALITY IN THIS WORLD AND THE LAST, AND OF THOSE WHO ARE NEAR. (TO ALLAH)

((46)) الصَّالِحِينَ وَمِنْ وَكُهَيْلًا الْمَهْدِ فِي النَّاسِ وَيُكَلِّمُ

46- HE SHALL SPEAK TO PEOPLE IN THE CRADLE, AND ADULTHOOD, AND (HE SHALL BE) OF THE RIGHTEOUS.

THE COMMENTARY

VERSE NO. 45

From here on, more parts of the story of Mary is mentioned, such as the strange and unnatural birth of her son Jesus: ``And remember when the angels said: O, Mery! Allah gives you the glad tidings of a word from Him whose name is Messiah, Jesus, the son of Mary, who is of a high personality in this world and the last." VERSE NO. 46

In this verse one of the miracles and virtues of Jesus Christ is pointed to, and that was his teaching and preachings when he was a child in the cradle! His words in the cradle was full of wisdom and purpose, as his sermons in adulthood.

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((47)) فَيَكُونُ كُنْ لَهُ يَقُولُ فَإِنَّمَا أَمْرًا قَضَى إِذَا مَايَشَاءُ يَخْلُقُ اللهُ كَذَلِكَ قَالَ بَشَرٌ يُمَسِّنِي وَلَمْ وَلَدٌ لِي يَكُونُ أَنَّى ۚ رَبِّ قَالَتْ

47- SHE SAID: ``MY LORD! HOW SHALL I HAVE A SON AND NO MAN TOUCHES ME? HE SAID: `EVEN SO, ALLAH CREATES WHAT HE WILL. WHEN HE DECREES A THING HE ONLY SAYS TO IT ``BE" AND ``IT IS".

THE COMMENTARY

VERSE NO. 47

When Mary heard the glad tidings of having a son without a husband, she was struck with astonishment, and asked her Lord how could she have a son while no man has ever touched her or touches her?! In answer to that; God assured her that when He is going to do something or create some one, He merely says to it: ``BE" and it comes to ``BEING"

48- ((48)) وَالْأَنْجِيلَ وَالتَّوْرَةَ وَالْحِكْمَةَ الْكِتَابَ وَيُعَلِّمُهُ
AND HE WILL TEACH HIM THE BOOK AND WISDOM,
THE TORAH (PENTATEUCH = BIBLE) AND THE GOSPEL.

وَأُبْرِئُ اللهَ بِإِذْنِ طَيْرًا فَيَكُونُ فِيهِ فَانْفُخُ الطَّيْرَ كَهَيْئَةِ الطَّيْنِ مَنْ لَكُمْ أَخْلُقْ نَبِيًّا رَبُّكُمْ مِنْ بَايَةِ جِنْتِكُمْ قَدْ أَنبِي إِسْرَائِيلَ بَنِي إِلَى وَرَسُولًا
((49)) مُؤْمِنِينَ كُنْتُمْ إِنْ لَكُمْ لَآيَةٌ ذَلِكَ فِي إِنْ بُيُوتِكُمْ فِي تَدَجُرُونَ وَمَا تَأْكُلُونَ بِمَا وَأَنْبِئُكُمْ اللهُ بِإِذْنِ الْمَوْتَى وَأَحْيِ وَالْأَبْرَصَ الْأَكْمَةَ
) 49- AND A MESSENGER TO THE CHILDREN OF ISRAEL, (SAYING TO THEM) I HAVE COME TO YOU
WITH A SIGN FROM YOUR

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LORD. I WILL MAKE FOR YOU OF CLAY THE LIKENESS OF A BIRD, THEN I WILL BLOW INTO IT, AND
IT WILL BE A BIRD BY THE PERMISSION OF ALLAH. I WILL ALSO HEAL THE BLIND AND THE LEPER.
AND I RAISE THE DEAD TO LIFE BY THE LEAVE OF ALLAH. AND I WILL INFORM YOU OF WHAT YOU
EAT, AND WHAT YOU STORE IN YOUR HOUSES. SURELY IN THAT IS A SIGN FOR YOU IF YOU ARE
BELIEVERS.

THE COMMENTARY

VERSE NO. 48

Following the four virtues of Jesus that were mentioned above, namely:

1- Being honourable and of high personality in this world and the last. 2- Being near to God. 3-
Speaking in the cradle. 4- And being of righteous folk.

Here two more of his particular moral excellences are named: ``That God would teach him, Book,
Wisdom, Bible, and Gospel." VERSE NO. 49

Here in this verse it is confirmed that Jesus was a true Messenger of God, with several signs and
miracles:

* That he could make a bird out of clay and blow life in it, with the permission of God.

* That he could heal and give vision to born blind, and leper by the leave of God; An act, which in
the sight of the physicians of his time, was undeniable great miracles.

* That he could report of the secrets of the people as to what had they eaten or hidden in their
houses. All these were signs for them if they were believers.

this verse certifies that the prophets are able; of course with the permission of God, and when

necessary; to ignore physics, and adhere to metaphysics, performing supernatural things!

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((50)) وَأَطِيعُونَ اللَّهَ اتَّقُوا رَبَّكُم مِّن بآيَةٍ وَجِئْتُكُمْ عَلَيْكُمْ حُرِّمَ الَّذِي بَعْضَ لَكُمْ وَلِأَجْلِ التَّوْرَةِ مِنْ يَدَيَّ بَيْنَ لَمَّا وَمُصَدِّقًا

50- (AND I HAVE COME TO YOU) TO ATTEST THE LAW WHICH WAS BEFORE ME AND TO MAKE LAWFUL TO YOU CERTAIN THINGS THAT WERE FORBIDDEN UNTO YOU. AND I HAVE COME TO YOU WITH A SIGN FROM YOUR LORD. THEN BEWARE OF ALLAH AND OBEY ME.

51- THAT ALLAH IS MY LORD AND YOUR LORD. THEN WORSHIP HIM, THIS IS THE STRAIGHT PATH. ((51)) مُسْتَقِيمٍ صِرَاطٌ هَذَا فَاعْبُدُوهُ وَرَبُّكُمْ رَبِّيَ اللَّهُ إِنَّ

THE COMMENTARY

VERSE NO. 50

This verse and the next one is the continuation of the sayings of Jesus Christ to the Israelites. He says here: ``I have come to attest the Mosaic Law which was before me, and to make lawful to you certain things that were declared unlawful and forbidden, and I have with me a sign from Lord. Therefore, beware of Allah and obey me."`

VERSE NO. 51

Then in order to prevent deifying him, and making a god of him and a goddess of his mother, because of his exceptional nature of birth, and amazing miracles, he declares: ``Allah is my Lord and your Lord, then worship him, and this is the straight path." In the Holy Qur?n we frequently read that when mentioning God, Jesus Christ would say my Lord - Your Lord, or our Lord. This is

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contrary to the canonical Gospel, which is of surety tampered with, and is written many centuries after christ, in which the word LORD is replaced or transalted into FATHER! When Jesus Christ was among people, no one dared to call him a god or any sort of Deity. The TRINITY, which is the union of three hypostasis - the FATHER, THE SON and the HOLY SPIRIT, in one Godhead - being one god as to substance, but three gods as to individuality; was a thesis founded in the third century A.D.

Even in this canonical GOSPEL which has been compiled in the 3rd century A.D.; In many chapters, and through many verses; MONOTHEISM, which is the idea that there is only one God, has clearly

been proclaimed. An instance of this which is mentioned in the: MATT. 22: 33 - MARK and LUKE 10: 24 is: YAHOVAH OUR GOD IS THE ONLY GOD.

A pharisee who was a teacher of the scripture, asked Jesus: "Which one of the Commandments in the scriptures is the most important one?" JESUS CHRIST answered: "The most important commandment of the LAW is this: Listen to ME, O, ISRAEL! YAHOVAH your GOD is the ONLY GOD. So love your God with all your heart and mind." This is the greatest and the most important commandment."

MATTHEWS - 22: 34

TRANSLATOR'S NOTE

((52)) مُسْلِمُونَ بِنَاءً وَاشْهَدُوا بِاللَّهِ ءَامِنًا اللَّهُ أَنْصَارُ نَحْنُ الْحَوَارِيُّونَ قَالَ اللَّهُ إِلَيَّ أَنْصَارِي مَنْ قَالَ الْكُفْرَ مِنْهُمْ عَيْسَىٰ أَحْسَنَ فَلَمَّا

52- AND WHEN JESUS FELT THEIR UNBELIEF, HE SAID: "WHO WILL BE MY HELPERS UNTO ALLAH?" THE DISCIPLES SAID: "WE ARE THE HELPERS OF ALLAH. WE BELIEVE IN ALLAH; AND YOU BEAR WITNESS THAT WE HAVE SUBMITTED." (TO ALLAH'S WILL)

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((53)) الشَّاهِدِينَ مَعَ فَالْكَتُبْنَا الرَّسُولَ وَاتَّبَعْنَا أَنْزَلْتَ بِمَا ءَامِنًا رَبَّنَا 53- OUR LORD! WE BELIEVE IN WHAT YOU HAVE SENT. AND WE FOLLOWED THE MESSENGER. THEN INSCRIBE US WITH THE WITNESSES.

((54)) الْمَاكِرِينَ خَيْرُ وَاللَّهُ اللَّهُ وَمَكَرَ وَمَكَرُوا 54- AND THEY (THE UNBELIEVERS) PLOTTED, AND ALLAH, TOO, PLANNED. AND ALLAH IS THE BEST OF THE PLANNERS.

THE COMMENTARY

VERSE NO. 52

Moses foretold of the advent of Jesus Christ and the Jews were eagerly waiting for the coming of the promised Messiah; but when he personally appeared, and the unlawful interests of some of the Israelites was endangered, only a limited number of them followed Jesus, and the rest of them belied and denied him, and even did their best to kill the truthful prophet of God!: "And when Jesus felt unbelief of them, he asked which of you will help me in the way of Allah? And from among them some twelve men of his disciples answered him saying: "We believe in Him, and You Jesus Christ, bear witness in the presence of God that we believed and submitted."

VERSE NO. 53

In this verse; phrases are narrated which show the high level of faith and sincerity of the disciple of Jesus Christ: "Our Lord! We do believe in what You have sent, and we obeyed the Messenger,

then write and register us among the testifiers, and those who have submitted to your will. VERSE NO. 54

In contrary to the faith and sincerity of the Apostles, the argument runs to infidelity, plots, and secret evil plans of the Jews and [357]

his Roman enemies, that they devised against Jesus Christ: ``They plotted, and Allah Who is the best of planners, planned to protect His Message and Messenger, and evidently it is Allah's plan and plot that overcomes and overwhelms.

إِلَيَّ نُمُّ الْقِيَامَةِ يَوْمَ إِلَى كَفَرُوا الَّذِينَ فَوْقَ اتَّبَعُوا الَّذِينَ وَجَاعِلُ كَفَرُوا الَّذِينَ مِنْ وَمُطَهَّرُكَ إِلَيَّ وَرَأْفَعُكَ مُتَوَفِّيكَ إِنِّي يَا عِيسَى اللَّهُ قَالَ إِذْ
((55)) تَحْتَلِفُونَ فِيهِ كُنْتُمْ فِيمَا بَيْنَكُمْ كُمْفَأَدُ مَرَجِعُكُمْ

55- AND WHEN ALLAH SAID: ``O, JESUS! I WILL CATCH YOU AND RAISE YOU UP TO MYSELF, AND CLEANSE YOU (OF THE FALSEHOOD) OF THOSE WHO DISBELIEVE. AND I WILL MAKE THOSE WHO FOLLOW YOU SUPERIOR TO THOSE WHO DISBELIEVE, UP TO THE RESURRECTION DAY. THEN TO ME IS YOUR RETURN, AND I WILL JUDGE AMONG YOU CONCERNING WHAT YOU WERE AT VARIANCE ON.

THE COMMENTARY

VERSE NO. 55

According to the verse NO. S 4: 157 and this one, S 3: 55; we Muslims believe that Jesus Christ was neither crucified nor killed by the Jews, and that another man was taken and crucified in his likeness. Then Jesus is alive, and he was raised to the heavens by God, as the verse here implies: ``When Allah said: `O, JESUS! I will catch you and raise you up to Myself, and cleanse you of those who disbelieve." The purpose of cleanliness mentioned here, might either be his deliverance from the cruel hands of the dirty and faithless enemies, or from the charge and plots of the Jews; through the success of his

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doctrine and religion over them. Then the argument runs on one of the amazing predictions of Qur?n; foretelling that, always and until the Day of Doom, those who are true Christians, and the followers of Jesus, will be superior to the Jews who denied and rejected him: ``And I will make those who follow you, superior to those who disbelieved you." We may add here that; Muslims are the truest followers of Jesus Christ, because they are the ones who follow up the true and unperverted teachings of Jesus, although there is a large body of nominal Christians and millions of people baptized on his name.

Some have taken the Arabic "MOTAVAFFIKA" to mean death and causing to die, and they are certainly wrong. All the learned and famous commentators have taken this word to mean "CATCH" or "TAKE" and they are right, because the root of this Arabic word is "VAF?" and not "VAF?T", Which means to complete - to take - to catch, and etc. In the Holy Qur'an, the word has frequently, and always been used to mean, catching or taking or keeping something and has never been used to mean death as loss of life and annihilation.

((56)) نَّاصِرِينَ مِّنْ لَهُمْ وَمَا وَالِّ الْأَخِرَةَ الدُّنْيَا فِي شَدِيداً عَذَاباً فَأَعَدُّهُمْ كَفَرُوا الَّذِينَ فَأَمَّا

56- THEN, AS FOR THOSE WHO DISBELIEVE, I WILL STERNLY PUNISH THEM IN THIS WORLD, AND THE LAST AND THEY SHALL HAVE NO HELPERS. وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَهُمْ قَبُولِهِمْ الصَّالِحَاتِ وَعَمِلُوا الَّذِينَ وَأَمَّا يُجِبُ لَأِنَّ اللَّهَ أُولُو الْأَرْحَامِ هُمْ قَبُولِهِمْ الصَّالِحَاتِ وَعَمِلُوا الَّذِينَ وَأَمَّا ((57)) الظَّالِمِينَ

57- AND AS FOR THOSE WHO BELIEVE AND DO GOOD DEEDS HE WILL PAY THEM IN FULL THEIR REWARDS, AND ALLAH LOVES NOT THE OPPRESSORS.

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((58)) الْحَكِيمِ وَالذِّكْرِ الْآيَاتِ مِنْ عَلَيْكَ نَتْلُوهُ ذَلِكَ 58- THIS, WE RECITE TO YOU OF THE SIGNS, AND WISE ADMONITION.

THE COMMENTARY VERSE NO. 56 AND 57

Jesus Christ is addressed in this verse and in the next one; that after final judgement people shall be classified in two main groups: 1) As for those who disbelieved, God will sternly punish them and they shall have no one to help them against God's Chastisement.

2) And as for those who believed and did good deeds, God will pay them in full their rewards." The ending of the verse is: "Allah loves not the oppressors." Accordingly He Himself will not oppress any of His servants for the least. VERSE NO. 58

In this verse, the addressing is turned again to our prophet Mohammad (AS) that these matters which we recite and reveal to you, are a portion of our signs and our wisdom in the Qur'anic verses.

((59)) فَيَكُونُ كُنْ لَهُ قَالَ ثُمَّ تُرَابٍ مِنْ خَلْقَهُ آدَمَ كَمَثَلِ اللَّهِ عِنْدَ عِيسَى مَثَلٍ إِنَّ

59- THE SIMILITUDE OF JESUS IS LIKE THAT OF ADAM IN THE SIGHT OF ALLAH. HE CREATED HIM OF DUST, AND THEN SAID TO HIM "BE" AND HE "WAS" مِنَ الْحَقِّ فَالَ رَبِّكَ مِنْ الْحَقِّ ((60))

60- THIS IS THE TRUTH FROM YOUR LORD. BE NOT OF THE DOUBTERS. [360]

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 59 AND 60)

These two verses were also revealed to answer the Christian Embassy that had come to the prophet from NAJRAN. They asked the prophet: "Have you ever seen a child without a father? Why then you are lowering the position of Jesus Christ to the level of a man being?!" The verse NO. 59 was sent down to answer that: "If Jesus was born without a human father, ADAM was also born so; he had neither a human father, nor a mother, like Mary!" As far as physical bodies are concerned, both, ADAM and JESUS were made of dust. In the sight of God Jesus was as dust as ADAM was, or as all the mankind is. Thus Allah created Jesus from dust, and then said to him: "BE" and he came into "BEING" as Jesus Christ." Such was the story of the creation of HAZRAT JESUS (AS), nothing more and nothing less.

Then, through the next verse (NO. 60) it is emphasized that: "These are the truth about the creation of Jesus that God Has revealed and recited to you, so do not doubt about that.

اللَّهُ لَعْنَتَ فَنَجْعَلُ نَبْتَهُمْ نُمْ وَأَنْفُسُهُمْ وَأَنْفُسَنَا وَنِسَاءَكُمْ نِسَاءَنَا وَوَأَبْنَاكُمْ أَبْنَاَنَا نَدْعُ تَعَالُوا فَقُلْ الْعِلْمُ مِنْ جَاءَكَ مَا بَعْدَ مِنْ فِيهِ حَاجَكَ فَمَنْ
((61)) الْكَاذِبِينَ عَلَى

61- THEN WHOEVER DISPUTE WITH YOU IN HIM, AFTER WHAT HAS COME TO YOU OF KNOWLEDGE; SAY: "COME ON! LET US CALL OUR SONS AND YOUR SONS, OUR WOMEN AND YOUR WOMEN, OURSELVES AND YOURSELVES THEN LET US EARNESTLY PRAY, AND LAY THE CURSE OF ALLAH ON THE LIARS.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO 61)

Many of the verses in this chapter, refer to the Christian Embassy from NAJRAN, a town 150 miles North of SANA. In the year of Deputations, i.e. 10 A.H. a Christian mission consisting of sixty priests, clergy, and learned Christians, came to the Holy Messenger of God, for being much impressed on hearing this passage of QURAN, which explains the true position of Jesus Christ for Muslims. They raised many questions which were all answered by the prophet. Among the questions was: "What is exactly that to which you call us?" The prophet said to them: "I invite you to worship none except your Lord, the only one God, and that Jesus was no more than a human being - a servant of God - and chosen as God's prophet. So do not exaggerate the matter,

and stretch not his position beyond the truth."

They rejected the Divine Call, and adhered to the dogma that he was a god or somehow the son of God! for having not a human father! Our prophet who was indeed firm in his faith, proposed ``MOB?HALEH" which is the solemn meeting in which both sides should summon their men, women, and children. Then they earnestly have to pray, and invoke the CURSE OF GOD on those who are LIARS!

An appointment was fixed for the MOBAHELEH, and in time, the Christians found Mohammad coming for that purpose. Mohammad (AS) was hand in hand with his beloved brother, cousin, son-in-LAW, and vicegerent HAZRAT IMAM ALI (AS) His two beautiful grand children; Imam Hassan, and Imam Hussein, walked in front of them. FATIMA, his daughter whom he loved so tenderly that he named her: ``THE MOTHER OF HER FATHER" walked in dignity and glory behind.

Mohammad (AS) and his nearests came forth so resolute; so firm, and so faithful in their belief, that the Christians trembled with fear when they looked them on the faces! The head of the missionary said to the others: ``I see innocent faces coming to us, that if they ask God to move the

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mountains for them, God will do it." And thus the Christians Embassy declined, and were dismissed in a spirit of tolerance; with a promise of protection from the state, in return for tribute, or the ``WAGES OF RULE".

((62)) الْحَكِيمُ الْعَزِيزُ لَهُوَ اللَّهُ وَإِنَّ اللَّهَ إِلَّا إِلَهُ مِنْ وَمَا الْحَقُّ الْقَاصُّ لَهُوَ هَذَا إِنَّ

62- THIS IS THE TRUE STORY (OF JESUS THE SON OF MARY) AND THERE IS NOT ANY GOD EXCEPT ALLAH; AND THAT, ALLAH IS THE EXALTED IN MIGHT, THE WISE. ((63)) بِالْمُفْسِدِينَ عَلَيْهِمُ اللَّهُ فَإِنَّ تَوَلَّوْا فَإِنَّ

63- THEN IF THEY TURN BACK, ALLAH KNOWS THE EVIL -DOERS.

THE COMMENTARY

VERSE NO. 62

Giving a true account of the birth, the life, and the death of Jesus Christ, here it puts an emphasis, that these stories and narrations that are recited here about him are mere truth. That which some have called him God, or the son of God, and also that which some have known him an illegitimate child, are all false and far from the truth. It is against reason and revelation to call him God or son of God. His high position in the sight of God is not that he had not a human father. It is because of

his piety and virtue, his knowledge and wisdom, and after all, because of his good deeds and excellent morals.

The truth about him is what has been revealed to Mohammad (AS). In fact Jesus is no more than a man, He was the clean and

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purified servant of God, Who chose him for His prophethood. He was born miraculously from a pure, clean and virgin mother and without having a mortal father - something not difficult for God to do it. VERSE NO. 63

This verse threatens those who reject the truth deliberately, and after it has been proved and made known to them: "If in spite of all that proofs and clear signs, they still turn their back and reject the truth, Allah knows well the corruptors." It is obvious that, in spite of all that logical reasoning of Qur'an, and their declining and escaping MOB?HALAH, if they yield not to the truth, and obstinately continue their useless disputes, they don't seek the truth, They rather drive at corruption, and their aim is to ruin the faiths and truth, and of course God is not heedless to that.

فَإِنَّ اللَّهَ دُونَ مَنْ أَرْبَاباً بَعْضُهُمْ لِبَعْضٍ يَتَّخِذُونَ شُرَكَاءَ لَهُمْ سَاءَ مَا يَحْكُمُونَ وَلَا تَتَّبِعُوا هَذَا نَصْرَ الَّذِينَ كَفَرُوا فَإِنْ أَعْيُنُكُمْ رَأَيْتُمْ كِبَرَ الْأَكْبَابِ وَإِقْرَافَهُمْ إِذَا مَخِرُوا بِأَعْيُنِهِمْ كِبَرَهُمْ عَلَيْكُمْ فَلْيَبْذُؤْهُمْ فِي مَقَامِهِمْ كَمَا مَخَرُوا بِأَعْيُنِهِمْ كِبَرَهُمْ عَلَيْكُمْ ((64))

64- SAY, O PEOPLE OF THE BOOK! COME ON TO A WORD COMMON BETWEEN WE AND YOU; THAT WE WORSHIP NONE EXCEPT ALLAH, AND THAT WE DO NOT ASSOCIATE WITH HIM ANYTHING, AND SOME OF US DO NOT TAKE OTHERS AS LORDS BESIDES ALLAH. THEN IF THEY TURN BACK, SAY: "BEAR WITNESS THAT WE ARE MUSLIMS."

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THE COMMENTARY

THE CALL TO UNITY (VERSE NO. 64)

The foregoing call was to accept Islam in all aspects, but this verse (No. 64) invites us to join in common points and tenets that might exist between Muslims and the people of the Book: "O, People of the BOOK! come on to a word or a term to be common between us - we and you - that we worship none except Allah, and do not associate with him anything as a co-sharer or compeer." The lesson in this verse is that: "If people are not willing to cooperate with us in all our goals and objects, we may join with them in some important common aims."

Then there is the problem of consecrated priesthood that from among them, in different classes,

some may claim superiority and infallibility, and then stand between man and God in some special sense. The same remark apply to the worship of saints and Imams. They may be holy and pious, but they are no more than man, and have no right to claim lordship over us. According to Islamic principles, no one can claim lordship over man except God:

65- O, PEOPLE OF THE BOOK! WHY DO YOU DISPUTE ABOUT ABRAHAM, WHEN THE TORAH AND THE GOSPEL WERE NOT REVEALED TILL AFTER HIM. DON'T YOU USE YOUR WISDOM?
((65))

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((66)) عِلْمُونَ لَا وَأَنْتُمْ يَعْلَمُ وَاللَّهُ عِلْمٌ بِهِ لَكُمْ لَيْسَ فِيمَا تَحَاجُّونَ فَلِمَ عِلْمٌ بِهِ لَكُمْ فِيمَا حَاجَجْتُمْ هَؤُلَاءِ هَآأَنْتُمْ

66- AH! YOU ARE THE ONES WHO DISPUTED ON WHAT YOU KNEW; WHY THEN YOU DISPUTE ON WHAT YOU HAVE NO KNOWLEDGE? ALLAH KNOWS AND YOU KNOW NOT. مَا وَلَا يَهُودِيًّا إِبْرَاهِيمُ كَانَ مَا ((67))

67- ABRAHAM WAS NEITHER A JEW, NOR A CHRISTIAN BUT HE WAS OF PURE FAITH, A MUSLIM, AND WAS NOT OF THE POLYTHEISTS. إِنَّ الْمُؤْمِنِينَ وَلِيَّ وَاللَّهُ ءَامَنُوا وَالَّذِينَ النَّبِيُّ وَهَذَا اتَّبَعُوهُ لِلَّذِينَ بِإِبْرَاهِيمَ النَّاسِ أُولَى إِنَّ ((68))

68- SURELY THE NEAREST OF PEOPLE TO ABRAHAM ARE THOSE WHO FOLLOWED HIM, AND THIS PROPHET, AND THOSE WHO BELIEVED. AND ALLAH IS THE GUARDIAN OF THE BELIEVERS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 65)

It is narrated in Islamic traditions that some learned Jews and Christians wrangled and disputed about Abraham. One party said that he was a Jew and belongs to our sect, and the opposite party claimed that Abraham was a Christian in spirit and belief and through proper channel! Each party claimed that Abraham was theirs, exclusively. To This effect this verse revealed saying: ``Why should you argue about ABRAHAM while the BIBLE and the GOSPEL were both revealed after him!?"

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VERSE NO. 66

The Jews and Christians of various sects who wrangled even about some matters of their own religion on which they had knowledge, and in spite of their knowledge they made great mistakes,

they also disputed about some matters that they knew nothing about it! Here they are questioned through this verse: "You that disputed on what you knew and yet failed and made mistakes, why should you then dispute about a matter on which you know nothing?"

VERSE NO. 67

Then Qur'an expresses clearly that ABRAHAM was neither a Jew nor a Christian, but one of pure and sincere faith, and he was not of the polytheists and idolaters. The latter phrase leaves no room for the pagan Arabs and idolaters too, to attach themselves some how to ABRAHAM.

VERSE NO. 68

The people of the Book with their polytheistic ideas, have put the most important tenet and commandment of Abraham's religion, beneath their foot, and so were the Arab idolaters. Then how do they claim that they are the followers of Abraham or he was their Father and leading prophet? In fact he was not the follower of any of these polytheistic religions. The only question here is: "How can one call and consider himself a follower of ABRAHAM the Shaikh of the prophets?" To this question the verse (NO. 68) answers: "The nearest of people to ABRAHAM; are those who follow him, and this prophet Mohammad (AS) and his followers for having firm belief in the ONENESS OF GOD, and who are surrendered to God's will."

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يَتَشْعُرُونَ وَمَا أَنفُسُهُمْ إِلَّا يُضِلُّونَ وَمَا يُضِلُّونَكُمْ لَوْ الْكِتَابِ أَهْلٍ مِّنْ طَائِفَةٍ وَدَّتْ
69- SOME OF THE PEOPLE OF THE BOOK WISH TO MISLEAD YOU, AND THEY MISLEAD NONE BUT THEMSELVES, BUT THEY DO NOT KNOW.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 69)

A group of the Israelites were doing their best to attract some of the influential Muslims, such as MOAAZ - AMMAR - and others, to their religion; and by Satanic temptations they wished to make them recant! This verse revealed to warn Muslims of their tricks and intrigues. The verse by disclosing the hidden plots of the enemy, gives them also a notice to stop carrying out secret plans, because their work and plots would fail:

"Some of the people of the BOOK wish to mislead you and to take you to a back-turn, but they will fail and mislead none but themselves, and yet they perceive it not."

Those Jews were unaware that Mohammad's training and teaching was so reasonable, and based

on facts and figures that recant was far from his converts. Therefore the lies and tricks of them would turn against themselves and would ruin their own souls, though they could not perceive it.

لَمَّا تَشْهَدُونَ وَأَنْتُمْ بِالْبَيِّنَاتِ تَكْفُرُونَ لِمَ الْكِتَابِ يَا أَهْلَ
70- O, PEOPLE OF THE BOOK! WHY DO YOU
DISBELIEVE IN ALLAH'S SIGNS, WHILE YOU ARE WITNESSES?

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تَعْلَمُونَ وَأَنْتُمْ الْحَقَّ وَتَكْتُمُونَ بِالْبَاطِلِ الْحَقَّ تَلْبِسُونَ لِمَ الْكِتَابِ يَا أَهْلَ
71- O, PEOPLE OF THE BOOK! WHY DO
YOU CLOTHE THE TRUTH WITH FALSEHOOD, AND CONCEAL THE TRUTH; WHILE YOU KNOW?

THE COMMENTARY VERSE NO. 70 AND 71

The people of the BOOK are admonished here for tampering with truth and clothing it with falsehood for preventing the access of people to it: "O, People of the BOOK! why do you disbelieve in Allah's signs, and work against the light which you, yourselves are witnesses of it - And why do you clothe and cover the truth with falsehood, and conceal the truth while you know!?" Those jealous Jews, had the signs and symptoms of the promised prophet in their scriptures, but concealed the facts and did not allow the virtues and credentials of Mohammad to be known. By doing that on purpose, they ruined their souls, and descended to the lowest of degradation.

((72)) يَرْجِعُونَ لَعَلَّهُمْ آخِرَهُ وَكَفَرُوا النَّهَارَ وَجَهَ ءَامَنُوا اللَّيْلَ عَلَى أَنْزَلَ بِالَّذِي ءَامَنُوا الْكِتَابِ أَهْلٍ مِّنْ طَائِفَةٍ وَقَالَتْ

72- AND A PARTY OF THE PEOPLE OF THE BOOK (THE JEWS) SAID: "BELIEVE IN THAT WHICH IS SENT TO THE BELIEVERS IN THE MORNING, AND DENY IT IN THE EVENING, PERHAPS THEY MAY RETURN (RECONT)"

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مَنْ يُؤْتِيهِ اللَّهُ بِيَدِ الْفَضْلِ إِنَّ قَلَّ رَبِّكُمْ عِنْدَ يُحَاجُّوكُمْ أَوْ أُوتِيْتُمْ مَا مَثَلُ أَحَدٍ يُؤْتَى أَنْ اللَّهُ هُدَى الْهُدَى إِنَّ قَلَّ دِينَكُمْ تَبِعَ لِمَنْ إِلَّا تُؤْمِنُوا وَلَا
73- (THE JEWS ALSO SAY) AND DO NOT BELIEVE EXCEPT IN HIM WHO
FOLLOWS YOUR RELIGION; SAY: (THE REAL) GUIDANCE IS THE GUIDANCE OF ALLAH. (THEY THEN
ADDED, BEWARE) LEST ANY ONE SHOULD BE GIVEN THE LIKE OF WHAT YOU HAVE BEEN GIVEN,
OR THAT THOSE (RECEIVING SUCH REVELATIONS) SHOULD DISPUTE WITH YOU BEFORE YOUR
LORD; SAY: GRACE IS IN THE HAND OF ALLAH. HE GIVES IT TO WHOM HE WILL, AND ALLAH IS THE
EXTENDER, ALL- KNOWING.

((74)) الْعَظِيمِ الْفَضْلِ ذُو وَاللَّهِ يَشَاءُ مَنْ يَرْحَمِيهِ يَخْتَصُّ

WILL. ALLAH IS THE LORD OF GREAT BOUNTIES.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 72)

It is narrated that 12 Israelites colluded to go to the prophet, and join the believers in the morning and then repudiate them in the evening! When they were asked why so? They answered: "We approached and studied on site the signs and marks of the promised prophet in our scriptures, and we came to conclusion that they don't conform with those of Mohammad!"

COMMENTS

The Jews came no short in their enmity, and using all the means they had against the prophet, such as military invasion - economical

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incursion - social attack - and this verse points to a corner of their cultural rush: "And a party of the people of the Book said: ` Believe in that which is sent to the believers in the morning, and deny it at evening, perhaps they may return." Their plan was not without effect at least on some of the weak minded Muslims and those wanting self - reliance, because the 12 Jews who hatched the plot were known for knowledge and being well versed in the Bible.

VERSE NO. 73

In order to prevent their followers to join Muslims, they advised them to pretend to conversion, and keep on with their own faith: "And do not believe except in him who follow your religion." So Allah in a parenthetical sentence says: "The real and true guidance is the guidance of Allah." Such plots and plans will have no important effect against those who Allah intends to guide them. Once again the verse returns to the continuation of the Israelites tricks that said: "Beware lest any one should be given the like of what you have been given." In other word; Lest the Muslims should be able to convict and prove you guilty, out of your own scripture before your Lord.

It is made clear here, that they were entangled in their self-conceit and racial vanity, by counting themselves the best of people, and races, and also the elect of God! seeking thereby undue advantages for themselves.

The verse ends in addressing the Messenger of Allah. He gives it to whom He will; and that Allah is the Extender.

VERSE NO. 74

With more emphasis it is said here: "Allah will adopt for His particular Mercy whom He will, for He is the Lord and the Owner of Great Bounties and Grace." [371]

If we sometimes see God's special grace and more extensive bounties include some one, and exclude some others; it is not due to limitation and shortcomings, but rather for merits and deservings it is so.

THE ANCIENT PLOTS

The said verses are among the miraculous ones of Qurʾān, that recovers the hidden tricks of the Jews and other enemies of Islam. It also may warn to-day's Muslims, of such plans and plot. In our time, too, the propaganda means of our enemies have aimed at our young generation to destruct and spoil their faith in Islam. They do that in various forms and ways through scholars - by their orientalist, with their historians, and journalists and even by their cinema actors and artists. They deny not that their aim is not to convert our young ones to a Christian or other religion. They merely want them corrupted!

لَيْسَ قَالُوا بِأَنَّهُمْ ذَلِكَ قَائِمًا عَلَيْهِ دُمْتَ مَا إِلَّا إِلَيْكَ دَهِيؤُ لَا بِدِينَارٍ تَأْمَنُهُ إِنْ مَنْ وَمِنْهُمْ إِلَيْكَ يُؤَدُّهُ بِقِنطَارٍ تَأْمَنُهُ إِنْ مَنْ الْكِتَابِ أَهْلِ وَمَنْ
((75)) يَعْلَمُونَ وَهُمْ الْكُذِبِ اللَّهُ عَلَى وَيَقُولُونَ سَبِيلَ الْأُمِّيِّنَ فِي عَلَيْنَا

75- AND AMONG THE PEOPLE OF THE BOOK IS HE, THAT IF YOU TRUST HIM WITH HEAP OF WEALTH, PAYS IT BACK TO YOU. AND THERE IS OTHER OF THEM, THAT IF YOU TRUST HIM WITH A DINAR, WILL NOT GIVE IT BACK UNLESS YOU DEMAND IT IMPORTUNATELY. THAT IS BECAUSE THEY SAY: "WE ARE NOT BOUND TO KEEP FAITH WITH GENTILES. (ONE OF NON-JEWISH FAITH OR RACE - A HEATHEN) AND THEY TELL LIE ON ALLAH, AND THEY KNOW.

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76- (((76))) الْمُتَّقِينَ يُحِبُّ اللَّهُ فَإِنَّ وَاتَّقَى بَعْدَهُ أَوْفَى مَنْ بَلَى
EVIL, THEN ALLAH LOVES THE GOD- FEARINGS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 75)

This refers to two of the Jews contemporary with the prophet: One of them named ABDULLAH-IBN- SALAM, was a trustworthy and virtuous man. A wealthy Muslim entrusted him with a hoard of gold that amounted to 1200 GHAS= 840 KG. Abdullah gave him back all his deposit in due time and term. The second Jew was a vicious traitor whose name was FAN?S; to whom an Arab

entrusted one Dinar (a gold coin equal to 66.36 Grains). Fan?s betrayed and denied the trust; when the said verse revealed to this effect.

Traitor and Trusty

A group of the Israelites were of opinion that they were not responsible for other's trust and deposit! Their logic was that they were the followers of the scriptures, and have had the prophets among them. and so were they not bound to be faithful to the Gentiles, pagans, and heathens! There were also groups of good and honest men among them who would observe and reserve all rights of other people, whether in their race and religion, or out of it.

Qur?n does not condemn all of them, for the wrong that some of them have done; but meanwhile it shows that those who hold the right for themselves to usurp the properties of other people by forcible seizure, without any right; they do not understand any language other than that of power and force, so one has to answer such people accordingly and with that language.

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VERSE NO. 76

This verse rejects the idea of those Israelites who said the properties of the Gentiles, pagans, and heathens, is not unlawful for the people of the Book! But the verse affirms that the criterion for personality and the measure of humanity is to observe covenant and to fulfil promises and to be virtuous and God fearing. Elsewhere in the Qur?n is said: ``The most honoured of you in the sight of Allah is the most virtuous (CHASTE) of you." Therefore the verse here says:

``He who fulfills his covenant, and avoid evil, then Allah loves the God fearings."

بِزَكِّيهِمْ وَلَا الْوَيْبَامَةَ يَوْمَ الْإِيْتَامَةِ يَوْمَ إِنِّيهِمْ يَنْظُرُ وَلَا إِلَهَ كَلْمُهُمْ وَلَا الْآخِرَةَ فِي لَهْمَ لِأَخْلَاقٍ أَوْلَانِكَ قَلِيلًا تَمَنَّا وَأَيْمَانِهِمْ إِلَهَ بَعْدَ يَشْتَرُونَ الَّذِينَ إِنَّ
((77)) إِلَيْهِمْ عَذَابٌ وَلَهُمْ

77- AS FOR THOSE WHO SELL ALLAH'S COVENANT, AND THEIR OWN OATH, FOR A LITTLE PRICE; THERE SHALL BE NO SHARE FOR THEM IN THE WORLD TO COME. AND ALLAH WILL NOT SPEAK TO THEM, NOR WILL HE LOOK UPON THEM IN THE RESSURECTION DAY; NEITHER WILL HE PURIFY THEM, AND FOR THEM IS A PAINFUL PUNISHMENT.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 77)

A group of the learned Jews, who found their social and personal interests endangered by Mohammad's doctrine; decided to rewrite the scripture which was written by their own hands, thereby changing the signs and symptoms of the promised prophet so that it would not conform to those of the Messenger of God (AS). They had agreed to

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swear then, that those were the words of God, and not of themselves. The verse (NO. 77) was sent down to this effect, in order to disclose their secret Satanic plans.

VERSE NO. 77

This verse implies some other offences and wrongs of the Jews, that not only they would sell the covenant of God for a little price, but are also untrue to themselves by falsifying and changing God's word for a trifle! This verse is sent down in a general sense and common addressing, although it aims in particular to the said Jewish group. There are five painful punishments decreed for their offence in this class: 1) That they will have no portion and share in the life to come. 2) That God will not speak to them. It is evident that God does not speak with a tongue, as we do; because He is clear and clean from matter and material. But He is able to create wave vibrations in the air, as He did for Moses, or may inspire in the heart and mind of man whatever he wants to say. 3) God will not look upon them in Doms Day. Here too, we should call to mind that His look is not with the aid of eyes and physically. 4) That God will not purify and cleanse them of their sins. 5) An finally there is the painful punishment of God awaiting them.

The importance of their sin of concealing the truth, in the sight of God, is evident and clearly shown by the physical and spiritual punishment that are decreed here for them. What does the sinner get at best for selling his soul and salvation? He who approaches to Allah, will obtain spiritual virtues and advantages, such that God may look at him or speak to him in Mercy,

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وَيَقُولُونَ اللَّهُ عِنْدَ مَنْ هُوَ وَمَا اللَّهُ عِنْدَ مَنْ هُوَ وَنَوَيْقُولُ الْكِتَابِ مَنْ هُوَ وَمَا الْكِتَابِ مَنْ لِيَحْسُبُوهُ بِالْكِتَابِ أَلَسِنْتَهُمْ يَلُونُ لَقَرِيْقًا مِنْهُمْ وَإِنَّ
((78)) يَعْلَمُونَ وَهُمْ الْكٰذِبِ اللَّهُ عَلَى

78- AND THERE IS A SECT OF THEM WHO TWIST THEIR TONGUES WHEN RECITING THE BOOK, THAT YOU MAY SUPPOSE IT (A PART) FROM THE BOOK; BUT IT IS NOT FROM THE BOOK. AND

THEY SAY IT IS FROM ALLAH, AND IT IS NOT FROM ALLAH. AND THEY TELL LIE AGAINST ALLAH AND THEY KNOW.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 78)

This verse too, was sent down about a sect of the Jews. It refers to some learned who forged attributes and qualification for the Messenger of God(AS), which was contrary to that in their Scriptures. They forged and wrote it by their own hands and ascribed it to God! Then when they recited their own writing, they twisted their tongues and distorted their pronunciation to pretend that they were Allah's word from the Bible: ``And there is a sect of them who twist their tongue when reciting the Book, that you may suppose it a part from the Scripture, while they know that it is not from the Book." They were not content even with such a heinous sin, and explicitly ascribed their forgeries to God and said: ``This is from Allah, while it was not from Allah!"

The ending of the verse affirms that it was not a mistake on their side, and they did that deliberately: ``And they tell lies against Allah and they know!

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تَعْلَمُونَ كُنْتُمْ بِمَا نَزَّلْنَا بِكُنُوتِ كُونُوا لِلنَّاسِ يَقُولُ ثُمَّ وَالنَّبُوءَةِ وَالْحُكْمِ الْكِتَابِ اللَّهُ يُؤْتِيهِ أَنْ لِيَبَشَرَ كَانَ مَا
79- IT WAS NOT (BECOMING) TO A MAN THAT ALLAH SHOULD GIVE HIM BOOK, JUDGEMENT, AND PROPHETHOOD THEN HE SAYS TO PEOPLE BE YOU WORSHIPPERS TO ME INSTEAD OF ALLAH! HE WOULD RATHER SAY: BE YOU GODLY, FOR THAT YOU WERE LEARNING THE BOOK, AND FOR THAT YOU WERE STUDYING.

80- NOR WOULD HE ORDER YOU TO TAKE THE ANGELS AND PROPHETS AS LORDS. WOULD HE ORDER YOU TO DISBELIEVE AFTER YOU HAVE SUBMITTED?

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 79 AND 80)

As for the cause of these two verses, it is narrated that some of the Muslims said to the Messenger of God (AS) that we salute and greet you as we salute an ordinary man! Then give us leave to bow or to prostrate before you for salutations, to exhibit a mark of deference to your superiority.

The prophet said: ``It is unlawful to prostrate to any one other than Allah. It is enough to salute your prophet as you greet others, but recognize his rights, and follow him."

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COMMENTS

The verses reject and amend the dogma of making a deity and Lord of man, as the Christians have done; saying that Jesus was the son of God or the God Himself. As a matter of fact, Jesus was no more than a man chosen by God as a prophet, and strengthened by the Holy Spirit (GABRIEL), the arch angel, who brought the revelation to him. It is neither natural nor reasonable that God's Messenger should preach against God; saying worship me and not Him. Jesus was sent to preach the true God, and the true Mosaic Law and hence the verse:

``It is not possible that a man to whom is given the Book, (BIBLE and GOSPEL) and wisdom, and prophethood, to say to the people; worship me instead of God; on contrary he would say to them be you Godly, and viruous for having been taught the book and studying the Scriptures." The prophets also never called the people to worship the angels or any other being, except God the Cherisher and Lord of the universe. It also rejects the faith of the Pagan Arabs who claimed to be the followers of ABRAHAM, but believed the angels to be the daughters of God! Just like the Jews who called Ezra as the son of God, or that sect of Christianity who consider Jesus Christ as the son of God.

The verse ends in saying: ``How could it be possible for a prophet of God, to call people to believe in God and in the Day of Judgement, Then he changes his mind and say to them: `Be you worshipper of me!?''' The verse also implies that the prophets are innocent and free of guilt.

وَأَخَذْتُمْ أَقْرَبْتُمْ قَالِ وَلَتَنْصُرُنَّهُ بِرِنَ لَتُؤْمِدُ مَعَكُمْ لِمَا مُصَدِّقٌ رَسُولٌ جَاءَكُمْ تَمَّ وَحِكْمَةٌ كِتَابٍ مِّنْ ءَاتَيْنُكُمْ لَمَّا النَّبِيِّنَ مِيثَاقُ اللَّهِ أَخَذَ وَإِذْ ((81)) الشَّاهِدِينَ مِّنْ مَّعَكُمْ وَأَنَا فَاشْهَدُوا قَالِ أَقْرَبْنَا قَالُوا إِصْرِي دَلِكُمْ عَلَيَّ

81- AND (REMEMBER) WHEN ALLAH TOOK THE COVENANT FOR

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THE PROPHETS (FROM THEIR FOLLOWERS) WHEN I GIVE YOU BOOK AND WISDOM, THEN THERE CAME TO YOU A MESSENGER CONFIRMING THAT WHICH IS WITH YOU, BELIEVE IN HIM AND HELP HIM. (THEN ALLAH ASKED THEM) DO YOU ACKNOWLEDGE? AND DO YOU TAKE THIS COVENANT OF MINE AS A BINDING ON YOU? THEY SAID WE DO AFFRIM. HE SAID: THEN BEAR WITNESS, AND I (TOO) AM OF THE BEARERS OF WITNESS WITH YOU.

82- THEN WHOEVER TURNS BACK AFTER THAT, THEY ARE WRONGDOERS. (DISOBEDIENTS TO THEIR LORD)

THE COMMENTARY
THE SACRED COVENANT

The previous verses implied that Mohammad was foretold in the BIBLE and GOSPEL. Here the argument is taken to a general principle that God took a covenant from the prophets as well as their followers that when knowledge and Book was given you, and then there came to you a prophet who confirmed that which was with you, believe in him and help him. Then the matter is emphasized by taking confession: "Then Allah asked them; Do you acknowledge my covenant and keep it as a binding on you?" and they affirmed it.

VERSE NO. 82

Through this verse, those who break their promise are sternly threatened, that they are the obstinate wrong doers whom God will not

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guide them, and those who lose the guidance of Allah, their destination shall be no where but the Fire in Hell.

83- ((83)) *يُرْجَعُونَ وَإِلَيْهِ وَكُرْهًا طَوْعًا وَالْأَرْضِ السَّمَاوَاتِ فِي مَنْ أَسْلَمَ وَلَهُ يَنْبَغُونَ اللَّهُ دِينَ أَفَعَيَّرَ*
A RELIGION OTHER THAN THAT OF ALLAH, AND TO HIM HAS SURRENDERED WHOEVER IS IN THE HEAVENS AND THE EARTH, WILLINGLY OR UNWILLINGLY, AND TO HIM THEY RETURN.

84- SAY: WE BELIEVE IN ALLAH, AND IN THAT WHICH HAS BEEN SENT TO US, AND WHAT WAS SENT TO ABRAHAM AND ISHMAEL, AND ISAAC, AND JACOB, AND THE TRIBES; AND TO WHAT WAS SENT TO MOSES AND JESUS, AND THE APOSTLES FROM THEIR LORD. WE DO NOT MAKE DISTINCTION BETWEEN ANY OF THEM, AND TO HIM WE SUBMIT.

85- ((85)) *سَابِرِينَ الدَّخْمِ الأَخْرَةَ فِي وَهُوَ مِنْهُ يُقْبَلُ فَلَنْ دِيناً الأِسْلَامِ عَيْرَ يَتَّبِعَ وَمَنْ*
HE THAT CHOOSES A RELIGION OTHER THAN ISLAM, (SUBMITTING TO THE WILL OF ALLAH) IT WILL NOT BE ACCEPTED FROM HIM, AND IN THE WORLD TO COME HE SHALL BE AMONG THE LOSERS.

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THE COMMENTARY
THE HIGHEST OF THE DIVINE RELIGIONS (VERSE NO. 83)

Here the argument begins about Islam, and calls for the attention of the people of the BOOK, as well as all the others. In a general sense of meaning, it declares that whoever and whatever exists in the heaven and the earth is Muslim! Willingly, and, or, unwillingly! This is because Islam in its essence is knowing the Will and Plan of God, and Submission to the Will and Plan: ``Do they seek a religion other than that of Allah, and to Him surrendered whoever is in the heavens and the earth willingly or unwillingly, and to Him they return." Therefore, Islam which is the religion of nature and genesis, is to follow our nature and conform our will to God's will. VERSE NO. 84

Through this verse Allah order His prophet Mohammad (AS), and all those who follow him (MUSLIMS) to believe in that which is sent down to them, and also to believe in that which is sent to all the other prophets such as: ABRAHAM - ISHMAEL - ISAAC - JACOB - THE TRIBES - MOSES AND JESUS; and to make no distinction between any of them. This is because Islam is the religion preached by all the earlier prophets, and the truth that was revealed and taught by all the Divine Books.

VERSE NO. 85

Therefore if any one chooses a religion others than Islam, he is false to his own nature as well as to the Will and Plan of his Creator: ``He that chooses a religion other than Islam, (which is submission to the will of God) it will not be accepted from him, and in the world to come he will be among the losers". How can such a one, take benefit from the guidance of his Merciful Lord, when he has it rejected deliberately?!

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((84)) الظَّالِمِينَ الْقَوْمَ يَهْدِي لِآءِ اللَّهِ الْبَيِّنَاتُ وَجَاءَهُمْ حَقُّ الرَّسُولِ أَنْ يَشْهَدُوا بِإِيمَانِهِمْ بَعْدَ كُفْرِهِمْ قَوْمًا اللَّهُ يَهْدِي كَيْفَ

84- HOW MAY ALLAH GUIDE A PEOPLE WHO HAVE DISBELIEVED AFTER THEY BELIEVED, AND BORE WITNESS THAT THE MESSENGER IS TRUE. AND THERE CAME TO THEM EVIDENCES. ALLAH WILL NOT GUIDE THE OPPRESSING PEOPLE.

((87)) أَجْمَعِينَ وَالنَّاسِ وَالْمَلَائِكَةِ وَاللَّعْنَةُ عَلَيْهِمْ أَنْ جَزَاؤُهُمْ أَوْلَانِكَ 87- THOSE ARE THEY WHOSE REWARD SHALL BE THE CURSE OF ALLAH, THE ANGELS, AND PEOPLE, ALTOGETHER.

((88)) يُنظَرُونَ هُمْ وَلَا الْعَذَابُ عَنْهُمْ يُخَفَّفُ لَا فِيهَا خَالِدِينَ 88- ABIDING IN IT, THEIR ANGUISH SHALL NOT BE LIGHTENED, NOR SHALL THEY BE REPRIEVED.

((89)) رَجِيمٍ غُفُورٌ اللَّهُ قَائِرٌ وَأَصْلَحُوا ذَلِكَ بَعْدَ مِنْ تَابُوا الَّذِينَ إِلَّا 89- EXCEPT THOSE WHO REPENTED AFTER THAT AND AMENDED, FOR ALLAH IS FORGIVING, MERCIFUL.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 86)

One of the helpers (MEDINA MUSLIMS) slew a guiltless man without any right, and for fear of retaliation he renounced Islam and escaped to Mecca as an apostate. He then seriously repented and through one of his family in Medina asked the prophet, if there was any door of return opened for him? This verse revealed declaring the acceptance of his repentance on conditions.

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COMMENTS

According to the preceding verse, Islam is the only religion accepted by God. Therefore, a Muslim who renounces his religion and becomes an apostate, cannot easily be forgiven and obtain salvation: "How may Allah guide a people who have disbelieved after they believed and bore witness that the Messenger is truthful, and there came to them clear signs from Allah. Such a people are indeed oppressors and Allah will not guide the oppressing people." Why will not Allah guide them? the answer is evident and obvious: "They recognized the prophet - they knew him through many clear signs and miracles - they testified his prophethood - they made a covenant with him." And now in their apostasy they break their covenant and all promises! They deny the voice of their heart and conscience and have recanted and joined the enemies! How can such a one be forgiven and then guided to salvation?

VERSE NO. 87

The punishment that such a one deserves is the curse of Allah - the curse of the angels and the curse of the people; who were their brothers, friends and mates, whom they betrayed - the curse of all together. VERSE NO. 88

And they shall abide in that curse; in that spiritual and physical anguish and punishment for ever. Their anguish will not lighten, nor shall they be relieved! VERSE NO. 89

Unless they repent whole heartedly, and return to Allah sincerely, and once again ask earnestly for God's Mercy and Forgiveness; and amend their deeds and change their mind. And of

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course the Lord our Merciful Creator, is Often Forgiving and Compassionate to His creatures.

الضَّالُّونَ هُمْ وَأَوْلَئِكَ تَوْبَتُهُمْ تُقْبَلُ لَنْ كُفِرُوا إِزْدَادُوا ثُمَّ إِيمَانِهِمْ بَعْدَ كَفْرِهِمْ الَّذِينَ إِنَّ
90- THOSE WHO DISBELIEVED AFTER THEIR BELIEF AND GREW IN THEIR UNBELIEF (INSISTED UPON THEIR WRONGS) THEIR

REPENTANCE (THAT IS DUE TO THEIR HELPLESSNESS AND THE FEAR OF DEATH) WILL NEVER BE ACCEPTED. THEY ARE THOSE WHO GO ASTRAY.

((تَّاصِرِينَ مَنْ لَهُمْ وَمَا أَلَيْمٌ عَذَابٌ لَهُمْ أَوْلَانِكَ بِهِ افْتَدَى وَلَوْ ذَهَباً الْأَرْضِ مَلءُ أَحَدِهِمْ مِنْ يُقْبَلُ فَلَنْ كُفَّارٌ وَهُمْ وَمَاتُوا كَفَرُوا الَّذِينَ إِنَّ 91)) 91- THOSE WHO DISBELIEVED AND DIED UNBELIEVERS, THERE SHALL NOT BE ACCEPTED FROM ANY OF THEM THE WHOLE EARTH FULL OF GOLD, FOR HIM TO RANSOM THEREBY. FOR THEM AWAITS A PAINFUL PUNISHMENT, AND THERE IS NOT ANY HELPERS FOR THEM.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 90)

Some commentators understand this to refer to the people of the Book who believed in Mohammad before his advent, but denied him in his mission.

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USELESS REPENTANCE

The foregoing verse pointed to those who repent sincerely, their repentance being accepted, but here the argument runs over those whose repentance have failed:

``Those who renounce their belief and increase their blasphemy, and insist upon doing wrong, their repentance which arises from their helplessness, or the fear of death, will not be accepted. Such repentance are mere pretence, and are of no use." VERSE NO. 91

Following useless repentance, now we come to know the useless ransom: ``Those who disbelieved and died unbeliever, giving as much gold as the whole earth can contain, for ransom, it will not suffice to save them and they have to suffer the painful punishment that they deserve it." It is obvious that blasphemy will nullify and negate all our deeds.

PART 4 OF THE HOLY QURAN

((92)) 92- YOU WILL NOT ATTAIN BENEFICENCE, UNLESS YOU GIVE IN ALMS OF WHAT YOU LOVE, AND WHATEVER YOU GIVE IN ALMS ALLAH KNOWS IT.

VERSE NO. 92 Here is a sign and a test for One's faith and sincerity in belief - giving in charity of that which we really love it and value it greatly. Our life, our personal efforts, our wealth and properties, our

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knowledge and our Self are among the things that are loved more or less. The Arabic ``BEAR" which is translated here to ``BENEFICENCE" is a comprehensive word with a variety of shades of meaning such as - benevolence, kindness, all sorts of goodness, so much so that in another verse of Qurʾn (Q 2:12) it implies the belief in God and in Dooms Day and also it means the prayer and the Fasting.

Therefore to reach the position of the Good-Doers, needs to satisfy different conditions, among which giving in alms of what we really love it, and however small the amount of our charity, it will be within the knowledge of God, and it is recorded and registered in His book.

The Influence Of Quranic Verses

The influence of Qurʾnic Verses in the hearts of Muslims was quick, deep, and great, so much so that its consequences could be seen soon after the revelation.

Two instances, narrated by the commentators and historians are mentioned below:

1- One of the prophet's companions, named ABUTALHA ANSʾRI, had a beautiful and profitable palm-grove in Medina. When the above verse came down, he went to the prophet and said: ``The best thing I love in this life is that garden of mine, which I am going to give in charity now for the sake of Allah."

The prophet said to him: ``Bravo! Bravo! this is a wealth that will profit you much." Then the prophet added: ``I am of opinion that you should spend it for the poor and needy persons of your own family and near kins." He did as the prophet ordered: He sold the garden, and divided its price among the poor and needy of his family.

2- We read in the history that ZOBAIDAH, the queen of HAROON - AL RASHID had a very magnificent and expensive manuscript of the Holy

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Qurʾn. She had it adorned with expensive Jewels and a lot of gold, and it was the most loved thing

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by her. One day she opened to recite the book, and by chance, the above mentioned verse caught her sight. She read the verse and decided to give the precious Book in charity. She therefore called the royal jeweller, sold it, and by its price made a drinking water system for the Bedouin Arabs. It is said that the system still exists, and is on use, and it is called by her name.

صَادِقِينَ كُنْتُمْ إِنْ فَاثَلُوهَا بِالنُّورَةِ فَاتُّوْا قُلْ النَّوْرَةُ تُنَزَّلُ أَنْ قَبْلِ مِنْ نَفْسِهِ عَلَى إِسْرَائِيلَ حَرَّمَ مَا إِلَّا إِسْرَائِيلَ لَبِنِي جِلًّا كَانَ الطَّعَامُ كُلُّ
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93- ALL FOODS WAS LAWFUL TO THE CHILDREN OF ISRAEL EXCEPT WHAT ISRAEL FORBADE FOR HIMSELF BEFORE THE BIBLE (THE LAW OF MOSES) WAS SENT DOWN. SAY BRING THE BIBLE AND RECITE IT, IF YOU ARE TRUTHFUL. (i. e. THESE MATTERS THAT YOU HAVE FORGED AND ASCRIBED TO THE PREVIOUS APOSTLES, ARE NOT FOUND EVEN IN YOUR PRESENT AND PERVERTED BIBLE)

الظَّالِمُونَ هُمْ فَأُوْلَئِكَ ذَلِكْ بَعْدَ مِنَ الْكُذِبِ اللَّهُ عَلَى افْتَرَى فَمَنْ
94- THEN WHOEVER FORGES FALSEHOOD AGAINST ALLAH AFTER THAT, THEN THEY ARE THE OPPRESSORS. (TRANSGRESSORS)

الْمُشْرِكِينَ مِنْ كَانَ وَمَا حَنِيفًا إِبْرَاهِيمَ مَلَّةً فَاتَّبِعُوا اللَّهَ صَدَقَ قُلْ
95- SAY ALLAH HAS SAID THE TRUTH. THEREFORE FOLLOW THE CREED OF ABRAHAM. THE MAN OF PURE FAITH WHO WAS NOT OF THE POLYTHEISTS.

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THE COMMENTARY

OCCASION OF REVEALTION (VERSE NO. 93)

As for the cause of this verse and the next two verses; it is narrated that the Jews objected to our prophet that; why should he declare the camel's milk as lawful to drink while Abraham forbade it, and that, the sacred Mosque in Jerusalem was the QIBLAH of prayer chosen by all the previous Apostles, while Mohammad has turned faces towards KAABA in Mecca? The argument runs now on answering these objections:

JEWISH ACCUSATIONS LAID AGAINST THE PROPHET

The Jews denied the lawfulness of some foods such as the milk of camel, and Qur?n rejects their charges saying: ``At first all the foods were lawful for the children of Israel except a few of them that Israel forbade himself of serving, and that was before the law was sent down." According to the Islamic traditions, when Jacob ate meat or drank the milk of camel or some other particular food, they seemed not agreeable to his health. He therefore refrained from some food which found them not fit for his health. Then some of his followers followed him and abstained from eating or drinking those particular foods. Later on a group of the Israelites were led to error and by the

wrong impressions, they thought that such foods were made unlawful by the Mosaic Law! VERSE NO. 94

When they failed to show their claims out of the BIBLE, it was proved that they had forged some falsehood against Allah deliberately and knowingly, and therefore became real oppressors and sinners. VERSE NO. 95

Here the prophet is addressed that, those are the forgeries of the oppressors, and are not among the LAW and the commandments, and they are liars and God reveals the truth, and you follow the creed of ABRAHAM, the man of faith who was not of polytheists.

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96- ((96)) ((لِّلْعَالَمِينَ وَهُدًى مَّبَارَكًا بِنَكَّةَ الَّذِي لِلنَّاسِ وَضِعَ بُيُوتٍ أُولَىٰ إِنَّ)) THE FIRST HOUSE (TEMPLE) ESTABLISHED FOR THE PEOPLE WAS THAT AT BEKKA, (MECCA) BLESSED AND A GUIDANCE FOR NATIONS.

عَنِ اللَّهِ فَإِنَّ كَفَرَ وَمَنْ سَبِيلًا إِلَيْهِ اسْتَطَاعَ مِنَ الْبَيْتِ جِجُّ النَّاسِ عَلَىٰ وَ اللَّهِ ءَامِنًا كَانَ دَخَلَهُ وَمَنْ إِبْرَاهِيمَ مَقَامَ نَاتِبِيَّ ءَايَاتٍ فِيهِ
97- ((97)) ((الْعَالَمِينَ)) THEREIN ARE CLEAR SIGNS, AND THE STANDING PLACE (FOR PRAYER) OF ABRAHAM, AND WHOEVER ENTERED IT WAS SAFE. PILGRIMAGE THERE TO IS A DUTY OF MAN, FOR THOSE WHO CAN AFFORD. AS FOR THE UNBELIEVERS, ALLAH IS FREE OF WANT OF ALL THE WORLDS.

THE COMMENTARY

THE FIRST HOUSE OF PEOPLE (VERSE NO. 96)

The said second objection is cleared up through this verse and the next one, rejecting the superiority of the Sacred Mosque of Jerusalem (THE TEMPLE OF GHODS) over that of Mecca. (KAABEH)

According to some Islamic traditions; the foundation of KAABEH goes back to Adam and Eve, and is the first house of worship that was established for man. Adam, our first father built our first temple, but it was ruined by the FLOOD. After that, ABRAHAM, with the help of his son Ishmael, raised the foundations and rebuilt the house. It then remained as a centre to which all Arab tribes resorted for worship, and other purposes such as trade, and poetic contests. The centre was respected by all Arabs - friend and foe alike.

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Worthy of note that; in this verse KAABEH which is the house of God, has been called the house of people, which implies whatever is named or done for God is in fact for people and must serve

man! In other word; whatever is in the service of man, is counted and recorded as for the cause of God.

Besides the advantage of being the first house of worship for people, the verse alludes to other two advantages for KAABEH, that it is blessed and also a guidance for all the people. The ARABIC word LAMINE? can be translated to: all the worlds - all kinds of being - all nations - and all creatures.

VERSE NO. 97

This verse states another two advantages of KAABEH that therein are clear signs such as the station of ABRAHAM. Even today there is a point within the enclosure, called MAGH?M IBRAHIM, where HAZRAT ABRAHIM was supposed to have stood in prayer. Another sign of God is the safety and security of the town and in particular that of the sacred territory. Mecca was respected and held sacred aby All Arabs - friend and foe alike. At certain months of the year, all fighting was and is forbidden in it, even games are not hunted and killed. Mecca was recognized by Arabs, as inviolable for the pursuit of revenge or violence, and now it is held pure and sacred more than before.

In the next sentence, Allah orders the pilgrimage there to which is obligatory and incumbent upon those who can afford it. This pilgrimage was established by ADAM, and made an official duty by ABRAHAM, to be preformed by worshippers of Allah, observing certain rules and rites. The verse also implies that this pilgrimage is not espezialized for Muslims, like the other commandment. It is rather the duty of all mankind who can afford to perform it.

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The only term or condition for the pilgrim is the ability to afford - i.e. having enough physical power and provisions to perform the rites. As for the importance of the pilgrimage we should call to mind that our prophet said to HAZRAT IMAM ALI: ``O, Ali! He who can afford the pilgrimage and perform it not is an infidel, because Allah has made it incumbent upon those who can afford; and him who holds himself back has wronged his own self, and Allah is free of want. O, Ali He who delays his due pilgrimage till he dies God will raise him in the Resurrection day as a Jew or a Nazarine."

تَعْمَلُونَ مَا عَلَىٰ شَهِيدٍ وَاللَّهُ اللَّهُ بِآيَاتٍ تَكْفُرُونَ لِمَ الْكِتَابِ يَا أَهْلَ قُلُوبٍ (98) ((98)) SAY: O, PEOPLE OF THE BOOK, WHY DO YOU DISBELIEVE THE SIGNS OF ALLAH, WHILE ALLAH IS A WITNESS OF WHATEVER YOU DO?

تَعْمَلُونَ عَمَّا يُغَافِلُ اللَّهُ وَمَا شَهِدَاءُ وَأَنْتُمْ عَوَجًا تَبْعُونَهَا ءَأَمِنْ مَنْ اللَّهِ سَبِيلَ عَنْ تَصُدُّونَ لِمَ الْكِتَابِ يَا أَهْلَ قُلُوبٍ (99) ((99)) SAY: O, PEOPLE OF THE BOOK, WHY DO YOU BAR THE BELIEVERS FROM THE WAY OF ALLAH, SEEKING TO MAKE IT CROOKED YOURSELVES BEING WITNESSES? AND ALLAH IS NOT HEEDLESS OF WHAT YOU

DO.

100- O, YOU WHO HAVE BELIEVED IF YOU OBEY SOME SECT OF THOSE WHO WERE GIVEN THE SCRIPTURES, THEY RENDER YOU APOSTATES AFTER YOUR BELIEF.

((101)) مُسْتَقِيمٍ صِرَاطٍ إِلَىٰ هُدًى فَفَدَّ بِاللَّهِ يَعْتَصِمُ وَمَنْ رَسُولُهُ وَفِيكُمْ اللَّهُ ءَايَاتٌ عَلَيْكُمْ تَتْلَىٰ وَأَنْتُمْ تَكْفُرُونَ وَكَيْفَ

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101- AND HOW WOULD YOU DISBELIEVE, AND ALLAH'S REVELATIONS ARE RECITED TO YOU, AND AMONG YOU IS HIS APOSTLE. AND WHOEVER HOLDS FAST TO ALLAH, HE IS INDEED GUIDED TO A STRAIGHT PATH.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 98)

As to the cause of this and the following three verses, it is narrated that one of the Jews named SHAS-IBN-GHAIS who was a dark minded old devil, and much stubborn in his infidelity; passed by and saw a group of Muslims who held a meeting. They were of the two tribes of AWS and KHAZRAJ, known for their old and continuous enmity and hostilities; now sitting so friendly in a peaceful meeting with lovely discussion! If so the averse tribes go forward in friendship and peace, under the leadership of Mohammad thought the Jew; The Jewish accounts will soon be cleared, and the annihilation of our nation will be inevitable. The Jew then encouraged some interlocutor Jew, to attend that meeting and remind them of their bloody and dreadful battle of BOGHAS, in which many of the two parties tore and mutilated each other so that their old enmity might be renewed.

The plot was not without effect, and the old enemies and new religious brothers began to wrangle with each other, and a quarrel was going to begin, when the prophet was informed and reached them in time. He made a very effective speech for them that opened their eyes once again. The parties laid their arms down, and washed out their old hatred and renewed their brotherhood.

THE SOWERS OF DISCORD

Here God tells his Messenger to ask in an admonishing mode; 'Why do the people of the Scriptures' disbelieve and pay no heed to the

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signs of God. Why should they do so much mischief and wrong in spite of knowing well that God

sees and witnesses all that they do?

VERSE NO. 99

Also ask them why do they bar and obstruct the believers from the way of Allah, trying to make the straight path crooked, and dishonestly deviate it from rectitude? Why should they overbear the burden of others over that of their own, while it is more becoming to them to call and preach the other people in Allah and the Law. And this is because they were bound by their oaths and covenant, and had sworn solemnly in the presence of their own prophets.

By the ending they are threatened that: Allah is not unmindful or heedless of what they do! VERSE NO.100

Then a warning is given to Muslims that: "If you listen to and obey a faction of the followers of the scripture, they may render you apostates, and make you to turn your backs, after you have been guided and converted."

VERSE NO. 101

Through this verse, in a surprising manner, Muslims are asked that; How would and how could they recant and become disbelievers, in spite of their connection with God's inspiration and while the revelations of Allah are rehearsed and recited to them. And besides that the Messenger of Allah was among them too!? That is to say: If others go astray is not that much astonishing as a Muslim would be misled. At the end of the verse, Muslims are advised to adhere to Allah and stick fast to HIM and to HIS Mercy so that they might be guided to follow their prophet and their straight path.

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102- O, YOU WHO HAVE BELIEVED! BEWARE OF ALLAH AS HE DESERVES AND DO NOT DIE UNLESS YOU ARE MUSLIMS.

عَلَىٰ كُنْتُمْ وَ إِخْوَانًا بِنِعْمَتِهِ فَاصْبِرُوا فُلُوبِكُمْ بَيْنَ قَالَفَ اَعْدَاءَ كُنْتُمْ اِذْ عَلِيْكُمْ اللهُ نِعْمَتَ وَاذْكُرُوا تَفَرَّقُوا وَا لَا جَمِيْعًا اللهُ بِحَبْلِ وَا عَتَصِمُوا تَهْتَدُونَ لَعَلَّكُمْ اَيَاتِهِ لَكُمْ اللهُ يُبَيِّنُ كَذَلِكَ مِنْهَا فَاَنْقَذَكُمْ النَّارِ مِنْ حُفْرَةٍ شَفَا ((103))

103- AND CLING TO THE ROPE OF ALLAH (QUR?N AND ISLAM) ALL OF YOU TOGETHER, AND DIVIDE NOT. AND CALL TO MIND THE FAVOUR OF ALLAH ON YOU, THAT YOU WERE ENEMIES AND HE UNITED YOUR HEARTS, SO THAT BY HIS GRACE YOU BECAME BROTHERS. AND YOU WERE ON THE BRINK OF THE PIT OF THE FIRE, THEN HE SAVED YOU FROM IT. AND THUS ALLAH MAKES HIS SIGNS CLEAR TO YOU THAT YOU MAY BE GUIDED.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 102)

As to the cause of this and the next verse, it is narrated that: "One day two men from the hostile tribes of Aws and KHAZRAJ, named SAALABEH and ASSAD-IBN-ZARAREH encountered, and began to boast and mention the honour and pride that their tribes had attained after Islam and their conversion". One of them said: "KHAZIMA whose witness counts for two testimony, and also HANZALEH who took ablution by angels, belongs to our clan."

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The other said, four men of our tribe have done the greatest service to Islam and Muslims by teaching and preaching Qurʾān. He named them as: "ABI-IBN-KAAB, MOAZ-IBN-JABAL and ZAID-IBN-SAABIT and ABUZAID.". Besides those, he added that; "SAAD-IBN-EBAADEH the chief of Medina and greatest of orators was theirs." The boastings and disputes led to a quarrel, and the wrangle stretched its legs to their tribes, and once again the conflict and the dead enmity revived and the two tribes took arm against one another!

When the prophet was informed of that, he hastened towards the tribes, and by an effective speech and wise management put out the fire, made peace, and renewed their religious brotherhood. To this effect the above verse revealed, and by a general commandment enjoined Muslims to grasp and stick to the unbreakable rope of rescue and salvation that God has stretched down to us. Here all Muslims are invited to unite and divide not, through holding fast to Islam and Qurʾān, which is called the rope of Allah.

CALL TO PIETY

The verse begins calling to piety and Godfearing, which is the preliminary step to unity and religious brotherhood. Calling to union and unity without a firm and strong moral basis will fail. Therefore through this verse the causes of dispute and division is weakened by the beam of faith and piety. The believers are addressed here saying: "Beware and fear Allah as He deserves." The climax of Godfearing and piety is the fear of sinning, and avoiding any sort of wrong, deviation or transgression. The verse ends in calling the two hostile tribes of Aws and KHAZRAJ, as well as all the other Muslims and even all mankind to watch and be on guard for their end and final destiny: "And do not die unless you die a true Muslim submitted by all means to the will and consent of Allah."

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CALL TO UNION (VERSE NO. 103)

The argument then runs towards the final goal which is to unite and not to divide: "And cling to the rope of Allah, all of you together and divide not." As to the meaning and purpose of the 'ROPE OF ALLAH' different views of the commentators leads to a single meaning of that, which is any means or medium through which one may connect himself or communicate with God; whether it be Qur'an, Islam, the prophet or his near kins and household. Then the verse enjoins the Muslims to ponder over their past, and the fearful enmity which existed among them, and the dreadful battles they had for nothing, saying: "And call to mind the favour of Allah on you, that you were enemies, and He united your hearts so that by God's Grace you became brothers."

Here the union and joints of the hearts is ascribed to Allah because if we study the records and the history of the Pagan Arabs; we see that they easily were engaged in a bloody and cruel war for a mere trifle! And that it was not possible to unite those wild human beings in the usual ways and manners, for being so much ignorant, obstinate, and fearless. It is so much so that event the non-Muslim historians are amazed that how those pagans became united and turned to a single body of people through Mohammad's teaching and Islamic instructions. They were indeed at the brink of the pit of the Hell, when God through HIS revelation and Compassionate Messenger saved them and guided them to a firm straight path.

((104)) الْمُفْلِحُونَ هُمْ وَأُولَئِكَ الْمُنْكَرِ عَنِ وَيَنْهَوْنَ بِالْمَعْرُوفِ وَيَأْمُرُونَ بِالْخَيْرِ إِلَى يَدْعُونَ أُمَّةً مِّنْكُمْ وَلَتَكُنَّ

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104- AND FROM AMONG YOU THERE SHOULD BE A BAND OF PEOPLE CALLING TO GOODNESS AND ENJOIN RIGHTEOUSNESS, AND FORBID EVIL. THEY ARE THE ONES WHO ATTAIN SALVATION.

((105)) 105- AND BE NOT LIKE THOSE WHO SCATTERED AND FELL INTO VARIANCE AFTER THE CLEAR SIGNS THAT CAME TO THEM. THOSE ARE FOR WHOM IS A GREAT PUNISHMENT.

THE COMMENTARY

CALLING TO RIGHT AND CONTENDING AGAINST WRONG

(VERSE NO. 104)

It is ordered through this verse that there should always be a group among Muslims who enjoin goodness and forbid evil. Then the verse concludes that success and prosperity can only be attained in that way. Our reverend prophet, by a parable, makes clear the importance of enjoying righteousness and forbidding evil. He said: "A wrong doer among the population is like a traveller among a group of other passengers who are all sailing on a ship. When their ship is sailing midway on the sea, the traveller takes an axe and scuttles the ship! If the other passengers do not forbid him digging holes on the deck, sooner or later the ship will sink and all the crews will

drown." VERSE NO. 105

This verse refers once again to the important matter of unity and union, putting an stress on avoiding variances and schism, that could

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be expected to happen every now and then: "And don't be like those who fell in variance and divided among themselves in parties and sects, after the clear signs that came to them. Those are the ones for whom awaits a painful great punishment." A community in which unity and relations and ties are attacked and weakened by means of variance and wrangles, their land will turn to an open space for race courses of strangers and colonizers, and what a great misery and affliction is that.

((106)) تَكْفُرُونَ بِمَا الْعَذَابَ فذُوقُوا إِيْمَانِكُمْ بَعْدَ أَكْفَرْتُمْ وَجُوهُهُمْ اسْوَدَّتْ الَّذِينَ قَامُوا وَجُوهُ تَبْيِضُ يَوْمَ

106- ON THE DAY IN WHICH SOME FACES ARE WHITENED AND SOME FACES ARE BLACKENED. AS FOR THOSE WHOSE FACES ARE BLACKENED - DID YOU DISBELIEVE AFTER YOUR BELIEVING? THEN TASTE THE PUNISHMENT FOR WHAT YOU HAVE DISBELIEVED.

((107)) خَالِدُونَ فِيهَا هُمْ اللهُ رَحْمَةً فِي وَجُوهُمْ ابْيَضَّتْ الَّذِينَ وَأَمَّا 107- AND AS FOR THOSE WHOSE FACES ARE WHITENED, THEY SHALL BE IN ALLAH'S MERCY; ABIDING THEREIN FOR EVER.

THE COMMENTARY

DARK AND BRIGHT FACES (VERSE NO. 106)

The argument about division and variances which may lead in being apostate, now runs to the result of that which is a blackened and dark face. It says that Islam will whiten faces but blasphemy may blacken them! "There is a day coming in which some faces are whitened and some faces are blackened." Black is the colour of darkness which is the

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symbol of infidelity to God - sin - rebellion and misery, and finally removal of the Grace and Mercy of Allah. VERSE NO. 107

Contrary to the above mentioned group of people there are some whose faces are bright white in the Dooms Day. White means to be illuminated with light which stands here for prosperity and being alighted by the Mercy of God.

لِلْعَالَمِينَ ظُلْمًا يُرِيدُ اللَّهُ وَمَا بِالْحَقِّ عَلَيْكَ نُنَلُّوَهَا اللَّهُ آيَاتٍ تَلْكَ 108- THESE ARE THE SIGNS OF ALLAH. WE RECITE IT TO YOU WITH TRUTH. AND ALLAH WANTS NOT INJUSTICE TO ANY OF HIS CREATURES.

وَاللَّهُ إِلَى الْأُمُورِ تُرْجَعُ اللَّهُ وَإِلَى الْأَرْضِ فِي وَمَا السَّمَاوَاتِ فِي مَا وَاللَّهُ 109- (AND HOW HE WISHES INJUSTICE WHILE) TO ALLAH BELONG ALL THAT IS IN THE HEAVENS AND IN THE EARTH. AND TO ALLAH IS REFERRED ALL THE MATTERS.

THE COMMENTARY

VERSE NO. 108

This refers to the previous instruction and commandments about faith and faithlessness - About enjoining good and forbidding evil, and their consequences. Then it concludes that these are all the signs of Allah recited to us with truth, and rejecting them will catch our own lap, because - every one is held in pledge of his own deeds: ``And Allah wants not injustice for any of His creatures."'

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VERSE NO. 109

Reasons are given here that God is far from being unjust, because to Him belongs whatever is in the heavens and in the earth, then why should he wish bad, and injustice for his own creatures, who owns them all? أَلَمْ يَخْرُجْكُمْ مِنْ الْأَرْضِ أَنْتُمْ وَآبَاؤُكُمْ وَمِمَّا رَزَقَكُمْ اللَّهُ الْكُفْرَانَ كَذَبُوا بِالْحَقِّ بَلِ اللَّهُ عَزِيزٌ ذُو الْعَرْشِ 110- YOU ARE THE BEST OF NATIONS, BROUGHT FORTH FOR PEOPLE. YOU ENJOIN GOOD AND FORBID EVIL, AND YOU BELIEVE IN ALLAH. HAD THE PEOPLE OF THE BOOK BELIEVED, IT WOULD HAVE BEEN BETTER FOR THEM. SOME OF THEM ARE BELIEVERS, BUT MOST OF THEM ARE EVIL-DOERS.

110- YOU ARE THE BEST OF NATIONS, BROUGHT FORTH FOR PEOPLE. YOU ENJOIN GOOD AND FORBID EVIL, AND YOU BELIEVE IN ALLAH. HAD THE PEOPLE OF THE BOOK BELIEVED, IT WOULD HAVE BEEN BETTER FOR THEM. SOME OF THEM ARE BELIEVERS, BUT MOST OF THEM ARE EVIL-DOERS.

THE COMMENTARY

CAMPAIGNING AGAINST CORRUPTION AND CALLING TO RIGHTEOUSNESS (VERSE NO. 110)

Once again it is referred to enjoining good, forbidding bad, and believing in Allah: ``You were the best of the nations brought for people, bidding good, and forbidding bad and evil."'

Worthy of note here is that, the superiority of A Muslim upon the other people is for enjoining righteousness and forbidding evil; and also for having faith in God. This is to say without belief in God; amendment of the society and improvement of the population is not possible. Besides that, enjoining good and forbidding evil is a warranty for the execution of the Law.

The argument then runs on the Islam, which is a non-racial, universal, and having the best and the most natural law, rule and regulation. It means merely submission to the will of God: "Had the

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people of the book believed in such a divine, and natural religion, that Islam is, It would have been far better for themselves." Of course all of them are not alike - some of them are believers, but most of them are evil doers, and that can never harm those who carry the banner of faith and right.

لَا يُبْصِرُونَ ثُمَّ الْأَدْبَارَ يُولُوكُمْ يُقَاتِلُوكُمْ وَإِنْ أَدَّى إِلَّا يَضُرُّوكُمْ لَنْ
111- THEY WILL NOT HARM YOU ((111))
(SERIOUSLY) EXCEPT A LITTLE HURT. AND IF THEY FIGHT WITH YOU, THEY SHALL TURN THEIR BACKS ON YOU, (AND RUN AWAY) THEN THEY WILL NOT BE HELPED.

نُؤَاكِبًا بِأَنَّهُمْ ذَلِكَ الْمَسْكَنَةُ عَلَيْهِمْ وَضُرِبَتْ اللَّهُ مِّنْ يَعْصِبُ وَبَاءَؤِ النَّاسِ مَن وَحَبِلَ اللَّهُ مَن يَحْبِلُ إِلَّا تُفْفُوا مَا آيِنَ الدَّلَّةُ عَلَيْهِمْ ضُرِبَتْ
((112)) يَعْصِدُونَ وَكَانُوا عَصُوا بِمَا ذَلِكَ حَقَّ بَعِيرِ الْأَنْبِيَاءِ وَيَقْتُلُونَ اللَّهَ بِآيَاتِ يَكْفُرُونَ

112- ABUSEMENT SHALL BE PITCHED ON THEM WHEREVER THEY ARE FOUND, EXCEPT THEY BE IN A BOND OF ALLAH AND A BOND OF THE PEOPLE. THEY HAVE INCURRED THE WRATH OF ALLAH, AND DESTITUTION IS PITCHED ON THEM. THAT IS BECAUSE THEY DISBELIEVED IN THE SIGNS OF ALLAH, AND SLEW THE PROPHETS WITHOUT ANY RIGHT, THIS WAS DUE TO THEIR REBELLION AND WERE TRANSGRESSOR.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 111)

When some of the illuminated chief Israelites, such as

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ABDULLAH-IBN-SAL?M and his companions renounced their Jewish religion in favour of Islam, the Jews blamed and reproached them for their recantation. They were even threatened to death for renouncing their forefather's religion. Then this verse revealed as a consolatory for them, as well as the other Muslims.

COMMENTS

This verse and the next one consist of some predictions and glad-tidings, all of which came true and proved correct during the life time of the prophet:

- 1- The people of the Book cannot harm you Muslims severely, except for some little troubles of no importance.
- 2- If they encounter in fight with you, they will turn their backs to you and run away, and final victory is yours and then no one will help them.

VERSE NO. 112

They will never stand on their own foot and are always in abjection and misery; unless they change mind and amend themselves. It took no long that all the prophecies proved to be correct in the lifetime of the prophet. the verse concludes that there are two ways for them to clear their abjection and misfortune: First to be in a bond of Allah, which is believing in Him and grasping His truthful religion of submission. (ISLAM)

The second way for them to live unharmed is, to be in a bond of people. In other word; only the pity from God or from man may give them some protection.

((113)) يَسْجُدُونَ لَهُ وَاللَّيْلِ آتَاءَ اللَّهِ آيَاتٍ يَتْلُونَ قَائِمَةٌ أُمَّةَ الْكِتَابِ أَهْلٍ مَنْ سِوَاهُ لِيَسُوًّا

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113- YET THEY ARE NOT ALL ALIKE. THERE ARE AMONG THE PEOPLE OF THE BOOK AN UPRIGHT PARTY, WHO ALL THE NIGHT LONG RECITE THE REVELATIONS OF ALLAH AND THEY PROSTRATE THEMSELVES. (AS A SIGN OF SUBMISSION)

((114)) الصَّالِحِينَ مِنْ وَأَوْلَانِكَ الْخَيْرَاتِ فِي وَيُسَارِعُونَ الْمُنْكَرِ عَنِ وَيُنْهَوْنَ بِالْمَعْرُوفِ وَيَأْمُرُونَ بِالْإِحْسَانِ وَالْيَوْمِ بِاللهِ يُؤْمِنُونَ

114- BELIEVING IN ALLAH AND IN THE LAST DAY. THEY ENJOIN GOOD AND FORBID EVIL, AND VIE WITH EACH OTHER IN GOOD WORKS; AND THOSE ARE OF THE RIGHTEOUS. وَمَا يَفْعَلُوا وَمَا يُكْفَرُوهُ فَلَنْ خَيْرٍ مِنْ يَفْعَلُوا وَمَا يَكْفُرُوهُ فَلَنْ خَيْرٍ مِنْ يَفْعَلُوا. ((115)) 115- AND WHATEVER OF GOOD THEY DO IT WILL NOT BE DENIED. (ITS REWARD SHALL BE GIVEN TO THEM) AND ALLAH KNOWS THOSE WHO AVOID EVIL.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 113)

Again the argument in this verse and the next two verses, run over the conversion of ABDULLAH-IBN-SAL?M an important Israelite and his companions. His renouncement in favour of Islam kicked up a lot of fuss and nervous excitements among the Jews. They spread among people; that had they been fair and honest people, they would have not renounced their forefather's religion, betraying his own people, in order to join that of the illiterate Arabs.

ISLAM'S SPIRIT OF TRUTH-SEEKING

Islam respects sincere faith and true righteousness in whatever form it may appear. Here for observance of justice and equity; and

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respecting the rights of worthy men, and also announcing this fact that all the people cannot be looked upon with only one and the same eye, it says:

“All the people of the Book are not alike. Some of them are indeed upright and morally corrected and honest, and all the night long they recite the revelation of their Lord.” VERSE NO. 114

They believe in God and the Last Day of judgement, and fulfill their duties of enjoining good and forbidding evil. Another of their virtue is that they vie and contend with other people in good works, and are of the righteous. VERSE NO. 115

This verse is the complementary to the two foregoing verses showing the good end of them: “And what ever of good they do, it will not be denied, and they shall have the due reward for it,

because Allah knows well the good and pious ones who guard themselves against evil.” الَّذِينَ إِنَّ ((116)) خَالِدُونَ فِيهَا هُمْ النَّارِ أَصْحَابُ وَأُولَئِكَ شَرِينَا اللَّهُ مَنْ أَوْلَادُهُمْ وَلَا أَمْوَالُهُمْ عَنْهُمْ تُغْنَى لَنْ كَفَرُوا

116- AS FOR THOSE WHO DISBELIEVED, NEITHER THEIR RICHES, NOR THEIR CHILDREN WILL AVAIL THEM AUGHT AGAINST ALLAH. AND THEY ARE THE COMPANIONS OF THE FIRE. THEREIN THEY SHALL BE FOR EVER. وَمَا يُغْنَى هَلْكَدُ أَنْفُسَهُمْ ظَلَمُوا قَوْمَ حَرَّتْ أَصَابَتْ صِرٌّ فِيهَا رِيحٌ كَمَثَلِ الدُّنْيَا الْحَيَاةِ هَذِهِ فِي يُنْفِقُونَ مَا مَثَلُ ((117)) يَظْلِمُونَ أَنْفُسَهُمْ وَلَكِنَّ اللَّهَ ظَلَمَهُمْ

IT DESTROYES THAT. (CORNFIELD) AND ALLAH DID NOT OPPRESS THEM, BUT THEY THEMSELVES OPPRESSED.

THE COMMENTARY

VERSE NO. 116

The opposite party of the above mentioned fair and honest people, are some faithless oppressors that are described in this verse and the next one. “As for the unbelievers neither their wealth nor their children will avail them aught against Allah.” Their false spending for false purposes, will avail them nothing because the very essence of charity is faith and love. If the wealth is spent for sheer ostentation, or hunting people by the snare of the giver's power by a pretence of charity, how can one expect a good result and productive farmland by that?

Qur?n clearly announces that social power and financial advantages, alone, bring no points in the sight of God, and relying on them is a mere mistake; unless they are used in a correct way. VERSE NO. 117

This verse implies the false spendings that are done for false purposes and from base motives which are connected with the mortal life in this material world. When they are sure of getting a valuable harvest or fruitful farmland, there comes to destroy it a nipping whirlwind which is some sort of calamity and disaster! In their despair they may blame God for that misfortune; but the harm and injustice that he sees and feels, had not come from God, but from their own soul and self: "And Allah did not oppress them, but they themselves oppressed."

قَدْ أَكْبَرُ صُدُورُهُمْ تُخْفِي وَمَا أَفْوَاهُهُمْ مِنَ الْبُغْضَاءِ بَدَتْ قَدْ عَنَيْتُمْ مَا وَدُّوا خَبَالاً يَأْلُونَكُمْ لَا دُونَكُمْ مَن بَطَانَةٌ تَتَّخِذُوا لَا ءَامِنُوا بَيْنَ الدِّ يَأِيهَا
((118)) تَعْقِلُونَ كُنْتُمْ إِنْ الْأَيَاتِ لَكُمْ بَيِّنًا

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118- O, YOU WHO HAVE BELIEVED! DO NOT TAKE FOR INTIMATE FRIEND OTHER THAN YOURSELVES. (BEFRIEND WITH THE BELIEVERS) THEY DON'T FALL SHORT IN CORRUPTING YOU. THEY DESIRE TO HAVE YOU IN TROUBLE. HATRED HAS ALREADY SHOWN ITSELF OF THEIR MOUTHS. AND WHAT THEIR CHESTS CONCEAL IS GREATER. NOW WE HAVE MADE CLEAR TO YOU THE SIGNS, IF YOU USE YOUR WISDOM.

مُوتُوا قُلُوبُ الْعَغِيطِ مِنَ الْأَنَامِلِ عَلَيْكُمْ عَضُوا خَلُوا وَإِذَا ءَامِنًا قَالُوا لَقَوْمِكُمْ وَإِذَا كَلَّمَهُ بِالْكِتَابِ وَتُؤْمِنُونَ يُحِبُّونَكُمْ وَلَا تُحِبُّونَهُمْ أَوْلَاءِ هَآئِنْتُمْ
((119)) الصُّدُورِ بِدَاتِ عَلَيْهِمُ اللَّهُ إِنْ بَغِظْتُمْ

119- AYE! YOU ARE THE ONES WHO LOVE THEM, AND THEY LOVE YOU NOT. AND YOU BELIEVE IN THE BOOK - ALL OF IT. AND WHEN THEY MEET YOU THEY SAY: - WE HAVE BELIEVED. BUT WHEN THEY ARE ALONE, THEY BITE AT YOU THEIR FINGERS, ENRAGED! SAY: `DIE IN YOUR RAGE, THAT ALLAH KNOWS ALL THE SECRETS OF THE CHESTS.

((120)) مُحِيطٌ يَعْمَلُونَ بِمَا اللَّهُ إِنْ شَيْنَا كَيْدُهُمْ يَضْرِبُكُمْ لَا وَتَنْفُوا وَأَنْصَبِرُ وَإِنْ بِهَا يَفْرَحُوا سَيِّئَةٌ نُصِيبُكُمْ وَإِنْ تَسُوهُمْ حَسَنَةٌ تَمَسُّكُمْ إِنْ

120- IF SOMETHING GOOD BEFALLS YOU IT GRIEVES THEM, BUT IF SOMETHING BAD BEFALLS YOU THEY REJOICE AT IT. YET IF YOU BE PATIENT, AND AVOID EVIL, THEIR GUILLE WILL HURT YOU NOTHING, THAT ALLAH ENCOMPASSES WHATEVER THEY DO.

THE COMMENTARY

OCCASION OF REVELATION

IBN-ABBASS has said that these three verses, (118 / 119 / 120)

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revealed when some of the Muslims had taken some Jews for intimate friends, for being neighbours, relatives or through fostering. The Jews who were sworn enemies of Islam, pretend to love their Muslim friends, but their aim was only to collect information by means of them, and get access to Muslim's military secrets and strategies. These verses revealed to warn Muslims of trusting their real enemies as confidants, and rely not upon such friendships.

Don't Take The Strangers as Confidant (VERSE NO. 118)

The argument continues with Muslim's relations with the other nations. Here by a fine hint, the verse warns Muslims that: ``O, you who believe! Do not take for intimate friends those who are not believers like yourselves, because such a friendship prevents them not to ruin and spoil you! They desire to see you in trouble and affliction. Hatred has already been revealed through their mouths, and what they have concealed in their hearts against you is far greater than that!" VERSE NO. 119

``You Muslims do love them for different reasons, but they don't really love you. You do believe in the complete revelations, and in the whole of the BOOK OF GOD, but they only have a part of the revelations in their hands." Then in order to throw off their mask and show their real face and feature to Muslims, it says: ``When they meet you, they claim to be believers just as you are, but when they are alone, they bite their finger tips due to their wrath and rage!" VERSE NO. 120

And through this verse, another sign of their hatred and enmity has been stated:

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``If something good, such as victory befalls you, it will grieve them, but, if a calamity or misfortune or anything bad befalls you they rejoice at it, and yet they pretend to be your intimate friends. But if you Muslim be patient and stand firm against their hostilities and fear God, they cannot hurt you for the least, because God encompasses whatever they do."

إِذْ عَلِيمٌ سَمِيعٌ وَاللَّهُ لِلْقِتَالِ مَقَاعِدَ الْمُؤْمِنِينَ تُبَوِّئُ أَهْلَكَ مِنْ عَدَوَاتٍ وَإِذْ
121- AND REMEMBER WHEN YOU LEFT YOUR HOUSEHOLD AT DAWN TO LODGE THE BELIEVERS TO THEIR BATTLEPOSTS, AND ALLAH IS

ALL-HEARING, ALL-KNOWING

122- AND WHEN TWO PARTIES OF YOU BECAME FAINT- HEARTED (AND DECIDED TO LEAVE THE BATTLE - FIELD AND GO AWAY) AND ALLAH WAS THEIR GUARDIAN (AND HELPED THEM TO CHANGE THEIR MIND AND STAY FIRM) AND IN ALLAH, THE BELIEVERS PUT THEIR TRUSTS.

THE COMMENTARY
VERSE NO. 121 & 122

These verses point at a very important incident of the history of Islam, which is the battle of OHUD. It was indeed a great testing event for the young Muslim's community. The prophet is addressed here: "And remember when you left your family in the early morning, (OF 7th SHAWAL A.H.3 = JANUARY 625) in order to station the believers in their battle- posts, while Allah was hearing your arguments and knew your situation." It then states that two parties of the Muslims - most probably

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BANU SALAMA and BANU HARITHA - wavered and became faint-hearted, but they soon collected their vital power under the prophet's inspiration. They thought for a while to leave the field and go back to Medina. They might have been of those group who had the idea of staying in the town for defence; but the prophet had finally decided to go out and confront the enemy outside the town. So these two groups wavered for a while, but very soon they managed to control their weakness and wavering, and they stood firmly against the enemy in the battle field of OHUD.

123- AND ALLAH HELPED YOU AT BADR AND YOU WERE WEAK. (RELATIVE TO YOUR ENEMY) THEN BEWARE OF ALLAH THAT YOU MAY GIVE THANKS.

124- AND WHEN YOU SAID TO THE BELIEVERS: "IS IT NOT ENOUGH THAT YOUR LORD SHALL ASSIST YOU WITH THREE THOUSANDS OF THE ANGELS SENT DOWN?

125- YEA! (TO - DAY TOO) IF YOU REMAIN FIRM AND AVOID EVIL, AND IF THE FOE SHOULD SUDDENLY ATTACK YOU YOUR LORD WILL ASSIST YOU WITH FIVE THOUSANDS ANGELS WHO CARRY MARKS WITH THEM.

[409] ((126)) الْحَكِيمِ الْعَزِيزِ اللَّهُ عِنْدِ مَنْ إِلَّا النَّصْرُ وَمَا بِهِ قُلُوبُكُمْ وَلِتَطْمَئِنَّ لَكُمْ بُشْرَىٰ إِلَّا اللَّهُ جَعَلَهُ وَمَا

126- AND ALLAH DID NOT THAT SAVE AS A GLAD TIDING FOR YOU, AND TO ASSURE YOUR HEARTS. AND THERE IS NO VICTORY EXCEPT FROM ALLAH, THE EXALTED, THE WISE. مَنْ طَرَفًا لِيَقْطَعَ. خَائِبِينَ فَيَنْقَلِبُوا كُفْرًا أَوْ كَفَرُوا الَّذِينَ ((127)) 127- THAT HE MAY CUT OFF THE FLANK OF THE UNBELIEVER OR ABASE THEM; SO THAT THEY RETURN IN DESPAIR.

THE COMMENTARY

VERSE NO. 123

From here on, there are the verses to hearten and encourage, and to inspire hope to a people who have been defeated in a battle for their want of discipline and their disobedience: "Allah helped you and gave you victory at BADR, when you were weaker in power, equipment, and man power, than your enemy. You were only 313 men, while your foe was more than a thousand. You were ill-equipped and your enemy was well-equipped." Had you learned true lesson from your victory at BADR, your archers here would not leave their appointed battle - posts, making way for the enemy to attack you from the rear: "Then beware of Allah and do not repeat such disorder and disobedience." VERSE NO. 124

And also remember that angels were sent down to help you in the battle of Badr: "When you said to the believers; Does it not suffice you that your Lord shall assist you with three thousands of the angels sent down?!" VERSE NO. 125

Also in this battle of Ohud, if you be patient and stay firm, and avoid evil, Allah may sent down five thousands of the angels marked down to help you.

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VERSE NO. 126

Whatever happens, whether the fight is won by miracles and with the help of the angels, or else by natural means, medium, and equipments; all the helps proceeds from God: "Allah did not send down the angels except for a glad-tiding and in order to assure your hearts, and preventing you from wavering. So, you should not think that your own power and resources have changed the field and situation. God will help those who help themselves through constancy, courage, and discipline."

VERSE NO. 127

Here the result of the descent of the angels and their help is pointed to, saying: "So that Allah may cut off a flank or a part of the unbelievers which probably may mean the chief of the Mecca

idolaters, who had come so long a distance to annihilate the Muslim young community; and so savagely they and their women, with utmost cruelty mutilated by the Muslims corpse on the battle-field!" As to the kind of help given by the angels we shall give detail when commenting S-8: 7-12

The Most Dangerous Stage in The Battle Of Ohud

At the end of the battle of OHUD, the victorious army of the idolaters returned back to Mecca at once and with an amazing speed, as if a great and powerful fresh army was after them! they travelled up to a distance of 15 miles from Medina, and stayed there in order to avoid giving any ground for the impression that they were fleeing from the Muslims. There; Abusofyan, their commander had a chance to think over the matters, and came to know how bad their hurry and return in confusion was! He seriously thought of returning to Medina the town of the prophet. In the next morning by the guidance of Allah, the Messenger of God issued an emergency commandment that:

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“Those who had taken part in the battle of OHUD had to set out urgently in pursuit of the enemy!” This was a good demonstration of power, for overawing the enemy and inspiring the defeated Muslims with confidence. The Muslims set out of Medina and came as far as HAMR?OLASAD, some eight miles from Medina. HAZRAT IMAM ALI (AS) was badly injured and had more than sixty wounds, small or big upon his body when he heard of the new command. In spite of his strength completely impaired, the Lion of God got up, dressed some of his more dangerous wounds and joined the Muslim forces in time! Most of the Muslim warriors were wounded and completely exhausted, but they did not want to disobey God and His Messenger.

ABUSOFYAN the commander of the heathens, was informed that the prophet's army are chasing them and have approached very near! He was struck with astonishment, and a mysterious fear seized him all over. He thought for a while and then issued an order of decampment. His troops at once and immediately moved on and escaped, leaving some of their heavy things and equipments behind. They made for Mecca with utmost haste and in confusion! When the news of their flee reached the Muslim camp, the prophet predicted that in future GHOREISH will never get another victory like their's in the battle of OHUD. Later on the prophet's prediction proved right and was found true. the above verses revealed in such that critical state to encourage the believers and

infuse new blood in their veins and new movement in their blood.

((128)) لِمُونَظًا فَإِنَّهُمْ يُعَذِّبُهُمْ أَوْ عَلَيْهِمْ يُثُوبٌ أَوْ شَاءَ الْأَمْرِ مِنْ لَدُنِّكَ لَيْسَ

128- NONE OF THE MATTERS IS UP TO YOU, (TO DECIDE ON) WHETHER HE TURNS IN MERCY TO THEM, OR PUNISHES THEM, FOR THEY ARE OPPRESSORS.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 128)

When in the battle of OHUD the prophet's tooth was knocked out of his mouth, and his forehead was injured, and muslims were defeated; the Messenger of God became very anxious about the polytheists and idolaters, thinking how could they be guided while doing so with their apostle?! He said: ``How can a people like these prosper when they do such and such to their apostle who calls them to their Lord!" This verse revealed to give consolation to the apostle.

COMMENTS

Various comments have been made on this verse, but one thing is clear enough; that it came down after the battle of OHUD, and it is related to that war. The incident of OHUD carries great lessons that, God's help will come if we believe in him, and be obedient to his commands and have discipline and patience. If we fail; His Mercy is always open to us, but we should know that it is also open to our enemy, and all his creatures.

((129)) رَّحِيمٌ غَفُورٌ وَاللَّهُ يَشَاءُ مَنْ يُعَذِّبُ يَشَاءُ لِمَنْ يَغْفِرُ الْأَرْضِ فِي وَمَا السَّمَاوَاتِ فِي مَا وَاللَّهُ 129- TO ALLAH BELONGS ALL THAT IS IN THE HEAVENS AND IN THE EARTH. HE FORGIVES WHOM HE WILL (DUE TO THEIR MERITS) AND PUNISHES WHOM HE WILL. (FOR THEIR SINS) AND ALLAH IS THE MOST-FORGIVING THE COMPASSIONATE

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THE COMMENTARY

VERSE NO. 129

In fact, this is an emphasis on the preceding verse, saying: ``Forgiveness or punishment is not in the control and hand of the prophet. It is rather through the will of God, that one is pardoned or punished according to their merits and deservedness." Creation is His. He owns everything. He is the planner and the Manager, and only He Has the right of punishing or pardoning. The great

Commentator TABARSI has written; a scholar was asked: "Why does god punish a sinner in spite of His infinite Mercy that is?!" The scholar answered: "God's Mercy will not overcome or vanquish His wisdom. God's Mercy does not arise from sensations and sympathy like that of man. His Mercy is always mingled with His Wisdom, which necessitates to punish the wrong doers, except in certain cases."

لَتَفْلِحُونَ لَعَلَّكُمْ اللَّهُ وَاتَّقُوا مُضَاعَفَةً مُضَاعَفَةً الرَّبِّوَأ تَأْكُلُوا لَأ ءَامِنُوا الَّذِينَ يَأْتِيهَا
130- O, YOU WHO BELIEVE!
DEVOUR NOT USURY, DOUBLED AND REDOUBLED, AND BEWARE OF ALLAH THAT YOU MAY
PROSPER.

لِلْكَافِرِينَ أُعِدَّتْ لَنِّي | النَّارَ وَاتَّقُوا
131- AND GUARD YOURSELVES AGAINST THE FIRE WHICH IS
PREPARED FOR THE UNBELIEVERS.

تُرْحَمُونَ لَعَلَّكُمْ وَالرَّسُولَ اللَّهُ وَأَطِيعُوا
132- AND OBEY ALLAH AND THE MESSENGER THAT YOU MAY
BE TREATED MERCIFULLY.

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THE COMMENTARY

UNLAWFULNESS OF USURY (VERSE NO. 130)

This one plus the next eight verses, consist of a series of economical, social, and educational brief outlines. First of all the believers are addressed and said to them: "Devour not usury with compound interests, and know that prosperity is not in greed, but rather in giving." USURY was deeply rooted in trades and social affairs of the Pagan Arabs, and the Holy Qur'an proceeded to cut it down gradually and in four steps or stages:

1- In the verse; S 30: 39 it has sufficed with a piece of ethical advice that: "Whatever you get out of usury in order to increase the property of people, it shall not increase with Allah. But whatever you give in charity, desiring Allah's pleasure, you shall have it manifold."

2- In the verse; S 4:161 USURY is declared as one of the ugly and offensive customs of the Jews: "And their taking usury though they were forbidden it. And their devouring the properties of people falsely ..."

3- In the verse; S 2: 275-9, all sorts of usury has been forbidden and declared unlawful and is equal to fight against God: "Those who devour usury cannot arise except as one whom Satan by his touch has driven to madness. That is because they say; trade is like usury...."

O, you who believe! Fear Allah and give up what remains of your demands for usury ... And if you

do it not, then take notice of war from Allah and His apostle."

4- And at last, through this verse (S 3: 130) the unlawfulness of USURY is clearly announced, and one sort of usury which is the worst of all has been referred to, and that is the progressive interest of usury - doubled and redoubled in which the interest is regularly added to the principal, and it is called the COMPOUND INTEREST.

VERSE NO. 131

Once again in this verse, the stress is put on piety and avoiding evil: "Guard yourselves against the Fire which is prepared for the unbelievers." [415]

VERSE NO. 132

Following the above threat, here is an encouragement that: "If you obey Allah and His Messenger, you will have God's Mercy and salvation." أُعِدَّتْ وَالْأَرْضُ السَّمَاوَاتُ عَرْضُهَا وَجَنَّةٌ رُبُّكُمْ مِنْ مَغْفِرَةٍ إِلَى وَسَارِعُوا ((133)) لِلْمُتَّقِينَ 133- AND HASTEN TO FORGIVENESS FROM YOUR LORD, AND THE PARADISE, THE WIDTH OF WHICH IS THAT OF THE HEAVENS AND EARTH, PREPARED FOR THOSE WHO AVOID EVIL.

134- THOSE WHO SPEND IN CHARITY ALIKE IN PROSPERITY AND IN ADVERSITY, AND THOSE WHO RESTRAIN ANGER, AND FORGIVE PEOPLE, AND ALLAH LOVES THE GOOD-DOER. وَالْعَافِينَ الْغَيْظَ وَالْكَاطِمِينَ وَالصِّرَافِ السَّرَّاءِ فِي يُنْفِقُونَ الَّذِينَ

وَهُمْ فَعَلُوا مَا عَلَى يُصِرُّوا وَلَمْ اللَّهُ إِلَّا نُوبَ الدُّ يُغْفِرُ وَمَنْ لِدُنُوبِهِمْ فَاسْتَعْفَرُوا اللَّهُ ذَكَرُوا أَنْفُسَهُمْ ظَلَمُوا أَوْ فَاحِشَةً فَعَلُوا إِذَا وَالَّذِينَ يَعْلَمُونَ ((135)) 135- AND THOSE WHO WHEN COMMITTED AN INDECENCY, OR WRONGED THEMSELVES, REMEMBERED ALLAH AND BEGGED HIS PARDON FOR THEIR SINS - AND WHO CAN FORGIVE SINS EXCEPT ALLAH? AND THEY DO NOT KNOWINGLY PERSIST IN WHAT THEY HAVE DONE.

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136- THEY ARE THOSE WHOSE REWARD IS SALVATION FROM THEIR LORD, AND GARDENS (OF BLISS) BENEATH WHICH STREAMS FLOW, THEREIN ARE THEY FOR EVER. الْعَامِلِينَ أَجْرٌ وَنِعْمَ فِيهَا خَالِدِينَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِهَا مِنْ تَجْرِي وَجَنَّاتٍ رَبَّهُمْ مِنْ مَغْفِرَةٍ جَزَاؤُهُمْ أُولَئِكَ

THE COMMENTARY

THE RACE TO WIN PROSPERITY (VERSE NO. 133)

After threatening the unbelievers and evil-doers, and encouraging the believers and good doers;

mention is made of an spiritual race to win prosperity: ``Hasten to forgiveness and salvation from your Lord." Reaching an spiritual rank and dignity needs piety and salvation first, and then the destination shall be settled, which is the paradise, the width of which is that of the heavens and earth. Therefore, don't you ever think of Paradise as an enclosed material garden which lays somewhere in one of the plannets in the skies, that as the verse states, it is as wide as the heavens and the earth!

THE COUNTENANCE OF THE VIRTUOUS (VERSE NO.134)

In the preceding verse the virtuous people were promised to live in the Eternal Paradise. In this verse the virtuous is described and introduced with four characteristics as follows:

1- They spend in charity and alms in all conditions, be they poor or rich.

It is remarkable that the first qualification of the virtuous, has been mentioned as giving alms, and spending for charity, which is contrary and opposite to the ugly and offensive custom of devouring usury.

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2- They restrain their rage and anger.

3- They forgive people their wrongs.

Restraining the anger is good, but not enough, because rancour and hatred may remain in the depth of one's heart as a glowing piece of fire beneath the ashes. Therefore taking in, the rage, and restraining the anger, should accompany with forgiveness to bear sweet fruit. 4-They are good-doers, and Allah loves those who do good.

VERSE NO. 135

When they commit an indecency or do something wrong, they remember God, and beg his pardon for their sins. This implies that as far as a servant remembers God, he will do no wrong and will commit no sin. And that, the forgetfulness in the righteous, and men of piety is something temporary and lasts no long, because sooner or later they call Allah to mind, and beg His pardon for their sins and correct their wrongs and amend their faults and deeds. In other word: When the righteous finds himself fallen into sin or error, he will not lose hope and persist in doing that, but repents and returns to God, asking His Forgiveness. The faith of the virtuous encourages him in that blessed return.

VERSE NO. 136

In this verse the reward of the righteous has been described, which is salvation from their Lord, and the eternal garden of bliss, beneath which streams flow for their abode - an excellent recompense for those who have worked well.

((137)) الْمَكْذِبِينَ عَاقِبَةُ كَانَ كَيْفَ فَانظُرُوا الْأَرْضَ فِي فَيْسِيرُوا سُنَنَ قَبْلِكُمْ مِنْ خَلَّتْ قَدْ

137- MANY WERE THE WAYS OF LIFE BEFORE YOU THAT PASSED AWAY. THEREFORE TRAVEL IN THE EARTH AND

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OBSERVE HOW WAS THE END OF THOSE BELIERS. ((138)) لِلْمُتَّقِينَ وَمَوْعِظَةً وَهُدًى لِلنَّاسِ بَيَانٌ هَذَا

138- THIS IS A DECLARATION FOR PEOPLE, AND A GUIDANCE, AND ADMONITION FOR THE VIRTUOUS.

THE COMMENTARY

STUDYING THE PAST HISTORY (VERSE NO. 137)

The Glorious Qur'an holds the connection of the thoughts and culture of the present generation, with that of those who have passed away, as something very necessary. This is because, that connection will make clear the duties and responsibilities of the future generation: "Many were the ways and methods of life before you that have passed away."

By studying those ways of life, it can clearly be seen and sensed that some people have had great progress due to their faith and good deeds, and for avoiding evil through piety. On contrary, some have had destruction, and declination, through their faithlessness, and evil-deeds. and all these are recorded in the history of man. From this motive instructions are issued for Muslims, to go on journeys, and travel in the earth, to study the end of those who rejected faith and did evil deeds.
VERSE NO. 138

This verse implies that whatever we have said so far are plain statement and clear declarations for all the people, and means of guidance and advices for the virtuous ones who are God-fearing. These advices and instructions are general and useful for every body, but only the virtuous will take lesson, and use them.

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((139)) الْمُؤْمِنِينَ كُنْتُمْ إِنْ الْأَعْلُونَ وَأَنْتُمْ تَحْزَنُونَ وَلَا تَهْنَأُوا وَلَا

ARE THE SUPERIOR IF YOU BE FAITHFUL.

يُحِبُّ لَا وَاللَّهِ شُهَدَاءَ مِنْكُمْ وَيَتَّخِذُ ءَامِنُوا الَّذِينَ اللَّهُ وَلِيَعْلَمَ النَّاسَ بَيْنَ لِهَانْدَاوِ الْأَيَّامِ وَتِلْكَ مَثَلُهُ فَرِحَ الْقَوْمَ مَسَّ فَقَدَ فَرِحَ يَمَسُّكُمْ إِنْ
140- IF (IN THE BATTLE OF OHUD) A WOUND TOUCHED YOU, OF SURETY A
SIMILAR WOUND HAD TOUCHED THE OTHERS, AND SUCH DAYS (OF VARYING FORTUNE) WE
ALTERNATE THEM BETWEEN PEOPLE, SO THAT ALLAH MAY MAKE KNOWN THOSE WHO (REALLY)
BELIEVE, AND TAKE WITNESSE FROM AMONG YOU, AND ALLAH LOVES NOT THE OPPRESSORS.

141- AND THAT ALLAH MAY PURGE THOSE THAT ARE
TRUE IN FAITH, AND BLOT OUT THE INFIDELS.

142- OR DID YOU SUPPOSE YOU
WOULD ENTER PARADISE, WHEN ALLAH HAS NOT YET MADE KNOWN THOSE WHO HAVE STRIVED
(WHO HAVE FOUGHT FOR THE CAUSE OF ALLAH) FROM AMONG YOU, AND THE PATIENTS.

143- AND YOU WERE DESIRING DEATH
(IN THE WAY OF ALLAH)

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BEFORE YOU MET IT. THEN YOU SAW IT, AND WERE WATCHING IT. (BUT YOU DID NOT CATCH IT
BECAUSE YOUR DEED IS FAR FROM YOUR WORD)

THE COMMENTARY

OCCASION OF REVEALTION (VERSE NO. 139)

This one, and also the next four verses are the continuation of the argument about the battle of OHUD; which was indeed a great test for the new Muslim community. At the beginning, the battle went well for the Muslims The enemy wavered and were at the verge of defeat, when the Muslims archers in disobedience of their orders, left their battle-posts, in order to join in the pursuit and to share in the booty. Soon the enemy managed to take advantage of opening left by the archers, and there was a severe hand-to-hand fighting in which numbers told in the favour of the heathens - Many of the Companions of the prophet, and his Helpers of Medina were martyred, but fortunately there was no rout. Among the Muslim martyrs, mutilated, was the brave faithful HAMZEH the prophet's uncle in father side. the Messenger of God himself was wounded in the forehead, and one of his front teeth was knocked out.

In the same night the prophet proceeded to recognize the mutilated martyrs and bury them with religious ceremonies, He sat besides their corpse shedding tears and burried them with grievance at the battle-field, at the foot of the OHUD mountain. It was in such that critical state, in which

Muslims were deeply in need of coolness, courage and hope that these verses were sent down.

THE RESULTS OF THE BATTLE OF OHUD

Through this verse, (No. 139) God had admonished Muslims

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that they should take lessons of their success, as well as their failure, and through the lessons amend and make well all their weak points: "Dismay not, and grieve not, for you are the superior if you be faithful."

VERSE NO. 140

Here is another lesson to be taken to reach a final success: That is a fight which is for the truth, if you are harmed and injured, you should know that your enemy has also been hurt, and more so because he has no faith to give him hope and keep him up on the foot: "If a wound has been afflicted you, a similar wound has also afflicted your adversary, therefore there is no room for your excess in grievance and despair."

Then it refers to another Divine Custom that the sweet and bitter fortunes and misfortunes of life are not durable, and such days and times alternate between people through the plans of God - you had your day and now they have their day, which very soon ceases to be. These are similar to broken beams of light, and only God's light of truth will last long and for ever, and will gain the mastery at the end. Then the verse implies that; by bringing forth such unpleasant events in the life of His servants, God intends to KNOW, i.e. TO MAKE KNOWN, who is who - Who strives and who fights sincerely for the cause; and else who wavers and turns away. This is to distinguish the evil doers from the virtuous and the truth from the falsehood.

A nation that gives no sacrifice for its liberty, independence, and rights, will think little of such virtues, but when he strives hard, and gives high prices for its honour, and existence, that nation's present and future generations will look at such virtues with respect and regards.

VERSE NO. 141

This verse alludes to another natural cause of the Muslim's

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failure in the battle of OHUD in order to reveal the weak points and amend them: "So that Allah through that incident might purge those who are true in faith, and meanwhile blot out the infidels." The purge or separating and carrying off whatever is impure, was in two aspects: 1) It

cleared out the hypocrite from the ranks of the Muslim warriors, because in the battle of Ohud there was an open treachery on the part of 300 hypocrites led by ABDULLAH-IBN-ABISELUL who deserted Muslims troops. 2) That bloody failure and effective test strengthened the faith of the weak and wavering, by showing them the worth and value of order and discipline, in the battle-field and in all fields of living.

VERSE NO. 142

This verse applies to the correction of a mistake that Muslims might have had in their minds: ``Do you suppose that you would enter PARADISE without Allah's testing and making known those who have strived from among you and the patients?''

How can we enter the Garden of Bliss, without going into such trials that came - to those who were before us and have passed away. They encountered sufferings and adversities and were so shaken in their hearts and spirits that even their apostles and their followers exclaimed: ``When will the help of Allah come.'' (S 2: 214) VERSE NO. 143

After the incident of BADR, and the honourable martyrdom of some of faithfals, Muslims held meetings to their memorial, and therein mentioned their names with high esteem and respect. In these meetings and discussions many a Muslim said that he wished he would be a martyr. As it is usual in such cases, some of them were not truthful in their assertions, because at the battle of Ohud they wavered, and run away leaving the prophet alone in the middle of the

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Had it not been for the firmness, courage, coolness and bravery of the prophet and the four or five man and one woman with him, everything would have been lost?: ``And you were desiring death in the way of Allah before you met it. Then you saw it and were watching it!'' You run away leaving the prophet with the enemy!

شَيْئاً اللَّهُ يَضُرُّ فَلَنْ عَقَبِيهِ عَلَى يَنْقَلِبُ وَمَنْ أَعْقَابِكُمْ عَى عَدَا انْقَلَبْتُمْ قَتِيلٌ أَوْ مَاتَ أَفَإِنَّ الرُّسُلَ قَبْلِهِ مِنْ خَلَّتْ قَدْ رَسُولٌ إِلَّا مُحَمَّدٌ وَمَا
144- AND MOHAMMAD IS NOT EXCEPT A MESSENGER. THAT, OTHER
MESSENGERS HAVE (ALREADY) PASSED AWAY BEFORE HIM. IF HE SHOULD DIE OR BE SLAIN, WILL
YOU THEN TURN BACK ON YOUR HEELS (RECAANT)? AND IF ANY ONE SHOULD (RECAANT AND) TURN
ABOUT ON HIS HEELS, HE WILL NOT HARM ALLAH THE LEAST, AND SOON WILL ALLAH REWARD
THE THANKS GIVERS.

نُؤْتِهِ الدُّنْيَا نُوَابٍ يُرْدُ وَمَنْ وَجَلَّامُ كِتَاباً اللَّهُ بِإِذْنِ إِلَّا تَمُوتَ أَنْ لِنَفْسِ كَانَ وَمَا

((145)) الشَّاكِرِينَ وَسَجْزِي مِنْهَا نُؤْتِهِ الْآخِرَةَ نُوَابٍ يُرْدُ وَمَنْ مِنْهَا

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145- AND NO ONE CAN DIE EXCEPT BY THE LEAVE OF ALLAH. (EVERY LIFE IS) A TERM FIXED. AND WHOEVER SEEKS THE REWARD OF THIS WORLD, WE SHALL GIVE HIM OF IT, AND WHOEVER SEEKS THE REWARD OF THE LAST, WE SHALL GIVE HIM OF IT. AND SOON WE SHALL RECOMPENSE THE THANKS GIVERS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 144)

This refers to another incident that happened in the course of the battle of OHUD, when a cry was raised that Mohammad was killed: ``It so happened that, one of the heathens killed MASAAB-IBN-UMEIR, who was the standard bearer of Muslims, and also he had some physical resemblances to the prophet. When so; the heathen exclaimed in strong emotion and a very loud voice that, upon the glory of HOBAL, our great idol, I killed Mohammad! He then ran this way and that, repeating his news happily."

A confusion and bad disorder followed the announcement, wherein most of the Muslims; even the prophet's near companions (``like OMAR and OTHMAN") abandoned the prophet and left the battle-field and run away. The Messenger of God was indeed severely wounded, but through his unexampled bravery and faith, his courage and firmness, he saved the Muslim army from a rout. In that sad incident only a very few of the prophet's companions; namely: HAZRAT ALI (AS) - TALHA - ABUDAJJANNEH and NASEEBEH, a water carrier woman stayed at his side and fought bravely. This verse is to reproach and admonish those multitude, and majority who wavered and ran away, leaving the prophet alone in the battle-field for the enemy!

Worship Of Individuals Forbidden

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The problem of worshipping the individuals like the kings, presidents, rulers, or even the prophets and saints, is strictly forbidden in Islam; for being one of the most dangerous vermins that threat our social progress. Attachment to a certain person, even if it be the Seal of the Prophets (MOHAMMAD (AS)), will give an end to all hopes and efforts, when that mortal passes away. In

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this connection the Holy Qur'an clearly announces that:

“Mohammad is no more than a Messenger of God. Other messengers have already passed away before him. Should he die or get killed in the war, do you want to recant?” And if so, you will not harm Allah for the least.” If you pay more than human honour to any one at any rank, who dies as a mortal, in the sight of your eternal, ever living Lord, Who watches over you and over all; by that you spoil your soul, and stop the wheels of your prosperity. The verse ends by a mention of those few heroes of distinguished valors, who stayed at the side of the prophet and fought bravely:
“And very soon will Allah reward and recompense those thanks givers.” VERSE NO. 145

The baseless rumour that the prophet was slain in the field, as we said, frightened all Muslims, and they ran away from the battle-field, and even some of them thought to recant! This verse was sent down to admonish them that, firstly they should know that no one will die without permission of God. The lives of people are all a term fixed and recorded in a book. Even if the prophet was slain in the battle-field it was not something unnatural, or in contrast with the Divine rules and regulations. On the other hand, to escape from a battle is not to escape from death, so also taking part in a battle does not push forward the warrior's death. And this is also a fact that, one who takes part in a

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war, endangers only his own life, but he who escapes from the field, endangers the life of all the army! The verse ends in that; the endeavour and efforts of man will not be wasted or blotted out. It merely depends upon the aim and purpose of the warrior: If he has a material goal, like the archers at Ohud who deserted their battle - posts for the sake of plunder, they might have got some booty; but they put themselves and the whole of their army into jeopardy. Contrary to these, are those who fight with firmness and full discipline for the cause of God; their reward is swift and sure. If they die they get the crown of martyrdom. And if they live, they are heroes honoured in this life and the next.

وَمَا ((146)) الصَّابِرِينَ يُحِبُّ وَاللَّهُ اسْتَكْبَرُوا وَمَا ضَعُفُوا اللَّهُ سَبِيلَ فِي أَصَابَهُمْ لِمَا وَهَنُوا فَمَا كَثِيرٌ رَبُّونَ مَعَهُ لَقَادَ نَبِيٍّ مِّنْ وَكَائِنَ

146- AND MANY LARGE ARMIES OF GODLY MEN, HAVE FOUGHT BY THE SIDE OF THEIR PROPHET; AND THEY NEVER DISMAYED BY WHAT BEFELL THEM ON THE WAY OF ALLAH, AND NEITHER THEY WEAKENED, NOR DID THEY GIVE IN, AND ALLAH LOVES THE PATIENTS.

وَمَا ((147)) الْكَافِرِينَ عَلَىٰ وَانصُرْنَا نَأْفِدَامَ وَتَبَّتْ أَمْرِنَا فِي وَإِسْرَافَنَا دُنُوبَنَا لَنَا اغْفِرْ رَبَّنَا قَالُوا أَنْ إِلَّا قَوْلُهُمْ كَانَ وَمَا

147- AND THEIR WORD WAS NOT OTHERS THAN: “OUR LORD! FORGIVE US OUR SINS, AND OUR EXCESSES IN OUR AFFAIRS, AND MAKE FIRM OUR STEPS, AND GIVE US VICTORY OVER THE

UNBELIEVERS.

((148)) اَلْمُحْسِنِينَ يُحِبُّ وَاللّٰهُ الْاٰخِرَةَ تَوَابٍ وَحَسَنَ الدُّنْيَا بَنَوْا اللّٰهَ فَتَاتَهُمْ

148- SO ALLAH GAVE THEM THE REWARD OF THIS WORLD,

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AND THE FAIRER REWARD OF THE WORLD TO COME, AND ALLAH LOVES THE GOOD-DOERS

THE COMMENTARY

THE FORMER STRIVERS (VERSE NO. 146)

Following the admonitions and warnings, this is to encourage Muslims to be brave and patient in the hardships and troubles by reference to the records of the early strivers in the way of God:

``And many large armies of the Godly and faithful men, have fought by the side of their prophet without being dismayed and weakened through hardship and misfortune that befell them in the way of God, and yet they never weakened nor gave up, and Allah loves the patients." VERSE NO. 147

The early Godly warriors, when due to their mistakes or weak points, were afflicted by some failure or misfortune; when depressed in spirit or courage, instead of wavering or thinking of recantation, they sought refuge to God, and prayed sincerely for His Forgiveness saying: ``Our Lord! Forgive us our sins, and our excesses in our affairs and make firm our steps, and give us victory over the infidels." VERSE NO. 148

By such method of thinking and manner of believing, they would get their rewards from their Lord in this life and in the next - a reward sure and swift, because Allah loves the good - doers.

((149)) خَاسِرِينَ فَنَتَقَلَّبُوا اَعْقَابِكُمْ عَلٰى بَرُدُوْكُمْ كَفَرُوْا الَّذِيْنَ تُطِيعُوْا اِنْ ءَامَنُوْا الَّذِيْنَ بَايَعُوْا

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149- O, YOU WHO BELIEVE! IF YOU OBEY THE UNBELIEVERS, THEY WILL TURN YOU BACK UPON YOUR HEELS, THEN YOU WILL BECOME LOSERS. ((150)) النَّاصِرِيْنَ خَيْرٌ وَهُوَ مَوْلَاكُمْ اَللّٰهُ بَلٰ

150- (DON'T THINK THAT THE INFIDELS WILL SUPPORT YOU) BUT ALLAH IS; YOUR PROTECTOR, AND HE IS THE BEST OF HELPERS. وَمَا وُتُّهُم سُلْطٰنًا بِهٖ يَنْزَلْ لَمْ مَّا بِاللّٰهِ اَشْرَكُوْا بِمَا الرُّعْبَ كَفَرُوْا الَّذِيْنَ قُلُوْبٍ فِيْ سَنَاقِي. ((151)) الظّٰلِمِيْنَ مَثْوٰى وَبِنَسِ النَّارِ

151- SOON SHALL WE CAST TERROR INTO THE HEARTS OF THE UNBELIEVERS FOR THEIR ASSOCIATING WITH ALLAH WHAT FOR WHICH HE SENT NOT ANY AUTHORITY. AND THEIR ABODE WILL BE THE FIRE, AND WHAT A BAD PLACE IS THE ABODE OF THE OPPRESSORS. (POLYTHIESM IS THE GREATEST OF OPPRESSION)

THE COMMENTARY

REPEATED NOTICES (VERSE NO. 149)

At the end of the battle of Ohud, when the enemy left the field and went away, the internal enemies of Islam and especially the hypocrites and the jews raised many new questions and started with a series of poisonous propaganda in the form and beneath the cover of sympathy, and showing feeling of pity for the suffering of others, and through that they sowed the seeds of variance and disunion, and

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induced in people a pessimistic view of Islam. So the verse is to admonish Muslims, and warn them not to lend their ears to enemy's suggestion, and disobey not their prophet, and leave such disputes which are the causes of losing courage. O, you who believe! if you follow the infidels and obey them, they will drive you back to blasphemy and recantation, and in that deal, you will be the losers!"

And what a loss can be greater and the worst than giving faith for blasphemy, prosperity for adversity, and truth for falsehood? VERSE NO. 150

Then stress is put on relying only upon the support of Allah, and to know that He is our only protector and that He is the best of Helpers. So we shouldn't rely on this and that for protection, and waver here and there to obtain some false supports. Our Lord is that protector who never fails, and no power can overcome His power. VERSE NO. 151

This refers to the miraculous rescue of Muslims from a sure rout or defeat, due to a fright and feeling of a sudden and mysterious fear that was induced in the hearts of the heathens: Soon shall we cast terror in the hearts of the infidels." The next phrase of the verse points to the cause of that terror, which was their polytheistic belief:

``For their associating with Allah that, for which Allah sent not any authority." The verse then ends in showing the unbelievers' final destiny and destination, which is the Fire of Hell! ``And indeed a bad abode is that of the oppressors."

الدُّنْيَا يُرِيدُ مَنْ مِنْكُمْ تُحِبُّونَ مَا أَرَاكُمْ مَا بَعْدَ مَنْ وَعَصَيْتُمْ الْأَمْرَ فِي وَتَنَزَّاعْتُمْ عَنْهُ فَمَلَأْتُمْ إِذَا حَتَّىٰ بِأَيْدِيهِ تَحْسُونَهُمْ إِذْ وَعَدَهُ اللَّهُ صَدَقْتُكُمْ وَلَقَدْ

ثُمَّ الْآخِرَةَ يُرِيدُ مَنْ وَمِنْكُمْ

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152- AND ALLAH FULFILLED HIS PROMISE TO YOU (TO MAKE YOU VICTORIOUS IN OHUD) WHEN BY HIS LEAVE YOU SLEW THEM, UNTIL YOU ENFEEBLED, AND DISPUTED ABOUT THE ORDER, AND DISOBEYED IT, AFTER HE HAD SHOWN YOU THAT WHICH YOU LOVE. AMONG YOU ARE SOME WHO INTEND THIS WORLD, AND OF YOU ARE SOME WHO INTEND THE LAST. THEN HE DIVERTED YOU FROM THEM, (FROM YOUR FOES) IN ORDER TO TEST YOU. AND HE FORGAVE YOU, AND ALLAH IS GRACIOUS TO THE FAITHFULS.

حَبِيرُ وَاللَّهُ أَصَابِكُمْ مَا وَلَا فَاتِكُمْ مَا عَلَى تَحَزَّنُوا لَكَيْلًا بَعَمَّ مَاءً فَأَتَابَكُمْ أَخْرَاكُمْ فِي يَدُوعُوكُمْ وَالرَّسُولُ أَحَدَ عَلَى تَلْوَنَ وَلَا تُصْعِدُونَ إِذْ 153- WHEN YOU WERE GOING UP (YOU FLED IN PANIC AND WERE GOING UP THE MOUNTAIN OF OHUD) WITHOUT CASTING A GLANCE TO ANY ONE, AND THE MESSENGER WAS CALLING YOU IN YOUR REAR. THEN SMOTE YOU GRIEF AFTER GRIEF, THAT YOU MAY NOT SORROW FOR WHAT ESCAPED YOU (OF BOOTY) AND NEITHER FOR THE ILL THAT HAD BEFALLEN YOU, AND ALLAH IS AWARE OF WHATEVER YOU DO.

لَنَا هَلْ يَقُولُونَ الْجَاهِلِيَّةِ ظَنَّ الْحَقَّ غَيْرَ بِاللَّهِ يَطْنُونَ أَنْفُسَهُمْ أَهَمَّتْهُمْ قَدْ وَطَانَفَةً مِنْكُمْ طَانَفَةً يَعْشَى نُعَاسًا أَمَنَةً عَمَّ الْبَعْدِ مِنْ عَلَيْكُمْ أَنْزَلَ ثُمَّ الْأَمْرَ إِنَّ قُلَّ شَيْءٍ مِنَ الْأَمْرِ مِنْ

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كُتِبَ الَّذِينَ لَبَّرَزَ بِيُوتِكُمْ فِي كُنْتُمْ لَوْ قُلَّ هَهُنَا قَتَلْنَا مَا شَيْءٍ الْأَمْرِ مِنْ لَنَا كَانَ لَوْ يَقُولُونَ لَكَ يُدُونَ لَا مَا أَنْفُسِهِمْ فِي يُخْفُونَ لِلَّهِ كُلَّهُ ((154)) الصُّدُورِ بَدَاتِ عَلِيمٌ وَاللَّهُ قُلُوبِكُمْ فِي مَا يَمْحُصُ وَلَا صُدُورِكُمْ فِي مَا اللَّهُ وَلَيَبْتَلِي مَصَاجِعِهِمْ إِلَى الْقَتْلِ عَلَيْهِمْ

154- THEN AFTER THE SORROW HE SENT DOWN SECURITY UPON YOU, A SLUMBER OVERCOMING A PARTY OF YOU, WHILE ANOTHER PARTY WERE WORRYING ABOUT THEIR SELVES, (SO MUCH SO THAT THEY COULDN'T GO TO ASLEEP) THINKING UNJUST AND PAGANISH THOUGHT ABOUT ALLAH; SAYING: 'IS ANYTHING OF THIS AFFAIR FOR US?' SAY: 'THE AFFAIR BELONGS TO ALLAH ENTIRELY. (EVERYTHING IS IN THE HANDS OF ALLAH.) THEY CONCEAL IN THEMSELVES THAT WHICH THEY NOT REVEAL TO YOU THEY SAY: 'HAD WE ANYTHING OF THE AFFAIRS (ABOUT WHICH ALL DECISIONS WERE TAKEN BY ALLAH AND HIS MESSENGER- T.N.) WE WOULD NOT HAVE BEEN SLAIN HERE.' (IN THE BATTLE - FIELD OF OHUD) SAY: 'EVEN IF YOU WERE IN YOUR HOUSES, THOSE FOR WHOM SLAYING WAS PRESCRIBED, WOULD BE OUT, TO GO TO THEIR GRAVES NEVERTHELESS.' (THEY WOULD BE SLAIN ANYHOW!) AND THAT ALLAH MIGHT TEST WHAT WAS IN YOUR BREASTS, AND THAT HE MIGHT PURGE WHAT WAS IN YOUR HEARTS. AND ALLAH KNOWS WHATEVER IS IN THE CHESTS.

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THE COMMENTARY

DEFEAT AFTER VICTORY (VERSE NO. 152)

As we have already stated; in the beginning the battle of OHUD went on favour of Muslims. They slew many of their enemies, and the rest were withdrawing from action, when the Muslim archers who were ordered strictly to maintain discipline and leave not their posts; they disobeyed the prophet's order, and ran in pursuit, attracted by the prospect of booty and plunder! Here the enemy's cavalry took advantage of the opening left by the archers, and after a severe hand-to-hand fight, they killed more than seventy Muslims, and injured many more than that, but in spite of all that, there was not a rout, due to the mettle, wisdom, and managing power of Mohammad.(AS).

When Muslims were returning back from Ohud to Medina, they were engaged in some dispute that: `Allah had given them the promise for their success, and victory, but His promise had not been carried out!' The above verse (No. 152) revealed to answer such childish questions or foolish objections, that some of the hypocrites or simple - minded put forth on discussion, and also to explain the causes of Muslim's failure in that war:

``Allah did fulfill His promise of giving you victory, when you slew them by His leave, and made them to run away and escape in panic." God's promise was on work until you observed discipline and order, obeying your leader. But you should never think that victory comes for nothing and ON NO condition! You could have the final victory provided you had followed the orders and observed the necessary discipline which had been made incumbent upon you by your Lord:

But when you saw what you loved (of success and booty) you disputed about the command of your commander and disobeyed it." It was that disorder and disobedience of yours that caused your failure and defeat; but at last through His Extensive Mercy, Allah forgave you that and prevented your annihilation.

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VERSE NO. 153

When the enemy's cavalry, commanded by KHALID-VALID, were dashing forward through the gaps in the passes, where Muslim archers should have been; attacked from the rear; those who were chasing the enemy and engaged in collecting booty. They were struck with astonishment, and severely confused, and in a state of panic they scattered here and there, and some of them tried to gain the hills. They had a double loss of being balked of their prey which was the booty, and also having their own lives, and the lives of their whole army endangered! The Muslims, who

were running in panic, had hardly time to think of anything other than their own life, and hence the verse:

``When you were going up (the hills in panic) and the Messenger was calling you from behind, (but none of you listened to his call, nor took notice of him) therefore grief upon grief smote and seized you, to tell you not to be anxious for the booty you lost or for the wounds that touched you."

VERSE NO. 154

The night after the battle was a painful and sad night, full of sorrow, repentance, and anxiety - Some of Muslims had shown a great courage and mettle, and had fought so bravely that their enemies felt a deep fear in their hearts and withdrew to their camps; but still some of the Muslims felt anxiety and fear for expecting the enemy to renew their attack. Then there was a lull - the wounded could have a rest. Those who had fought a hard fight were so tired that soon a kind sleep overcame their eyes:

``Then after the sorrow Allah sent down security upon you - a slumber overtook a party of you, while another band of you were still anxious about their life!" These were thinking of nothing but to save their own lives. They said to one another: ``In spite of this our painful and hopeless condition how can we expect a victory?"

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They were thinking unjust thoughts, and cherishing Paganish ideas about Allah; that: ``If we had anything of the affair in our control, we would not have been slain here." As if they thought their defeat in Ohud was a reason that Islam was not the truth from God! The answer of QUR?N was that: ``Everything, and all your affairs lay in the hands of God, and even if you were in your houses instead of being in the battle-field, those for whom slaying was prescribed, would be out to get killed and to go to their graves."

This incidents should have happened for a test to reveal what was hidden in the hearts, and also to purge and purify the minds of the believers from unbecoming ideas about Allah and the truth though Allah knows whatever is hidden in the chests of people.

((155)) حَلِيمٌ غَفُورٌ اللَّهُ إِنَّ عَنْهُمْ اللَّهُ عَفَا وَلَقَدْ كَسَبُوا مَا يَبْعَثُ الشَّيْطَانُ اسْتَرَأْتَهُمْ إِنَّمَا عَانَ الْجَمُ التَّقَى يَوْمَ مِنْكُمْ تَوَلَّوْا الَّذِينَ إِنَّ

155- THOSE OF YOU WHO RAN AWAY THE DAY IN WHICH THE TWO HOSTS ENCOUNTERED; WERE SEDUCED BY SATAN, ON ACCOUNT OF SOME EVIL THEY HAD DONE. BUT ALLAH HAS PARDONED THEM; THAT ALLAH IS FORGIVING, FORBEARING.

THE COMMENTARY

EVERY SIN IS A SOURCE OF ANOTHER SIN (VERSE NO. 155)

This verse reveals another fact that man's slides due to Satanic seductions, are the effects of former sins; because Satanic temptations will have no effect upon a pure and clear believing heart:

“Those of you who ran away in the battle of Ohud, were seduced by Satan, on account of some bad deeds they had done.” Of course they were not as bad as the hypocrites who took away their forces before the encounter, or

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those who raided against Allah and His Messenger, or even those archers who thoughtlessly disobeyed the prophet's command, but still they have failed in their duty, and committed a heinous sin by running away, and yet we see that the Merciful Lord has forgiven them, to give them a chance for amendment.

فَقْتُلُوا وَمَا مَاتُوا مَا عِنْدَنَا كَانُوا لَوْ غُرِّيَ وَأَوْكَادُ الْأَرْضِ فِي ضَرْبُوا إِذَا لِإِخْوَانِهِمْ وَقَالُوا كَفَرُوا كَالَّذِينَ تَكُونُوا لَا ءَامَنُوا الَّذِينَ يَأْتِيهَا ((156)) بَصِيرٌ تَعْمَلُونَ بِمَا وَاللَّهُ وَيُمِيتُ يُحْيِي وَاللَّهُ قُلُوبِهِمْ فِي حَسْرَةٍ ذَلِكَ اللَّهُ لِيَجْعَلَ

156- O, YOU WHO BELIEVE! BE NOT LIKE THOSE WHO DISBELIEVE, AND SAID IN THEIR BROTHERS WHEN THEY TRAVELED IN THE EARTH, (UPON EXPEDITIONS) OR WERE ENGAGED IN A FIGHTING; HAD THEY BEEN WITH US, THEY WOULD NOT HAVE DIED, NOR WOULD THEY HAVE BEEN KILLED!

THAT ALLAH MAY TURN THAT TO A REGRET IN THEIR HEARTS. IT IS ALLAH THAT GIVES LIFE AND DEATH, AND ALLAH SEES WHATEVER YOU DO. وَمَا خَيْرٌ وَرَحْمَةٌ اللَّهِ مِنْ لَمَغْفِرَةٌ مُنَّمْ أَوْ اللَّهُ سَبِيلٌ فِي قُتِلْتُمْ وَلَنْ يَجْمَعُونَ ((157))

157- AND IF YOU SHOULD BE SLAIN OR DIE IN THE WAY OF ALLAH; FORGIVENESS AND MERCY FROM ALLAH IS BETTER THAN THAT WHICH YOU AMASS. ((158)) نَحْسَرُونَ اللَّهُ لِي لَا قُتِلْتُمْ أَوْ مُنَّمْ وَلَنْ

158- IF YOU SHOULD DIE OR BE SLAIN - TO ALLAH SHALL YOU BE MUSTERED.

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THE COMMENTARY

THE HYPOCRITE'S EXPLOITATION (VERSE NO. 156)

The incident of Ohud provided a ground for the enemies of Islam to spray poisons, which caused the revelation of several verses, in order to neutralize such poisonous propagandas: ``O, you who believe! Be not like the unbelievers who said in their brothers, when they travelled for an expedition or were engaged in a fighting in the way of Allah; if they had stayed with us at home, they would not have died or been killed there!" Such wrong suggestions or ideas, is due to want of faith, and nothing can happen without God's will, because it is Allah that gives life and death, and sees whatever we do.

VERSE NO. 157

The keys of life and death are in the hands of God. If God's will wants you to die; your staying at home will not spare you. If on the other hand, God's will is that you should live, danger will bring nothing to you but glory and reputation. VERSE NO. 158

In the sight of man of faith, death is not annihilation or reducing to nothing. It means rather a new beginning to a more important and glorious world. The faithful knows that death will drive him nearer to his beloved and Merciful Lord: ``If you die or be slain for the cause of Allah, you all shall be mustered and brought together. There you shall meet with all your dear ones in faith, and you will have a surer reunion than is possible down here."

فَإِذَا الْأَمْرُ فِي وَشَاوَرُهُمْ لَهُمْ وَاسْتَعْفِرْ عَنْهُمْ فَاعْفُ حَوْلَكَ مِنْ لَانَفْضُوا الْقَلْبِ غَلِيظًا فَظًّا كُنْتَ وَلَوْ لَهُمْ لِنْتَ اللَّهُ مِنْ رَحْمَةٍ قَبِ مَا ((159)) الْمُتَوَكِّلِينَ يُحِبُّ اللَّهُ إِنَّ اللَّهَ عَى عَقًا فَتَوَكَّلْ عَزَمْتَ

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159- IT WAS DUE TO A MERCY FROM ALLAH THAT YOU WERE MILD TO THEM. HAD YOU BEEN HARSH OR HARD HEARTED, THEY WOULD HAVE SCATTERED FROM AROUND YOU. SO PARDON THEM, AND PRAY FORGIVENESS FOR THEM AND TAKE COUNSEL WITH THEM IN AFFAIR, AND WHEN YOU ARE RESOLVED, (BE SERIOUS AND) PUT YOUR TRUST IN ALLAH, THAT ALLAH LOVES THOSE THAT TRUST HIM.

((160)) الْمُؤْمِنُونَ فَلْيَتَوَكَّلِ اللَّهُ لِي وَعَاءَ بَعْدِهِ مَنْ يَنْصُرْكُمْ الَّذِي دَا فَمَنْ يَخْذُلْكُمْ وَإِنْ لَكُمْ غَالِبٌ فَلَا اللَّهُ يَنْصُرْكُمْ إِنْ

160- IF ALLAH HELPS YOU, NONE CAN OVERCOME YOU; AND IF HE FORSAKES YOU (REFUSE TO HELP YOU) WHO THEN CAN HELP YOU AFTER HIM? AND UPON ALLAH SHOULD THE BELIEVERS RELY. (PUT THEIR TRUSTS)

THE COMMENTARY

THE GRANT OF AMNESTY (GENERAL PARDON)

(VERSE NO. 159)

When the war of Ohud was over, those who had fled from the field came back to the prophet with repentance, and begged his pardon, and asked him to pray for God's forgiveness too. The prophet who has the title of: `A MERCY TO ALL CREATION'; through his kind and gentle behaviour, declared amnesty and pardoned them all, and accepted their repentance: ``It was by the Mercy of Allah that you became clement and gentle to them. Had you been harsh and rigorous to them they would have scattered from about you."

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Following the general pardon, in order to cherish their personality and to maintain their prestige, the verse wants the prophet to take counsel with them in the affair. Being mild and gentle in consultation is a virtue but when decision has been taken, one should be resolute and serious in action: ``Pardon them and pray forgiveness for them, and take counsel with them in the affair, but when you are resolved, then be serious, and put your trust in Allah."

This verse also implies that relying on God, and putting trust on Him is in a stage after consultation, and making use of natural means and provisions.

THE RESULT OF RELIANCE ON GOD (VERSE NO. 160)

This verse implies the soul and fruit of reliance on God ... Allah's power and abilities is superior to that of all. If He give you a hand, no one can ever subdue or suppress you, and if He forsakes you, and refuses to help you; who then can help you against His will? Therefore upon Allah should the believers rely.

THE IMPORTANCE OF CONSULTATION

Although our prophet was connected to the Divine Inspirations, and had the title of: ``THE GENERAL OR WHOLE WISDOM he always enjoined consultation in the affairs, and did it himself practically. A quotation of his saying is: `When your rulers are the best ones from among you, and your rich persons are generous, and your actions and works are by consultation, being on the ground (alive) is better for you than being under ground (dead). On the contrary; When your rulers are the worst of you, and your wealthy ones are stingy, and you avoid consulting each other, being under ground, (DEAD) is better for you than being over it! (alive)."

UMAR'S CONSULTING COUNCIL

When UMAR, the second khalif of Islamic world was in his death-bed, he held a council of six Muslims from among his

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companions in order to decide on, and choose a successor for him or the third Khalif as he was called. Some of the Sonni Commentators (followers of UMAR) have reckoned that consulting council of UMAR something in accordance with the verse of consultation (No. 159). Although this subject is a religious tenet and a principle of belief, and should be dealt with elsewhere, here we mention a few points in this account:

1- Choosing a vicegerent or a successor for the prophet of God, is none of man's business, because the prophet's successor, or what we call an Imam, is an infallible and innocent man, whom God will elect and introduce to people, (and not a council of six laymen.)
On other word, just, as one man cannot choose a prophet for God, so also he cannot decide on the successor of the Messenger of God.

2- The council of six persons, was not at all conformed with the principles of consultation, the Qur?n could approve; because:

* - If the object was to consult all Muslims, what does it mean to consult with only six of them?

* - And if the aim was to consult with men of thought, knowledge and wisdom in the Muslim community, why did UMAR not call the men such as SALMAN, ABUZAR, IBN-ABBASS and etc. Who were the nearer advisors and dearer companions of the prophet? Restricting that council that was the most important one at the time, to only six persons of the lower religious class, was nothing more than forming a political faction to cover the truth by falsehood or diplomacy, which is an artful management in securing advantages without arousing hostility.

* - Even if one should say: `UMAR chose six of the influentials and potents, whose views could be accepted by the majority of Muslims; still this is wrong, because personalities such as SAAD-IBN-EBADEH, who was the despotic headmaster of the helpers (ANS?R) and ABUZAR who was

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the absolute chief of the tribe of GHAFAR, were excluded from the council!

3- After all; for that consultation very hard and dangerous conditions and terms had been established by UMAR! As an instance; those who were not in harmony with that council were threatened to death, and UMAR had strictly ordered them to be beheaded! This is while in Islamic consultation there is no room or meaning for such threats. (and wild behaviours)

((161)) يُظْلَمُونَ لَا وَهُمْ كَسَبَتْ مَا نَفْسُ كُلُّ نُوْفَى نَمَّ الْفَيْأَمَةِ يَوْمَ عَلَّ بِمَا يَأْتِ يَغْلُلُ وَمَنْ يُعَلِّ أَنْ لِنَبِيِّ كَانَ وَمَا

161- AND NO PROPHET CAN EVER BETRAY. (IF YOU THINK THAT THEY MAY) AND WHOEVER BETRAYS, WILL COME WITH HIS BETRAYAL WITH HIM IN DOOMS DAY; THEN EVERY SOUL SHALL BE PAID IN FULL WHAT IT HAS EARNED, AND THEY SHALL NOT BE OPPRESSED.

THE COMMENTARY

NO BETRAYAL OF ANY KIND (VERSE NO. 161)

When the archers in Ohud, proceeded to desert their posts in their craving for booty; their commander told them not to do so; because the prophet will consider you and your share in division of the spoils. The commander stayed firm until he was martyred, but some of the archers with low motives, showed suspicion and doubt about the prophet's division of the spoils, and left their battle-posts! To this effect this verse was sent down to say: "Do you really think that the prophet may divide the spoils unjustly and betray you in your share of booty!?! Not so! not

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ever so! "No prophet can ever betray." And in particular the prophet of Islam, Mohammad, who besides his gentleness of nature and adherence to justice, was known from his earliest life for his trustworthiness; so much so that his people and citizens gave him the title of 'Amin' which means the trustworthy.

Of course it is evident that betrayal of any kind, and from anyone, is a bad characteristic and morally condemned, be it from a saint or a layman, but because the hypocrites, and objecters, in relation with the failure in Ohud aimed at the prophet, the verse begins with exonerating the prophet saying: "NO prophet will, and can, ever betray anyone in anything." And as for those other than the apostles who may betray; they will come on the stage of the Doms Day, carrying the burden of their betrayal with them, and have to give an account of it. There in the Resurrection every soul shall be paid in full what it has done or earned, and no one shall be oppressed the least in the final judgement. To say it in other word; men of God do not act from unworthy motives, and should not be judged by the same standards that are used on the men of greed.

((162)) الْمَصِيرُ وَيُنْسَ جَهَنَّمَ وَمَأْوَاهُ اللَّهُ مَنْ يَسْخَطُ بَاءَ كَمَنْ اللَّهُ أَنْ رَضُوا اتَّبَعَ أَفَمَنْ

162- IS THEN HE WHO FOLLOWS THE CONSENT OF ALLAH, LIKE HIM WHO HAS INCURRED A WRATH FROM ALLAH, AND WHOSE ABODE IS HELL, AND THE WORST DESTINATION? عِنْدَ دَرَجَاتٍ هُمْ
((163)) يَعْمَلُونَ بِمَا بَصِيرُ وَاللَّهُ اللَّهُ

163- FOR THEM IS VARYING GRADES WITH ALLAH, AND ALLAH SEES WHAT THEY DO.

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THE COMMENTARY

THOSE WHO TOOK NO PART IN THE SACRED WAR (VERSE NO. 162)

Now the reference is made to the hypocrites, and those Muslims who were weak in mind and faith, who took no part in the sacred defensive war of Ohud. Here the object is that the two parties - those who followed the consent of Allah, and those who incurred the wrath of Allah upon themselves, are not alike and equal in rank and grade.

VERSE NO. 163

Each of the two said parties are not equal and alike. For the hypocrites and for the strivers in the way of Allah, there are varying grades and rank in the sight of Allah, and He can see them and see whatever they do.

164- INDEED ALLAH CONFERRED A GREAT FAVOUR ON THE BELIEVERS, WHEN HE RAISED AMONG THEM A MESSENGER FROM THEMSELVES, WHO RECITES TO THEM HIS SIGNS (REVELATIONS), AND PURIFIES THEM, AND TEACHES THEM THE BOOK AND WISDOM; WHILE BEFORE, THEY WERE IN MANIFEST ERROR.

God's Greatest Favour (VERSE NO. 164)

This alludes to the greatest favour of Allah to man; which is the raise of a Messenger who is by nature a man as any other man, but

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inspired with Divine inspiration and with a three fold task on account of people: 1) To rehearse unto them the revelations and signs of God through the verses of Qur?n. 2) To sanctify them. 3) And to teach them the Scriptures and Wisdom, entering in people's heart the facts of God's true religion. All the world in general, and all the people of the Arabian Peninsula in particular, were in

manifest error before the advent of the Messenger of God. Mohammad (AS). All were struggling in the misfortune and calamities of ignorance and moral defilement when the Messenger of God started his heavenly mission, and recited to people his Message that was from God!

As to the question; why the BELIEVERS are addressed here, while the prophet's message was for all mankind? We say that it is the believer who gains from the prophet, and makes use of his message, and has allocated the prophet's Doctrine to himself. أَنَّى قُلْتُمْ مَثَلَيْهَا أَصَبْتُمْ قَدْ مُصِيبَةٌ أَصَابَتْكُمْ أَوْلَمَّا ((165)) كَلَّ عَلَى اللَّهِ إِنَّ سِكْمًا نَفْعٌ عِنْدَ مَنْ هُوَ قُلُّ هَذَا

165- THEN WHEN AN AFFLICTION BEFELL YOU, (IN THE BATTLE OF OHUD) ALTHOUGH YOU AFFLICTED (YOUR ENEMY IN THE BATTLE OF BADR) WITH TWICE AS MUCH OF THAT; YOU SAID: `WHENCE (FROM WHICH SOURCE OR CAUSE) IS THIS? SAY: `THIS IS FROM YOUR OWNSELVES, THAT ALLAH HAS POWER OVER ALL THINGS.'

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THE COMMENTARY

ANOTHER PHASE OF STUDYING THE INCIDENT OF OHUD

(VERSE NO. 165)

Some of the Muslims were sad for the reverse of fortune in Ohud, and were anxious about their future. Through this verse, (No. 165) God notifies three important points which follows:

1) You should not be confounded, and anxious for the results of the fight, because you had afflicted your enemy in the battle of Badr, with twice as much of that which they have afflicted you in Ohud. They slew seventy of your men in Ohud, but they could not take any captives. In the battle of Badr, you killed seventy of your enemies, and also you took seventy captives of them. 2) You want to know what has gone wrong, and from which source or cause that calamity and affliction came to you? Say to them, O, Messenger: ``That has come to you from your ownelves, and you were the cause and creator of that misfortune."

True, that the reverse happened with the permission of God for wanting to test you, and purify you in faith and sincerity; but it may also teach you the lesson that you must do your best, so that you may deserve the help of God. When you disobey your apostle, and do not observe the order and discipline, such disasters are always probable to happen and afflict you; and you should not attribute them to God, but rather to blame yourself, and your ignorance and shortcomings.

3- You should not be anxious about future, because Allah Has power over all things; and if you remove your weak points and return to your Lord, His help is sure and swift.

166- WHATEVER AFFLICTED YOU IN THE DAY THAT THE TWO

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HOSTS ENCOUNTERED, (IN OHUD) WAS BY THE PERMISSION OF ALLAH, (AND ACCORDING TO THE LAW OF CAUSE AND EFFECT) THAT HE MIGHT MAKE KNOWN THE FAITHFUL. (FROM AMONG THE UNFAITHFULS) وَيَوْمَ مَا كُفِّرُوا كُفْرًا لَاتَّبِعْنَاكُمْ قِتَالًا نَعْلَمُ لَوْ قَالُوا ادْفَعُوا أَوْ اللَّهُ سَبِيلِي فِي قَاتِلُوا تَعَالُوا لَهُمْ وَقِيلَ نَأْفَقُوا الَّذِينَ وَلِيَعْلَمَ يَوْمَ مَا كُفِّرُوا كُفْرًا لَاتَّبِعْنَاكُمْ قِتَالًا نَعْلَمُ لَوْ قَالُوا ادْفَعُوا أَوْ اللَّهُ سَبِيلِي فِي قَاتِلُوا تَعَالُوا لَهُمْ وَقِيلَ نَأْفَقُوا الَّذِينَ وَلِيَعْلَمَ

167- AND ALSO TO MAKE KNOWN THE HYPOCRITES; THOSE TO WHOM IT WAS SAID: `COME TO FIGHT IN THE WAY OF ALLAH, (OR AT LEAST) DEFEND. (YOUR CITY AND CITIZENS) THEY SAID: `IF WE KNEW (THAT THERE WOULD BE A) FIGHTING, WE WOULD FOLLOW YOU. THAT DAY; THEY WERE NEARER TO UNBELIEF THAN TO BELIEF. THEY SAY WITH THEIR MOUTH WHAT IS NOT IN THEIR HEARTS; AND ALLAH KNOWS BEST WHAT THEY HIDE.

THE COMMENTARY

LINES SHOULD BE DISTINCT (VERSE NO. 166)

This implies that any misfortune or calamity that may afflict people, besides having a certain cause, it is also a means of testing, in order to mark out those who are truthful from those who lie exposing them to the sight of their brothers. In other word, to make the line of each group distinct from that of the others: ``That which afflicted you the day in which the two hosts encountered in OHUD, was by the permission of Allah."

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Here Allah's permission is His Will which is usually manifested in the LAW of Cause and Effect. The verse ends in: ``that Allah may make known the faithful from among the unfaithful, exposing them to the sights."

VERSE NO. 167

``And also to make known the hypocrites...." The incident of Ohud was also a testing means of the hypocrites, in order to disclose their evil and hostile motives and expose it to the sight of the faithful. It is narrated that before the encounter in Ohud, one of the prophet's companions named; IBN HEZAAM, said to IBN ABI, the chief of the hypocrites who had decided to desert the field: ``Come and fight for the sake of God; or at least defend your hearths and homes as any other citizens. But they adhered to some childish excuses that: `If we knew that there would be a fighting, we would of surety join you!" (Some commentators have understood this phrase of the

verse to mean that their excuse was not knowing the art of fighting and warfare - TRANSLATOR'S NOTE)

The verse also implies that there are grades for both, the faith and disbelief, which depends on man's behaviour and his earning: ``they say with their mouth, what is not in their hearts!" They pretend to be Muslims and believers but they are nearer to unbelief. At the beginning they gave counsels of caution, but in their hearts there was nothing but cowardice, and what they wished was not for the good of Muslims but only to frustrate them, and that was manifested through their deeds when they left the battle-field and their devout brothers in front of the cruel and blood-thirsty foes! ``And Allah knows best what they hide."

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((168)) صَادِقِينَ كُنْتُمْ إِنْ الْمَوْتُ أَنْفُسِكُمْ عَنْ فَادِرْءُوا قُلْ فُتِلُوا مَا أَطَاعُونَا لَوْ وَقَعْدُوا لِإِخْوَانِهِمْ قَالُوا الَّذِينَ

168- THOSE WHO SAID ABOUT THEIR BROTHERS, WHILE THEY THEMSELVES HELD BACK: `HAD THEY OBEYED US, THEY WOULD NOT HAVE BEEN SLAIN.' SAY: `THEN AVERT DEATH FROM YOURSELVES, IF YOU SPEAK THE TRUTH.'

THE COMMENTARY

BASELESS SAYINGS OF THE HYPOCRITES (VERSE NO.168)

The hypocrites held themselves back and took no part in the defensive battle of Ohud, but when the war was over and Muslims troops returned home, they started reproaching them with baseless sayings; that if you had obeyed us and stayed here with us, none of you would have been killed. QUR?N, gives them a knocking down answer, here in this verse that, if what you say is right, then avert and turn away the death from yourselves, i.e. By saying so, you pretend to know the unseen, and can foretell your destiny in future! If so, keep aloof of death.

In this verse the believers are called `BROTHERS' while they are never the brothers to the hypocrites. This implies ironically that you pretend to be Muslims, but keep your brothers in self-sacrifice without giving them a hand.

169- AND COUNT NOT THOSE WHO WERE SLAIN IN ALLAH'S WAY AS DEAD; THEY ARE ALIVE WITH THEIR LORD, AND ARE PROVIDED WITH SUSTENANCE. ((169)) يُرْزَقُونَ رَبِّهِمْ عِنْدَ أَحْيَاءِ بَلْ أَمْوَاتًا اللَّهُ سَبِيلَ فِي قُتِلُوا الَّذِينَ تَحْسِنَ وَلَا

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170- ((170)) يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ وَلَا خَلْفُهُمْ مَنْ بِهِمْ يُلْحَقُوا لَمْ بِالَّذِينَ وَيَسْتَبْشِرُونَ فَضْلِهِ مِنْ اللَّهِ ءَاتَاهُمْ بِمَا فَرَجِينَ

REJOICING FOR WHAT ALLAH HAS BESTOWED ON THEM OF HIS GRACE; AND ARE JOYFUL IN THOSE BEHIND THEM, WHO HAVE NOT YET JOINED THEM; THAT THEY HAVE NEITHER TO FEAR NOT TO GRIEVE.

الْمُؤْمِنِينَ أَجْرٌ يُضَيِّعُ لَأِنَّ اللَّهَ وَأَنَّ وَقَفَّضَ اللَّهُ مَن نِعْمَةٍ يَسْتَبْشِرُونَ ((171)) 171- REJOICING IN ALLAH'S BOUNTY AND GRACE, AND THAT ALLAH WASTES NOT THE REWARD OF THE BELIEVERS.

THE COMMENTARY ETERNAL LIFE (VERSE NO. 169)

This one and the next two verses revealed on the occasion of OHUD, but they also carry a general sense of meaning for all the martyrs in the cause of the truth, as well as those fourteen faithfuls who were slain in the BADR. "Do not consider those who die in the path of Allah as dead ones - they live and are sustained from the indescribable nearness and favour of Allah!" To die in the path of God or for the cause of truth is not merely confined in being killed in a battle which is for the sake of Allah. It may have many shades of meaning and include many sorts of death that are for the cause of God. By eternal life and immortality which is marked in this verse, the life after death is wanted; the interval between death and Resurrection, that in QUR'AN'S language is called BARZAKH, which literally means ISTHMUS. This life is not specialized to the martyrs, but it is rather common to all - good and bad, faithful or faithless; and each having

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his own deserved position there. Here in this verse, due to the rank and dignity of the martyrs, the life after death is mentioned after them as a mark. The martyrs and the Godly people, through the gateway of death will enter a true, real, glorious life, which is in a far and higher sense than this mortal life which lapses like a shadow. VERSE NO. 170

This verse points at some of the advantages of the martyrs, that makes them so happy! They not only rejoice in the Grace and Bounty of God that they have themselves obtained - Also their dearers and nearers that are left behind, have not been driven out of their mind, and are assured that on them shall be no fear, nor shall they grieve, even in this mortal life for what they have already lost; and also for knowing the excellent rewards that they have obtained, or will be obtained through martyrdom. VERSE NO. 171

This is to put an stress in the glad - tidings given on account of the martyrs who have a two-fold rejoicing and happiness:

1) For receiving God's Grace and Bounties on themselves.

2) For knowing that God will not waste the wages and rewards of the believers, and that their nearers and dearers will join them and share the salvation and felicity of the hereafter.

172- THOSE WHO ANSWERED THE CALL OF ALLAH AND THE MESSENGER EVEN AFTER BEING WOUNDED, (IN OHUD, AND MADE FOR THE FIELD OF HAMRAOLASAD) FOR THOSE OF THEM

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لَكُمْ جَمْعُوا قَدْ النَّاسَ إِنَّ النَّاسَ لَهُمْ قَالَ نَ الَّذِي. THAT DID GOOD, AND AVOIDED EVIL SHALL BE A GREAT REWARD. ((173))

173- THEY ARE THOSE TO WHOM THE PEOPLE SAID: THE PEOPLE HAVE GATHERED AGAINST YOU, (i.e. YOUR ENEMY HAS SUMMONED A GREAT FORCE AGAINST YOU) SO FEAR THEM; BUT IT INCREASED THEM IN FAITH, AND THEY SAID: `ALLAH IS SUFFICIENT FOR US AND AN EXCELLENT GUARDIAN IS HE. 174- THEN THEY RETURNED WITH A BOUNTY FROM ALLAH AND GRACE, NO HARM TOUCHED THEM, AND THEY FOLLOWED THE CONSENT OF ALLAH, AND ALLAH IS THE LORD OF GREAT GRACE.

THE COMMENTARY

THE EXPEDITION OF HAMRAOLASAD (VERSE NO. 172, 173 & 174)

Muslims buried their martyrs in the battle-field of Ohud, with an exception of a few, whose family took them to Medina, and they all returned back to Medina in the evening of saturday 23rd March 625' all being tired, badly injured and escaped a defeat. In the next morning as per order of God, the prophet summoned those who had taken part in the yesterday's fighting, and told them to

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get ready as quick as possible in order to set out in pursuit of the retreating enemy! This expedition was a true demonstration of power, for overawing the enemy, and inspiring the defeated Muslims with confidence and courage. The prophet appointed, IBN-OMM-MAKHTUM, as his vicegerent in Medina, and then set out with his troops and came as far as HAMRAOLASAD, a distance of eight miles from Medina. Hazrat Imam Ali (AS) who was badly wounded, with his physical strength entirely exhausted, got up and swiftly dressed some of his more dangerous wounds, that numbered to more than sixty more or less! He then joined the prophet and his forces. A brother was seen to carry his wounded brother for having no mount and hence the verse:

“Those who answered the call of Allah and the Messenger even after being wounded.” The prophet stationed his troops in HAMRAOLASAD for three days. He kept them hard at work during the days, and in the night by his order, they kindled many individual fires and lit hundreds of lights in order to show more of themselves, and to make their demonstration of power and forces much more impressive. Meanwhile the pagans stayed in the vicinity of the town, some fifteen miles yonder, in order to avoid giving any ground for the impression that they were fleeing from the Muslims. Then it happened that a nomad named; MAABADE KHAZAIE, who had some sympathy with Muslims was going to Mecca, when he met with ABUSOFYAN who asked him about Mohammad's situation? The nomad Arab said to Abusofyan: “Mohammad has come out to catch you with an enormous army that I could not count them. And also those who took no part in the yesterday's fight have now joined him to compensate their shortcoming.”

ABUSOFYAN went deeply through himself, and a mysterious fear conquered his heart, and ordered his troops to set out at once and make for Mecca as quick as possible!

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The pagan troops in their hurry left all their heavy things, and made for Mecca in utmost haste and all confused! As a matter of fact they had reached none of their goals of their expedition, because Mohammad was still sound and safe and in power. At the price of a great loss of souls and property and in a confusion they killed and mutilated seventy of the believers. When the report of their flee reached Muslims, they took the heavy things they left in their haste as spoils, and the prophet predicted that in future GHOREISH would never obtain another victory like their's in the battle of Ohud, and his prediction was indeed true. And so: They returned with Grace and bounty from Allah. No harm touched them, because they followed the pleasure and the consent of God.”

175- THIS IS THE SATAN WHO FRIGHTENS HIS FRIENDS, THEN DO NOT FEAR THEM, AND FEAR ME IF YOU ARE BELIEVERS. ((175)) مَوْمِنِينَ كُنْتُمْ إِنْ وَخَافُونَ تَخَافُوهُمْ فَلَا أَوْلِيَاءَ لَهُ، يُخَوِّفُ الشَّيْطَانُ ذَلِكُمْ إِنَّمَا

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 175)

In the above mentioned verse (No. 173) it was pointed out that some people said to Muslims: “The people have gathered against you, and that your enemy has summoned a huge force to come back and once again attack you in Medina. According to historical traditions one of those devils who said so, and knew that it was a mere lie, was named MASUD-IBN-NAEEM. He was a friend of ABUSOFYAN, and after a private meeting with him, he accepted to go to Medina among Muslims and by such false news confuse them and weaken their mentality and courage: “This is the Satan who frightens his friends.” Here in this verse NAEEM has been called Satan and has

been introduced as a devil, because his deeds were as devilish as that of Satan - a Satan in the form and shape of man!

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((176)) عَظِيمٍ عَذَابٌ وَلَهُمُ الْآخِرَةُ فِي حَقِّ لَهُمْ يَجْعَلُ اللَّهُ أَلَّا اللَّهُ يُرِيدُ شَيْئًا اللَّهُ يَضُرُّوهُ لَنْ إِنَّهُمْ الْكُفْرُ فِي يُسْرِعُونَ الَّذِينَ وَلَا يَحْزَنُكَ
176- LET THEM THAT VIE WITH ONE ANOTHER IN UNBELIEF NOT GRIEVE YOU. THEY CAN DO NO HARM TO ALLAH AT ALL. ALLAH INTENDS TO GIVE THEM NO SHARE IN HEREAFTER, AND FOR THEM IS A GREAT PUNISHMENT.

((177)) أَلِيمٌ عَذَابٌ وَلَهُمْ شَيْئًا اللَّهُ يَضُرُّوهُ لَنْ بِالْأَكْفَرِ اشْتَرَوْا الَّذِينَ إِنَّ
177- THOSE WHO HAVE BOUGHT BLASPHEMY AT THE PRICE OF FAITH, THEY CAN NEVER DO ANY HARM TO ALLAH, AND FOR THEM IS A PAINFUL PUNISHMENT.

THE COMMENTARY

CONDOLENCE TO THE PROPHET (VERSE NO. 176)

This verse gives condolences and consolation to the prophet: that if you see people who vie with one another in unbelief and blasphemy, grieve not at all; because they can never harm Allah for aught. Fact is that; benefit and loss is for those BEINGS, whose existence belongs not to themselves. As for Allah whose Essence is Eternal, and whose existence has not any beginning and is Everlasting; He is of surety Self - sufficient in all aspects. Therefore people's belief or unbelief has no effect on Him.

If you see people choosing the way of heathenism by their own free will, let them have that rope to hang themselves, now that they insist. God Has created them free and wants them free - If they prefer evil, they can never do any harm to Allah - They will waste their own share in the Hereafter and reduce it to nothing, and to a dreadful great punishment that may await them!

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VERSE NO. 177

Through this verse, the matter is discussed with some more detail that: "not only the unbelievers are so but all those who have taken unbelief as their creed somehow; and who have bought blasphemy at the price of faith, can never do any harm to Allah, and they only ruin their own souls, and will finally taste a painful torture." لَهُمْ نُفْلَى إِنَّمَا فَسِهِمْ لَّا نَحَيْرُ لَهُمْ نُفْلَى أَنَّمَا كَفَرُوا الَّذِينَ يَحْسَبْنَ وَلَا ((178))
لَهُمْ نُفْلَى إِنَّمَا فَسِهِمْ لَّا نَحَيْرُ لَهُمْ نُفْلَى أَنَّمَا كَفَرُوا الَّذِينَ يَحْسَبْنَ وَلَا ((178))

178- AND LET NOT THE UNBELIEVERS SUPPOSE THAT OUR RESPITE TO THEM IS GOOD FOR THEM. WE GRANT THEM RESPITE THAT THEY MAY INCREASE IN SIN, AND FOR THEM IS A HUMBLING

CHASTISEMENT.

THE COMMENTARY

THOSE WITH HEAVY BURDEN (VERSE NO. 178)

Here the polytheists are addressed, that should they not think that God's respite is good for them, and some success in this material life, in their strength, rank, and wealth, is a reason that God is pleased with them, and that they are among the good ones. This verse is also an answer to some indirect questions that may arise in some simple minds that; Why should a group of cruel and sinful men be drowned in such abundance of bounty, and luxuriations? the verse implies that these people are not amendable, and if there is any freedom of will, God naturally leaves them to themselves, so that the cup of their iniquity may be full. The natural consequence of sinning is that the sinner sinks deeper and deeper into sin like one who enters a lagoon.

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Of course this is not, what our Merciful Lord wants for any of His servants, but what then, if the Grace of God is intentionally rejected? Increase in sin, and insist on wrong, will make the dreadful consequences of sin plainer and more clear for those who otherwise might take lesson. So the working of God's Law is both just and Merciful. In other word God's mill grinds slow but sure, and their sins give them rope to hang themselves!

رُسُلِهِ مِنْ جَنَّتِي اللَّهُ وَلَكِنَّ الْعَيْبِ عَلَى لِيُطْلِعَكُمْ اللَّهُ كَانَ وَمَا الطَّيِّبِ مِنَ الْخَبِيثِ يَمِيزَ حَتَّى عَلَيْهِ أَنْتُمْ مَا عَلَى الْمُؤْمِنِينَ لِيَذَرَ اللَّهُ أَنْ كَمَا
((179)) عَظِيمٌ أَجْرٌ فَلَكُمْ وَتَتَّقُوا تُؤْمِنُوا وَإِنْ وَرُسُلِهِ بِاللهِ فَأَمِنُوا يَشَاءُ مَنْ

179- ALLAH WOULD NOT LEAVE THE BELIEVERS IN THE STATE IN WHICH YOU ARE, UNTIL HE SHALL MAKE DISTINCT THE CORRUPT FROM THE GOOD. (IMPURE FROM THE PURE) AND ALLAH WOULD NOT INFORM YOU OF (THE SECRET OF) THE UNSEEN. BUT ALLAH WILL CHOOSE OUT OF HIS MESSENGERS WHOM HE WILL. (AND WILL LET HIM KNOW SOME OF THE SECRETS OF THE UNSEEN WHICH ARE NECESSARY FOR HIS LEADERSHIP) BELIEVE YOU THEN IN ALLAH AND HIS MESSENGERS; AND IF YOU BELIEVE AND AVOID EVIL, THEN YOURS SHALL BE A GREAT REWARD.

THE COMMENTARY

MUSLIMS ARE FILTERED (VERSE NO. 178)

Before the incident of Ohud, the problem of the hypocrites did not seem as important as it really was. After the battle, Muslims knew

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that they had snakes in their sleeves, and dangerous enemies at home! This verse here, gives an end to the argument about Ohud by giving a general Law that: "Allah will not leave the believers as they are until He makes distinct those pure in faith from those that are impure." This is a general law that whoever claims to be a believer will be tested as a part of a universal plan of God, in order to disclose his truthfulness or falsehood.

In the second part of the verse, it implies that: "Allah will not inform us of the secrets of the unseen." This is because having information about unseen and the future, will not solve any of our problems or difficulties, and sometimes it may render our affairs more critical and complex! Man who is naturally created weak, would be miserable if he could see the unseen and know the unknown - such as his future, his death, and the events after his death. The prophets are excluded from this unawareness, and through choosing them, from time to time some necessary secrets are revealed to man by them as may be expedient.

The verse ends in that; the present life is a field of examination and tests, in order to separate the believers from the unbelievers, and the pure from impure, and bad from good ones! If you want to fail not in your exams, you have to adhere to Allah and to His Messengers, and sincerely believe in them; that if you do believe in Allah and His apostles you shall have a great reward.

السَّمَوَاتِ مِيرَاثٌ وَاللَّهُ الْقَيُّمُ يَوْمَ يَهْبِطُ مَا سِطُّوا مَا سِطُّوا هُمْ أَشْرُّ هُوَ بَلْ لَهُمْ خَيْرٌ هُوَ فَضْلِهِ مِنَ اللَّهِ ءَأَتَهُمْ بِمَا يَبْخُلُونَ الَّذِينَ يَحْسَبُونَ وَلَا
((180)) خَبِيرٌ تَعْمَلُونَ بِمَا وَاللَّهُ وَالْأَرْضِ

180- LET NO MISERS WHO HOARD THE GIFT OF ALLAH, SUPPOSE THAT THEIR AVARICE IS GOOD FOR THEM; NAY! IT WILL BE THE WORSE FOR THEM. SOON SHALL THE THINGS

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WHICH THEY MISERLY WITHHELD, BECOME A NECKLACE AROUND THEIR NECKS IN RESURRECTION DAY. AND TO ALLAH BELONGS THE HERITAGE OF THE HEAVENS AND THE EARTH. AND ALLAH IS AWARE OF ALL THAT YOU DO.

THE COMMENTARY THE HEAVY COLLAR OF SLAVERY (VERSE NO. 180)

This will make clear the destiny of the stingy in the Dooms Day. Those who collect and amass wealth, and withhold spending it in the way of God, due to their greed and avarice.

Though the verse plainly does not mention religious alms-tax or tithe; but some traditions and comments, indicate that here the alms-tax (ZAKAT) is wanted: "But let not the miser who hoards the gifts of Allah, suppose that their avarice is good for them and is to their benefit." Anything that we may have it, whether material, such as wealth and property, or intangible such as skill,

education, influence, and mental or social power, are all GIFTS OF GOD. Apart from whatever of them which is necessary for ourselves, spending it in the way of Allah, and giving to those who are in need of it, is counted as charity and as the worship of God, and may serve to clear and purify our hearts and deeds. Avarice and greed is condemned through this verse, the results of which is stated thus:

Soon shall the things which they miserly withheld, become a necklace around their neck in the Dooms Day." Here through a metaphor, the stingy is introduced so that the gifts of God that he amassed and withheld from being spent for the cause of God, will at last cling round their neck, and do him no good.

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The heavy collar round his neck is like a badge of slavery that profits him nothing and harms him much. He is not able to remove it or get rid of its consequences which is pain instead pleasure! In other word; the wealth and properties that are hoarded without payment of its due rights, and which is spent for the caprices, passions, and luxuriencies, and other selfish purposes, is just like other ugly and evil deeds that will not bear any sweet fruit, and in the Resurrection Day, according to the Personification Law of human's deed, it will incarnate in the form of a bad torture and anguish! Then the verse concludes that the heritage of the heavens and the earth belongs to God - and it is a bare and mere fact; because material wealth and properties only belong to man during his short material life. It then descends to heirs, and from heirs to successors until it reaches the final heir who is the Lord God who owned it at first. Therefore the gifts of God are only in trust, and we have to give the trust back to its owner:

And to Allah belongs the heritage of the heavens and earth." The ending of the verse is that God knows whatever we do. - If we are stingy or gracious, He is aware of all.

((181)) الْحَرِيقِ عَذَابٍ ذُوقُوا وَتَقُولُ حَقٌّ بَعِيرٍ الْأَنْبِيَاءَ وَقَتْلَهُمْ قَالُوا مَا سَنَكْتُبُ أَغْنِيَاءَ وَنَحْنُ فَقِيرٌ اللَّهُ إِنَّ قَالُوا الَّذِينَ قَوْلَ اللَّهِ سَمِعَ لَقَدْ))

181- ALLAH HAS HEARD THE WORD OF THOSE WHO SAID: 'ALLAH IS POOR AND WE ARE RICH!' SOON SHALL WE WRITE DOWN WHAT THEY SAID; AND (WE SHALL ALSO WRITE DOWN) THEIR SLAYING THE PROPHETS IN DEFIANCE OF RIGHT. AND WE SAY: 'TASTE THE BURNING TORMENT'. (OF HELL)

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((182)) 182- THIS IS DUE TO WHAT YOUR HANDS HAS FORWARDED, (OF UNRIGHTEOUS DEEDS) AND THAT ALLAH NEVER OPPRESSES (NEVER BEHAVES

UNJUSTLY) THE SERVANTS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 181)

This verse is to reproach and admonish some of the Jews - the prophet wrote a letter to the Jews of the tribe of BANIGHINAGHAA, asking them to perform the daily prayer, and pay the alms-tax. In the letter, reference was made to QUR'AN - S 2: 245 that metaphorically Allah has said: "Who is he that will loan to Allah a good loan, which Allah will double unto his credit or even more." In this verse and some other verses; giving to the poor and needy is metaphorically described as giving to Allah. The letter carrier took the letter to a Jewish teaching center and gave it to a learned Jew whose name was FANHAS. When he read the prophet's Letter, he scoffed and mocked and said: "If you be right in your claims, then Allah must be indigent and we rich? Had he been rich like us, he would not have asked for a loan from us! And on the other hand; Mohammad has prohibited us from usury, while he promised that our loan to God will increase to double amount by having interest!"

When the prophet was informed of what the Jew said; FANHAS seriously denied his saying! and to this effect the verse was sent down that: "Allah has heard their saying that, 'We are rich and Allah is poor.' Soon shall we write down what they said and also the other blasphemy in their deeds such as killing the prophets and men of God; and in the Resurrection Day We shall turn their conducts in the form of grilling and painful torture!"

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VERSE NO. 182

There is a proverb that, 'Life is what you make it.' In several verses of the Holy Qur'an we read the phrase: "This is what their hands have sent on before them," Which refers to their sins. That means that our deeds, good or bad is forwarded before us, and we shall be judged upon accordingly. In the life to come our deeds are personified, and for example, a kindness or a generosity from us may incarnate to a fruitful tree in the Paradise, and hence the verse: "This is due to what your hands have forwarded, and Allah will never oppress His servants."

فَلِمَ فُلْتُمْ وَبِالَّذِي بَلَّغْتُمْ قَبْلِي مِّن رُّسُلٍ جَاءَكُمْ فَذُكِّرُوا النَّارَ تَأْكُلُهُ بُرْهَانَ يَأْتِينَا حَتَّى رَسُولٍ نُّؤْمِنُ إِلَّا إِلَيْنَا عَهْدَ اللَّهِ إِنَّ قَالُوا الَّذِينَ
((183)) صَدِّقِينَ كُنْتُمْ إِنْ قَتَلْتُمُوهُمْ

183- THOSE WHO SAID: "ALLAH HAS MADE A COVENANT WITH US NOT TO BELIEVE IN ANY MESSENGER, UNLESS HE BRINGS TO US A SACRIFICE BEING DEVoured BY FIRE. (FROM THE SKIES) SAY: "MESSENGERS HAVE ALREADY COME TO YOU BEFORE ME WITH EVIDENCES, AND WITH THAT

WHICH YOU SAID; THEN WHY DID YOU KILL THEM IF YOU ARE TRUTHFUL?

الْمُنِيرِ وَالْكَتَابِ بِالْبَيِّنَاتِ الرَّبُّرِ جَاءُوا قَبْلَكَ مِّن رُّسُلٍ كَذَّبَ فَقَدْ دَبُّواكَ فَإِنْ ((184)) 184- THEN IF THEY BELIE YOU, (IT IS NOT SOMETHING NEW OF THEM) THE MESSENGERS BEFORE YOU WERE BELIED TOO - THEY CAME WITH EVIDENCES, AND THE PSALMS, AND LIGHT - GIVING BOOK.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO, 183 & 184)

Some of the Jews paid a visit to the Messenger of God, and said to him: ``you believe that you have come to us as a messenger from God, with a scripture that you say, it is inspired to you; while Allah has made a covenant with us not to believe in any Messenger unless he brings to us a sacrifice being devoured by a fire that comes from skies!

THE JEWS SEEKING EXCUSES

The learned Jews were adhering to flimsy pretexts, and childish excuses, to get rid of the new divine message that they thought it would negatively affect their interest and advantages: We have promised to God, not to believe in any of His apostles unless they bring us a sacrifice being devoured by a sky-fire!" And in answer to them Qur?n says: ``Messengers have already come to you before Mohammad with clear cut evidences and self - explaining signs, and also with that which you demanded of sacrifices miraculously burnt and yet denied them and killed some of them! Why so, if you are indeed truthful in your assertions?"

* * * *

SACRIFICE IN THE BIBLE

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2) Moses said to AARON: `Take a young BULL and a ram, without any defect and offer them to the Lord - the bull for a SIN-OFFERING, and the ram for BURNT-OFFERING"

5) They brought to the front of the tent everything that Moses had commanded, and the whole community assembled there to worship the Lord.

8) AARON went to the altar and killed the young bull which was for his own SIN-OFFERING. Then he burnt in the altar the fat, the kidneys and the best part of the liver just as the Lord had

commanded.

12) then he killed the animal which was for his own BURNT-OFFERING. Then he washed the internal organs and the hind legs and burnt them on the altar.

The above verses imply that Aaron, himself burnt the sacrifices, and no fire came down from the heavens for that purpose.

22) When AARON had finished all the sacrifices he blessed the people. Then Moses and AARON went in the TENT and the dazzling light of Lord's presence appeared to all the people!

24) Suddenly the Lord sent a fire and it consumed the BURNT-OFFERING and the fat parts which were on the altars. When the people saw that; they shouted and bowed down with their faces to the ground." LEVITICUS - 9

The question here is that how can some body understand from the above verses of the Scriptures that God has made a covenant with the Israelites not to believe in any of His prophets unless a fire from the skies burns his sacrifice as a sign and as a credential of his prophethood?

(TRANSLATOR'S NOTE)

مَتَاعُ الدُّنْيَا الْحَيَوَةُ مَا وَفَارَ، فَقَدْ الْجَنَّةُ أُدْخِلَ وَ النَّارِ عَنِ زُحْرَحَ فَمَنْ الْقِيَامَةِ يَوْمَ أُجُورَكُمْ تُوقُونَ إِنَّمَا وَ الْمَوْتِ ذَائِقَةُ نَفْسِ كُلِّ
((185)) الْغُرُورِ

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185- EVERY SOUL WILL TASTE DEATH, AND YOU SHALL BE PAID FULLY YOUR REWARDS IN DOOMS DAY. THEN WHOEVER IS KEPT AWAY FROM THE FIRE, (OF HELL) AND IS ADMITTED TO PARADISE, HE INDEED HAS ATTAINED. (PROSPERED) AND THE LIFE OF THE WORLD IS NOTHING BUT THE STUFF OF VANITY. (JOY OF DELUSION)

The Universal Law Of Death (VERSE NO. 185)

The verse at the beginning points at a general and universal LAW that rules over all the living creatures: ``Every soul will taste their mortality and death, but death will forget none of us at all!

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Of course the SOUL will not die, but when the body dies, the soul will taste death through separation from the body. In the second phrase the verse says that in our life after death; when our period of probation has been finished, we reach the life stage of REWARDS:

“Then you shall be paid fully your rewards in the Resurrection day.” Those who have been able to escape the torment of the blazing Fire, shall be admitted to the gardens of bliss in the paradise. The Hell with strong attraction attracts people towards its fire. Among the Hell's attracting chains we may name unlawful sex, prohibited wealth, rank and power, which may all attract any man strongly towards the Fire. The verse ends in that: “The life of this world is nothing but a stuff of vanity.” The material world and its enjoyments which can be means for salvation and development, are turned to stuff of vanity by us!

مِنْ ذَلِكَ فَإِنَّ وَتَنْفَقُوا تَصْبِرُوا وَإِنْ كَثِيرًا أَدَىٰ أَشْرَكُوا الَّذِينَ وَمِنْ قَبْلِكُمْ مِنَ الْكُتُبِ أَوْثُوا الَّذِينَ مِنْ وَلْتَسْمَعُنَّ فُسُحُومًا أَدَىٰ أَمْوَالِكُمْ فِي تَنْبَلُونَ
((186)) الْأُمُورِ عَزَمَ

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186- YOU SHALL CERTAINLY BE TESTED IN YOUR POSSESSIONS, AND IN YOUR PERSONAL SELVES, AND YOU SHALL HEAR FROM THOSE WHO HAVE BEEN GIVEN THE BOOK BEFORE YOU, (THE JEWS) AND FROM THE POLYTHEISTS MUCH HURTS. (AND INSULTING WORDS) AND IF YOU BE PATIENT AND AVOID EVIL, (IT IS THE BEST BECAUSE) THESE ARE THE DETERMINING FACTORS IN ALL AFFAIRS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 186)

When Muslims were forced to leave their hearths and homes and emigrate from Mecca to Medina, the polytheists and pagans confiscated their houses and properties.

In their destination too, which was Medina, they were confronted with the hostility of hypocrites, and abuses and insults of the Jews, especially one of their chief and influentials named KAAB-IBN-ASHRAF, who was a scurrilous, abusive, and vindictive poet, who frequently lampooned the prophet and his companions in his poems. He even made Muslim girls and women the subject and theme of his sexual poetries, and sometimes so much shamelessly that the Messenger of God condemned him to death. So this verse was sent down to encourage the Muslims not to be tired of resistance and patience, and to persevere in spite of all that counter influences and oppositions:

“You shall certainly be tested in your possession, and also in your personal self, and shall hear from the people of the Book and from the polytheists much hurt and abuses; but do not lose your

patience and persistence. The concurrence of patience and piety here, may refer to some people that in spite of their patience, they open their mouth to complain and show thanklessness, but the true believers always endure painful events patiently and with consent.

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((187)) مَا يَشْتَرُونَ قَلِيلًا تَمَنَّا بِهِ إِنْ اشْتَرَوْا ظُهُورَهُمْ وَرَاءَ فَنَبَذُوهُ تَكْتُمُونَهُ وَلَا لِلنَّاسِ لِنُبَيِّنَنَّهَ الْكِتَابَ أَوْ تَوَا الَّذِينَ مِيثَقَ اللَّهُ أَخَذَ وَإِذْ

187- AND WHEN ALLAH TOOK A COVENANT FROM THOSE WHO WERE GIVEN THE BOOK, TO MAKE IT KNOWN TO MANKIND AND HIDE IT NOT. BUT THEY CAST IT BEHIND THEIR BACKS AND SOLD IT FOR A SMALL PRICE, AND VILE WAS THE BARGAIN THAT THEY MADE.

THE COMMENTARY **VERSE NO. 187**

This refers to another ugly and evil conducts of the people of the BIBLE who were contemporary to OUR prophet, and that was their concealing the facts, and hiding the truth, while they had a covenant with God not to do so, and make message and revelation of Allah known to people. They not only cast the covenant of God behind their ears and entirely ignored it, but on the contrary they twisted and disturbed the facts according to their own fancies and caprices. They tampered with the truth that had come to them, and took what they found it to their personal profit and ignored the rest, and easily sold it for a small price and a miserable profit.

In the first stage the verse refers to the Jewish Rabbis and learned, but in a general sense of meaning it is a notice and a warning common to all the learned, scholars, men of knowledge and in particular the priesthood of all Divine religions; that it is a duty incumbent on them to make known to people the facts and the truth which is sent down through the scriptures to them. In other word, they ought to know that the message of God has to reach to any man or any nation as a matter of sacred trust. It should be broadcasted, published, and preached, and made clear to all mankind within the reach.

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((188)) أَلَيْمٌ عَذَابٌ وَلَهُمُ الْعَذَابُ مَنْ يَمْفَاةَ تَحْسَبْنَهُمْ فَلَا يَفْعَلُوا لَمْ يَمَّا يُحْمَدُوا أَنْ وَجِبُونَ أَوْ بِمَا يَفْرَحُونَ الَّذِينَ تَحْسَبْنَ لَا

188- AND DO NOT THINK THOSE WHO REJOICE FOR WHAT THEY HAVE DONE, AND WISH TO BE PRAISED FOR WHAT THEY HAVE NOT DONE - DO NOT THINK THEM SAVED OF PUNISHMENT; FOR THEM AWAITS A PAINFUL TORMENT.

((189)) قَدِيرُ شَيْءٍ كُلِّ عَلَى وَاللَّهُ وَالْأَرْضِ السَّمَوَاتِ مُلْكٌ وَاللَّهُ

189- AND TO ALLAH BELONG THE KINGDOM OF THE HEAVENS AND THE EARTH, AND ALLAH HAS POWER OVER ALL THINGS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 188)

A group of the Jews, when tampering with some of the verses of their scriptures, and concealing some others, seemed to rejoice for that devilish work that they were doing against their Lord and religion! Meanwhile they loved to be called with praiseworthy titles, such as the learned, the scholar, and the Rabbi. This verse condemned their devilish deeds, and baseless demands and vanities.

THE SELFISH MEN

There was a group of self-loving and selfish men among the Israelites who frequently caused mischief and misery to others - and in particular to Muslims. They used to alter the standards of worship to cover their fancies and caprices, through which they sought a miserable material or social profits. Meanwhile they loved and expected to be praised for their mischief and the virtues that they did not possess!:

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And think not that those who rejoice for what they have done of mischief and evil deeds, and love to be praised for what they not have done, and for the virtues that they have not got, that they can escape the consequences of their evil deeds, and God's punishment. On the contrary for them awaits a painful punishment."

VERSE NO. 189

This verse contains some sort of glad-tidings and good news for the believers, as well as a threat and warning for the unbelievers: "the kingdom of the heavens and the earth belongs to God, Who has power over all things." So there is no reason for the believers to tread the by-passes and go zigzag to attain their goal of salvation and reach their progressive destination. By walking along their straight path of truth and using lawful and correct means they will prosper.

((190)) الْأَلْبَتِ لِأُولَى لَآيَتِ وَالنَّهَارِ اللَّيْلِ وَاخْتَلَفِ وَالْأَرْضِ السَّمَوَاتِ خَلْقِ فِي إِنَّ 190- AND IN THE CREATION OF THE SKIES AND THE EARTH, AND IN THE ALTERNATION OF NIGHT AND DAY, THERE ARE SIGNS FOR MEN OF UNDERSTANDING.

عَذَابٍ فَفَعْنَا سُبْحَانَكَ بَطْلًا هَذَا خَلَقْتَ مَا رَبَّنَا وَالْأَرْضِ السَّمَوَاتِ خَلَقَ فِي وَيَتَفَكَّرُونَ جُنُوبِهِمْ وَعَلَى وَفَعُودًا قِيمًا اللَّهُ يَذْكُرُونَ الَّذِينَ
191- THOSE WHO REMEMBER ALLAH, STANDING, SITTING, AND LYING DOWN ON
THEIR SIDES, AND REFLECT UPON THE CREATION OF THE SKIES AND THE EARTH, SAYING: `OUR
LORD! YOU HAVE NOT CREATED THIS IN VAIN. GLORY BE TO YOU! SAVE US THEN FROM THE
TORMENT OF THE FIRE.

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192- OUR LORD! WHOEVER YOU CAST INTO
THE FIRE YOU HAVE DESPISED HIM, (IN ETERNAL SHAME) AND THERE ARE NONE TO HELP THE
OPPRESSORS.

193- OUR LORD! WE HAVE HEARD THE CALL OF ONE CALLING PEOPLE TO FAITH, SAYING: `BELIEVE
IN YOUR LORD! AND WE BELIEVED. OUR LORD! THEN FORGIVE US OUR SINS, AND COVER FOR US
OUR EVIL DEEDS, AND MAKE US DIE WITH THE RIGHTEOUS.

194- OUR LORD! AND GRANT US
WHAT YOU PROMISED US THROUGH YOUR MESSENGERS, AND ABASE US NOT IN THE DAY OF
RESURRECTION, THAT YOU WILL NEVER BREAK YOUR PROMISE.

THE COMMENTARY

THE BRIGHTEST WAY TO MONOTHEISM (VERSE NO. 190)

Qur'an's verses are not only for reading and reciting, but mainly for reflection and studying. In fact, reading is a prelude to understanding and knowledge. Therefore the verse begins with the glory and creation of the skies and the earth. The infinitely extensive space that contains countless celestial bodies, that ever man's imagination cannot reach or estimate! And then the verse refers to one

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of the most striking phenomena - the alternation of night and day. The change of light and shade that results from the circling and spinning of our planet and our sun, which is regular and yet changing in duration with seasons and the latitude of our globe: ``In the creation of the skies and the earth, and the alternation of night and day are signs for men of understanding."

VERSE NO. 191

The attractive and wonderful plan and form of the universe, and the unity of design in that limitless nature, so strongly attracts the hearts and minds of men of knowledge and understanding, that they cannot avoid pondering and reflecting upon the creator, creation, plan, and the planner and designer of the universe!:

“Those who remember Allah standing, sitting and lying down on their sides, and reflect upon the creation of the skies and the earth, saying: `Our Lord! Glory be to you! You have not created this in vain." Then they think of themselves being a miserable creature standing among the infinite beauties of nature and wonders of creation; then seeing their responsibilities, and feeling God's Mercy throughout the universe, they sincerely and from the depths of their hearts say: `Glory be to You! Save us from the torments of the Fire!" VERSE NO. 192

“Our Lord! whoever you cast into the FIRE You have abased him. (in eternal shame and humiliation)" This implies that the greatest punishment of God is the infamy and public disgrace that despises the unbeliever in the life to come. VERSE NO. 193

Those who are men of wisdom and understanding, when they knew the aim and object of their creation, they came to know that, the way to evolution which is full of acclivities and declivities, cannot be

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traversed without having the leadership and guidance of the prophets. Therefore, they are always on call, to hear the call of the Godly men, and Divine Leaders, in order to answer them and to follow their orders and instructions, and so they say: “Our Lord! We heard the call of one calling people to faith, saying; Believe in your Lord! and we have believed. Our Lord! Now that we are on our way towards you; there are so many dangers of sin, slip, error, and evil, in our way, and the storms of our various and irresistible instincts and nature threatening our success and salvation, Then our Lord: “Forgive us our sins, and cover for us our errs, and wrongs, and make us die with the righteous." VERSE NO. 194

In their last stage and station, and after their travel along the long road of monotheism and FAITH, and having answered the prophets positively by doing their duties, their prayer is: Our Lord! Now grant us what you promised us through your Messengers, and abase us not in the Day of Doom, that you will never break your promise."

The five above mentioned verses are among the most beautiful and inciting verses of the Glorious Qurʼān, that with a fine tone, mingled with supplication are composed to a Divine song, and in the traditions narrated from the household of the prophet, these verses are recommended to be rehearsed in the night prayers.

فِي وَأُودُوا دِيَرِهِمْ مِنْ وَأُخْرِجُوا هَاجِرُوا فَالَّذِينَ بَعْضُ مَنْ بَعْضُكُمْ أَنْتَى أَوْ ذَكَرَ مَنْ مِنْكُمْ عَمِلَ أَمَلٌ أُضِيعَ لَا أَنْى رَبُّهُمْ لَهُمْ فَاسْتَجَابَ
((التَّوَابِ حُسْنٌ عِنْدَهُ وَاللَّهُ عِنْدَ مَنْ تَوَاباً الْأَنْهَرُ تَحْتِهَا مِنْ تَجْرَى جَنَّاتٍ وَلَا دُخْلَنَّهُمْ سَيِّئَاتِهِمْ عَنْهُمْ لَا كُفْرَانَ وَقَتْلُوا وَقَتْلُوا سَبِيلِي
195)) 195- SO THEIR LORD ANSWERED THEIR PRAYER, (AND SAID): ``I WILL NOT WASTE THE
WORK OF A WORKER AMONG YOU, WHETHER A MALE OR FEMALE - THE ONE OF YOU IS AS THE

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OTHER. THEREFORE THOSE WHO EMIGRATED AND WERE EXPELLED FROM THEIR HABITATIONS,
AND THOSE WHO WERE HURTED IN MY WAY, AND FOUGHT, AND WERE SLAIN; I WILL COVER
THEIR FAULTS, AND WILL ADMIT THEM TO GARDENS (OF PARADISE) BENEATH WHICH STREAMS
FLOW - A REWARD FROM ALLAH, AND WITH ALLAH IS YET BETTER REWARD

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 195)

OMME SALAMA, the prophet's wife asked him that: ``In the Holy Qur?n, men's fight and strive,
emigration and self - sacrifices, are widely appreciated, but what about the women! Can they
have any portion or share in such affairs? The verse was revealed to this effect, and to answer her.

THE RESULT OF WISE MEN'S PROGRAMME

The result of what men of understanding and wisdom have strived on and done, is God's merciful
answering: ``So their Lord answered their prayers and supplications." But in order that the God's
answer might not be mistaken by them, and the connection between man and his deeds be not
disconnected; immediately after His answering their prayer Allah says:

``I will not waste the work of any worker among you be it male or a female; the one of you is as
the other." This implies that the favour and Mercy of Allah through His rewards is in equity
divided and according to deservances, so that one may not say; Islam is the religion of man and
has nothing to do with women, or that women are excluded from all Islamic affairs! As a matter of
fact, in Islam, the equal status of the sexes is not only recognized, but insisted on. If there be any
distinction between man

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and woman, it is that of their nature and creation, and not in their rights, duties, responsibilities,
rewards or punishments. لا الْبَلْدِ فِي كَفَرُوا الَّذِينَ تَقَلَّبُ يَغْرُنَكَ لا ((196)) 196- LET DELUDE YOU NOT TO AND
FRO GOINGS OF THE UNBELIEVERS IN THE CITIES.

197- A LITTLE ENJOYMENT, THEN THEIR ABODE IS HELL, THE WORST OF THE CRADLES. ((197))

198- BUT AS FOR THOSE WHO FEARED THEIR LORD, FOR THEM AWAITS GARDENS OF BLISS, BENEATH WHICH STREAMS FLOW, ABIDING THERE FOR EVER, AN ENTERTAINMENT FROM THEIR LORD, AND THAT WHICH IS WITH ALLAH IS BETTER FOR THE RIGHTEOUS. ((198))

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 196 & 197)

Most of the polytheists of Mecca, and the Jews of Medina were merchants and lived in affluence and opulence. While the Muslims due to their especial case and critical situation, and also their emigration or being expelled from their homes and habitations, lived in poverty, hardship and serious necessities. Comparing these two groups of rich and poor people raised the

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question that; why should a believer who is supposed to be a friend of God, live in such that needs and hardship while his opponent is drowned in luxuriencies and affluence? To give an answer to this common question the verses revealed.

A VEXING QUESTION

The question mentioned above in the cause of the revelation is a general one, and many people may ask it in any time or any age. They may compare the rich man who believes not in God or His final Judgement, and his comfortable life with profuseness of bounties; with a faithful righteous man, who is poor and needy - This question may somehow induce a doubt in the heart of a weak minded believer. If we ponder over the question a little, we will soon get various convincing answers; some of which are mentioned through the verses that are topics of our discussions:

Let delude you not the, to and fro goings, of the unbelievers in the cities!" There is a limited use and short period of enjoyment for the unlawful material incomes. The wordly successes are indeed brief and fleeting, and their happiness is very sadly transient and swiftly passing; as the hardship and misery of the believer too, passes with the same speed and hurry, But the end and destination of the two groups differs the difference of night and day, darkness or light: "A little enjoyment they will have, and then their abode is the blazing Fire of Hell! The worst of the abodes."

VERSE NO. 198

And those people who feared their Lord, and avoided evil deeds, they shall have the best of destiny and destination, because for them awaits gardens of bliss in the Paradise, which is watered by the streams that flow beneath its trees, and they will live therein for ever, and no death, illness, old age or any sort of hardship and troubles can ever threat their life! This is an entertainment from their Lord, and they also may have other kind of gifts and entertainment from their Lord that no eyes have ever seen, no ears ever heard and no thought

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has imagined! To make it short, the faithful lives with a short period of hardship and a long and everlasting time of felicity, but the faithless enjoys himself a little, and has to suffer an everlasting painful torment!

عِنْدَ أَجْرِهِمْ لَهُمْ قَلِيلًا تَمَنَّا اللَّهُ بِئَايَاتِ يَشْتَرُونَ لَا إِلَهَ إِلَّا اللَّهُ خَشِعِينَ إِلَيْهِمْ أَنْزَلَ وَمَا إِلَيْكُمْ أَنْزَلَ وَمَا بِاللَّهِ يُؤْمِنُ لَمَنْ الْكُتُبِ أَهْلٍ مِنْ وَإِنَّ
199- AND CERTAINLY THERE ARE AMONG THE PEOPLE OF THE BOOK, THOSE WHO BELIEVE IN ALLAH, AND IN THAT WHICH HAS BEEN SENT DOWN TO YOU, AND IN THAT WHICH HAS BEEN SENT TO THEM (THEY ARE) HUMBLER TO ALLAH, NOT SELLING THE SIGNS OF ALLAH FOR A LITTLE PRICE. THESE ARE THEY WHOSE REWARD IS WITH THEIR LORD, THAT ALLAH IS SWIFT AT THE RECKONING.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 199)

When the heathens and polytheists of Mecca increased their tortures and pressures upon the new converts, so much so that their oppressions and torments were no more endurable; the prophet ordered some of the believers to emigrate to ABYSSINIA ruled by a democratic, just, and faithful Christian king. In the Arabic month RAJAB 5 A.H. a group of eleven Muslims, Led by JAAFAR-IBN-ABUTALIB a brother to Emam Ali (AS) left Mecca as pioneers to pave the way for the others.

Soon after, another group of eighty three people accompanied by their household and families, took refuge to ABYSSINIA. The Negus of

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Abyssinia, was a truthful, devout Christian, who ruled his country with utmost justice and democracy. He welcomed the Muslim refugees, and gave them shelter, work, and food, and made their positions safe and secure. He listened not to the vilifications of their foes who had come there to chase them and to arrest them, and take them back. The Negus was so kind and fair to the Muslim refugees, that some commentators and historians, believe that he recognized Islam

and was a real Muslim, concealing his faith for prevention of social and political agitations and revolt, that could be caused by the priests.

When the said Negus of Abyssinia died, the prophet got the bad news through inspiration. He called the Muslims on a congregational prayer in respect and esteem of the Negus who had been so kind to the Muslim refugees. The prophet, in accompany with a group of his companions went to the grave yard BAGHIEA, and performed the prayer, and the remote burial ceremony. Some of the hypocrites of Medina objected saying: ``The Messenger of God performs the prayer and ceremonial rites for a non-Muslim and a heathen whom he has not seen him yet! So the verse came down to this effect."

COMMENTS

This verse is about the faithfuls among the people of the scriptures, and defines a minority group of the people of the Book who joined the prophet of Islam. For them five distinct virtues are proved which are as follows:

- 1) They are a people who believe in God, and the only one God.
- 2) They also believe in the Holy Qur?n and whatever has been sent down to Muslims from Allah.
- 3) Their faith in Mohammad the Messenger of God is due to their faith in their own scripture.
- 4) They have surrendered to the will of Allah and are humbled to HIM.
- 5) They never sell the signs of God for a small price as the others do.

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And allah is swift at the reckoning; so, neither the righteous confront with difficulty to get their reward, nor the evil-doers will have their punishment delayed for any reason.

تُفْلِحُونَ لَعَلَّكُمْ اللَّهُ وَاتَّقُوا وَرَابِطُوا وَصَابِرُوا اصْبِرُوا ءَامِنُوا الَّذِينَ يَأْتِيهَا ((200)) 200- O, YOU WHO BELIEVE! BE PATIENT (AGAINST HARDSHIP AND CAPRICES) AND BE STEADFAST AND FIRM (IN FRONT OF YOUR ENEMIES) AND BEWARE OF ALLAH, THAT YOU MAY PROSPER.

THE COMMENTARY

VERSE NO. 200

This is the last verse of the long chapter of ALLI-IMRAN (THE HOUSE OF IMRAN), and it consists of

a comprehensive instruction in four articles as follows:

- 1) At the beginning, the believers are addressed that they ought to be patient against hardship, misfortune and caprices.
- 2) In the second article, the instruction given by Qurʾān, is to be steadfast and resistive against the enemies.
- 3) The third instruction to Muslims is to be on-call and stand-by; paying permanent attention to the borders of Islamic countries and territories. This is to avoid being surprised or attacked unaware. They have to pay attention and beware of the attacks of Satan and his hosts.
- 4) And the last and fourth instruction, is like an umbrella that will cover the other three, and that is to guard themselves against evil deeds and become pious and godly. The result of observing the above instruction is 'FALḤ', translated here to prosperity, but in a wider sense it may mean success in mundane and earthly affairs, as well as spiritual progress, and salvation.

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سورة النساء

WOMEN

الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

بِهِ نَسَاءُ لَوْ أَنَّ اللَّهَ وَانْقُوا وَنِسَاءً كَثِيرًا رَجَالًا مِنْهُمَا وَبَثَّ زَوْجَهَا مِنْهَا وَخَلَقَ وَجِدَةَ نَفْسٍ مِّنْ خَلْقِكُمْ الَّذِي رَبَّكُمْ اتَّقُوا النَّاسُ بِأَيْهَا
1- ((1)) رَقِيبًا عَلَيْكُمْ كَانَ اللَّهُ إِنَّ وَالْأَرْحَامَ
A SINGLE PERSON, AND FROM HIM CREATED HIS MATE, AND FROM THE COUPLE SCATTERED
MANY MEN AND WOMEN. AND BEWARE OF ALLAH THROUGH WHOM YOU DEMAND ONE OF
ANOTHER, (AND ALSO BEWARE OF CUTTING AND UNTYING) THE TIES OF RELATIONSHIP - THAT
ALLAH IS EVER WATCHING OVER YOU!

THE COMMENTARY

SOME INTRODUCTORY REMARKS

Before we proceed on the commentary, we think it necessary to give our esteemed reader a few notes about this chapter (4) which is named after the WOMEN.

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A- The chapter of WOMEN is the second one in the length of words and sentences. (THE COW IS THE LONGEST IN QUR'AN). It revealed in Medina, and consists of 176 verses.

B- It is named the chapter of WOMEN, for dealing with various LAWS, commandments and discussion about the women, such as their family rights, marriage ties, and their inheritance rules.

C- Broadly speaking, different discussions of the chapter can be summarised as follows:

- 1- Calling to faith, justice, and cutting the ties of friendship with stern enemies.
- 2- Adventure stories of old for giving lessons to Muslims.
- 3) Supporting the needies, such as the orphans.
- 4- the LAW of inheritance based on justice and nature.
- 5- The law of marriage and guarding general modesty and chastity.
- 6- Introducing the enemies of the Islamic Society, and giving some warnings to Muslims.
- 7- Islamic government and obeying the leadership.
- 8- The importance of emigration and cases wherein it necessitates.

CAMPAIGNING AGAINST UNJUST DISTINCTIONS (VERSE NO. 1)

It begins with addressing the whole mankind, calling them to piety and avoiding evil deeds: "O, people! Beware of your Lord who created you from a single person."

The Arabic 'NAFS' translated here to person, may mean; soul, self, person, but here it implies the first man, that we know him by the name of ADAM, who was the first father of man. Then the verse continues with saying: "From him, God created his mate."

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This does not mean that Eve, who was Adam's mate, was created from a part of Adam's body, as it is mentioned clearly in the Biblical story of creation of Eve from the rib of Adam. Hazrat Imam SadiQ (AS) has seriously refuted that view, and has said that: "Eve was created after Adam and from the remainder of the material and soil from which her husband was created." In other word, the verse implies that man and woman are created from the same soil and material: "And from

the couple He scattered so many men and women." This phrase of the verse implies that all men and women are the offspring of Adam and Eve, and nothing else has interfered or affected their creation.

Then to put an stress upon piety and God-fearing, once again the verse repeats: ``Beware of Allah! Fear of your Lord! and take care of your duties to Him, that He is ever watching over you."

After that the verse applies to the ties of relationship and family:

And also beware of cutting the joint of family and untying the ties of relationship." And this is a mark that observation of bonds of relationship is one of the most important principles enjoined by the Glorious Qurʾān.

HOW DID ADAM'S CHILDREN MARRY?

As we mentioned above, all men and women are the offspring of Adam and Eve, and nothing else has interfered or affected the creation of men and women. If so; there is the question of the marriage of Adam's children. When it is unlawful for sister to marry her brother, what has happened then? And who has been the children's mates? There are two answers to be considered here: 1) In emergency cases, unlawfuls can temporally be considered lawful such as the flesh of swine which is declared unlawful, but if one's life is endangered by starvation and want of food, he may serve to save.

So was the emergency case with Adam's children, and they could

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marry each other for their especial case.

2) According to some Islamic traditions, ADAM, has not been the first man that has appeared upon the earth. Scientific researches show that man has been living on the globe for several millions of years, while the history of Adam and Eve goes back to a few thousands! Therefore we have to admit that before Adam and Eve there must have been mankind and other human generation living here, and Adam's children could have been married with these pre-human beings. In other word, Adam was not the first human being that was created on the earth. He rather was the first God's elect and apostle, chosen from among those semi-wild human generation that the earth was inhabited by them. And therefore Adam must have been the first civilized, godly man, inspired and given social and religious law and regulations.

((2)) كَبِيرًا حُبًّا كَانَ إِنَّهُ أَمْوَالِكُمْ إِلَى أَمْوَالِهِمْ تَأْكُلُوا وَلَا بِالطَّيِّبِ الْخَبِيثِ تَتَّبِعُوا وَلَا أَمْوَالَهُمُ الْيَتَامَىٰ وَعَاتُوا

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 2)

A man from the tribe of BANIGHATF?N, lost his wealthy brother, and as a guardian to his brother's orphan, he took over all that brother left behind.

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When his brother's son reached maturity and became due, the uncle refused to give him his inheritance back. The case was referred to the prophet and the verse (NO. 2) revealed to this effect. When so, the guardian repented and restored the orphan's properties, saying: ``I seek refuge to God from the great sin of devouring orphan's properties.''

No Treason in Orphan's Prophets

In any community parents may pass away and leave in behind them some orphans. Islam wants the rights of the orphans to be strictly observed, and any treason in orphan's properties is counted as the most heinous and great sins. Now through this verse (NO. 2) three important instructions are issued concerning the rights and guarding the properties of the orphans: 1) Their heritage, whatever it might be, should be handed over to them when they reach the age of maturity and become due. The guardian must not postpone restoring the orphan's property when due time comes.

2) the second instruction is to keep their properties in a safe and secure condition lest there should be any temptation to get a personal advantage to their guardian, by mixing their properties with the guardian's properties, or with those of his household:

And do not exchange your corrupt things with their good ones." So the property restored must be of equal value to the property received.

3) The third instruction is not to eat the property of the orphan with that of yours. When in certain cases, perishable goods must necessarily be consumed, the strictest honesty and uprightness must be observed when the separation takes place:

apartments, and gynaeceums, while Islam has neither permitted woman's apartments as they think, nor the polygamy is accepted without strict and hard conditions.

Islamic laws are legislated on the basis of natural needs and wants of man. No one can deny that man passes away more than women in the community, due to the wars, hardship of works, and industrial accidents. The second world war proved this clearly. On the other hand the sexual life of man is much longer than that of the woman. The woman has also sexual stops during their menstrual discharge, and other cases such as maternity. There is also - sometimes - the problem of being barren with both sexes and the want of children in one side.

Considering these, and many other moral and spiritual reasons, we come to the conclusion that polygamy is a need - a serious need of the community and it should not be ignored. In this relation we have to answer so many questions that are among the most important ones of human beings and their society. Should we neglect and ignore the

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instinct and natural needs of millions of widows, and if we do so, should we believe that our negligence will cancel and nullify the consequences of such an important need? Should we adhere to secret relationship and create freedom of illicit sexual intercourse and fornications, taking illegal mistresses and violate the sanctity of the sacred territory of marriage and wedlock through picking up girl-friends and boy-friends of the sort you know well? Should we lead them to the brothels and to the bawdy houses? Or should we marry them lawfully and with decency, and observe their rights by justice and equity?

* * * *

SOME MORE DETAILS OF THIS MATTER

In the pre-Islamic time which is known as the Pagan Era, the number of wives were not restricted. One man could have as many wives that he wanted or he could afford and supervise! On the other hand, marriage for a woman was not necessarily leaving her family house in order to live in the husband's. The man could pay her visits, in times, short or long. In many instances too, the case was easy for a woman to have two or more husbands at a time!

Even after the spread of Islam, some of the pagans kept on with their old customs. It was not important to the Pagan Arab, for the most purposes to know who the father of a child was! It could be enough only to know the mother, and the child did belong to the mother's family! We know many famous Arabs contemporary to our prophet whose fathers were unknown because the mother had made love with several men at a time! As an instance we may mention, ZIAD-IBN-

ABIH, which means ZIAD the son of his father. He was one of the famous courtiers of MOAVIYEH the founder of Ommayid Dynasty orcaliphate.

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It was due to such backgrounds that the marriage reforms of the prophet restricted the number of wives to a maximum of four to accord with the above verse and its relatively hard condition: "If you fear that you shall not be able to deal justly with orphan, females, then marry a woman of your choice - two, three, or four. But if you fear that you shall not be able to deal justly with all of them, then only one or that whom your right hand possess." Therefore, the unrestricted number of wives has been strictly limited to a maximum of four, provided you could treat them justly and in perfect equality in material things, as well as in immaterials. And as the condition is indeed difficult to fulfill, the recommendation turns towards monogamy and having one wife only! To confirm this idea, there is another verse in the glorious Qur'an saying: "You are never able to be equitable as between women, even if it be your ardent desire. Then turn not all your attention and inclination to one, leaving the other hanged as a divorced." Qur'an - S 4:129 (TRANSLATOR'S NOTE)

4- ((4)) مَرِيئاً هَنِيئاً فَكُلُوهُ نَفْساً مِنْهُ شَيْءٌ عَنْ لَكُمْ طِبْنٍ فَإِنْ نَخَلْتُمْ صَدَقَاتِهِنَّ النَّسَاءَ وَءَاتُوا
DOWRIES AS FREE GIFT; (OR A LOAN) BUT IF THEY OFFER YOU A PART OF IT WITH CONSENT, EAT IT (HAVE IT) AS LAWFUL AND WHOLESOME.

THE COMMENTARY DOWRIES (VERSE NO. 4)

Here reference is made to one of the certain rights of women in their marriage, which is their dower. Qur'an strictly bids man to observe and respect the rights of women: "And give women their dowries as

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a free gift or as a loan that you may owe." Then, to respect the sentiments and refined feelings of both parties, the verse implies that; although men are under the obligation to pay and fulfill what they have promised, yet when a woman with her own decision and consent, offers a part or all her dower, the man may have it as a lawful and wholesome; so that besides the bare and dry law and regulation, there might also sit some kindness and love.

DOWER IS SOCIAL SUPPORT TO WOMEN

In the Pagan Era, wherein women had not obtained any of their deserved values, it was such that

when they were given a divorce, their dowry was handed over to some guardians like their father, brother or uncle, and not to themselves. Thus many a time it would happen that the dowry of one woman in a household was used in the expense of another's marriage! Islam definitely crossed out such unjust attitudes and partialities by declaring the dowry as an indisputable right and property of women.

If some through a feeling of disapproval may consider the dowry as a price for buying a women, their ideas has nothing to do with Islam which never consider such an important matter of marriage as trades and selling or buying and etc. This is because the most important Islamic principle of marriage is the pronouncement of the formula of marriage between the couple. It is not the payment of the dowry in the sight of Islam, that makes the man and woman the legal and lawful wife and husband. The dowry is merely a by-product of the marriage and the covenant of wedlock, and yet it is incumbent upon the man to pay it.

((5)) مَعْرُوفًا قَوْلًا لَهُمْ وَقُولُوا وَاكْسُوهُمْ فِيهَا وَاِرْزُقُوهُمْ قِيمًا لَكُمْ اللَّهُ جَعَلَ الَّتِي مِمَّا لَكُمْ السُّفَهَاءُ تُوْنُوا وَلَا

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5- AND DO NOT GIVE THE FEEBLE- MINDED YOUR PROPERTIES THAT ALLAH HAS MADE A MEANS OF SUPPORT FOR YOU, BUT SUSTAIN THEM THEREWITH AND CLOTHE THEM, AND SPEAK TO THEM HONOURABLE WORD.

نَبَاغَ كَانَ وَمَنْ يَكْبُرُوا أَنْ وَبِدَارًا إِسْرَافًا تَأْكُلُوهَا وَلَا أَمْوَالَهُمْ إِلَيْهِمْ فَادْفَعُوا رُشْدًا مِنْهُمْ ءَأَنْتُمْ فَإِنَّ النِّكَاحَ بَلَّغُوا إِذَا حَتَّى الَّتِي وَابْتَلُوا
((6)) حَسِيْبًا بِاللهِ وَكَفَى عَلَيْهِمْ فَاسْتَهْدُوا أَمْوَالَهُمْ إِلَيْهِمْ دَفَعْتُمْ فَإِذَا بِالْمَعْرُوفِ فَلْيَأْكُلْ فَقَبْرًا كَانَ وَمَنْ فَلْيَسْتَعْفِفْ

6- AND TEST THE ORPHANS UNTIL THEY REACHED THE AGE OF MARRIAGE. THEN IF YOU FIND THEM MATURE ENOUGH, DELIVER TO THEM THEIR PROPERTIES AND CONSUME IT NOT WASTEFULLY AND HASTILY BEFORE THEY ARE GROWN. AND WHOEVER (OF THE GUARDIANS) IS RICH LET HIM ABSTAIN. (FROM TAKING WAGES) BUT WHOEVER IS POOR, HE SHOULD CONSUME REASONABLY. THEN WHEN YOU DELIVERED TO THEM THEIR PROPERTIES TAKE WITNESSES OVER THEM, AND ALLAH SUFFICES FOR A RECKONER.

THE COMMENTARY

WHO IS FEEBLE - MINDED (SAFEEH)

The verse begins with: "Give not your properties to the feeble-minded." Although this applies to orphans, but the expression of word is general, and aims to settle cases according to general principles of justice and fairness that is not covered by the LAW. Therefore, by the feeble-minded it may mean he who has not

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matured enough to handle his economical affairs. Here the owner's rights are limited for the good of the community, but his interest is protected and he is treated with special kindness, and is sustained, provided and clothed well. Islam looks with a deeper line of sight into the economical development of the community when decrees: Do not give the feeble-minded your properties that Allah has made a means of support for you, but feed them and clothe them and speak to them well."

Here the most sacred book in Islam, declares the wealth and capital as a means of support to man and his society. And so is economics one of the most important of matters to be concerned in the ideal of Islam. This is of course contrary to that which the present perverted scriptures has: "I assure you: it will be very hard for rich people to enter the kingdom of heaven - harder than for a camel to go through the eye of a needle." MATTEW - 19: 24

Here a question may come to mind, that: "If in this verse the object is the properties of the orphans, why then Allah has said (YOUR PROPERTIES) - Don't give YOUR PROPERTIES to the feeble minded."

To answer this we may say: Ultimately all the properties which are from God, belongs to the whole community and is intended for the support of all of us. Therefore by the pronoun 'YOU' in the said phrase, the whole community and all the people might be intended - so it belongs to all, but is held in trust by a particular individual. If that individual is feeble - minded and he is not able to make a good and profitable use of the properties, he is to be put aside, but must be treated gently and with fairness.

Here in this verse lays a good lesson, that we should not appoint weak and incapable persons upon a task only for his own benefit; having a small gain for him and a great loss for the society which is the real owner of all the properties. In other word: Give a work to a worker who knows it and will do it well.

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VERSE NO. 6

In this verse another instruction has been issued about the orphans; and that is to have them tested until they have matured enough and reached the age of marriage. When you are sure of their maturity you will have to deliver to them their inheritance, and not to consume their properties wastefully and in a haste before they are grown enough. So much so, that even the guardian if he is a rich man, he should abstain from taking wages or salary for his guardianship. He

must do his job honourably and for the sake of God. But if the guardian is a poor person he may feed and clothe himself reasonably. The last instruction in this matter is taking witnesses when the orphan's properties are handed over to him, not to let room for disputes.

((7)) مَفْرُوضاً نَصِيباً أَوْ كَثُراً مِنْهُ قَلَّ مِنْهَا وَالْأَقْرَبُونَ الْوَالِدَانِ تَرَكَ مِمَّا نَصِيبٌ لِلرِّجَالِ

7- MEN SHALL HAVE A SHARE IN WHAT THEIR PARENTS AND KINSMEN LEAVE, AND WOMEN SHALL HAVE A SHARE IN WHAT THEIR PARENTS AND KINSMEN LEAVE - WHETHER (WHAT THEY LEAVE) BE LITTLE OR MUCH; A SHARE APPORTIONED.

THE COMMENTARY

OCCASION OF REVELATION

In the Pagan Era, the Arabs recognized the man as the only heir of their parents and nearest relatives, and their women and children had no share in the heritage! Then it happened so that one of the prophet's companions named; AWS-IBN-S?BIT, passed away, and his

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cousins took all his heritage, and gave nothing of his properties to his wife or children. His wife complained to the messenger of God (AS) about that. Then the verse (No. 7) revealed and accordingly the prophet ordered the cousins not to touch the inheritance of AWS, leaving it for his first grade relative such as the wife and children.

ANOTHER STEP TOWARDS THE PROTECTION OF THE WOMEN'S RIGHTS

The Arabs through their oppressive and wrong customs deprived the women and the children from the least of the human rights that they could have. The verse appeared to cancel and cross off such unjust customs of theirs, saying: ``From the inheritance of parents and nearest relatives there must be a share for man, and also there must be a share for woman - a share which is determined and apportioned."

8- ((8)) وَأَمَّا عَرُ قَوْلَا لَهُمْ وَقُولُوا مِنْهُ فَارْزُقُوهُمْ وَالْمَسْكِينُ وَالْيَتِيمِ الْقَرَبَى أَوْلُوا الْقِسْمَةَ حَضَرَ وَإِذَا
8- AND WHEN AT THE TIME OF DIVISION (OF THE INHERITANCE) RELATIVES, ORPHANS, OR NEEDY ARE PRESENT, GIVE THEM ALSO A PORTION OF IT, AND SPEAK TO THEM HONOURABLE WORDS.

THE COMMENTARY

AN ETHICAL COMMANDMENT (VERSE NO. 8)

Evidently this verse has been revealed after the LAW OF HERITAGE for saying: ``When you are dividing the inheritance among the heirs, if some relatives, orphans or poor and needy are

present there, give them also a portion of

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the heritage, and speak to them with honourable words - this may mean; taunt them not with scornful or critical remarks." ((9)) 9- AND THOSE WHO ARE SOLICITOUS ABOUT THE WELFARE OF THEIR WEAK OFFSPRINGS AFTER THEM, THEY SHOULD BEWARE OF ALLAH (NOT TO OPPRESS OTHER'S ORPHANS) AND SAY THE RIGHT WORDS. (OF JUSTICE)

THE COMMENTARY

MOVING THE COMPASSIONS TOWARDS THE ORPHANS (VERSE. 9)

In order to move the compassions of people towards the orphans, Qur'an points out a fact that most of the people forget it or ignore it; in a touching style, the verse addresses those who have to divide a heritage, to look after orphans, and says to them: "How full of concern and anxiety would you be if you had left a weak and helpless family behind? Therefore be helpful and kind to others if you expect the others be kind and helpful to your offspring." As a matter of fact the social affairs, in the form of a habitual or usual course of action will pass from one to another, and from to-day to to-morrow, and finally the wrong custom or action will catch the laps of our own offspring. And if it is so, the guardians of the orphans should strictly follow the law and the consent of Allah about the orphans. The last phrase or ending of the verse which is: "And speak well and right to them." implies that the orphan is not only in need of shelter,

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food and clothe; but more than that, he is in need of kindness and compassion.

((10)) 10- THOSE WHO EAT THE PROPERTIES OF THE ORPHANS UNJUSTLY, THEY SWALLOW FIRE INTO THEIR BELLIES, AND SOON WILL JOIN THE BLAZING FIRE. (IN HELL)

THE COMMENTARY

THE INWARD FACE OF OUR ACTS

Here is an instance of:

The veiled presentation of our actions in a figurative manner, that are metaphorically stated: "Those who eat the properties of the orphan, they swallow fire into their bellies." The verse then

ends in that: "Besides eating fire in their stomachs, soon will they join the blazing Fire of Hell in their next life!" This implies that our actions has an outward face and appearance, and a real inward and internal face which is hidden from our sight in this life, but will soon be manifested in our life to come, and that makes the principle of the personification of our deeds in the Resurrection Day.

وَلَا يَوِيهَ النَّصْفُ فَلَهَا وَجِدَةٌ كَانَتْ وَإِنْ مَاتَرَكَ ثَلَاثًا فَلَهُنَّ الثَّنَيْنِ فَوْقَ نِسَاءٍ كُنَّ فَإِنْ نَالَتْ حَظًّا مِثْلَ الذَّكَرِ أَوْلَادِكُمْ فِي اللَّهِ يُوصِيكُمْ
بَعْدَ مِنَ السُّدُسِ فَلِإِخْوَتِهِ لَهْ كَانَ فَإِنْ الثَّلَاثُ بِإِخْوَتِهِ لَهْ كَانَ فَإِنْ الثَّلَاثُ بِإِخْوَتِهِ لَهْ كَانَ فَإِنْ الثَّلَاثُ بِإِخْوَتِهِ لَهْ كَانَ فَإِنْ الثَّلَاثُ بِإِخْوَتِهِ لَهْ كَانَ
أَقْرَبُ إِلَيْهِمْ تَنْدُرُونَ لَا وَأَبْنَاؤُكُمْ عِبَاؤُكُمْ دِينَ أَوْ بِهَا يُوصَى وَصِيَّةً

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11- ((11)) حَكِيمًا عَلِيمًا كَانَ اللَّهُ إِنَّ اللَّهَ مِنْ فَرِيضَةٍ نَفَعًا لَكُمْ
CHILDREN, THAT A MALE SHALL INHERIT TWICE AS A FEMALE. IF THERE BE MORE THAN TWO
WOMEN THEY SHALL HAVE TWO THIRD OF WHAT HE HAS LEFT. BUT IF SHE WAS ONLY ONE, THEN
FOR HER SHALL BE HALF. AND AS FOR HIS PARENT, FOR EACH ONE OF THE TWO IS ONE SIXTH OF
THE INHERITANCE PROVIDED HE HAS CHILD; BUT IF HE HAS NO CHILD, AND HIS HEIRS ARE ONLY
HIS PARENTS, THEN HIS MOTHER SHALL HAVE ONE THIRD; (AND THE REST OF THE HERITAGE
BELONGS TO HIS FATHER) OR IF HE HAS BROTHERS, THEN HIS MOTHER SHALL HAVE ONE SIXTH.
ALL THIS IS AFTER THE PAYMENT OF HIS DEBTS, OR ANY BEQUEST THAT HE MAY HAVE
BEQUEATHED.

WHETHER YOUR FATHERS OR YOUR SONS - YOU KNOW NOT WHICH OF THEM IS NEARER TO YOU
IN PROFIT. THIS IS AN ORDINANCE FROM ALLAH, THAT ALLAH IS ALL- KNOWING, ALL- WISE.

الرُّبُعُ وَلَهُنَّ دَيْنٌ أَوْ بِهَا يُوصِيَنَّ وَصِيَّةً بَعْدَ مِنْ تَرَكَ مِنَ الرَّبُعِ فَلَكُمْ وَوَلَدٌ لَهِنَّ بِيَكُنْ لَمْ إِنْ أَرْوَجُكُمْ مَاتَرَكَ نِصْفُ وَلَكُمْ
أَوْ كَلَّلَهُ يُوْرَتْ رَجُلٌ كَانَ وَإِنْ أُوْدَيْنَ بِهَا تُوصُونَ وَصِيَّةً بَعْدَ مَنْ تَرَكَتُمْ مِمَّا التَّمْنُ فَلَهُنَّ وَوَلَدٌ لَكُمْ نِيَكُنْ لَمْ إِنْ تَرَكَتُمْ مِمَّا
غَيْرِ أُوْدَيْنَ بِهَا يُوصَى وَصِيَّةً بَعْدَ مِنَ الثَّلَاثِ فِي شُرَكَاءَ فَهَمْ ذَلِكَ مِنْ كَثْرًا كَانُوا فَإِنَّ السُّدُسُ مِنْهُمَا وَجِدَ فَلِكُلِّ أُخْتٌ أَوْ أَحٌ وَلَهُ امْرَأَةٌ
((12)) حَلِيمٌ عَلِيمٌ وَاللَّهُ اللَّهُ مِنْ وَصِيَّةً مُضَارًّا

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12- AND FOR YOU SHALL BE THE HALF OF WHAT YOUR WIVES LEAVE IF THEY HAVE NO CHILD. BUT
IF THEY HAVE CHILD, THEN YOU SHALL HAVE ONE FOURTH OF WHAT THEY LEAVE, AFTER THE
PAYMENT OF ANY BEQUEST THAT THEY MAY HAVE BEQUEATHED OR ANY DEBT. AND YOUR
WIVES SHALL HAVE ONE FOURTH OF YOUR HERITAGE IF YOU HAVE NO CHILD, BUT IF YOU HAVE
CHILD THEN THEY SHALL HAVE ONE EIGHT OF WHAT YOU LEAVE AFTER THE PAYMENT OF ANY
BEQUEST THAT YOU MAY HAVE BEQUEATHED OR DEBT.

AND IF A MAN OR WOMAN LEAVE NEITHER CHILDREN NOR PARENTS (HE HAS NO DIRECT HEIRS)

AND HAS A BROTHER OR SISTER THEY SHALL EACH INHERIT ONE SIXTH. IF THEY ARE MORE THAN THAT, THEY SHALL EQUALLY SHARE THE ONE THIRD OF THE INHERITANCE, AFTER THE PAYMENT OF ANY BEQUEST THAT MIGHT HAVE BEEN BEQUEATHED, OR ANY DEBT- WITHOUT ANY PREJUDICE TO THE RIGHTS OF THE HEIRS. THAT IS A COMMANDMENT FROM ALLAH, AND ALLAH IS ALL- KNOWING, ALL- CLEMENT.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 11)

In relation to this verse and the next one, JABIR-IBN-ABDULLA ANSARI has narrated: ``I was sick in bed. Once the prophet paid a visit to me while I was unconscious for having fallen in a swoon. When the prophet entered my house, he

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renewed his ablution and sprayed the droplets of water over my face and I was revived. When so, I asked the Messenger of God, what is to happen with my wealth and properties if I am to die?" The prophet said nothing in answer to JABIR'S question and kept quiet; until the two verses revealed.

THE SHARES OF INHERITANCE

In this verse, the law of inheritance, for the first ranks or line of the family such as the children, father or mother is stated, beginning with: ``Allah charges you concerning your children that a son shall inherit twice as much as a daughter." But if the children of the deceased are only daughters and two or more of them, they shall have two third of the heritage. And if he has left behind only one daughter: ``Then for her shall be half of the inheritance." As for the father and mother who are also among the first grades of family, there might be one of three cases:

- 1) The deceased has no children, and the father and mother are his only heirs; then his mother shall have one third and the rest will belong to the father.
- 2) The deceased has no children, and his father and mother are the only heirs, but he has also some brothers. In this case his mother should get one sixth of the heritage. In other word; though the brothers have no share in heritage themselves, yet their very existence reduces the mother's share from one third to one sixth.
- 3) The deceased has some children, and also parents. Then for each one of the father or mother is one sixth of the inheritance. The verse emphasizes that all the said divisions must be calculated after the payment of any bequest that has been bequeathed by the deceased, and his funeral expenses should also be reasonable. On the other hand the power of testamentary dispositions is

restricted to one third of the property and not all of it. So the

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remaining two third must be completely divided among the heirs as it is laid down. Then comes the ending of the verse that: ``You do not know which one of your fathers or children are nearer to you in profit." Then dispute not about the legislation, that it is an ordinance from Allah.

WHY SHOULD A MAN INHERIT TWICE THAT MUCH OF A WOMAN?

With reference to many Islamic traditions, we come to know that this question has always been on the tip of the tongues, and has always been answered reasonably. As an instance; HAZRAT IMAM REZA (AS) was asked that; and he said: ``If the share of man in heritage is more than that of a woman; it is because, a woman in her marriage will have a dower, and also her sustenance has been made incumbent upon her man, and she has not any responsibility for her own provision.

THE HERITAGE SHARE OF SPOUSES (VERSE NO. 12)

Here it has been described how a husband and wife will inherit each other: ``The husband takes one half of his deceased wife's property, provided that she leaves behind no children, and if she has child, he gets only one fourth." The division is performed after the payment of any debt and bequest that might have been bequeathed. Then it refers to the widow whose share from the heritage of her deceased husband is one fourth, supposing that he has no children. But if the man has left any children behind, his wife will get one eighth of the inheritance. Then the argument advances to the share of brothers and sisters: ``If a deceased man or woman, leaves neither children nor parents and have not heirs in the first rank, but they do have a brother or a sister, each of them will inherit one sixth of the heritage. If more than one brother or sister survives, they all take one third of the inheritance and collectively divide it among themselves."

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The ending of the verse implies that justice and fair dealing should be observed in all the said divisions so that no one's interest is prejudiced. Thus the bequests, the debts, the calculation of shares, and funeral expenses must all be fair, and genuine.

((13)) الْعَظِيمِ الْفَوْزُ وَذَلِكَ فِيهَا خَلِيدِينَ الْأَنْهَرُ تَحْتِهَا مِنْ تَجْرِي جَنَّاتٍ يُدْخِلُهُ وَرَسُولُهُ اللَّهُ يُطِيعُ وَمَنْ اللَّهُ حُدُودُ تِلْكَ

13- THESE ARE THE BOUNDS SET BY ALLAH. AND WHOEVER OBEYS ALLAH AND HIS MESSENGER, HE WILL ENTER HIM TO THE GARDENS (OF BLISS - PARASIDE) BENEATH WHICH STREAMS FLOW,

THEREIN THEY DWELL FOR EVER. THAT IS THE GREAT ACHIEVEMENT.

14- ((14)) 14- AND WHOEVER DISOBEYS ALLAH AND HIS MESSENGER, AND TRANSGRESSES HIS BOUNDS, HE WILL ENTER HIM TO A FIRE, TO DWELL THEREIN FOR EVER, AND FOR HIM SHALL BE A HUMILITATING PUNISHMENT.

THE COMMENTARY

VERSE NO. 13

Through this verse the inheritance laws and rules are declared as the limits and bounds of Allah that no one should pass them over. And if they transgress and cross the red line of the boundaries, they have committed a sin which deserves a hard punishment. But if they obey Allah and his Messenger, their final abode shall be the Paradise, the gardens of which are watered by streams that flow beneath the trees there in.

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VERSE NO. 14

Contrary to those with great achievement in the preceding verse, there are the abased ones in penalty mentioned here, who have disobeyed Allah and His Messenger and as a consequence of their disobedience they shall join the blazing Fire of Hell.

15- ((15)) 15- AND IF ANY OF YOUR WOMEN COMMIT FORNICATION, CALL FOUR OF YOU (MUSLIMS) TO WITNESS AGAINST THEM. AND IF THEY WITNESSED, CONFINE THEM IN THE HOUSES UNTIL DEATH TAKES THEM AWAY, OR ALLAH ORDAINS FOR THEM SOME OTHER WAY.

16- ((16)) 16- AND THOSE TWO OF YOU (WHO ARE BACHELORS AND HAVE NOT MARRIED YET) IF THEY COMMIT THAT, (FORNICATION) PUNISH THEM BOTH, (FLOG EACH OF THEM WITH A HUNDRED STRIPES) BUT IF THEY REPENT AND AMEND, THEN LEAVE THEM ALONE, THAT ALLAH IS OFT- RETURNING (TO MERCY) AND COMPASSIONATE.

THE COMMENTARY

VERSE NO. 15

The Arabic F?HISHA, literally may mean: ill-looking - filthy - foul, disgusting and ugly; but generally it is taken to mean fornication or adultery.

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The term has been used in thirteen cases in the HOLY QUR?N; sometimes with the meaning of fornication, sometimes to mean pederasty, and elsewhere in its general meaning of indecency or lewdness. Most of the commentators have understood this instruction of; ``keeping them for life in the houses;; as the penalty and punishment for their adultery which technically means voluntary sexual intercourse by a married man or woman with another than their mates.

In order to protect the honour of the woman and the reputation of her family, stricter evidences are needed to prove the indecency. Here, four witnesses instead of the usual two, have to testify that the adultery is proved to them, or they have seen the act of evil! Then if it is proved so; the maximum punishment would be imprisonment for life. Those who take the indecency to be adultery, construe this definite order which is added to it: ``OR ALLAH MAY ORDAIN FOR THEM SOME OTHER WAY" to mean some definite pronouncement by the prophet under inspiration, and this could have been the punishment of flogging under the verse. Q- S 24:2

(I understand according to the successive and serial order of the revelations, the chapter of LIGHT, in which the lashing punishment has been ordained, came down before the chapter of WOMAN in which is the imprisonment for life. and therefore the verse S 4: 15 has not been abrogated. (TRANSLATOR'S NOTE)

VERSE NO. 16

This verse has in a general sense the order of punishment for fornication, which technically means illicit sexual intercourse on the part of an unmarried person. More details of the punishment had been

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already sent down is S 24: 2 saying: ``Flog each of them with a hundred lashes stripes." The verse ends in that, Allah may accept their repentance and return, if they sincerely repent and resolutely decide to amend themselves and their way. It also implies that no one has any right to reproach and blame those sinners who have repented and returned to correct their wrongs.

((17)) حَكِيمًا عَلِيمًا اللَّهُ وَكَانَ عَلَيْهِمُ اللَّهُ بِتُوبِكُمْ قَآؤَلِكُمْ قَرِيبٌ مِّنْ يَّتُوبُونَ ثُمَّ بِجَهَلَةِ السُّوءِ يَعْمَلُونَ لِلَّذِينَ اللَّهُ عَلَى التُّوبَةِ إِيمًا

لَهُمْ أَعْتَدْنَا أُولَئِكَ كُفَّارًا وَهُمْ يَمُوتُونَ الَّذِينَ وَلَا النَّسْ نُثَبُّهُ إِلَى قَالِ الْمَوْتِ أَحَدَهُمْ حَضَرَ إِذَا حَتَّى السَّيِّئَاتِ يَعْمَلُونَ لِلَّذِينَ وَبِهِلَاذَ وَلَيْسَتْ
18- BUT ALLAH WILL NOT ACCEPT THE REPENTANCE OF THOSE WHO DO EVIL (ALL
((18)) أَلِيمًا عَذَابًا

THEIR LIFE) UNTIL DEATH CAME TO ONE OF THEM, HE SAID: ``NOW I HAVE REPENTED INDEED''. NOR THOSE WHO DIE AND THEY ARE UNBELIEVERS. FOR THEM WE HAVE PREPARED A PAINFUL PUNISHMENT.

THE COMMENTARY

VERSE NO. 17

The rules and regulations and the limits and Boundaries of indecencies and virtues and moralities have been defined in the

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previous verses. Here the argument is driven towards the terms and conditions of repentance: ``Allah accepts the repentance of those who do evil in IGNORANCE and soon after the sin, they repent and return." By `IGNORANCE' here we understand it to mean the outburst of instincts, passion, and the domination of caprices, and the prevalence of such evil powers over the wisdom and belief. In such condition, man's knowledge and wisdom may be defeated or vanquished for the time being, and one may yield his will to Satanic temptations and do wrong. When knowledge has no effect, ignorance must have replaced it, and hence the verse: ``But soon after sinning they repent and amend their way." It is such a repentance that might be accepted by Allah.

VERSE No. 18

This verse alludes to those whose repentance will not be accepted by God: ``The repentance of those who continue to do evil until death faces them, then they may say: now I repent sincerely, has not any effect and is of no value in the sight of God, and it will not be accepted." The second group of people whose repentance is not accepted are those who die and they are unbelievers. Here is a fine touch that those who have repented in due and correct time, when they were safe and sound, but have rejected Faith, and died unbelievers, their repentance will also be of no value and of no use to them- Both of these two groups of people are in Hell and a painful punishment awaits them in the life to come.

مُبَيَّنَةٌ بِفَحِشَةٍ يَأْتِينَ أَنْ إِلَّا ءَاتَيْنَهُمْ مَّا بَعْضُ لِنُدْهَبُوا تَعْضُلُوهُنَّ وَلَا كَرِهًا لِّلنِّسَاءِ تَرْتُؤُوا أَنْ لَكُمْ لَأَبْجُلُ ءَامَنُوا الَّذِينَ يَأْتِيهَا
((19)) كَثِيرًا خَيْرًا فِيهِ اللَّهُ وَيَجْعَلُ شَيْئًا تَكْرَهُوا أَنْ فَعَسَىٰ كَرِهْتُمُوهُنَّ فَإِنْ بِالْمَعْرُوفِ وَهُنَّ وَعَاشِرُ

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19- O, YOU WHO BELIEVE! IT IS NOT LAWFUL FOR YOU TO INHERIT WOMEN AGAINST THEIR WILL. AND DO NOT FORCE THEM TO TAKE BACK A PART OF WHAT YOU HAVE GIVEN THEM, UNLESS THEY BE GUILTY OF A MANIFEST INDECENCY, AND TREAT THEM HONOURABLY. AND IF YOU

DISLIKE THEM, IT MAY BE THAT YOU DISLIKE A THING, WHILE ALLAH HAS SET IN IT MUCH GOOD.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 19)

HAZRAT IMAM SADIQ (AS) has said: ``There were some Arabs in the Pagan Era who detained their wives in the worst of conditions, without giving them a divorce or treating them as a wife! They did so waiting for her to die in order to own her property and wealth."`

Another Defence Concerning Woman's Right

In this verse two other unjust and disagreeable customs of the Pagan Era have been condemned and declared unlawful:

1- It addresses the believers that it is unlawful to inherit the properties of women against their will and consent.

2- The second ugly and unbecoming custom of the Arab was that, they kept a woman under pressure by various means, in order to force them to leave and grant their dower and to take a divorce for nothing: ``Do not force women to take back a part of the dower that you have given them." This commandment has an exception for excluding those women who are guilty of a manifest indecency such as adultery.

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(Some of the commentators have understood the above verse in

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other way: ``The phrase, `don't inherit the women against their will' has nothing to do with their property, they say; and the purpose is their very self. The cause for the revelation they say; was that among many nations including Arabs in the Pagan Era, a step-son, or brother took possession of a man's widow along with his goods and chattels. This shameful custom of inheriting women against their will was condemned and forbidden in Islam." TRANSLATOR'S NOTE.)

20- ((20)) وَإِذَا بَدَأْتُم بِالزَّوْجِ وَمَا كُنْتُمْ عَلَيْهِ خُلِّفْتُمْ مِنْهُ فَلَا تَأْخُذُوا بِمَا خَلَّفْتُمْ مِنْهُ إِنَّكُمْ أَنْتُمْ عَلَىٰ أَعْيُنِنَا إِن كُنْتُمْ مُؤْمِنِينَ وَإِنْ يَدْرَأَكُم عَنْ أَزْوَاجِكُمْ حَتَّىٰ تَمُوتُوا مِنْ أَمْرٍ يُدْرَأُكُمْ اللَّهُ عَنْ آثَانِكُمْ إِلَىٰ كِسْفٍ مِنْ أُسْهُبٍ مُسَوِّفٍ سَخِرَ لَكُمْ فِيهِ الْأَمْوَالُ الَّتِي كُنْتُمْ تُحِبُّونَ أُولَٰئِكَ يُدْرَأُونَ عَنْ أَزْوَاجِكُمْ حَتَّىٰ تَمُوتُوا مِنْ أَمْرٍ يُدْرَأُكُمْ اللَّهُ عَنْ آثَانِكُمْ إِلَىٰ كِسْفٍ مِنْ أُسْهُبٍ مُسَوِّفٍ سَخِرَ لَكُمْ فِيهِ الْأَمْوَالُ الَّتِي كُنْتُمْ تُحِبُّونَ أُولَٰئِكَ يُدْرَأُونَ عَنْ أَزْوَاجِكُمْ حَتَّىٰ تَمُوتُوا مِنْ أَمْرٍ يُدْرَأُكُمْ اللَّهُ عَنْ آثَانِكُمْ إِلَىٰ كِسْفٍ مِنْ أُسْهُبٍ مُسَوِّفٍ سَخِرَ لَكُمْ فِيهِ الْأَمْوَالُ الَّتِي كُنْتُمْ تُحِبُّونَ أُولَٰئِكَ يُدْرَأُونَ عَنْ أَزْوَاجِكُمْ حَتَّىٰ تَمُوتُوا مِنْ أَمْرٍ يُدْرَأُكُمْ اللَّهُ عَنْ آثَانِكُمْ إِلَىٰ كِسْفٍ مِنْ أُسْهُبٍ مُسَوِّفٍ سَخِرَ لَكُمْ فِيهِ الْأَمْوَالُ الَّتِي كُنْتُمْ تُحِبُّونَ أُولَٰئِكَ يُدْرَأُونَ عَنْ أَزْوَاجِكُمْ حَتَّىٰ تَمُوتُوا مِنْ أَمْرٍ يُدْرَأُكُمْ اللَّهُ عَنْ آثَانِكُمْ إِلَىٰ كِسْفٍ مِنْ أُسْهُبٍ مُسَوِّفٍ سَخِرَ لَكُمْ فِيهِ الْأَمْوَالُ الَّتِي كُنْتُمْ تُحِبُّونَ

21- ((21)) وَإِذَا بَدَأْتُم بِالزَّوْجِ وَمَا كُنْتُمْ عَلَيْهِ خُلِّفْتُمْ مِنْهُ فَلَا تَأْخُذُوا بِمَا خَلَّفْتُمْ مِنْهُ إِنَّكُمْ أَنْتُمْ عَلَىٰ أَعْيُنِنَا إِن كُنْتُمْ مُؤْمِنِينَ وَإِنْ يَدْرَأَكُم عَنْ أَزْوَاجِكُمْ حَتَّىٰ تَمُوتُوا مِنْ أَمْرٍ يُدْرَأُكُمْ اللَّهُ عَنْ آثَانِكُمْ إِلَىٰ كِسْفٍ مِنْ أُسْهُبٍ مُسَوِّفٍ سَخِرَ لَكُمْ فِيهِ الْأَمْوَالُ الَّتِي كُنْتُمْ تُحِبُّونَ أُولَٰئِكَ يُدْرَأُونَ عَنْ أَزْوَاجِكُمْ حَتَّىٰ تَمُوتُوا مِنْ أَمْرٍ يُدْرَأُكُمْ اللَّهُ عَنْ آثَانِكُمْ إِلَىٰ كِسْفٍ مِنْ أُسْهُبٍ مُسَوِّفٍ سَخِرَ لَكُمْ فِيهِ الْأَمْوَالُ الَّتِي كُنْتُمْ تُحِبُّونَ

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 20)

During the Pagan Era when an Arab decided to divorce his wife and marry a new one, he sometimes accused her of indecencies and fornication, that he could give her not her dower. Or else he, many a time pressed her and harmed her that she would consent and agree with a divorce without a dower, or asking for some little rights that she might have had! So the verse came down to admonish and reproach those cruel men who were doing so:

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“And if you have decided to take another wife in place of your present spouse, even if you have given her a lot of wealth, don't try to get the least of it back - Do you indeed want to take it by slander and through manifest sin!?” VERSE NO. 21

This verse continues with the argument, with the aim of inciting the emotions and the compassionate feelings of men through a fine touch that: How dare of you to waste the definite and certain rights of a woman with whom you have lain and made love and have had a solemn and firm covenant!? Have you not a human conscience to blame and reproach you - “And how would you take it when you have lain with each other, and a firm covenant has been taken from you?”

22- ((22)) وَإِذَا بَدَأْتُم بِالزَّوْجِ وَمَا كُنْتُمْ عَلَيْهِ خُلِّفْتُمْ مِنْهُ فَلَا تَأْخُذُوا بِمَا خَلَّفْتُمْ مِنْهُ إِنَّكُمْ أَنْتُمْ عَلَىٰ أَعْيُنِنَا إِن كُنْتُمْ مُؤْمِنِينَ وَإِنْ يَدْرَأَكُم عَنْ أَزْوَاجِكُمْ حَتَّىٰ تَمُوتُوا مِنْ أَمْرٍ يُدْرَأُكُمْ اللَّهُ عَنْ آثَانِكُمْ إِلَىٰ كِسْفٍ مِنْ أُسْهُبٍ مُسَوِّفٍ سَخِرَ لَكُمْ فِيهِ الْأَمْوَالُ الَّتِي كُنْتُمْ تُحِبُّونَ أُولَٰئِكَ يُدْرَأُونَ عَنْ أَزْوَاجِكُمْ حَتَّىٰ تَمُوتُوا مِنْ أَمْرٍ يُدْرَأُكُمْ اللَّهُ عَنْ آثَانِكُمْ إِلَىٰ كِسْفٍ مِنْ أُسْهُبٍ مُسَوِّفٍ سَخِرَ لَكُمْ فِيهِ الْأَمْوَالُ الَّتِي كُنْتُمْ تُحِبُّونَ

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 22)

After the Pagan Era, when Islam had been spread, one of the Helpers named ABUGHOBAS, passed away and his son proposed to marry his own step - mother. The woman said: “I consider you as my own son, and I think not of this sort of marriage as a decent and appropriate one; but

still we may go to the Messenger of God and ask his opinion about that." When they referred the matter to the prophet, the above verse was revealed and declared that sort of marriage bad and unlawful: "Marry not the women whom your fathers married."

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Then three distinct definitions of the marriage is outlined through the ending of the verse in order to put an emphasis upon the commandment of prohibition, that it is an indecent act. It is also hateful and malevolent, and a wrong and evil way to be followed.

مَنْ وَأَخَوْتِكُمْ أَرْضَعْتِكُمُ الَّتِي وَأُمَّهَاتِكُمُ الْأُخْتِ وَبَنَاتِ الْأَخِ وَبَنَاتِ وَحَلَّتْكُمْ نِسَابِكُمْ وَأَخَوْتِكُمْ وَبَنَاتِكُمْ وَأُمَّهَاتِكُمْ عَلَيْكُمْ حُرْمَةٌ
وَحَلِيلٌ عَلَيْكُمْ جُنَاحٌ فَلَا يَهْنُ دَخَلْتُمْ تَكُونُوا لَمْ فَإِنْ يَهْنُ دَخَلْتُمْ الَّتِي نَسَابِكُمْ مِنْ حُجُورِكُمْ فِي الَّتِي وَرَبِّبْتِكُمْ نِسَابِكُمْ وَأُمَّهَاتُ الرِّضْعَةِ
((23)) رَجِيمًا غَفُورًا كَانَ اللَّهُ إِنْ سَلَفَ مَا قَدْ إِلَّا الْأُخْتَيْنِ بَيْنَ تَجْمَعُوا وَأَنْ أَصْلَابِكُمْ مِنَ الَّذِينَ أَبْنَاءَكُمْ

23- IT IS UNLAWFUL TO YOU (MARRIAGE WITH) YOUR MOTHER, YOUR DAUGHTERS, YOUR SISTERS, YOUR FATHER'S SISTERS, YOUR MOTHER'S SISTERS, YOUR BROTHER'S DAUGHTERS, YOUR SISTER'S DAUGHTERS, YOUR FOSTER- MOTHERS WHO HAVE GIVEN SUCK TO YOU, YOUR FOSTER SISTERS, YOUR WIFE'S MOTHER, YOUR STEP- DAUGHTERS UNDER YOUR GUARDIANSHIP BORN OF YOUR WIVES WITH WHOM YOU HAVE MADE LOVE- BUT IF YOU HAVE NOT MADE LOVE WITH THEM THERE IS NO BALME ON YOU (IN MARRYING STEP-DAUGHTERS) AND WIVES OF YOUR SONS WHO ARE OF YOUR LOINS, AND TO TAKE IN MARRIAGE TWO SISTERS SIMULTANEOUSLY, EXCEPT WHAT HAS ALREADY PASSED, THAT ALLAH IS FORGIVING COMPASSIONATE .

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THE COMMENTARY PROHIBITION OF MARRIAGE WITH CLOSE RELATIVES (VERSE NO. 23)

Here is a table of forbidden marriage with close relatives, and the table agrees mainly with what is usually accepted among all nations. The prohibition is due to: 1- blood relationship or consanguinity. 2- Fostrage or milk relations. 3- The relatives in - law. Those related by blood, or the consanguineous are of seven groups: mother, daughter, sister, paternal aunt, maternal aunt, your brother's daughter, and your sister's daughter. Mother includes grand mother through the father or mother, great - grandmother and etc.

Daughters too, includes grand daughter through son or daughter, great- grand- daughter and so on.

Then the fostrage and milk - relatives are named in the table; `Your foster- mother who have

given suck to you, and also your foster- sister.' In the third stage there comes in the verse the relatives- in- law, who are mentioned in four groups:

1- `your wife's mothers.' This implies that as soon as you marry a girl, her mother and grandmother, and going on, her great grand- mother will be unlawful for you in marriage for ever.

2- Your step- daughter under your guardianship, and born of your wives with whom you have made love - but if you have not made love with her there is no guilt on you if you marry her daughters.

3- And taking in marriage two sisters in the same time and simultaneously. Here an exception is pointed to: ``and that is what had already been done and passed. This was because during the Pagan Era, it was very customary for an Arab to marry with two sister simultaneously and at the same time."

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فَمَا مُسْفِحِينَ غَيْرَ مُحْصِنِينَ بِأَمْوَالِكُمْ تَبْتَغُوا أَنْ ذَلِكَ وَرَاءَ مَا لَكُمْ وَاجِلٌ عَلَيْكُمْ اللَّهُ كَتَبَ أَيْمَانُكُمْ مَا إِلَّا النِّسَاءَ مِنْ وَالٍ مُحْصَنَاتٍ
((24)) حَكِيمًا عَلِيمًا كَانَ اللَّهُ إِنَّ الْفَرِيضَةَ دَبْعٌ مِنْ بِهِ تَرْضَيْتُمْ فِيمَا عَلَيْكُمْ وَلَا جُنَاحَ فَرِيضَةً أُجْرَهُنَّ فَاتَّوَهُنَّ مِنْهُنَّ بِهِ اسْتَمْتَعْتُمْ

24- AND ALL MARRIED WOMEN (ARE UNLAWFUL TO YOU) EXCEPT THOSE WHOM YOUR RIGHT HAND POSSESS. (YOUR CAPTIVES ARE LIKE THOSE WHO ARE DIVORCED, AND YOU MAY MARRY THEM IF THEY ARE WILLING) SUCH IS ALLAH'S PRESCRIPT FOR YOU, AND LAWFUL TO YOU ARE (ALL WOMEN) OTHER THAN THOSE, (MENTIONED) PROVIDED YOU SEEK THEM WITH YOUR WEALTH (IN MARRIAGE) IN MODEST CONDUCT, AND NOT IN FORNICATION.

AND AS FOR THOSE (WOMEN) WHOM YOU ENJOY (BY TEMPORARY MARRIAGE) GIVE THEM THEIR DOWERS AS IT IS MADE INCUMBENT. AND THERE IS NO BLAME ON YOU FOR WHAT BOTH OF YOU AGREE, (TO VARY THE DOWER) AFTER IT HAS BEEN APPOINTED. THAT ALLAH IS ALL- KNOWING, ALL- WISE.

THE COMMENTARY

THE BEGINNING OF THE FIFTH PART OF QUR?N (VERSE NO.24)

The verse continues with the argument about the unlawful women, adding here that: ``All the married women are unlawful to you." In the commandment there is one exception: ``Except those whom your right hand possess."

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These are the non- Muslim women who are taken captives in the sacred war (JAH?D) under the commandership of a true and righteous Imam, against those who persecute faith. This is because their captivity is taken as a divorce in this special case. In the next part of the verse mention is made of what is called MOT-EH in religious terms which means temporary marriage: ``And as for those women whom you enjoy them by way of MOT-EH (temporary marriage) give them their dowers in full.

TEMPORARY MARRIAGE (MOTEH) IS A SOCIAL NECESSITY

Lawfulness of the temporary marriage in the life- time of our prophet is a certain matter which has no room for any doubt; and no report has been received to say that the prophet did abrogate the commandment.

It cannot be denied that the sexual instinct in men and women is the most powerful one among all the other instincts, so much so that some of the psychologists know it to be the principle of the human instincts or the main one. Now one of the most critical problems of our time is that of the sex affairs, particularly in the youths and young generation. This is because the popular necessities demand the period of school and study to be lengthened. Then rare are the youths, young, and students, who can afford to marry, a girl, or a girl to marry a boy, in their lower ages wherein the sexual power is very difficult to be controlled.

In such a critical condition what is to be done? Should we take fornication and adultery easy, and regard it lawful and shake the foundations of family houses? Or should we accept the temporary marriage which has not the hard conditions of the permanent wedlock, nor the disadvantages of fornication and adultery. Those people who reject the temporary marriage as well as fornication and indecencies, what do they want to do? and what is their proposal? or else do we

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have to suppress and crush our sexual power and instinct or let it go on free and uncontrolled?

مَنْ بَعْضُكُمْ بِإِيْمَانِكُمْ أَعْلَمُ وَاللَّهُ الْمُوْمِنَاتِ فَتَبَيَّنْكُمْ مِّنْ كُمْ أَيْمَنُ مَلَكَتْ مَا فَمِنَ الْمُؤْمِنَاتِ الُّمُحْصَنَاتِ يَنْكِحَ أَنْ طَوَّلَا مِنْكُمْ يَسْتَطِيعَ لَمْ وَمَنْ
يُنْ أَدْفَانِ أَحْصِينَ فَإِذَا أَخْدَانِ مُتَّخِذَاتٍ وَلَا مُسَوِّجَاتٍ غَيْرَ مُحْصَنَاتٍ بِالْمَعْرُوفِ أَجُورَهُنَّ وَعَأْتُوهُنَّ أَهْلِيَهُنَّ بِإِذْنِ فَاَنْكُحُوهُنَّ بَعْضُ
((25)) رَجِيمٍ غَفُورٌ وَاللَّهُ لَكُمْ خَيْرٌ تَصْبِرُوا وَأَنْ مِنْكُمْ الْعَنْتِ خَشِي لِمَنْ ذَلِكَ الْعَذَابِ مِنَ الُّمُحْصَنَاتِ عَلَى مَا نِصْفُ فَعَلِيَّوْنَ بِفَحِشَّةِ

25- AND THOSE OF YOU WHO CANNOT AFFORD TO MARRY BELIEVING FREE WOMEN, THEY MAY WED BELIEVING GIRLS FROM AMONG THOSE WHOM YOUR RIGHT HAND POSSESSES. AND ALLAH KNOWS BEST YOUR FAITH. YOU ARE ONE FROM ANOTHER. SO MARRY THEM WITH THEIR FAMILY'S LEAVE, AND GIVE THEM THEIR DOWERS HONOURABLY; PROVIDED BEING CHASTE, NOT FORNICATING, OR TAKING LOVERS (BOY - FRIENDS).

WHEN THEY ARE IN WEDLOCK, IF THEY COMMIT INDECENCY, (ADULTERY) THEY SHALL BE LIABLE TO HALF THE PUNISHMENT OF A FREE WOMAN. THIS (PERMISSION FOR MARRYING SLAVE GIRLS) IS FOR THOSE OF YOU WHO FEAR TO COMMIT SIN. AND IF YOU KEEP PATIENT, IT IS BETTER FOR YOU, AND ALLAH IS ALL- FORGIVING, ALL- COMPASSIONATE.

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THE COMMENTARY MARRIAGE WITH SLAVE- GIRLS (AN INTRODUCTORY)

Slavery and slave- trade, although against the true spirit of Islam- was one of the most important trades and economical principles of the ancient world, which is fortunately now out of date. But still there are other conditions in which a man's or a woman's freedom is restricted. One such case and instance is that of the captives of war. The phrase in this verse: `Whom your right hands possess" might also apply to the non- Muslims captives taken in a sacred war (JAH?D) which must be under the commandership of righteous and innocent Imam. `Your right hand' does not necessarily mean that she belongs to you, or is your property, because all the captives and spoils of war belong to the community and are only yours in that sense of meaning. On the other hand there are strict rules and regulations in Islam about captives of war, as how to treat them or their ransom or being released for God. TRANSLATOR'S NOTE

COMMENTS VERSE NO. 25

``Those of you who cannot afford to marry a believing free-woman, they may wed a believing girl from among those whom your right hands possess." In such a marriage you must be careful of your faith and make sure that your spouse too, be a believing girl. The social condition of the time was such that people avoided marrying slaves or captives knowing them contemptible and scornful; and therefore the verse implies that: ``You are from one another." To put it in other words, it is to say; all of you whether slave or free are of the same root and race and from the same father and mother, (Adam and Eve) and thus all the people are the branches of one tree and the leaves of one branch.

Then the verse bids us to take permission for marrying them

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from their master, owner, or guardian, whoever he might be; but we are ordered to give their dowers to themselves that the slaves are the owner of their dower and whatever else they may own lawfully.

Another condition or term of the marriage with captives or slaves is that they should be chaste and clean, and not fornicating or mixing with boy friend and taking lovers.

Then there comes in the verse their punishment for adultery and other indecencies which is half of a free woman. Marriage with the slaves and war- captives, as the ending of the verse implies, is suitable for those who fear sinning, and cannot afford to marry a free- girl, nor to control their passion and lust. But as the marriage is supposed to be a sacred connection with the opposite sex for life, to protect the human race and kind, and also she is to be a base and structural foundation of family, it is far better for the man to keep patient until an appropriate wife with the most suitable qualifications is chosen.

((26)) 26- ALLAH WANTS (THROUGH THESE INSTRUCTIONS) TO MAKE CLEAR TO YOU AND TO GUIDE YOU THE (GOOD) COURSES OF ACTION OF THE PREDECESSORS, AND TURN TO YOU (IN MERCY) AND ALLAH IS ALL- KNOWING, ALL- WISE.

((27)) 27- AND ALLAH SEEKS TO FORGIVE YOU, BUT THOSE WHO FOLLOW THEIR LUSTS, WISH YOU TO SWERVE AWAY GREATLY.

((28)) 28- ALLAH WANTS TO LIGHTEN THINGS FOR YOU, AND MAN IS CREATED WEAK.

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THE COMMENTARY

WHAT ARE ALL THESE LIMITATIONS FOR?

After receiving the above mentioned instructions and considering all those commandments in relation to marriage, one may ask: "What are these limitations and restrictions for?" This verse and the next two verses are to answer that question: "Allah wants through these instructions and commandments pave the way to prosperity and salvation for you." You are not alone in this long journey, and the only group to whom these rules and regulations will apply, God rather wants to make clear to you and to guide you the best and the most correct customs and courses of action that your predecessors have already trodden. Besides that, Allah seeks to forgive you your sins in order to purify your hearts of devilish temptations, and lead you in a straight path to prosperity and salvation; because Allah is All-knowing, All- wise.

VERSE NO. 27

Again it is emphasized in this verse that Allah seeks to forgive you, but those people who follow their lusts and sensuous desires, wish you to swerve away and to go far astray until you are drowned and submerged in the dangerous lagoon of sin and pond of evil, and meet its burning consequences.

These sexual freedom of our age is no more than a deceiving mirage that will attract mankind to lie and falsehood.

VERSE NO. 28

And after all by such instructions, Allah wants to lighten our burden and make our progress easier, for He knows that man is created weak, and evil temptations are strong.

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((29)) رَحِيمًا بِكُمْ كَانَ اللَّهُ إِنَّ أَنْفُسَكُمْ تَقْتُلُوا وَلَا مَنكُمْ تَرَاضَ عَنْ تَجْرَةً تَكُونُ أَنْ إِلَّا بِالْبَطْلِ بَيْنَكُمْ أَمْوَالَكُمْ تَأْكُلُوا لَا ءَامَنُوا الَّذِينَ يَأْتِيهَا
29- O, YOU WHO BELIEVE! EAT NOT YOUR PROPERTIES AMONG YOURSELVES IN VANITY, EXCEPT IT BE TRADING BY (MUTUAL) CONSENT OF YOURS. AND KILL NOT YOURSELVES (COMMIT NOT-SUICIDE) THAT ALLAH IS COMPASSIONATE TO YOU.

((30)) 30- AND WHOEVER DOES THAT IN RANCOUR AND INJUSTICE, SOON SHALL WE JOIN HIM TO THE FIRE, AND THAT IS EASY FOR ALLAH.

THE COMMENTARY

HEALTH OF SOCIETY DEPENDS ON THE HEALTH OF ECONOMY (VERSE NO. 29)

As a matter of fact, this verse makes the foundation and basis of Islamic laws and rules about trades and transactions. It is therefore a reasoning means in the logical hands of Islam's jurisprundents: ``Consume not your properties among yourselves in vain and for vanity or on account of anything devoid of worth and truth, except it be by way of trade of mutual consents. Therefore any kind of transgress, Fraud, Dishonesty, Usury, or transactions, the limits and bounds of which are not clear, or selling or buying things which are void of logical worth and use, or the facilities of sinning, are all under this law forbidden and declared unlawful."`

The next part of the verse implies that killing yourself and committing suicide is much heinous a sin that leads to Hell: ``And do not kill yourselves by committing suicide." there is a fine touch

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here in this verse that, all the properties which you may hold, in trust, be it in your own name or belong to other people, or the community and the public purse, must not be wasted and consumed in vain and for nothing. Because in this case your waste returns and reacts towards your own ruin and destruction as if you are committing suicide by injuring the economy! So you must be careful of your own properties as well as for that of the other people as you are careful for your own life.

When people try to rob each other by fraud, deception and tricks, and shake the firm foundation on committing economical suicide, which is none the less than personal taking lives. VERSE NO. 30

Here the punishment for disobeying the above commandment has been decreed which is a blazing Fire! Whoever wastes and eats his own and other's properties in vain and by fraud, or through transgression, and commits suicide will soon join the wrath of God which is manifested in the form of the blazing fire in Hell!

اِكْتَسَبْنَ مِمَّا نَصِيبُ وَلِلنِّسَاءِ اِكْتَسَبُوا مِمَّا نَصِيبُ لِّلرِّجَالِ بَعْضٌ عَلٰى بَعْضِكُمْ بِهٖ اللّٰهُ فَضَلَّ مَا تَتَمَنَّوْنَ وَلَا اِنْ كَرِهْتُمْ اَنْ يَدْخُلُوْكُمْ سَيِّئَاتِكُمْ عَنْكُمْ نَكْفَرُ عَنْهُ تَنْهَوْنَ مَا كَبَّيْرٌ تَجْتَنِبُوْا اِنْ 31- IF YOU AVOID THE GREATER OF WHAT YOU ARE FORBIDDEN TO DO, WE SHALL ACQUIT YOU OF YOUR EVIL DEEDS, AND ENTER YOU TO AN HONOURABLE ENTRANCE.

THE COMMENTARY

SINS: BIG AND SMALL (VERSE NO.31)

This verse clearly states that if you avoid committing major sins, God will forgive you your minor sins. This implies that sins are of two groups and grades according to the Islamic division:

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The first group of sins that QUR?N has classified them as the MAJOR ONES or the greatest of sins; and the second grades that are qualified as the MINOR SINS - (QUR?N S 18: 49) The major sins in the sight of Islam are the most heinous ones that give great offence. These are not only prohibited to do, but severe threats of punishment and joining the fire in Hell is followed when mention of them is made through the verses of Qur?n. Instances of these heinous sins are; committing murder, usury and committing adultery, or devouring orphan's properties.

On the other hand, small sins are counted as minor sin, provided they are not repeated and done frequently. If you ignore their effect and importance of being a sin, then you must expect their bad consequences. اِكْتَسَبْنَ مِمَّا نَصِيبُ وَلِلنِّسَاءِ اِكْتَسَبُوا مِمَّا نَصِيبُ لِّلرِّجَالِ بَعْضٌ عَلٰى بَعْضِكُمْ بِهٖ اللّٰهُ فَضَلَّ مَا تَتَمَنَّوْنَ وَلَا

32- AND DO NOT COVET THAT BY WHICH ALLAH HAS MADE SOME OF YOU EXCEL OTHERS. TO MEN IS ALLOTTED A SHARE OF WHAT THEY HAVE EARNED, AND TO WOMEN IS ALLOTTED A SHARE OF WHAT THEY EARN. AND ASK ALLAH OF HIS GRACE, THAT ALLAH HAS KNOWLEDGE OF ALL THINGS.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO.32)

OMME SALAMEH the prophet's wife asked him that: "Why should man take part in the Sacred Wars (JAH?D) and women should not? Why should man inherit twice as much as a woman? I wish I could be a man that I could have his excellent social position." The verse came down to answer such questions:

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COMMENTS

The inheritance share of woman which is half that of man was a general topic in questions from the beginning. As if it was forgotten that man had been made responsible for all the expenditures of living, even for those of the women. And if we consider their dowers too, we may find women's share much more than that of men! Therefore: "Do not covet that by which Allah has made some of you to excel some other."

Men and women have their own gifts from God - some greater than the other. It may not appear clear in our eyes the secret of differences, because we have no full knowledge as God has. We may see a small part or a corner of God's main plan, and therefore we must not be jealous if other people have more than we have in rank and wealth strength and health and etc. If you want something more, instead of being jealous, pray to God, and ask Him your needs, in order to make yourself fit for more of God's bounties.

((33)) شَهِيداً شَيْءٌ كُلٌّ عَلَىٰ كَآنِ اللَّهِ إِنَّ نَصِيبَهُمْ فَأَتَوْهُمْ أَنِمْكُمْ عَقَدْتِ وَالَّذِينَ وَالْأَفْرَبُونَ الْوَالِدَانِ تَرَكَ مِمَّا مَوْلَىٰ جَعَلْنَا لَوْلَا

33- TO EVERY ONE WE HAVE APPOINTED NEARLY RELATED HEIRS OF THAT WHICH PARENTS AND NEAR KINS LEAVE. AND AS FOR THOSE WITH WHOM YOUR RIGHT HANDS HAVE ENTERED INTO AGREEMENT, THEN GIVE THEM THEIR SHARE THAT ALLAH IS A WITNESS OVER ALL THINGS

THE COMMENTARY

VERSE NO. 33

MAW?LI, plural of MAUL?, from the root of WAL?YAT, is being near in place of relationship.

MAUL? OR MAVALI that we have translated here

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as a 'nearly related heir', may therefore mean a heir, partner, nearly related, sharer, friend, protector or master. Then the verse in its general sense of meaning is a commandment to respect your ties of blood, neighbourhood, friendship, and friendly compacts and promises. As for: "Those with whom your RIGHT HANDS have tied a tie or entered into an agreement." The right hand is mentioned here because almost all people use their right hands in tying a tie, and rare are those who are left-handed. By tie it is meant various kinds of connection or obligation that may connect persons or things together and to unite them such as family ties or ties of religion or duty.

As for those who may inherit a man through a tie of this kind, some of the commentators have understood it to be the wife and husband who through the ties of marriage inherit each other.

Some other commentators have understood it to be the ties of friendship such as the pre- Islamic famous, 'COMPACT OF JARIREH', which was a covenant made between two or more friends who entered into an agreement to treat each onther as brethren.

* * * *

(Moulana Allahmeh YOUSUF ALI, in his commentary has given another view in this relation that deserves more consideration; he says: "When the Emigration took place from Mecca to Medina, bonds and links of brotherhood were established between the Emigrants and Helpers, and they shared even in each other's inheritance. Later, when the community of Muslims was solidly established, and relations with those left behind in Mecca were resumed, the rights of blood-relation in Mecca, and the Helper- brotheren in Medina were both safeguarded." This is the particular meaning of the verse - The more general meaning is similar: Respect your ties of blood, of neighbourhood, and of friedly compacts and - Be just to All.

(TRANSLATOR'S NOTE)

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اللَّهُ حَفِظَ بِمَا لِلْغَيْبِ حَفِظَتْ قَنْتَتْ فَالصَّلِحَتْ أَمْوَالِهِمْ مِنْ فَقْوَادٍ وَبِمَا بَعْضَ عَلَى بَعْضِهِمْ اللَّهُ فَضَّلَ بِمَا النِّسَاءِ عَلَى قَوْمُونَ الرِّجَالِ
((كَبِيرًا عَلِيًّا كَانَ اللَّهُ إِنَّ سَبِيلًا عَلَيْهِمْ تَبِعُوا فَلَا أَطْعَنَكُمْ فَإِنْ وَاضْرِبُوهُنَّ الْمَضَاجِعَ فِي وَاهْجُرُوهُنَّ فَعِظُوهُنَّ نُسُوزَهُنَّ تَخَافُونَ وَالَّتِي
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34- MEN ARE THE MAINTAINERS (GUARDIAN AND PROTECTOR) OF WOMEN, BECAUSE ALLAH HAS GIVEN THE ONE MORE (STRENGTH) THAN THE OTHER, AND BECAUSE THEY SPEND THEIR WEALTH.

(FOR THE WELFARE AND MAINTENANCE OF WOMEN) THEREFORE THE RIGHTEOUS WOMEN ARE HUMBLE, GUARDING (THEIR CHASTITY IN THEIR HUSBAND'S) ABSENCE, AS ALLAH HAS GUARDED AND AS TO THOSE WOMEN, ON WHOSE PART YOU FEAR DISOBEDIENCE, ADMONISH THEM (FIRST) THEN DEPART THEM IN THEIR BEDS, (DON'T SLEEP WITH THEM IN ONE BED, AND IF THEY CONTINUED BEING OBSTINATE, FINALLY) STRIKE THEM. THEN IF THEY OBEYED YOU, DON'T SEEK TO ENCROACH THEM, THAT ALLAH IS HIGH, GREAT.

THE COMMENTARY GUARDIANSHIP IN THE FAMILY SYSTEM (VERSE NO.34)

A family is a small unit and a building block of the large community, and like the community it always has to have a leader or an incharge. Either the man or the woman should be the incharge or manager of the household, because both of them cannot have the same responsibility at the same time, that; too many cooks will spoil the broth. The Holy Qur'an, clearly expresses that man is the incharge who directs the affairs of the house and is the guardian and protector of

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woman. The verse intends no dictatorship or any encroachment, but rather to recommend single leadership to maintain the order, and conformity to what is reasonably good for all the family.

The next part of the verse implies that this authority and leadership given to man is due to his obligations and economical responsibilities, that, he has to maintain the wife in a suitable condition.

According to the verse the wives are of two groups or classes: The first is the good and righteous wife who is humble and obedient to her husband. She is harmonious and kind in his presence, and in her husband's absence, she guards his reputation, property, and also her own chastity as ordained by God.

Among the second group are the wives who neglect and refuse to follow their husband. They are obstinate and unyielding to reasonings and discussions. Men are advised by Qur'an to take some disciplinary steps and measures against such women, in order to amend them and correct their wrong.

These disciplinary actions are to be observed; stage by stage. First of all the man should try with verbal advices and admonition and if it did not work, he may suspend his sex relations with her, and sleep not with her in one bed. If even the separation of beds was not sufficient to amend her; the man may use some force - majeure, and do some beating and bodily punishment, perhaps she may change her mind. If at last the wife yielded to reason and discussion, man should seek not to encroach her and oppress.

((35)) خَيْرًا عَلِيمًا كَانَ اللَّهُ إِنَّ بَيْنَهُمَا اللَّهُ يُوفَّقِ حَائِصًا يُرِيدَ أَنْ أَهْلِيهَا مَنْ وَحَكَمًا أَهْلِهِ مَنْ حَكَمًا فَابْعَثُوا بَيْنَهُمَا شَيْعًا خَفِيمًا وَإِنْ

35- AND IF YOU FEAR A BREACH BETWEEN THE TWO, THEN APPOINT AN ARBITER FROM HIS PEOPLE, AND AN ARBITER

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The Family Court Of Reconciliation (VERSE NO.35)

What the above verse has pointed to; is an excellent plan for the settlement of family jars and disputes, and it has several advantages over the ordinary judicial courts as follows:

1- In the family circle, application of legal trickeries of law which is the object of usual judicial courts will not prove effective and efficient. Therefore the verse shows a new way for the settlement of disputes between the couple: "Appoint an arbiter from his people and an arbiter from her family." The arbitration has proved to be the most effective plan, but unfortunately Muslims do not resort to it universally, as they should! It is evident that the arbiter from each family knows more of the personal mannerism and peculiarities of both parties, and more chance and ability, if God speeds, to settle, disputes and establish a real reconciliation.

2- In the ordinary judicial courts, the parties have to disclose their secrets in the sight of not closely personal and intimates in order to defend. Then such exposure of the secrets of marriage and intercourses of the couple to the eye of a stranger, may injure the emotions and feeling of the spouses, so much so that when they return reconciled, they find their previous sincerity and former kindness entirely impaired and diminished!

3- Almost all the judges in the common judicial courts, are indifferent to the fate and ultimate lot of the judged. In fact they are neither for, nor against the one upon whom their judgement is. On the other hand the family arbiters are willing, and will to their best, to

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reconcile and reunite the couple and encourage them earnestly to live a peaceful life.

4- After all, such a family court has neither the expenses nor the complications and confusions of the ordinary judicial courts.

وَالصَّاحِبِ الْجُنُبِ وَالْجَارِ الْقُرْبَى ذِي وَالْجَارِ وَالْمَسْكِينِ وَالْيَتَامَى الْقُرْبَى وَيَذَى إِحْسَنًا وَالْوَالِدَيْنِ شَيْئًا بِهِ تَشْرِكُوا وَلَا إِلَهَ إِلَّا اللَّهُ وَاعْبُدُوا
((36)) فَخُورًا مُخْتَلًا كَانَ مَنْ يُحِبُّ لَا إِلَهَ إِلَّا أَنْ يَمُنَّكُمْ مَلَكْتُ وَمَا السَّبِيلِ وَابْنِ الْجُنُبِ

36- AND WORSHIP ALLAH, AND ASSOCIATE NOTHING WITH HIM, AND DO GOOD TO PARENTS, AND TO THE NEXT OF KIN, AND ORPHANS, AND THE NEEDY. AND TO THE NEIGHBOURS WHO ARE NEAR, AND TO THE DISTANT NEIGHBOURS, AND NEAR COMPANIONS, AND THE WAYFARER, AND THOSE WHOM YOUR RIGHT HANDS POSSESS, THAT ALLAH LOVES NOT HIM WHO IS HAUGHTY, BOASTFUL.

THE COMMENTARY

VERSE NO. 36

The prime nature and the substance of Islam is to worship the only one God whose name is Allah; and else to do good and to be good to mankind in particular, and to all our fellow - creatures in general. The verse alludes to a series of rights and instructions to observe such rights. These rights, the observance of which is obligatory and incumbent upon us all, are the rights of the creator and those of His creatures, and some ten instructions can be deduced from the verse as undermentioned:

1- First of all the verse enjoins to worship God and believe in His oneness, associating nothing with Him as partners. Leaving polytheism

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and believing in Monotheism is the essence of Islam, without which no one can be a Muslim.

2- Then comes the turn of doing good to the parents which is second important instruction after the faith in Monotheism. the rights of father and mother have frequently been mentioned in Qura"n, and less a subject will you find in the Book with so much emphasis and stress.

3- The third commandment is to do good to family and relative. This virtue is enjoined here and there in the Book; sometimes in the form of observing the bonds of relationship, and sometimes in an imperative mood, to do good to relatives and kindreds.

4- In the fourth stage it is ordained to observe the rights of orphans, and not to devour their properties, and injure them not the least in any way.

5- Then the rights of the poor and needy is called to be observed. In a community there might be so many indigents that must not be ignored or forgotten, because leaving them unattended is against all human tenets and philosophy.

6 & 7- Then comes the commands for doing good to neighbours. These may either be near and relatives or intimates and friends, or neighbour who are far and strangers whatsoever.

The rights of neighbours and doing good to them in the sight of Islam is so important a matter, that Hazrat Imam Ali (AS) has said:

“The prophet put so much emphasis and stress on the observation of the rights of the neighbours that we thought he would finally order the neighbours to inherit one another.” Once the prophet repeated thrice the phrase that: “Upon my God he believes not in Me!” When he was asked: “who believes not in you?” the prophet answered: “He whose neighbour has no respite from his offence!”

8- Then the verse refers to those who are associates, and have ties of friendship with us. The Arabic `SA`HIB - BELJANB' which is translated here to; `near companions' has a wider meaning than a friend, a favourer, or an intimate. in rather demands sociability and

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good and fair behaviour to all other people, and even to all man's fellow creatures.

9- The ninth group of people that are to be dealt with kindness and Mercy, are the wayfarers who have been in need of some help. The verse wants no one to avoid giving them a hand.

10- And finally the verse enjoins doing good to what our right hands possess. These recommended ones may still exist, not under the title of slavery, but in various forms, such as the people in your power and in your charge. Even the animals who are not able to speak and express their feelings are all God's creatures and God loves them all and therefore they deserve our sympathy and service.

((37)) مَهِينًا عَذَابًا لِلْكَافِرِينَ وَأَعْتَدْنَا فَضْلِهِ مِنْ اللَّهِ ءَاتَهُمْ مَا مَوْنٌ وَيَكْتُمُ بِالْبُخْلِ النَّاسَ وَيَأْمُرُونَ يُبْخَلُونَ الَّذِينَ

37- THOSE WHO ARE NIGGARDLY, AND BID PEOPLE TO BE NIGGARD, AND CONCEAL THAT WHICH ALLAH HAS BESTOWED UPON THEM OF HIS GRACE, AND WE HAVE PREPARED FOR THE UNBELIEVERS A CONTEMPTIBLE PUNISHMENT.

((38)) قَرِينًا فَسَاءَ قَرِينًا لَهُ الشَّيْطَانُ يَكُنْ وَمَنْ الْأَخْرَجَ بِالْيَوْمِ وَلَا بِاللَّهِ يُؤْمِنُونَ وَلَا النَّاسِ رِئَاءَ أَمْوَالِهِمْ يُنْفِقُونَ وَالَّذِينَ

38- AND THOSE WHO SPEND THEIR WEALTHS (IN ALMS) TO SHOW OFF TO PEOPLE, AND BELIEVE NOT IN ALLAH, NOR IN THE LAST DAY. AND HE WHOSE INTIMATE IS SATAN, AN EVIL INTIMATE IS HE.

((39)) عَلِيمًا بِهِمُ اللَّهُ وَكَانَ اللَّهُ رَزَاقَهُمْ مِمَّا وَأَنْفَقُوا الْأَخِرِ وَالْيَوْمِ بِإِلَهِ ءَامَنُوا لَوْ عَلَيْهِمْ وَمَاذَا

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39- AND WHAT WOULD HAPPEN AGAINST THEM, HAD THEY BELIEVED IN ALLAH AND THE LAST DAY, AND GAVE IN CHARITY SOME OF THAT WHICH ALLAH HAS BESTOWED UPON THEM?AND ALLAH HAS FULL KNOWLEDGE OF THEM.

THE COMMENTARY

FALSE AND TRUE CHARITY (VERSE NO.37)

This is the continuation of the preceding arguments about the haughty, proud, and arrogants who are stingy too. They not only refuse to do good to others and to be gracious themselves, but hold and prevent others from being kind and fair. The ending of the verse counts the niggardly man among the unbelievers, and this might be due to the fact that the source of niggardliness is unbelief in the Grace and bounty of God. The verse promises such people a very fit punishment for their guilt, and that is `CONTEMPT': ``And we have prepared for the unbelievers a contemptible punishment." This is because the niggard holds other people in a state of contempt and humiliation, and by doing that, he himself has to join a contemptible punishment which his deeds have prepared for him.

VERSE NO. 38

The argument here reaches to another group of people, who are not niggard and stingy, but on the contrary, they spend lavishly and with profusion. Of course they spend not for the sake and consent of God, but merely for pretence, and show off to people! There is neither faith in their generosity, nor love. It is all pretence and hypocrisy. Their mind is always busy on how to attract the attention of people towards themselves through their spending which is void of sincerity. ``They have chosen the Satan for their intimacy and what a bad intimate and friend Satan is!"

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VERSE NO. 39

This verse raises a question that: ``What wrong or evil would happen to them, had they believed

in Allah and the Last Day, and gave in charity or alms a part or some of the sustenance that Allah has given them?"

Sustenance may mean, material, spiritual or intellectual provisions or anything that pertains to our life and growth. And of course, all these means and provisions are from God, and we must spent or use them for God. Such expenditure is not a waste or burden, but rather a positive response to our inner most natural demands, which finally may lead to our salvation and prosperity.

((40)) عَظِيمًا أَجْرًا لِّدُنِّهِ مِمَّنْ وَبِئَاتٍ يُضَعِّفُهَا حَسَنَةً تَكُنْ إِنَّ وَدَّرَةً مُنْقَالٍ يَظْلِمُ لَا إِلَهَ إِلَّا

40- ALLAH WILL OPPRESS NO ONE THE WEIGHT OF AN ATOM. AND IF THERE BE A GOOD DEED, HE WILL DOUBLE IT, AND BESTOWS FROM HIS PRESENCE A GREAT REWARD.

THE COMMENTARY

VERSE NO. 40

The Arabic 'ZARREH' translated to atom, primarily means an ant, and it is applied to anything little or small, and now a days, it is referred to the atom.

The verse implies that God will never oppress any one the weight of an atom or the least, and on the contrary, if He find a good deed, He may double or multiply it by His Grace and Mercy, and even a greater reward may come out of His love, which depends somehow to our intention and purity of faith and sincerity in ours acts.

WHY GOD OPPRESSES NOT?

Oppression and wrong are usually caused by ignorance, necessities or mental weakness and shortcomings. He who is aware of

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every one and everything, and is All- knowing and who is Self- sufficient, and who has not the least of short comings in His sacred Essence, will never oppress any one the least. This does not mean that he can't but rather He won't. And why should He do wrong and injustice in spite of such an ability?

((41)) 41- HOW WILL IT BE THEN WHEN WE BRING FROM EVERY GROUP OF PEOPLE (NATIONS) A WITNESS. AND BRING YOU AS A WITNESS AGAINST THESE.

42- ON THAT DAY THOSE WHO DISBELIEVED AND DISOBEYED THE MESSENGER, WILL WISH THAT THE EARTH WOULD BE LEVELLED WITH THEM. (THEY WISH THEY WOULD BE DUST) AND THEY WILL NOT CONCEAL THEN A SINGLE FACT FROM ALLAH.

THE COMMENTARY

VERSE NO. 41 & 42

Besides the limbs and parts of the body, and the angels who are all witnesses against wrongs and sins in the Dooms Day; each prophet too, bears witness for his people, and for his contemporaries. They will give evidence and testify against those who have rejected Allah and done evil, and in favour of the believing righteous men and women. In such that clear cut situation, no one can deny his sins, evil deeds, and even his bad inner intentions. Here is where those who confront with the Divine court of justice, and judgement of high fidelity, and have been faithless and evil doers, will wish that they were levelled with the

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earth, and reduced to dust and to non- existence; for existence itself will be a burden of shame and sorrow upon their shoulders!

أَوْ مَرَضَى كُنْتُمْ وَإِنْ تَغْتَسِلُوا حَتَّى سَبِيلَ عَابِرِي إِلاَّ جُنْبًا وَلَا تَقُولُونَ مَا تَعْلَمُونَ حَتَّى سَكْرَى وَأَنْتُمْ الصَّلَاةَ تَقْرُبُوا لَأَءَامِنُوا الَّذِينَ يَأْتِيهَا
كَانَ اللَّهُ إِنَّ وَأَيُّدِكُمْ بُوْجُوْهُكُمْ فَاْمَسَحُوا طَيِّبًا صَعِيدًا فَتَيَمَّمُوا مَاءً تَجِدُوا فَلَمْ النَّسَاءَ لَمْسْتُمْ أَوْ الْغَائِطِ مِنْ مِّنْكُمْ أَحَدٌ جَاءَ أَوْ سَفَرٌ عَلَى
((43)) غُفُورًا غُفُورًا

43- O, BELIEVERS! DO NOT APPROACH PRAYER WHEN YOU ARE DRUNK, UNTIL YOU KNOW WHAT YOU ARE SAYING, NOR DEFILED, (DUE TO SEXUAL INTERCOURSE) UNLESS YOU ARE TRAVELLING A ROAD- UNTIL YOU HAVE PERFORMED TOTAL ABLUTION. BUT IF YOU ARE SICK, OR ON A JOURNEY, OR HAVE COME ONE OF YOU OUT OF TOILET, OR HAVE TOUCHED WOMEN, (MADE LOVE) AND YOU CAN FIND NO WATER, THEN TAKE SOME CLEAN SOIL AND WIPE YOUR FACES AND YOUR HANDS, (RUB YOUR FACES AND HANDS WITH CLEAN SAND OR DUST OF EARTH) THAT ALLAH IS PARDONER FORGIVER.

THE COMMENTARY

SOME JURISPRUDENTIAL COMMANDMENTS (VERSE NO.43)

From this verse some jurisprudential commandments can be deduced and derived by reasoning as follows: 1- NO PRAYER IN THE STATE OF DRUNKENNESS- It is evident that the prayer is the earnest request to God, or the offering of adoration, confession, supplication, or thanks giving to our Lord.

We therefore should collect our mind and heart, and approach God in a spirit of

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reverence, and feeling of deep respect. If so, how can we do that, if we are drunken and intoxicated? The Arabic `SOKARA'" translate here to drunken may refer either to a state of intoxication, or to a dazed state of mind through drowsiness or some other causes.

2- NO PRAYER IN A STATE OF SEXUAL DEFILEMENT - This commandment has an exception of being a traveller and having no access to water, or being sick, so that washing might be harmful for the body. Then on condition of doing what is termed `TAYAMMUM' as undermentioned, one may perform his prayer.

3- The permit for performing the prayer, or going to a place of prayer, such as the mosque is issued after the performance of a total ablution, which is washing your body in a certain manner, which is technically named GHOSL = ABLUTION.

4- TAYAMMUM, (TOUCHING THE EARTH) for those who are excused of washing their whole body - these excluded ones are:

A- A man or woman who is sick or wounded for whom washing is harmful.

B- In circumstances wherein water for ablution cannot be obtained, such as being on a journey.

This is because a man who is sick or wounded cannot walk out far in search of water or the water might be harmful to his wounds and sickness. So is a traveller who has no control over his supplies and his condition; and may get no access to water. In all these cases touching the clean earth or soil or performance of TAYAMMUM is recommended thus: you touch clean dust, soil, sand, or earth with both palms of your hands, and then wipe your face with the soiled hand. Once again you touch your palms upon the soil and wipe the back of your right hand with the palm of left hand, and then the back of left hand with the palm of right hand.

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44- ((44)) السَّبِيلَ تَضِلُّوا أَنْ وَيُرِيدُونَ الضَّلَلَةَ يَشْتَرُونَ الْكُتُبَ مَنْ نَصِيباً أَوْ ثَوَا الَّذِينَ إِلَى تَرَ أَلَمْ
CONSIDERED THOSE WHO HAVE BEEN GIVEN A PART (A SHARE) OF THE BOOK, THAT THEY BUY MIS- GUIDANCE. (INSTEAD OF LEADING THE OTHERS, AND THEMSELVES, TO THE STRAIGHT PATH) AND WISH TO SEE YOU LED ASTRAY?

45- ((45)) نَصِيرًا بِاللَّهِ وَكَفَى وَلِيًّا بِاللَّهِ وَكَفَى بِأَعْدَانِكُمْ أَعْلَمُ وَاللَّهُ

ALLAH SUFFICES AS A GUARDIAN, AND ALLAH SUFFICES AS A HELPER.

THE COMMENTARY

VERSE NO.44

Here in this verse; God in an exclamatory mood, seeming to express surprise, addresses His Messenger saying: Have you not seen those who were given a portion of the Book (JEWS AND CHRISTIANS) instead of using it as a means of guidance to obtain salvation and prosperity for others, as well as for themselves; they have bought misguidance and err, and they wish you too, to lose the right path and go astray. Thus the light of truth through their bad intention and mischief has turned to a dark means of misguidance and falsehood. This is because they were not indeed willing to join the truth, and looked at everything through the black glasses of discord, hypocrisy and materialism.

VERSE NO. 45

Although these sorts of people show themselves to you Muslims

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in the form of friend, they are of surety your real enemies and of course Allah has full knowledge of All. What enmity can be more and higher, that they do their best to rush against your salvation and to ruin your prosperity? They do that hypocritically through the ties of friendship, and if that trick didn't work, they adhere to slander and ill-speaking of you, with the aim of leading you astray, and deviate you from your straight path of truth. You need not to have any fear of them because Allah is enough as a protector, and as helper for you.

أَنَّهُمْ وَلَوْ الدِّينَ فِي وَطَعْنَا بِالسِّنِّهِمْ لَيَا وَرَعْنَا مُسْمَعٌ غَيْرُ وَاسْمَعُ وَعَصَيْنَا سَمِعْنَا وَيَقُولُونَ مَوَاضِعِهِ عَنِ الْكَلِمِ يُحَرِّفُونَ هَادُوا الدِّينَ مَنْ
((يلا)) 46 قَلِ إِلَّا يُؤْمِنُونَ فَلَا يَكْفُرُهُمُ اللَّهُ لَعَنَهُمْ وَلَكِنْ وَأَقْوَمَ لَهُمْ خَيْرًا لَكَانَ وَأَنْظَرْنَا وَاسْمَعُ وَأَطَعْنَا سَمِعْنَا قَالُوا

46- SOME OF THE JEWS DEVIATE WORDS FROM THEIR PLACES AND SAY: WE HEARD AND WE DISOBEY. (AND THEY ALSO SAY WITH EXPRESSION) HEAR, AND MAY YOU BE BEREFT OF HEARING- AND MAKE A FOOL OF US! (THEY SAY SO USING HEBREW) WITH A TWIST OF THEIR TONGUES, AND TAUNTING THE RELIGION.

IF THEY HAD SAID: WE HEARD AND WE OBEY, AND LISTEN TO US (PLEASE HEAR WHAT WE SAY) AND GIVE US TIME (TO PONDER OVER WHAT YOU SAY) IT WOULD BE FAR BETTER FOR THEM, AND MORE UPRIGHT. BUT ALLAH HAS CURSED THEM FOR THEIR UNBELIEF, AND THEY BELIEVE NOT BUT A FEW.

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THE COMMENTARY

ANOTHER PHASE OF THE JEW'S TRICKS

Another phase of their devilish deeds and tricks was to deviate words from their places in order to pervert the meanings. One of the Jewish tricks, was to twist words and expressions so as to ridicule the prophet's teaching. As an instance: When they had to say: We hear and we obey which is a principle of a true believer, they would loudly say: 'WE HEAR!' and then they whispered the rest of the sentence: 'And we disobey!'

They also equivocated ambiguous words that are obscure and have more than one interpretation or explanation! For example, Muslims used the word; 'RA'INA' which, when, used by Arabs, it may mean: 'Please give us time to ponder over what you say.' But the Jews who were among the audience, by a little twist, pronounced the word so that they could reveal its hebraic meaning, which could be: 'make a fool of us.' Or, O, you who take us to pasture like a goat or lamb.'

If they had said; as the attitude of a true believer demands, 'We hear and we obey.' and else, 'listen to us, and give us time to ponder and meditate over what you say,' it would be far better for them, and indeed more upright. But alas! They went astray, and moved far away from the target which is God's Mercy and Forgiveness, so much so that Allah laid His curse upon them for their unbelief and mischief and only a few among them could be saved and prospered.

أَصْحَابَ لَعْنَةً كَمَا أَوْلَعْنَهُمْ أَذْبَارَهَا عَلَى فَنَرُدَّهَا وَجُوهًا نَطْمِسَ أَنْ قَبْلِ مَنْ مَعَكُمْ أَلَمْ مُصَدِّقًا نَزَّلْنَا بِمَا ءَامِنُوا الْكِتَابَ أَوْثُوا الَّذِينَ يَأْتِيهَا
((47)) مَفْعُولًا اللَّهُ أَمْرٌ وَكَانَ السَّبِيَّتِ

47- O, YOU WHO HAVE BEEN GIVEN THE BOOK! BELIEVE IN WHAT WE HAVE SENT DOWN, CONFIRMING WHAT IS WITH YOU, BEFORE WE OBLITERATE FACES, AND TURN THEM BACKWARD; OR CURSE THEM AS WE HAVE CURSED THE SABBATH- BREAKERS. AND ALLAH'S COMMAND (ALLAH'S WILL) IS DONE.

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THE COMMENTARY

THE DESTINY OF OBSTINATE INDIVIDUALS (VERSE NO. 47)

Here the people of the BOOK, and in particular the Jews, are strictly admonished and advised, not to be obstinate, and do believe in the new revelation of truth, that also confirms their own Scriptures, and that they deserve more than the nomad Arabs to believe in God, and grasp the newly sent down truth of religion, for being acquainted from before with God's inspiration. They

are then threatened thus:

“And if you want to continue with that obstinacy of yours in rejecting the truth, and belying the Messenger of God, then you must expect either of the two dreadful punishments; being defaced, or cursed by Allah! God may obliterate your faces and turn them backwards.” In fact this phrase of verse: “We obliterate your faces and turning them backward.” is an Arabic proverb, by which face implies the feature or the prestige, and the main expression of man's essence. Therefore, if those who are given the scripture, if they prove themselves unworthy of such a precious gift, then God will do it other way, and then they will lose their face of eminence and may turn to degradation and suffer eternal damnation under the curse of Allah.

((48)) مَا عَظِي إِتْمَا أَفْتَرَى فَقَدْ بِاللهِ يُشْرِكُ وَمَنْ يَشَاءُ لِمَنْ ذَلِكَ دُونَ مَا وَيَعْفِرُ بِهِ يُشْرِكُ أَنْ لَا يَغْفِرُ اللهُ إِنَّ

48- ALLAH WILL NOT FORGIVE THAT PARTNERS BE ASSOCIATED WITH HIM, BUT FORGIVES WHATEVER IS UNDER THAT FOR WHOM HE WILL. AND HE WHO ASSOCIATES ANY PARTNER WITH ALLAH, HAS INDEED FORGED A GREAT SIN.

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THE COMMENTARY

THE MOST HOPEFUL OF VERSES (VERSE NO. 48)

Allah has strictly said here that, He will not forgive those who put up His creatures in rivalry against Him, and prove co- sharers for Allah. The relation and connection of this verse with its foregoing ones, is on the basis that; both the Jews and the Christians are somehow and to some extent polytheists! It has been narrated from the Commander of the Faithful, Hazrat Ali (AS) that this verse is the most promising and hopeful of verses, for giving confidence to Monotheists, and affirming that God may forgive all our sins other than Polytheism. Causes and means of being forgiven are numerous; some of which are as undermentioned:

- 1- Repentance of the past evil deeds and decision to do good henceforth.
- 2- Extraordinary good deeds that may obliterate our bad deeds.
- 3- The intercession which was explained in comments of S2: 48.
- 4- Avoiding great and heinous sins by which the little sins might be forgiven.
- 5- God's extensive pardon and Mercy for those who deserve it.

49- HAVE YOU NOT SEEN THOSE WHO CLAIM SANCTITY FOR THEMSELVES? (IT IS NOT AS THEY SAY) RATHER ALLAH SANCTIFIES WHOM HE WILL. AND THEY SHALL NOT BE WRONGED THE HUSK OF A DATE STONE. (THE LEAST AMOUNT)

50- OBSERVE HOW DO THEY FORGE THE LIE AGAINST ALLAH?! AND THAT IS ENOUGH FOR A MANIFEST SIN.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 49)

The Jews and the Christians claimed for having especial advantages exclusively. They sometimes said: ``We are the elects and the children of God. (Q- S5: 18)" Other times they claimed: ``Paradise is ours, and none can enter the Garden of Bliss, unless he be a Jew or a Christian. (Q- S2" 111)" This verse (NO. 49) was later sent down to give an end to such false claims.

SELF-PRAISE

This verse criticises another blame - worthy claim and character of those who praise themselves. Self - praise, and in particular, self - sanctification, which is apt to lie at one's door easily, is a dangerous disease of our spiritual and mental endowment. He who makes a show of sanctity while being void of piety, is indeed a real hypocrite. So the verse implies that sanctity can only proceed from Allah and He sanctifies whom he wills.

VERSE NO. 50

This verse takes the claims of superiority as forging lies against Allah. The ending of the verse clearly states that: ``Even if such a claim, be their only fault or sin, enough is it to knock them down, and to damn and doom them to an overlasting punishment.

51- HAVE YOU NOT SEEN THOSE WHO HAVE BEEN GIVEN A SHARE OF THE BOOK, (MEANWHILE) THEY BELIEVE IN IDOLS AND IDOLATERS, AND THEY SAY OF THE UNBELIEVERS; THESE ARE BETTER GUIDED ON THE WAY THAN BELIEVERS.

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نَصِيرًا لَهُ تَجِدَ فَلَنْ يَلْعَنَ اللَّهُ لَعْنَهُمُ الَّذِينَ أَوْلَيْتَ 52- THOSE ARE THEY WHOM ALLAH HAS CURSED, AND HE WHOM ALLAH HAS CURSED, YOU WILL NOT FIND FOR HIM ANY HELPER.

THE COMMENTARY OCCASION OF REVELATION (VERSE NO. 51 AND 52)

After the bloody battle of Ohud, one of the Israelite's chiefs, named, KAAB - IBN - ASHRAF proposed to ABUSOFYAN who was the chief of idolaters, that; let 30 men from among the Meccan Idolaters, and 30 men from among the Jews touch the Sacred Shrine of KAABEH with their stomachs, and then make a covenant that the two parties should strive hardy and do their best to defeat Mohammad and his Muslims, and get rid of them all!

Then the pagan idolaters of Mecca asked KAB-IBN-ASHRAF, saying: ``We know that you are a very learned Israelite, and you are well versed in the scriptures, while we are all illiterates; then please tell us; which one of our religions is better than the other's - Mohammad's monotheism or our idols?" The idolaters then continued that: ``We water the camels of the pilgrims, we respect and welcome the guests, we release the captives and observe the bonds of relationship, and we keep the house of God, KAABEH flourishing; but on the contrary, Mohammad cuts the ties of relationship with us, ridicules and abuses our gods and idols, and has recanted the religion of our forefathers!"

In answer to the idolaters, KAAB-IBN-ASHRAF said: ``I swear by Allah that your religion (IDOLATERY) is far better and more truthful than the religion which Mohammad preaches!"

THE CONGRUENTS

Another blame- worthy character of the Jews has been mentioned in this verse that they were of the open opinion that the aim may justify any action! In other word, for obtaining their goal and purpose,

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they were willing to comply with any thing and any one, even to lie prostrate in front of idols and false gods! These heinous deeds they did, in order to attract the attention of the idolaters and heathen towards themselves. They even concealed or perverted whatever they had in their holy scriptures and sacred books about Mohammad! They preferred the idolaters and heathens, who set up various compeers to Allah; over the Monotheist Muslims. They shamelessly said that the idolater's religion is far better than Islam, in spite of their claim of being monotheists and worshippers of the only one God whom they called YAHOVAH!

Therefore their end, and fate has clearly been stated in this verse: (No. 52) ``That they are those whom Allah Has cursed them, and you will find no one to help them!"

تَغْيِيرًا لِلنَّاسِ لَا يُؤْتُونَ فَإِذَا الْمُلْكُ مَن نَصِيبٌ لَهُمْ أَمْ 53- DO THEY HAVE A SHARE IN THE KINGDOM? (THAT THEY WANT TO JUDGE SO) IF IT WAS SO (THEY WOULD HAVE MONOPOLIZED EVERYTHING FOR THEMSELVES) AND WOULD NOT GIVE PEOPLE A SPECK ON A DATE-STONE.

عَظِيمًا مُلْكًا وَءَاتَيْنَاهُمْ وَالْحِكْمَةَ الْكِتَابَ إِبْرَاهِيمَ ءَالَ ءَاتَيْنَا فَقَدْ فَضَّلِهِ مِنَ اللَّهِ ءَاتَاهُمْ مَا عَلَى النَّاسِ يَحْسُدُونَ أَمْ 54- OR ARE THEY JEALOUS OF THE PEOPLE FOR WHAT ALLAH HAS GIVEN THEM OF HIS GRACE! YET WE GAVE TO ABRAHAM'S DESCENDANTS, BOOK AND WISDOM, AND WE GAVE THEM A GREAT KINGDOM.

سَعِيرًا بِجَهَنَّمَ وَكَفَى عَنْهُ صَدًّا مِّنْ وَمِنْهُمْ بِهِ ءَامَنَ مَّنْ فَمِنْهُمْ 55- AND OF THEM IS HE WHO BELIEVED IN IT, AND OF THEM IS HE WHO BARRED (PEOPLE) FROM IT, AND HELL IS ENOUGH TO BURN. (THEM)

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THE COMMENTARY VERSES NO. 53-55.

This matter has been dealt with in the preceding paragraph, that the Jews for attracting the attention of the Pagan Arabs, testified that the worship of idols is more rightful than the worship of God! To please the pagan idolaters, they even prostrated themselves in front of the idols! This verse and the next one declares their judgement as blasphemy and void of any value, saying:

1- Do they have any share in the kingdom, that want to judge like that?

2- And that, for their oppression and injustice they have proved unworthy to hold, or preach the message of God.

Losing that important position, jealousy and envy overcame their heart, so that they can't admit that divine position for anyone other than themselves.

HAZRAT IMAM SADIQ (AS) has said: ``Jealousy is due to the darkness of the heart, and blindness of the mind. It may arise from the denial of God's bounties bestowed on some other of His servants.'

Blindness of the heart, and objection against God's favour to other people, are the two wings of blasphemy. It was due to jealousy that the son of Adam has to suffer an eternal damnation.

حَكِيمًا عَزِيزًا كَانَ اللَّهُ إِنَّ الْعَذَابَ لَيُذَوِّقُوا غَيْرَ مَا جُلُودًا بَدَّلْنَاهُمْ جُلُودَهُمْ نَضِجَتْ كُلَّمَا نَارًا نُصَلِّيهِمْ سَوْفَ بِآيَاتِنَا كَفَرُوا الَّذِينَ إِنَّ 56-)

56- THOSE WHO BELIEVED NOT OUR REVELATIONS, WE SHALL SOON JOIN THEM THE FIRE. AS OFTEN AS THEIR SKIN IS BURNT OUT, WE EXCHANGE IT FOR ANOTHER, THAT THEY MAY TASTE THE TORTURE, THAT ALLAH IS ALL- MIGHTY, ALL.- WISE

ظِلًّا وَنُدْخِلُهُمْ مُطَهَّرَةً أَزْوَاجًا فِيهَا لَهُمْ أَبَدًا فِيهَا لِلَّذِينَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِهَا مِنْ جَنَّاتٍ سَنُدْخِلُهُمُ الصَّالِحِينَ وَعَمَلُوا ءَامَنُوا وَالَّذِينَ
((57)) ظَلِيلًا

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57- AND THOSE WHO BELIEVED AND DID GOOD WORKS WE SHALL SOON ADMIT THEM TO GARDENS (OF PARADISE) WATERED BY RUNNING STREAMS, ABIDING THEREIN FOR EVER. FOR THEM IS IN THERE SPOUSES PURIFIED AND WE SHALL ENTER THEM INTO SHADES THAT ARE EXTENSIVE.

THE COMMENTARY

VERSE NO. 56 & 57

These verses explain the fate of the faithful and the faithless. The faithless will be cast into burning Fire in Hell, by which his skin will be roasted, and then renewed to burn again and again. The new skin is made of material of the burnt one so that materially the skin is not changed, and God has indeed the power and wisdom of punishing the sinners so.

On the other hand, paradise is the eternal abode of the faithful. If the Hell and its blazing fire is the symbol of torture, punishment, and agony, so is paradise the symbol of salvation and prosperity. Living a life without death and without end, in delightful gardens watered by running streams, and with the companionship of purified, beautiful and holy spouses, and more of that, the mutual consent of the Gracious Lord and his faithful servant.

سَمِيعًا كَانَ اللَّهُ إِنَّ بِهِ يَعْظُمُكُمْ نِعْمًا اللَّهُ إِنَّ بِالْعَدْلِ تَحْكُمُوا أَنْ النَّاسَ بَيْنَ كَفْتُمْ وَإِذَا أَهْلِيهَا إِلَى الْأَمَنَتِ تَوَدُّوا أَنْ يَأْمُرُكُمْ اللَّهُ إِنَّ
((58)) بَصِيرًا

58- ALLAH COMMANDS YOU TO DELIVER TRUSTS BACK TO THEIR OWNERS, AND WHEN YOU JUDGE BETWEEN THE PEOPLE, JUDGE WITH JUSTICE. GOOD IS THE ADMONITION THAT ALLAH GIVES YOU, THAT ALLAH IS ALL.- HEARING, ALL.- SEEING.

Justice and Trusteeship in Islam

The said verse consists of common and general commandment that clearly states: "Allah commands you to deliver trusts back to their owners." In the second part of the verse, God issues another order that: "When you judge between the people, judge with justice." TRUST is a comprehensive word that applies to all sorts of material or social or spiritual things, committed or entrusted to some one as a task, duty or charge. A Muslims should by no means betray a trust, be it of a Muslim or of a non-Muslim. Even the learned and the scholars and sages of our society are the trustees of God, who hold the trust of God which is their knowledge and wisdom. After all, our very existence, and all our abilities, are God's deposits that we hold them in trust, and we should be careful about them.

As for the importance of trusteeship in Islam, Hazrat Imam Sadiq (AS) has said: "If the assassinator of HAZRAT ALI (AS) gives me something in trust, or asks me for an advice, or consults with me about something, if I accept that, I will indeed observe the rights and limits of trusteeship."

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تُؤْمِنُونَ كُنْتُمْ إِنْ وَالرَّسُولِ اللَّهِ إِلَى فَرُدُّوهُ شَيْءٍ فِي تَنْزَعْتُمْ فَإِنْ مِنْكُمْ الْأَمْرَ وَأُولَى سُوْلِ الرَّأْطِيعُوا اللَّهَ أَطِيعُوا ءَامَنُوا الَّذِينَ بِأَيْهَا
59- O, YOU WHO BELIEVE! OBEY ALLAH, AND OBEY THE MESSENGER, AND THOSE IN AUTHORITY FROM AMONG YOU. THEN IF YOU SHOULD DIFFER IN ANYTHING, REFER IT TO ALLAH AND THE MESSENGER, IF YOU DO BELIEVE IN ALLAH AND THE LAST DAY. THAT IS BETTER AND FAIRER IN ISSUE.

THE COMMENTARY VERSE NO. 59

This verse and the next few verses argue about one of the most important Islamic matters which is the leadership, and the reference points for Muslims when they are in important variances: "O, believers! obey Allah and obey the Messenger, and those who are charged with authourity from among you." All ultimate authorities and final decisions rest in God; and men of God derive their authorities from Allah.

Allah is the only leader and guide, and any guidance should have its source and authority from Allah. This is because Allah is the real commander, and the real owner of the Universe and all beings. So in the first degree, every one and everything has to obey Him. Then in a lower grade the obedience belongs to God's Messenger, whom God has charged him to authourity and responsibility, and he can settle the affairs of people through God's inspiration. Then in the lower and the third step, man is to obey his ULI-L-AMR who is the truthful leader and the righteous Imam. As for their differences; Muslims have to refer to Allah, whose

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BOOK which is the Holy Qura'n is among them and they may also refer to Allah's Messenger whose conduct and methodical way is well known to them.

WHO ARE THE VALI-L-AMR

All the Shiite commentators, unanimously, understand VALI-L-AMR to mean the righteous Imams, who are all innocent and infallible, and are chosen by Allah through His Messenger for the leadership of Muslims, and for the settlement of their sacred and secular affairs. And also those who are authorized for various positions by the righteous Imams are to be obeyed, but on conditions. There has been an extensive dispute and hot arguments about the question, that who are the VALI-L-AMR among different sects and schools in Islamic world which makes many voluminous books, and yet the dispute and variance still exists!

بِهِ يَكْفُرُوا أَنْ أُمِرُوا وَقَدْ طَغَوْتِ إِلَى يَبْحَاكُمُوا أَنْ يُرِيدُونَ قَبْلِكَ مِنْ أَنْزَلِ وَمَا إِلَيْكَ أَنْزَلِ بِمَا ءَامَنُوا أَنَّهُمْ يَزْعُمُونَ الَّذِينَ إِلَى تَرَأَى
((60)) بَعِيداً ضَلَّلاً هُمُ يُضِلُّونَ وَالشَّيْطَانُ يُرِيدُ

60- HAVE YOU NOT SEEN THOSE WHO THINK THAT THEY HAVE BELIEVED ON THAT WHICH HAS BEEN SENT TO YOU, AND ON WHAT HAS BEEN SENT BEFORE YOU, THEY WANT TO RESORT TO DEVIL (FALSE GOD AND IDOLATERS) FOR JUDGEMENT, WHILE THEY ARE ORDERED TO DISBELIEVE IN THEM,AND SATAN WANTS TO LEAD THEM ASTRAY INTO FAR ERROR.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO.60)

The immediate reference was to one of the hypocrites who had a difference and dispute with a Jew. The Jew asked to refer the case to Mohammad (AS) for judgement, but the hypocrite who pretended to be a Muslim, disagreed with the prophet's judgement, and preferred KAAB- IBN-ASHRAF a chief Jew, hostile to the apostle; for that purpose! Then to this effect the verse was sent down.

THE GOVERNORSHIP OF DEVIL

This is a complementary to the last verse. Therein, man was enjoined to obey God and his Messenger, and here, he is warned to avoid evil and hypocrisy. Though revealed for the especial case mentioned above, but the words are general, because hypocrisy always and in all ages will

exist. The hypocrite claims to be with truth and justice, but secretly intrigues with evil, the mischievous and the morally corrupt chiefs. They even make the rebellious devils their judges and leaders in order to save their personal interests.

61- ((61)) صُدُّوْنَ عَنكَ يَصُدُّونَ الْمُنْفِقِينَ رَأَيْتَ الرَّسُولَ وَإِلَى اللَّهِ أَنْزَلَ مَا إِلَى تَعَالَوْا لَهُمْ قِيْلَ وَإِذَا
TO THEM COME TO WHAT ALLAH HAS SENT DOWN (AND JOIN) TO THE MESSENGER, YOU WILL
FIND THE HYPOCRITES BARRING THE WAY (OF PEOPLE) TO YOU.

62- ((62)) وَتَوَفِّيقاً إِحْسَاناً إِلَّا أَرَدْنَا إِنْ بِاللَّهِ يَحْلِفُونَ جَاءُوكَ ثُمَّ أَيْدِيهِمْ قَدَّمَتْ بِمَا مُصِيبَةٌ أَصَابَتْهُمْ إِذَا فَكَيْفَ
SHALL IT BE WHEN THEY ARE AFFLICTED BY AN AFFLICTION, ON ACCOUNT OF WHAT THEIR HANDS
HAVE

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SENT BEFORE? THEN THEY COME TO YOU SWEARING BY ALLAH, THAT WE INTENDED NOT, BUT
DOING GOOD AND CONCILIATION.

63- ((63)) بَلِيغاً قَوْلًا أَنْفُسِهِمْ فِي لَهْمٍ وَقُلْ وَعِظُهُمْ عَنْهُمْ فَأَعْرِضْ قُلُوبِهِمْ فِي مَا اللَّهُ يَعْلَمُ الَّذِينَ أَوْلَيْكَ
ALLAH KNOWS WHAT IS (HIDDEN) IN THEIR HEARTS. SO, KEEP CLEAR OF THEM, AND ADMONISH
THEM, AND WITH EFFECTUAL WORDS SPEAK TO THEM ABOUT THEMSELVES.

THE COMMENTARY

THE RESULT OF DEVIL'S JUDGEMENT

VERSES NO. 61 - 62 - 63.

Following the strict prohibition of referring to devils and to oppressive judges, the result of such contacts and judgements are brought to light in these verses. On the other hand the veil is torn or pushed aside from the two faces of the hypocrites, and the verses show how we must deal with them. To trust them and taking them as friends and intimate, is a dangerous mistake. To kill them somehow may destroy the hope of reforming them. We therefore should keep ourselves clear of their tricks and wile, and meanwhile try to guide them with effectual words and reveal to them their mischiefs and weak points.

تَوَاباً اللَّهُ لَوْ جَدُّوا الرَّسُولَ لَهُمْ وَاسْتَعْفَرَ اللَّهُ فَاسْتَعْفَرُوا جَاءُوكَ أَنْفُسَهُمْ ظَلَمُوا إِذْ أَنَّهُمْ وَلَوْ هَالِكٌ بِإِذْنِ لِيُطَاعَ إِلَّا رَسُولٌ مِنْ أَرْسَلْنَا وَمَا
((64)) رَّحِيماً

64- AND WE DID NOT SEND ANY MESSENGER BUT TO BE

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OBEYED BY ALLAH'S PERMISSION. AND IF, WHEN THEY WRONGED THEMSELVES, THEY HAD COME TO YOU, AND ASKED FOR ALLAH'S FORGIVENESS, AND THE MESSENGER HAD ASKED FORGIVENESS FOR THEM, THEY WOULD HAVE FOUND ALLAH FORGIVING, COMPASSIONATE.

THE COMMENTARY

VERSE NO. 64

The verse commences with the obedience which the prophets are entitled to, for being the spiritual leaders of the people as well as their secular rulers.

The verse also implies that obeying Allah and His Messenger is for the people's own good, and their disobedience may spoil their own self and soul, preventing them to attain salvation and prosperity. This verse is also a reason against those, who think resorting to the prophets, and seeking their help through intercession is a sort of polytheism. If it was so as they think, how could QURAN enjoin people to go to the Messenger and seek his help to obtain God's forgiveness?

There is a fine mark here too, that Allah does say to the Messenger: "You ask my forgiveness for them; but if they come to you for that purpose, let the Messenger for his high position ask Me to forgive them."

65- BUT ((65)) تَسْلِيماً وَيُسَلِّمُوا فَضَيَّتْ مِمَّا حَرَجَّا أَنْفُسَهُمْ فِي يَجِدُوا لَا تَمَّ بَيْنَهُمْ شَجَرَ فِيمَا يُحْكُمُوكَ حَتَّى يُؤْمِنُونَ لَا وَرَبِّكَ فَلَا NOT SO! BY YOUR LORD! THEY WILL NOT BELIEVE (TRULY) UNTIL THEY MAKE YOU JUDGE IN ALL DISPUTES BETWEEN THEM, THEN THEY FIND NOT ANY RESISTANCE IN THEIR HEARTS AGAINST YOUR JUDGEMENT, AND SUBMIT A PERFECT SUBMISSION.

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THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 65)

ZOBAIR- IBN- AWAM who was an Emigrant Muslim, fell in a dispute with a nominal Muslim who called himself a helper about irrigation of their palm- grove. They both agreed to refer their difference to the prophet for judgement. The Messenger of God judged between them and issued a decree with justice. The Median Muslim disliked the decree, and said to the prophet: "you judged in favour of ZOHBIR, because he was your cousin!" The prophet was angry to hear that, and this verse revealed to this effect to warn Muslims to be careful of what they say, and of what they think.

SUBMISSION TO THE RIGHT

The verse implies that the best of true faith is not mere confession, but to bring all the disputes and variances for judgement to the prophet, and joyfully accept the results of the judgement and the decree, whatever it is, without feeling the least resistance in the heart: ``By your Lord! they will not become true believers until they make you the judge of all their affairs and disputes, and then find not the least amount of resistance or dislike in their hearts against your judgement."

To trace the course of the verse, two important matters can be deduced as follows:

1- A prophet is innocent and infallible, and therefore he makes no mistake and does no wrong, so he must willfully be accepted and his will, be done.

2- No strive and investigation or objection is allowed, or is right against clear commandments or instructions of Allah and His Messenger.

وَأَشَدُّ لَهُمْ خَيْرًا لَّكَانَ بِهِ يُوعَظُونَ مَا فَعَلُوا أَنَّهُمْ وَلَوْ مِنْهُمْ قَلِيلٌ إِلَّا فَعَلُوهُ مَا دِيرِكُمْ مِنْ الْخُرْجُوا أَوْ أَنْفُسَكُمْ أَقْتُلُوا أَنْ عَلَيْهِمْ كَتَبْنَا أَنَّا وَلَوْ
((66)) تَنْبِيئًا

66- HAD WE PRESCRIBED FOR THEM TO SACRIFICE THEIR

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LIVES, (AS WE DID PRESCRIBE FOR SOME BEFORE THEM TO KILL THEMSELVES) OR TO LEAVE THEIR HOMES, THEY WOULD NOT HAVE DONE IT, SAVE A FEW OF THEM. YET IF THEY HAD DONE WHAT THEY WERE TOLD TO DO; IT WOULD HAVE BEEN BETTER FOR THEM, AND THE MOST STABILIZING. (IT WOULD STRENGTHEN THEIR FAITH SEVERELY)

وَأَشَدُّ لَهُمْ خَيْرًا لَّكَانَ بِهِ يُوعَظُونَ مَا فَعَلُوا أَنَّهُمْ وَلَوْ مِنْهُمْ قَلِيلٌ إِلَّا فَعَلُوهُ مَا دِيرِكُمْ مِنْ الْخُرْجُوا أَوْ أَنْفُسَكُمْ أَقْتُلُوا أَنْ عَلَيْهِمْ كَتَبْنَا أَنَّا وَلَوْ
((67)) عَظِيمًا أَجْرًا لَدُنَّا مَنْ لَأَنْتَبِيئَهُمْ وَإِذَا
67- AND IN THAT CASE; WE WOULD GIVE THEM A GREAT
REWARD FROM OUR PRESENCE.

((68)) مُسْتَقِيمًا صِرَاطًا وَلَهْدَيْنَهُمْ

68- AND WE WOULD HAVE THEM GUIDED TO A STRAIGHT PATH.

THE COMMENTARY

VERSE NO. 66 - 67 - 68

The verse No. 66 points at some of the hard tasks of the former people such as the Israelites who worshipped the calf, and were ordered to slay one another to atone for their heinous sin: ``Had we prescribed for them to slay one another, or to sacrifice themselves for the cause of Allah, only

a few of them would do that." The verse then concludes that; if they had done what they were told to do, it would serve for their own good, and would stabilize and strengthen their own faith.

The latter advantage of stabilization is remarkable that those who step forward towards Allah, every next step of them will serve to strengthen their faith and to stabilize their soul and self. Their stability in faith and perseverance in righteous deeds, increases more and more as they go farther and take further steps in the spiritual

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world. They would finally get a great reward from God's presence, and guidance to a straight way that has no difficulty and trouble in it, till they reach the best of homecoming.

((69)) رَفِيفاً أَوْلِيكَ وَحَسَنٌ وَالصَّالِحِينَ وَالشُّهَدَاءَ وَالصَّادِقِينَ النَّبِيِّنَ مَنْ عَلَيْهِمْ اللَّهُ أَنْعَمَ الَّذِينَ مَعَ فَأَوْلِيكَ وَالرَّسُولَ اللَّهُ يُطِيعُ وَمَنْ

69- AND WHOEVER OBEYS ALLAH AND THE MESSENGER, THEN THEY ARE WITH THOSE WHOM ALLAH HAS BLESSED, LIKE THE PROPHETS, THE TRUTHFULS AND THE MARTYRS AND THE RIGHTEOUS WHO ARE EXCELLENT FRIENDS.

((70)) عَلِيمًا بِاللَّهِ وَكَفَى اللَّهُ مِنَ الْفَضْلِ ذَلِكَ 70- THAT IS A GRACE FROM ALLAH, AND SUFFICES ALLAH FOR A KNOWER.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO.69 - 70)

It is narrated that: SOWBAN; one of the prophet's companions who loved him ardently, came to his presence perplexed and anxious! The prophet asked what wrong was with him? and Sowban answered: "To-day I was considering the Resurrection Day; and it came to my thought that: even if I be among those who are admitted to Paradise' still I am not in such a rank and position there, as to visit you or have your company; and anyhow, I have to suffer your separation which is a distressful circumstance with me, and a real pain in my heart."

Then these two verses appeared, consisting of glad- tidings for those who obey Allah and His Messenger. Then the prophet said: "Upon my Lord! No one's faith will be completed, unless he loves me more than himself and his father and mother and families."

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THE FRIENDS IN PARADISE

Friends in Paradise are those who obtain salvation by the obedience of God and His Messenger, and Allah has bestowed on them of His extensive bounties and Grace. Here in this verse four classes of them are specified:

1- The highest and the best is that of the prophets who get inspiration from God in order to teach mankind by example and precept.

2- The next class of the fellowship in Paradise belongs to the lovers of truth who are truthful in their words and deeds. Their deeds prove their words, and their words testify their deeds.

3- In the third category are the martyrs, or those who have been slain for the sake of God, and who testify to people's honesty in the Final Judgement in Dooms Day.

4- And lastly there is the class of the righteous people who are the lovers of doing good, and who do whatever they do in the righteous way. Then the ending of the verse implies that the individuals of the above classes makes excellent friends and intimates in extensive gardens of bliss in Paradise. There is also a fine touch here that; association, friendship, and intimacy is so important a matter that good companionship has marked and ranked among the most important bounties and Grace of God found in Paradise.

* * * *

(In Islam the highest position or rank which is the prophethood is held by Mohammad Mustafa only, and by no one else. In a lower grade, there are countless Muslims who are either truthful and the lovers of truth, Martyrs, who witness and testify, and the Righteous who do good, that are all specified in the above verses. There are also twelve saints who are Mohammad's descendants through his beloved daughter Fatima and her husband Imam Ali (AS). All these saints have all the excellent qualifications that believers must have, and besides that, they all have the three above mentioned virtues. Let us take HAZRAT IMAM ALI as an instance:

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He was the first man who became a Muslim, believed in God and His Messenger, and testified the oneness of God and the prophethood of Mohammad. He always, throughout his life, practically proved to be truthful in his belief. He was martyred in the sanctuary of mosque of KOFFEH, when he was performing his prayer.

In QURA"AN - S 66: 4 he is called SALIHUL MOMENINE, which means the righteous of the believers or he who is the lover of doing good, and his fine and gentle behaviour, and good manly conducts

is now a general topic of admiration among friends and foes. (TRANSLATOR'S NOTE)

71- O BELIEVERS! BE EVER ON YOUR GUARDS, THEN GO FORTH IN COMPANIES, OR MOVE FORWARD ALL TOGETHER.

THE COMMENTARY

BEING ON CALL PERMANENTLY (VERSE NO. 71)

Here Muslims are addressed generally, and two vital instructions are issued for their well being and safety:

- 1- It bids them to pay attention and be always on guard, while making necessary preparations, and taking precautions against the enemy.
- 2- Wants them to use various tactics such as moving forward in small groups or all together.

72- THERE ARE SOME AMONG YOU (THE HYPOCRITES) WHO LAG BEHIND. THEN IF A MISFORTUNE BEFELL YOU HE SAID: ALLAH

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HAS BEEN GRACIOUS TO ME THAT I WAS NOT PRESENT WITH THEM.

73- BUT IF A GRACE FROM ALLAH COMES TO YOU, HE WILL SAY; AS IF THERE HAD NEVER BEEN ANY AFFECTION BETWEEN YOU AND HIM, "WOULD THAT I HAD BEEN WITH THEM TO WIN A GREAT VICTORY!"

73- BUT IF A GRACE FROM ALLAH COMES TO YOU, HE WILL SAY; AS IF THERE HAD NEVER BEEN ANY AFFECTION BETWEEN YOU AND HIM, "WOULD THAT I HAD BEEN WITH THEM TO WIN A GREAT VICTORY!"

THE COMMENTARY

VERSE NO. 72 AND 73

Although the believers are addressed here, but the hypocrites and the nominal Muslims are aimed. The beginning phrase of the verse: "There are some among you," discloses that the hypocrites are hidden among the true believers. The hypocrites and the nominal Muslims always detach and disengage themselves in thought and action from the main body of Muslims' society. In times of hardship and misfortunes whether a war or a natural calamity, they give no hand or help to the main body. If an affliction afflicts people, they are happy for not taking part in the incident. On the contrary, when the main body wins a success, they will not share the general happiness of the community. They are rather sorry, and pity that they have lost the material share

and profits of the success. They say what Qura'n says in them: ``They will say: (as if there had never been any affection between you and him,) ``Would that I had been with them to win a great victory."'

Such selfish men are of no use and value in any community, and should never be considered as a source of power or means of success.

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((74)) عَظِيمًا أَجْرًا نُوْتِيهِ فَسَوْفَ أُوْتِيهِ فَيُقْتَلُ فِي سَبِيلِ اللَّهِ أَوْ يُغْلِبُ فَيُقْتَلُ فِي سَبِيلِ اللَّهِ وَمَنْ خَرَّ بِهَا لُأَ الدُّنْيَا الْحَيَوةَ يَسْرُونَ الَّذِينَ اللَّهُ سَبِيلِ فِي فَيُقْتَلُ

74- SO LET THOSE WHO SELL THE LIFE OF THIS WORLD FOR THE HEREAFTER, TO FIGHT IN THE WAY OF ALLAH AND WHOEVER FIGHTS IN THE WAY OF ALLAH AND IS SLAIN OR CONQUERS, SOON SHALL WE GIVE HIM A GREAT REWARD.

THE COMMENTARY

PREPARING THE BELIEVERS FOR FIGHT IN THE WAY OF ALLAH (VERSE NO.74)

In this verse and the next few ones, the believers are encouraged with effective and enthusiastical words, to get up and fight for the cause of Allah:

``Those may fight for the cause of god who can sell the mortal life of this world, for the everlasting life of the Hereafter. They are willing to sacrifice their lives, and all their interests in this life which is of little value, for the sake of next life through which they may obtain honour and glory in the sight of God. It makes no difference for them whether they be slain or victorious! In both cases they seek the pleasure of Allah, and Allah's nearness is the price of their sacrifice. Lo! what a gainful bargain! if they get killed they will be admitted to paradise and if they win a victory they will live a honourable life sound and secure. Such a fighter knows no defeat; and his only alternatives are either an everlasting life in Paradise, or victory and glory in this mortal life."'

أَهْلُهَا فِي الظَّالِمِ الْقَرْيَةِ هَذِهِ مَنْ أَخْرَجَنَا رَبَّنَا يَقُولُونَ الَّذِينَ وَالْوَالِدِينَ وَالنِّسَاءَ الرَّجَالِ مِنَ الْمُسْتَضْعَفِينَ اللَّهُ سَبِيلِ فِي تُقَاتِلُونَ لَكُمْ وَمَا
((75)) نَصِيرًا لَدُنْكَ مِنْ لَنَا وَاجْعَلْ وَلِيًّا لَدُنْكَ مِنْ لَنَا وَاجْعَلْ

75- AND WHAT IS WRONG WITH YOU THAT YOU DON'T FIGHT IN THE WAY OF ALLAH, WHEN THE HELPLESS (THOSE WEAKENED

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BY OPPRESSORS) MEN, WOMEN, AND CHILDREN, SAY: OUR LORD! RESCUE US FROM THIS TOWN

WHOSE INHABITANTS ARE OPPRESSORS; AND APPOINT TO US A PROTECTOR FROM YOUR PRESENCE, AND APPOINT TO US A HELPER FROM YOUR PRESENCE.

THE COMMENTARY

SEEKING HELP FROM HUMAN SENTIMENTS. (VERSE NO.75)

The Arabic word `MOSTAZAAF' translated here to `HELPLESS' has its root in the weak or weakness, but it does not mean a weak person lacking physical strength. MOSTAZAAF is the man or woman who has been weakened through oppression and injustice. Therefore the cause of God is also the cause of justice and the cause of the oppressed.

After the emigration from Mecca to Medina, some of the Muslims who were weakened by the pagan oppressors of Mecca were not able to leave their home and hearths like the others, and remained there when the persecutions were redoubled for them. They were threatened, assaulted, beaten, put into chains, and cast into jails. They even could not perform their prayers and other religious duties! They cried and prayed for a protector and helper from God. God answered their prayer and through this verse encouraged Muslim fighters to rush to their help and rescue:

``And what is gone wrong with you that you don't fight in the way of Allah when the helpless men, women, and children who are under the savage pressure of the pagans, cry and pray to God to be rescued from Mecca whose inhabitants were then the oppressor heathens and idolaters."

((76 ضَعِيفًا كَانَ الشَّيْطَانُ كَيْدٌ إِنَّ الشَّيْطَانَ وَلِيَاءُ أَفْقَتَلُوا الطَّغُوتِ سَبِيلٍ فِي يُقَاتِلُونَ كَفَرُوا وَالَّذِينَ اللَّهُ سَبِيلٍ فِي يُقَاتِلُونَ ءَامَنُوا الَّذِينَ))

76- THE BELIEVERS FIGHT IN THE WAY OF ALLAH, AND THOSE

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WHO DISBELIEVE FIGHT IN THE WAY OF DEVIL (SUCH AS THE IDOLS AND THE INFIDELS) FIGHT THEREFORE AGAINST THE FRIENDS OF SATAN. OF SUERTY THE GUILF OF SATAN (HIS DECEITFUL CUNNING) IS WEAK.

THE COMMENTARY

VERSE NO. 76

This verse separates the lines of the fighters, saying: ``The believers strive for the cause of God, and the infidel fights for the cause of Satan. Life is never free of contest and physical struggle and strive. The order of God is to fight against Satan and his friend who are the supporters of injustice and evil."

Fight bravely and fear not because the cunning of Satan and the guile of his friends are weak. This is because the godly is concordant with the laws of nature and are harmonious with the rules of creation and creator, whereas the oppressors, rebels, and evil doers who are intimates of Satan, follow their caprices, and obey their passions and lusts and are exposed to defeat and annihilation.

أَوْ اللَّهِ كَخَشْيَةِ النَّاسِ يَخْشَوْنَ مِنْهُمْ فَرِيقٌ إِذَا الْقِتَالُ عَلَيْهِمْ كُتِبَ فَلَمَّا الرَّكْعَةُ وَءَاتُوا الصَّلَاةَ وَأَقِيمُوا أَيْدِيَكُمْ كُفُّوا لَهُمْ قِيلَ الَّذِينَ إِلَى تَرَّ أَلَمْ
(فَتَبِيلًا تُظْلَمُونَ وَلَا اتَّقَى لَمَنْ خَيْرٌ وَالْآجِرَةُ قَلِيلٌ الدُّنْيَا مَتَّعُ قُلٌ قَرِيبٌ أَجَلٌ إِلَى أَخْرَجْنَا لَوْلَا الْقِتَالُ عَلَيْنَا كَتَبْتَ لِمَ رَبَّنَا وَقَالُوا خَشْيَةً أَشَدَّ
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77- DO YOU NOT SEE THOSE TO WHOM IT WAS SAID: ``RESTRAIN YOUR HANDS (LAY DOWN YOUR ARMS) AND PERFORM THE PRAYER, AND PAY THE ALMS.- TAX. (THE TITHE) THEN WHEN FIGHTING WAS PRESCRIBED FOR THEM, A GROUP OF THEM FEAR PEOPLE AS THEY SHOULD FEAR ALLAH

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OR EVEN MORE. AND THEY SAID OUR LORD! WHY HAVE YOU PRESCRIBED FIGHTING FOR US? WHY DIDN'T YOU GIVE US A RESPITE UNTIL THE NEAR TERM? (IN ORDER TO LIVE OUR SHORT LIFE IN PEACE)" SAY: ``THE ENJOYMENT OF THIS WORLD IS VERY LITTLE, AND THE WORLD TO COME IS BETTER FOR HIM WHO BECAME PIOUS AND YOU SHALL NOT BE OPPRESSED THE HUSK OF A DATE.- STONE."

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO.77)

IBN- ABBA"SS has narrated that a group of Muslims who were in Mecca before the emigration, were impatient for want of fighting. They wanted to fight for personal gains; such as plunder, spoils, taking vengeance, and etc. Fighting was not yet prescribed, though fight for such motives and personal interests, has never been commanded and is unlawful at any time and any age. They who were under the persecution of the heathen said to the prophet: ``Before our conversion, we were respected here and greatly valued; but now we have lost all that honour and regards! Then give us permission to fight in order to restore our esteem and prestige."

The prophet said: ``I am not ordered to fight yet." When after the great emigration, the command for fight was issued and the testing time came by, and they saw that they seriously had to take part in the war, and not for personal gain, but for a sacred cause and its own rules and regulation, they trembled with fear and held back!

COMMENTS:

The above mentioned group of hypocrites, or if you want you may

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call them nominal Muslims, frankly said: "Our Lord! Why didn't you give us enough respite to pass over our natural term of life which is by itself short enough." The verse in answer to them clearly implies that; first of all they are such cowards who fear people more than fearing them Allah. Secondly; in any case, life here is short and the pleasures and enjoyments of this world are very little, and that if any one is afraid of death, he won't be able to escape it by his fear.

مِنْ هَذِهِ يَقُولُوا سَيِّئَةٌ نَّصَبْنَاهُمْ وَإِنَّ اللَّهَ دَعَانَا مِنْ هَذِهِ يَقُولُوا حَسَنَةٌ نَّصَبْنَاهُمْ وَإِنْ مُشِيدَةٌ بَرُوجِ فِي كُنْتُمْ وَلَوْ الْمَوْتُ يُدْرِكُكُمْ تَكُونُوا آيِنَ مَا
((78)) حَدِيثًا يَفْقَهُونَ لَا يَكَادُونَ الْقَوْمَ هُوَ لِأَنَّ فَمَالِ اللَّهِ عِنْدَ مَنْ كُلِّ قَلْبٍ عِنْدَكَ

78- WHEREVER YOU BE, DEATH WILL OVERTAKE YOU, EVEN IF YOU BE IN STRONG (SECURE) TOWERS.

AND IF ANY THING GOOD BEFALLS THEM, THEY SAY: "THIS IS FROM ALLAH." AND IF ANYTHING BAD BEFALLS THEM THEY SAY: "THIS IS FROM YOU" (FROM MOHAMMAD) SAY: "ALL ARE FROM ALLAH." WHAT IS THE MATTER WITH THESE PEOPLE THAT THEY FAIL TO UNDERSTAND A NARRATION.

((79)) شَهِيدًا بِاللَّهِ وَكَفَى رَسُولًا لِلنَّاسِ وَأَرْسَلْنَاكَ نَفْسِكَ فَمِنْ سَيِّئَةٍ مِنْ أَصَابِكَ وَمَا اللَّهُ فَمِنْ حَسَنَةٍ مِنْ أَصَابِكَ مَا

79- WHATEVER OF GOOD HAPPENS TO YOU, (O, MAN!) IT IS FROM ALLAH, AND WHATEVER OF BAD BEFALLS YOU, IT IS FROM YOURSELF. AND WE HAVE SENT YOU AS A MESSENGER TO PEOPLE; AND ALLAH IS YOUR ALL-SUFFICIENT WITNESS.

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THE COMMENTARY VERSES NO.78 AND 79

These two verses are also with reference to the inconsistent hypocrites who were hidden among the believers. They feared to take part in the battles as cowards fear. They did want to escape death, but of no use. If the secure and lofty towers could prevent a few accidental deaths, how could they prevent the natural death of man?! When due to their folly and blindness a disaster happened, they blamed the prophet and other Muslims, but if anything good befell them they said; God gave them that for their merit and superiority. The verses imply that Allah is the ultimate cause of all things, and in God's hand lays all good. On the other hand the cause of

misfortune and bad luck, lay some how in our follies, wrongs, and shortcomings, and Allah will not oppress His servants the least, and as much as the husk of a date stone.

80- HE WHO OBEYS THE MESSENGER HAS OBEYED ALLAH, AND HE WHO TURNS AWAY, WE HAVE NOT SENT YOU TO BE THEIR GUARD.

81- THEY SAY: "OBEDIENCE" (ON THE TIP OF THEIR TONGUES) BUT WHEN THEY GO AWAY FROM YOUR PRESENCE, THEY HOLD SECRET NIGHT MEETINGS, ON PURPOSES OTHER THAN WHAT YOU SAY. ALLAH WRITES ALL THEIR NIGHT PLOTS. SO TURN AWAY FROM THEM, AND PUT YOUR TRUST IN ALLAH. AND ENOUGH IS ALLAH FOR AN ADVOCATOR.

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THE COMMENTARY THE PROPHET'S METHODOICAL WAY IS BASED UPON DIVINE INSPIRATION (VERSE NO.80)

The prophet's duty is to convey the Message of God. If man insists to disobey that Message; he has in fact disobeyed God who has given the Message. In the same way; he who obeys the Message has obeyed Allah. He is not obliging the Messenger, but merely he performs his duty to Allah. This verse signifies that the prophet's methodical way is based upon Divine Inspirations, and therefore the traditions narrated from the prophet; supposing them to be indeed true and from him, are as valid as the Qura"nic Verses.

VERSE NO. 81

This refers again to hypocrites whose religious avowal is on the tip of their tongue, and not in the depth of their hearts. When they were in the line of Muslims, headed by their prophet, they repeated the word `OBEDIENCE' to protect their personal interests thereby. They said so, but believed it not, because in their nightly meetings which they held privately, their argument went on against the prophet's ideas and purposes.

Allah advises the prophet to turn his face away from these men of double faces, and that to put his trust in Allah. This is because if we trust people who are not true and faithful, in emergency cases, they will hinder instead of help. We should therefore put our trust in Allah, and have our confidence in Him who is All-good, All- knowledge and knows the inner working of events more than all.

Spreading Rumours (VERSE NO. 83)

One of the most dangerous calamities which may grasp the laps of various communities, is forging gossips, and spreading rumours. In time of war, and in public panic, sometimes a hypocrite, and ignorant friend, or a wise foe; may forge a gossip or invent a lie; and thoughtless people will repeat it and pass it from tongue to tongue, and from lips to ears, with more details and extra branches and leaves! News, whatever they be, must be handled with care. If it is true, the cowards and timids are frightened, and might encourage the enemy too, making him to take necessary measures and suitable actions. On the other hand if the news be false; it will cause needless alarms, and may serve to discourage and to dishearten the personnel.

Although those who are ruled by domineers and tyrannical rulers, may use such tricks of spreading rumours, as a means and weapon in their negative combat against their governor or government; but to a safe and sound society, spreading gossip and rumours is harmful. On such basis Islam strictly prohibited rumours, and generally any lie,

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forgery or false reports. The proper way in such cases, is to hand over all the news directly to those with comprehension and power of understanding so that they investigate and then estimate and evaluate the gain and the loss of the news, and deal with it thoughtfully and in due course.

((84)) تَنْكِيلاً شَدُوءاً بِأَسْأَأَشَدُّ وَاللَّهُ كَفَرُوا الَّذِينَ بِأَسْ يَكْفُفَ أَنَّ اللَّهُ عَسَى الْمُؤْمِنِينَ وَحَرَضَ نَفْسَكَ إِلَّا تُكَلِّفُ لَا إِلَهَ سَبِيلٍ فِي فَقَتِلْ

84- FIGHT IN THE WAY OF ALLAH. YOU ARE RESPONSIBLE FOR NONE BUT YOURSELF. AND ENCOURAGE THE BELIEVERS. MAY ALLAH RESTRAIN THE MIGHT OF THE UNBELIEVERS, AND ALLAH IS THE STRONGEST IN MIGHT, AND MOST SEVERE IN PUNISHMENT.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 84)

After the confusion and disorder in the battle of Ohud, the runaway Muslims came to themselves, and returned one by one to the battle field gathering round the prophet once again. The prophet's station on the hill was to some extent beyond the reach of the enemy. The heathens remained on the field for a couple of hours with some sort of a mysterious fear in their hearts. They did see a small group of prominent Muslims who were licking their wounds up there. Strange

enough, they did not attempt to chase or catch the small group of Muslims! They also could easily raid in their defenceless town, Medina to rob and have a remarkable amount of booty.

But they did not do this too! They only shouted at the foot of the hill saying: `AALA" HOBAL' which means: `Exalted our big idol, whose name was HOBAL'. And in answer to that; Muslims shouted on the hill top: `Glory be to Allah! There is no god but Allah the Greater of all.'

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ABUSOFYAN the commander of the heathens who seemed to have fallen in a hurry, shouted: ``O, Mohammad! Let our date for the next encounter be on the smaller Badr, next year. This was a general gathering of buyers and sellers at a stated time and place, usually held in the month of ZIGHADIH, at the land of Badr." then a Muslim on behalf of the prophet answered loudly: ``We agree! Let it be so! We shall meet again there, if God speeds!"

Next year, when the appointed time reached, Mohammad who was unique in time keeping, and observing promises; summons Muslims to prepare themselves for the promised battle. Muslims who had not forgotten their last year of defeat in the battle of Ohud, held back and were not willing to attend a new war or wage a campaign against Abusofyan, and his troops. In company with only seventy men the prophet went to the appointment, but on the other hand Abusofyan too, was afraid and dared not to wage another war against Muslims so soon. The prophet and his troops turned back to Medina safe and sound, and without any encounter, leaving a mark of shame upon the hypocrites and nominal Muslims who had rejected his call. then the above verse was sent down to this effect.

EVERY ONE IS RESPONSIBLE FOR HIS OWN DUTY

The verse (NO. 84) consists of an important social instruction, especially for the leaders, and that is: ``They should be so resolute and determined in their tasks and duties that even if no one helps them they should be steady and follow their purpose firmly and with perseverance."

If not so, no success has ever been obtained; hence the verse: ``Fight in the way of Allah, even if you be alone. Mind your own business, because you are not responsible for what the others may do. If your enemy has strength, power and resources; God's strength, power, and resources are infinitely greater than that, and His punishment is also greater and more effective and severe."

((85)) مُقِيْتًا شَيْءَ كُلِّ عَلَى اللَّهِ وَكَانَ مِنْهَا كِفْلًا لَهُ يَكُنْ سَيِّئَةً شَفَعَهُ يَشْفَعُ وَمَنْ مِنْهَا تَصِيْبٌ لَهُ يَكُنْ حَسَنَةً شَفَعَهُ يَشْفَعُ مَنْ

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85- WHOEVER INTERCEDES WITH A GOOD INTERCESSION, HE SHALL HAVE A SHARE OF IT. AND WHOEVER INTERCEDES WITH A BAD INTERCESSION, WILL (ALSO) HAVE A SHARE OF IT. AND ALLAH CONTROLS EVERYTHING.

THE COMMENTARY ENCOURAGING TO DO GOOD OR BAD. (VERSE NO.85)

Although the foregoing verse stated that man is responsible for his own duties, here it wants you to know that this does not necessarily mean that man should mind only his own business, and that he has nothing to do with the others. Therefore to put the matter in a right course, this verse (No. 85) as a complementary to the preceding verse, adds that; he who intercedes with a good intercession will have a share of it, and vice versa. In other word, he who encourages some one to do something good or bad, will have a share of the results. Therefore if we help and support a good cause, we share in all its credits and its ultimate results. It is not only the actor of a bad character and role who should be called the sinner on the scene, but all those who have persuaded and who have encouraged one to do bad, are all sinners, and in particular those who have given support to a bad cause, will have to share all its evil consequences.

86- ((86)) حَسْبِيَ شَيْءٌ كُلٌّ عَلَى كَأَنِّهِ إِنَّ رُدُّهَا وَأَمْنَهَا بِأَحْسَنَ فَحُبُّوا بِتَحِيَّةِ حَبِيبِكُمْ وَإِذَا
WITH A GREETING, LET YOUR GREETING (IN ANSWER) BE BETTER THAN HIS, OR RETURN THE SAME; THAT ALLAH TAKES ACCOUNT OF EVERYTHING.

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THE COMMENTARY

ANSWER YOU EVERY KINDNESS (VERSE NO.86)

This verse consists of a general commandment that one should answer any greetings or salutations that he receives, in a better term, or at least in equally courteous terms. This is a common instruction for all, in order to cultivate kindness and to sow the seed of affection in the hearts, through expressing lovely feelings to each other - something that we all need it: "When a courteous greeting or salutation is offered to you, answer it with a greeting still more courteous, or at least return it with equal courtesy."

87- ((87)) حَدِيثًا اللَّهُ مِنْ أَصْدَقُ وَمَنْ فِيهِ رَيْبٌ لَا الْفَيْمَةِ يَوْمَ إِلَى لِيَجْمَعَنَّكُمْ هُوَ إِلَّا إِلَهَ لَا اللَّهُ
BUT HE. OF SURETY HE WILL GATHER YOU TOGETHER UNTIL THE RESURRECTION DAY. THERE IS NO DOUBT IN THAT; AND WHOSE WORD CAN BE TRUER THAN ALLAH?

THE COMMENTARY

VERSE NO. 87

This is a complementary to the last verse and a preface to the next. It refers to the Resurrection Day in which occurs the final judgement, mingled with Monotheism and the oneness of God, which both are of the greatest tenets of faith and religion. The qualification that `there is no doubt in the sure happening of Resurrection; is due to the evident natural, and given scientific reasons, that proves that. Besides all God's word testifies that incident, which is the truest of the words.

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((88)) سَبِيلًا لَهُ تَجِدَ فَمَنْ يَضِلَّ اللَّهُ يُضِلِّ وَمَنْ اللَّهُ أَضَلَّ مَنْ تَهْدُوا أَنْ أَتْرِبُونَ كَسَبُوا بِمَا أَرَكَسَهُمْ وَاللَّهُ فِتْنَتِ الْمُنَافِقِينَ فِي لَكُمْ فَمَا

88- WHAT IS THE MATTER WITH YOU, THAT YOU HAVE DIVIDED TO TWO PARTIES CONCERNING THE HYPOCRITES, AND ALLAH HAS TURNED THEM UPSIDE DOWN (OVERTHROWN THEM) FOR WHAT THEY HAVE EARNED. DO YOU WANT TO GUIDE HIM WHOM ALLAH HAS MISGUIDED? (GOD HAS THROWN THEM OUT OF HIS WAY FOR THEIR EVIL DEEDS) WHOM ALLAH MISGUIDES, YOU WILL FIND NO WAY FOR HIM.

حَيْثُ وَقَتُّوهُمْ فَخُدُّوهُمْ تَوَلَّوْا فَإِنْ لَمْ يَلْ سَبِيلٍ فِي يَهَاجِرُوا حَتَّى أَوْلِيَاءَ مِنْهُمْ تَتَّخِذُوا فَلَا سَوَاءَ فَتَكُونُونَ كَقَوْمٍ كَفَرُوا كَمَا تَكْفُرُونَ لَوْ وَدُّوا
((89)) نَصِيرًا وَلَا وَلِيًّا مِنْهُمْ تَتَّخِذُوا وَلَا وَجَدْتُمُوهُمْ

89- THEY WISH YOU WOULD DISBELIEVE AS THEY HAVE DISBELIEVED SO THAT YOU ALL MAY BE ALIKE. THEREFORE TAKE NOT FROM THEM ANY FRIENDS UNTIL THEY EMIGRATE IN THE WAY OF ALLAH. THEN IF THEY TURNED AWAY, SEIZE THEM (AS CAPTIVES) AND KILL THEM WHEREVER YOU FIND THEM, AND TAKE NONE OF THEM AS FRIEND OR HELPLER.

THE COMMENTARY

OCCASION OF REVELATION (VERSE NO. 88)

IBN- ABBASS has narrated that; a group of the Meccan had apparently been converted, but practically they were nominal Muslims, mingled with the heathens and hypocrites.

They were not willing to take any practical step in Islam, and

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even proceeded on emigration for certain evil purposes, such as to play the spy! There was a controversy among Muslims which was going to turn to a hot dispute, as to what were they, and what was to be done with them. On account of them Muslims were divided in two groups. A party of them wanted to put them to the swords. Some of the simple minded converts said: ``Why should we kill our religious brothers who have already testified to the oneness of God, and to the prophethood of Mohammad, and are indeed Muslims, while some of them too, have left hearths

and homes, and have emigrated to be with us?!" But the actual policy pursued, avoided both extremes; and was determined by the above verses: For the time being no extreme measure was to be taken against them. On the contrary they were given more chances to amend themselves if they wanted to. But if they deserted the Muslim community once again with hostility, they had to be treated as enemies.

VERSE NO. 89

The argument about the hypocrites continues here to criticize the Muslims who befriended the hypocrites, and interceded and pleaded for them. Here in this verse the HOLY QURAN declares how strangers to Islam they were and they are! And that, so dark their heart and their innerside was and is, that they wish you too would disbelieve as they have disbelieved, so that you all would be alike and equal.

Therefore the hypocrites are worse and more dangerous than the heathens and ordinary infidels, for being the thieves and robbers of people's faith and belief! Now that they are so; you Muslims should never befriend them and should not take any of them for intimates, unless they change their minds and convert truthfully and without their harm and destruction, and emigrate in the way of Allah. If they do not do that, you will have to count them among your enemies, and seize them and capture them as captives or prisoners or even kill them if necessary, wherever you encounter with them.

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عَلَيْكُمْ أَسْلَطَهُمْ اللَّهُ شَاءَ وَلَوْ قَوْمَهُمْ أَوْ يُقَاتِلُوا يُفْتَلُوا أَنْ هُمْ صُدُورٌ حَصِرَتْ أَوْ جَاءَكُمْ مَيْتَقٌ وَبَيْنَهُمْ بَيْنَكُمْ قَوْمٌ إِلَىٰ يَصِلُونَ الَّذِينَ إِلَّا
((90)) سَبِيلًا عَلَيْهِمْ لَكُمْ اللَّهُ جَعَلَ فَمَا السَّلْمَ إِلَيْكُمْ وَالْقَوَا يُفْتَلُوا فَلَمْ اعْتَرَلُواكُمْ فَإِنْ فَلَقْتَلُواكُمْ

90- EXCEPT THOSE WHO JOIN A PEOPLE BETWEEN WHOM AND YOU THERE IS A COMPACT. OR IF THEY COME TO YOU WITH THEIR CHESTS (THEIR HEARTS) CONSTRICTED FROM FIGHTING WITH YOU, OR FIGHTING WITH THEIR PEOPLE. (THEY NEITHER INTEND TO FIGHT AGAINST YOU, NOR DO THEY HAVE THE POWER TO FIGHT THEIR PEOPLE) HAD ALLAH WILLED, HE WOULD HAVE GIVEN THEM POWER OVER YOU, AND THEY WOULD HAVE FOUGHT YOU. SO IF THEY KEEP AWAY FROM YOU, AND FIGHT YOU NOT, AND OFFER YOU PEACE; THEN ALLAH GIVES NO WAY TO YOU AGAINST THEM.

THE COMMENTARY OCCASION OF REVELATION (VERSE NO. 90)

It can be deduced from various narrations that there were two tribes among the Arabs, one of which who had signed a peace treaty with Mohammad (AS), was named BANIZOMREH. The second tribe named ASHJAA, had a peace compact with the tribe of BANIZOMREH, but not with

Muslims. Some of the believers who were anxious of the increasing power of BANIZOMREH, and doubted their fidelity and faithfulness; asked the prophet to wage a war against them and vanquish them, before they grow stronger and unconquerable. The prophet said: ``No, I will never break my promise, and you too shouldn't do that, and know that these people are the best in behaviour to parents among all Arabs, the kindest of all to relatives, and the most faithful and firm to their promises and compacts."

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After a while it was reported that the tribe of ASHJAA had waged a campaign, consisting of seven hundred men, commanded by MASOOD- IBN- RAJEELEH, who were approaching Medina! The prophet sent a representative to talk with them to see what their purpose was of coming to Medina?! They said: ``We neither want to fight you for being near and neighbour to you, nor do we have the power of grappling with your enemies and we want to live a peaceful life near you."

WELCOMING PEACE

Following the instructions of being harsh and hard to some of the heathens and hypocrites; two groups are here excluded;

- 1- Those who are connected with a people between whom and you there is a compact.
- 2- And those who come to you with their hearts constricted from fighting with you or fighting with their people.

Then to warn Muslims being selfish or proud of their victories, the verse adds: ``Had Allah willed, he would have given them power over you, and they would have fought you." In other word, their neutrality is a great advantage for you because, if they would fight against you as foes, your difficulties would have been manifold.

وَيَكْفُرُوا إِلَيْكُمْ وَإِلَيْكُمْ وَيُقْفُوا يَعْتَزِلُوكُمْ لَمْ فَاِنْ فِيهَا أُرْكِسُوا فِتْنَةً إِلَى رُدُّوا مَا كُلَّ قَوْمَهُمْ وَيَأْمَنُوا بِأَمْنُوكُمْ أَنْ يُرِيدُونَ ءَاخِرِينَ سَتَجِدُونَ
((91)) مُبِينًا سُلْطَنًا عَلَيْهِمْ لَكُمْ جَعَلْنَا وَأَوْلَانِكُمْ تَقْفُمُوهُمْ حَيْثُ وَأَقْتَلُوهُمْ فَخَذُوا مِنْ أَيْدِيهِمْ

91- SOON YOU WILL FIND OTHERS WHO WILL WANT TO BE SECURE FROM YOU, AND TO BE SECURE OF THEIR OWN PEOPLE. YET WHENEVER THEY ARE RETURNED TO TEMPTATION, THEY PLUNGE INTO IT HEADLONG.

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IF THEY DID NOT WITHDRAW FROM YOU, AND OFFERED YOU NOT PEACE, AND RESTRAINED NOT THEIR HANDS, THEN SEIZE THEM, (AS CAPTIVES) AND KILL THEM WHEREVER YOU COME TO

THEM. WE HAVE GIVEN YOU A CLEAR AUTHORITY AGAINST THEM.

THE COMMENTARY

It has been narrated that a group of Meccans used to come to Medina visiting the prophet to play trick and deceit. They pretended to have been converts, but as soon as they returned back to Mecca they worshipped their idols and befriended the heathens and idolaters, thus trying to be secure from both parties, and gain from both sides. This verse was sent down to disclose their hidden tricks and to make clear what was to them.

TEMPTATION OF DOUBLE.- DEALING Here we meet with another class of people who are opposite to the aforesaid two classes. These are a treacherous, faithless, and unreliable people who cannot be left alone! For protecting their personal interests and advantages, they want to have freedom among the Monotheists, as well as the Polytheists. For reaching such a nasty optimum, they always have to play fast and loose with this and that! They try to win your confidence and are all the time in the confidence of your enemy! A treacherous friend is the most dangerous enemy. So you will have no other way but to treat them as open enemy. If they faithfully stop fighting you, and helping your foe; and offer you a real peace, so good, so well! But if they do not do that truthfully, they have openly given you proofs, and God has provided you with a clear authority over them, and you may seize them- take them as captives, or fight them and kill them if necessary.

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قَوْمٍ مِّنْ كَانَ فَإِنِ يَصَدَّقُوا أَنِ إِلَىٰ أَهْلِهِ إِلَىٰ مُسْلِمَةٍ وَدِيَّةً مُّؤْمِنَةً رَّقَبَةً فَتَحْرِيرُ خَطَأً مُّؤْمِنًا قَتَلَ وَمَنْ خَطَأً إِلَّا مُؤْمِنًا يَقْتُلُ أَنِ لِمُؤْمِنٍ كَانَ وَمَا
يَجِدُ لَمْ فَمَنْ مُّؤْمِنَةً رَّقَبَةً وَتَحْرِيرُ أَهْلِهِ إِلَىٰ مُسْلِمَةٍ فَدِيَّةً مَّيْنُوقٌ وَبَيْنَهُمْ بَيْنَكُمْ قَوْمٍ مِّنْ كَانَ وَإِنِ مُّؤْمِنَةً رَّقَبَةً حَرِيرًا فَدَمُؤْمِنٌ وَهُوَ لَكُمْ عَدُوٌّ
((92)) مَا حَكِي عَلَيْهِمُ اللَّهُ وَكَانَ اللَّهُ مَنَّ تَوْبَةً مُّتَتَابِعِينَ شَهْرَيْنِ فَصِيَامٌ

92- NEVER SHOULD A BELIEVER KILL A BELIEVER EXCEPT BY MISTAKE. AND WHOEVER KILLS A BELIEVER BY MISTAKE, HE SHOULD SET FREE A BELIEVING SLAVE, AND PAY BLOODWIT TO THE FAMILY OF THE VICTIM, UNLESS THEY REMIT IT AS ALMS. IF THE DECEASED BELONGED TO A PEOPLE AT ENMITY WITH YOU, AND HE IS BELIEVER, THEN FREEING OF A BELIEVING SLAVE. (IS ENOUGH) BUT IF HE BELONGS TO A PEOPLE WITH WHOM YOU HAVE MUTUAL TREATY, THEN THE BLOODWIT IS TO BE PAID TO HIS FAMILY, ALONG WITH THE FREEING OF A BELIEVING SLAVE. IF THE SLAYER CANNOT AFFORD TO DO THIS, THAT HE IS TO FAST TWO CONSECUTIVE MONTHS BY WAY OF REPENTANCE TO ALLAH. AND ALLAH IS KNOWING WISE.

THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 92)

One of the Meccan idolaters, named HARITH- IBN- YAZID persecuted a Muslim named AYYASH- IBN - ABIRABIEH for his religious belief. Ayyash then fled to Medina, and there he joined the Muslim brotherhood. One day he was walking in Medina when he met with his former persecutor HARITH. He availed himself of the opportunity, and slew his former persecutor, without knowing that Ayyash had repented and converted, and was then one of his Muslims brothers!

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MURDER BY MISTAKE

The last verse gave Muslims some authority and stretched their hands upon their heathen enemies and the hypocrites. To prevent them to pass over the boundaries by misusing the commandments, here they are wanted to observe some precautions, and follow some new instructions that are issued about a murder. In Islamic brotherhood life is absolutely sacred, and even a murder by mistake is to be compensated for. The verse at the beginning consists of a commandment that: "No believer should ever kill a believer unless by a mistake and without any guilty intention." Then the mistaken murder may be classified as follows:

- 1- If the deceased is a believer, belonging to the Muslim community; the killer has to set free a believing slave, for Islam discountenances and disapproves slavery. He also has to pay bloodwit to the family of the victim, unless they remit it for charity.
- 2- If the victim is a believer, but belongs to a people at war with you, the case is different. You only have to set free a believing slave. The blood money is then not paid to his family, because it is not wise to increase the resources of your enemy.
- 3- If the deceased belongs to a people in alliance, with you, and with whom you have mutual treaty and compacts, then the compensation is to be given to his family, along with freeing a believing slave.

If the slayer cannot afford to free a slave and to pay the bloodmoney, he is not ignored, and he has by an act of self- denial to show that he is indeed sorry for what he has done by mistake. He therefore must sincerely repent to Allah and ask for pardon by holding a two consecutive months of fasting.

((93)) عَظِيمًا عَذَابًا لَهُ وَأَعَدَّ وَلَعْنُهُ عَلَيْهِ اللَّهُ وَغَضِبَ فِيهَا خَالِدًا جَهَنَّمَ فَجَزَاءُوهُ مُتَعَمِّدًا مُؤْمِنًا يَقْتُلُ وَمَنْ

93- AND WHOEVER KILLS A BELIEVER INTENTIONALLY, HIS RECOMPENSE IS HELL, TO ABIDE THERE IN FOR EVER. AND [571]

THE WRATH AND THE CURSE OF ALLAH ARE ON HIM, AND A GREAT PUNISHMENT IS PREPARED FOR HIM.

THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 93)

MAGHIS- IBN - SABBA"BIH, found the slain body of his brother (HESHA"M) in the parish of BANINAJAR, and he referred the case to the Messenger of God. The prophet sent him, in accompany with a believer of the same tribe, named GHEIS- IBN- HALAL, to the chiefs of BANINAJA"R asking them to hand over the murderer if it is known to them; and if not, pay the bloodwit. Not knowing who had killed the victim, they paid the bloodmoney to his brother MAGHIS, and they both returned.

In their way back to Medina, Maghis was affected by evil thoughts of paganism, and at once rushed upon his fellow traveller, GHIS- IBN- HALAL who belonged to the tribe of BANINAJJAR, and killed him in order to avenge his brother's murder! He did that and escaped to Mecca and recanted Islam too. Hearing that, the prophet condemned him to death, and the above verse revealed to this effect.

THE RECOMPENSE OF WILFUL MURDER

Following the decree for him who kills a believer by mistake and without any guilty intention, the argument is now about wilful murder of a believer, for whom four punishments are ordained:

- 1- Whoever slays a believer intentionally, his recompense is Hell, to burn therein forever.
- 2- The wrath of Allah will fall upon him!
- 3- He will be driven far off from God's Mercy, because God will curse him.
- 4- A great punishment is prepared for him.

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Security of our community, is one of the most important factors of man's well being and safe living, and therefore Allah has taken unreasonable murder of an individual as important as killing the whole population, and all the people.

اللّٰهِ فَعِنْدَ الدُّنْيَا الْحَيٰوةَ عَرَضٌ تَبْتَغُوْنَ مُؤْمِنًا لَسْتَ السَّلَامَ اِلَيْكُمْ اَلْقَى لِمَنْ تَقُوْلُوْا وَا لَا فَتَبَيَّنُوْا اللّٰهِ سَبِيْلٍ فِى صَرَ بْتُمْ اِذَا مَنُوْا ا الَّذِيْنَ يَأْتِيْهَا
((94)) خَيْرًا تَعْمَلُوْنَ بِمَا كَانَ اللّٰهُ اِنَّ تَبَيَّنُوْا عَلَيْكُمْ اللّٰهُ فَمَنْ قَبْلُ مَنْ كُنْتُمْ كَذٰلِكَ كَثِيْرَةٌ مَّعَانِمُ

94- O, BELIEVERS! WHEN YOU GO ABROAD (TO FIGHT) IN THE WAY OF ALLAH, INVESTIGATE CAREFULLY; AND DO NOT SAY TO HIM WHO OFFERS YOU A SALUTATION: (DECLARING TO BE A

MUSLIM) "YOU ARE NOT A BELIEVER" SEEKING THE PERISHABLE GOODS OF THIS LOWER LIFE. (i.e. THE SPOILS IN THE LIFE OF THIS WORLD) WITH ALLAH IS ABUNDANT SPOILS. YOU TOO, WERE SUCH BEFORE, AND ALLAH OBLIGED YOU. (BY CONFERRING ON YOU HIS FAVOURS) THEREFORE CAREFULLY INVESTIGATE; THAT, ALLAH IS AWARE OF WHATEVER YOU DO.

THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 94)

In RAMAZAN 7 A.H. the prophet sent a group of warriors, commanded by GHAILIB- IBN - ABDULLAH to extinguish a revolt of two tribes, who had recently rebelled, ASAMAT- IBN- ZAID was also among the forces. Muslims made an assault with full forces, and defeated the enemy, and obtained a lot of spoils. In this expedition ASAMAT- IBN- ZAID

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confronted with a warrior among the enemy, whose name was MORDAS, and proceeded to fight him. MORDAS stood still and did not defend himself! He then exclaimed: "LAH- ELAH- ELLA- ALLAH." declaring to be a Muslim. ASAMAT, did not believe him in spite of his confession, and wildly rushed and killed the defenceless man! When the prophet was informed of that incident he became so sorry and so sad that ASAMAT trembled with fear. The prophet said to him angrily: "ASAMAT! Who told you to kill a man who testified the Oneness of God?!"

ASAMAT who was shivering all over with fear answered: "O, Messenger of God! He testified that by the fear of my sword!" The prophet who was filled with sorrow, said again: "Did you split his heart to see that there was no truth in it?" ASAMAT has narrated that the prophet repeated his word many times that: "Did you split his heart, "Did you split his heart, "Did you split his heart, so much so that I was willing to give all the good deeds that I had done throughout my life, to make an atonement for that single sin of mine!" And it was to this effect that the above mentioned verse was sent down.

COMMENTS

The immediate reference is connected with what ASAMAT had done of wrong in JAHAD,(SACRED WAR) but words are general, and can be applied to any circumstance in which man may fall through vanity and pride, forgetting what he was, and what he is, while he is none the less sinner than the others. In war or peace, we all should study and investigate our important problems and then decide. It is not wise of us to drive to get glory and booty by killing our supposed foes, just because their name is enemy! Man's strive and sacred fight is not limited to the battle fields. There are many other fields of struggle and strive, such as economical fields - knowledge and culture fields science and industrial fields and etc. In some of the fields we have to

defend and in some we have to assault, but always our defence or attack must be reasonable, and we should avoid going into the traps of extremes.

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بِأَمْوَالِهِمُ الْمُجَاهِدِينَ اللَّهُ فَضَّلَ وَأَنْفُسِهِمْ بِأَمْوَالِهِمْ اللَّهُ سَبِيلَ فِي وَالْمُجَاهِدُونَ الضَّرَرَ أَوْلَى غَيْرُ الْمُؤْمِنِينَ مِنَ الْقَاعِدُونَ لَا يَسْتَوِي
((95)) عَظِيمًا أَجْرًا قَاعِدِينَ أَلَى الْمُجَاهِدِينَ اللَّهُ وَقَضَلَ الْحُسْنَى اللَّهُ وَعَدَّ وَكُلًّا دَرَجَةً الْقَاعِدِينَ عَلَى وَأَنْفُسِهِمْ

95- NOT EQUAL ARE THOSE BELIEVERS WHO SIT DOWN (AT HOME) NOT HAVING ANY LOSS, AND THOSE WHO STRIVE IN THE WAY OF ALLAH WITH THEIR PROPERTIES AND THEIR PERSONS. ALLAH HAS RAISED BY HIS GRACE, THOSE WHO STRIVE WITH THEIR PROPERTIES AND THEIR PERSONS, OVER THOSE WHO SIT DOWN; TO A HIGHER GRADE. YET ALLAH HAS PROMISED ALL OF THEM A GOOD (REWARD), BUT FAR GREATER IS THE REWARD OF THOSE WHO STRIVE, FROM THAT OF THOSE WHO SIT.

THE COMMENTARY VERSE NO. 95

Here is a comparison between two classes of the faithful. There are believers who are weak in will and prefer to sit down, or stay at home, and do the minor religious duties. Yet there are others who are resolute and determined to challenge with difficulties and grapple with obstacles. In the time of war, they fight bravely and are willing to sacrifice their lives and properties in the way of Allah. Although God's Mercy and goodness is promised to all the believers, but those who strive, are in the front line, and are accounted more glorious than those who sit down:

“Allah has promised all of them a good reward; but far greater is the reward of those who strive, and give to sacrifice their possession and self.”

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((96)) رَحِيمًا غُفُورًا اللَّهُ وَكَانَ وَرَحْمَةً وَمَغْفِرَةً مِنْهُ دَرَجَتِ

96- RANKS BESTOWED BY HIM, WITH FORGIVENESS AND MERCY; THAT ALLAH IS FORGIVER, COMPASSIONATE.

فِيهَا فَتُهَاجِرُوا وَسِعَةَ اللَّهِ أَرْضُ تُكُنُّ أَلَمْ قَالُوا الْأَرْضِ فِي مُسْتَضْعَفِينَ كُنَّا قَالُوا كُنْتُمْ فِيْمَ قَالُوا أَنْفُسِهِمْ ظَالِمِي الْمَلِكَةَ تَوَقَّهْمُ الَّذِينَ إِنَّ
((97)) مَصِيرًا وَسَاءَتْ جَهَنَّمُ مَاؤُهُمْ فَأُولَئِكَ

97- AS TO THOSE WHOM THE ANGELS CARRY OFF, (THEIR SOULS FROM THEIR BODIES) WHILE THEY HAVE OPPRESSED THEMSELVES; (THEY DIED IN SIN) THE ANGELS SAID TO THEM: `WHAT

WERE YOU DOING?' THEY REPLIED: 'WE WERE WEAKENED IN OUR LAND.' THE ANGELS SAID: 'WAS NOT THE EARTH OF ALLAH SPACIOUS ENOUGH FOR YOU TO EMIGRATE ELSEWHERE?' THEY ARE THOSE WHOSE ABODE IS THE HELL, AND BAD IS THAT HOMECOMING.

((98)) سَبِيلًا يَهْتَدُونَ وَلَا جِيلَةٌ يَسْتَنْطِيعُونَ لَا وَالْوَالِدِينَ وَالنِّسَاءَ الرَّجَالَ مِنَ الْمُسْتَضْعَفِينَ إِلَّا

98- EXCEPT THOSE HELPLESS AMONG MEN, WOMEN, AND CHILDREN, WHO CAN DEVISE NOTHING, AND ARE NOT GUIDED TO A WAY.

((99)) 99- THOSE ARE THEY THAT ALLAH MIGHT FORGIVE THEM; FOR ALLAH IS THE PARDONER THE FORGIVER.

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THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 97)

COMMENTS

The immediate occasion for this passage was the question of those who claimed to be a Muslim, but they were not willing to fulfill the commandment of migration that Allah had issued. Death caught them in sin and in the oppression to themselves: "Those whom the angels carry off their souls from their bodies while they were in sin, and oppressed themselves, the angels said to them: 'What were you doing?'"

The plural use of angel in the above passage, implies that the angel of death is not only one single angel, but there are many angels whose duty is to cause man to die. If EZRAEL is known to be the angel of death, it is because he is the arch angel, and the chief leader of the angels of death.

Then Mecca was a place wherein Islam was being persecuted and suppressed, and therefore the Muslims inhabited there, were ordered to emigrate from Mecca to Medina, which involved of forsaking their hearths and homes. Muslims were required, and are required to wage a campaign of resistance, and of unceasing strive and struggle against evils and bad conducts. If they were and are barred of doing so, they had and they have, to put themselves in a place that such campaigns would be possible - they will have to emigrate. In Mecca some of the Muslims sought excuses, and failed to decide on performing God's Command. So the flood of unlucky events drove them right into the whirlpool of damnation.

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Independence Of The Soul

The verse clearly states that the angels take, and carry off the soul of man from his body; which implies that, death is not annihilation or non-existence. The angels will take the soul of the deceased, which is in fact his real existence, and the principle and main part of him, to another world to live there until resurrection.

وَقَعَفَقَ الْمَوْتُ يُدْرِكُهُ ثُمَّ وَرَسُولِهِ إِلَهِي مُهَاجِرًا بَيْنِيهِ مِنْ يَخْرُجُ وَمَنْ وَسَعَةً كَثِيرًا مُرَعَمًا الْأَرْضِ فِي يَجِدُ إِلَهِي سَبِيلًا فِي يُهَاجِرُ وَمَنْ
((100)) رَحِيمًا غَفُورًا اللَّهُ وَكَانَ اللَّهُ عَلَى أَجْرِهِ

100- WHOEVER EMIGRATES IN THE WAY OF ALLAH, WILL FIND IN EARTH MANY REFUGES AND ABUNDANCE. AND WHOEVER LEAVES HIS HOME, EMIGRATING TO ALLAH AND HIS MESSENGER, AND DEATH OVERTAKES HIM, HIS REWARD IS FALLEN ON ALLAH, AND ALLAH IS THE FORGIVER. THE COMPASSIONATE.

THE COMMENTARY

EMIGRATION IS A CONSTRUCTIVE ISLAMIC INSTRUCTION

(VERSE NO. 100)

Following the argument about those, who, due to their short comings, failed to perform the commandment of emigration, and consequently were undergone many difficulties and misfortunes, here again with decisiveness the importance of emigration is notified to them in two phases: The verse firstly points at the material bounties and blessings that the emigrant may obtain in this present life: "Those who emigrate in the way of Allah will find many refuges and safe and secure places to live in, and they also may find extensive provisions and facilities for living."

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In the second stage, the verse gives an account of the moral and spiritual consequences of their emigration: "Whoever leaves his house to emigrate in the way of Allah and His Messenger, and death overtakes him, God is responsible for him; and his reward is fallen upon Allah."

In any way or any case, the emigration is a victory and a high gain for the emigrant. Emigration is a

common natural law observed by a great many of the creatures. There are so many emigrant birds in the nature that when they find their life in danger somehow, they move on, and emigrate to another place where they can be safe and secure. It is also worthy of note that emigration (HIJRAT) from Mecca to Medina has become the origin of the current dating system for giving dates of the Islamic era.

From Islamic point of view; emigration is not limited to the movement from a local position to a distant place. It rather includes all the useful changes from one state and situation to another. First of all the emigration must occur in our innerside, by which we must move from bad to good, and from wrong to right. We must keep away from evil company where we cannot put him down; but we then have to organize a position from which we may assault evil and its darkness. We must emigrate from sinning and go to the rank and position of doing good through our migrations.

عَدُوًّا لَكُمْ كَانُوا الْكٰفِرِيْنَ اِنَّ كَفْرُوْا الَّذِيْنَ يَفْتِنٰكُمْ اَنْ خِفْتُمْ اِنَّ الصَّلٰوةَ مِنْ تَقْصُرُوْا اَنْ جُنَاحٌ عَلٰيْكُمْ فَلَيْسَ الْاَرْضُ فِيْ ضَرْبِئِمْ وَاِذَا
((101)) مُبَيِّنًا

101- AND WHEN YOU TRAVEL IN THE EARTH, THERE IS NO FAULT IN YOU TO SHORTEN SOME OF THE PRAYER, IF YOU FEAR THE UNBELIEVERS MAY AFFLICT YOU, THAT THE INFIDELS ARE OPEN ENEMY TO YOU.

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THE COMMENTARY

TRAVELLER'S PRAYERS (VERSE NO. 101)

Permission is given to Muslims to shorten their prayers when they are on journey. The practice of the prophet shows that; danger is not an essential condition for shortening the prayers during the journey. It might have been so in the first cases, because almost all the journeys of Muslims during the prophet's life time were full of danger!

Some commentators believe that the permission at first was due to fear and danger, and later it was extended and became a common instruction to cover all sorts of journeys with fear, or without. After all, the commandments about such prayers that are performed in fear and dangerous states, are issued through the next verse. Now almost all sects of Muslims shorten their prayers when they are on journey. The apostle himself used to reduce the prayers of noon, after noon, and night, from their usual four units to only two units, when he was travelling. This is an order, and a favour of God to passengers on their journey.

لَمْ اُخْرٰى طَآئِفَةٌ وَّلْتَاَتِ وَّرَاٰتِكُمْ مِنْ فَلْيَكُوْنُوْا سَجْدُوْا فَاِذَا اَسْلِحْتَهُمْ وَّلْيَاخُذُوْا مَعَكُمْ مِنْهُمْ لَطَآئِفٌ فَلْتَقُمْ الصَّلٰوةَ لَهُمْ فَاَقَمْتِ فِيْهِمْ كُنْتِ وَاِذَا

جُنَاحٌ وَلَا وَجْدَةً مَّيْلَةً عَلَيْكُمْ فَيَمِيلُونَ وَأَمْتِعَتِكُمْ حَتَّىٰ تَسْأَلُوا عَنْ تَعْفُلُونَ لَوْ كَفَرُوا الَّذِينَ وَدَّ أَسْلِحَتَهُمْ جِذْرَهُمْ وَلِيَأْخُذُوا مَعَكُمْ فَلْيُصَلُّوا يُصَلُّوا
((102)) مُهِينًا عَذَابًا لِلْكَافِرِينَ أَعَدَّ اللَّهُ إِنَّ جِذْرَكُمْ وَخُذُوا أَسْلِحَتَكُمْ تَضَعُوا أَنْ مَرْضَىٰ أَوْ كُنْتُمْ مَطْرًا مَنْ أَدَّىٰ بِكُمْ كَانِ إِنْ عَلَيْكُمْ

102- AND WHEN YOU ARE AMONG THEM CONDUCTING THEIR PRAYER, LET A PARTY OF THEM STAND UP WITH YOU TAKING THEIR ARMS WITH THEM. WHEN THEY PROSTRATED (HAVE THEIR PRAYER FINISHED) LET THEM TAKE THEIR POSITION IN THE REAR OF YOU, AND LET ANOTHER PARTY WHO HAVE NOT PRAYED, COME UP AND PRAY WITH YOU. THESE TOO,

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SHOULD TAKE THEIR ARMS AND PRECAUTIONARY MEASURES. THE INFIDELS WISH YOU TO BE HEEDLESS OF YOUR WEAPON AND YOUR BAGGAGE TO MAKE AN ASSAULT ON YOU AT ONCE.

THERE IS NO BLAME ON YOU IF YOU PUT AWAY YOUR ARMS WHEN YOU ARE ANNOYED BY RAIN, OR IF YOU ARE SICK, BUT HAVE WITH YOU, YOUR PRECAUTIONARY MEANS. (SUCH AS YOUR HELMET AND YOUR CHAIN MAIL) ALLAH HAS PREPARED FOR THE UNBELIEVERS A HUMILIATING PUNISHMENT.

THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 102)

The prophet in accompany with a great many Muslims, set out of Medina with the intention of performing the rites of pilgrimage in Mecca. When they reached a land named HUDAYBIYEH, near the sacred town, the Meccan idolaters became aware of the prophet's approach, and decided to prevent them coming nearer.

They mobilized a battalion, consisting of two hundred warriors commanded by KHALID- IBN- VALID, to stop Mohammad and his followers to come closer. KHALID concealed his forces behind the hills and beyond the rocks, waiting for the afternoon prayer to keep the Muslims busy in worship of God, so that they might make an assault on them at once to defeat them unexpectedly and by surprise attack. To this effect the above verse which is known as the verse of fear, revealed.

THE PRAYER IN FEAR

The congregational prayer in danger and fear and close to enemy, rests on the principle that the congregation should be divided

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into two parties. Then those prayers that consist of four units (RAK'AT) are reduced to only two units. One party prays while the second party watches the enemy or attends the fights. The first party rehearse one unit of the prayer with the Imam, (HE WHO CONDUCTS THE PRAYER) and for the second unit they do it themselves and individually. When their prayer is finished they return urgently to the battle field, to release another shift to come and do the prayer in the same way.

They all perform half of their prayer congregationally and the other half individually. Other methods of performance have also been recommended according to circumstances, that was actually done by the prophet at different times, but the above mentioned method is the most common way of doing that. Anyhow, in such prayers, all precautions are to be observed to prevent a surprise attack by the enemy.

Therefore it is ordered that even in the prayer the armour and arms should be on, except when rain and illness is likely to cause inconvenience.

كَيْبًا الْمُؤْمِنِينَ عَلَى كَانَتْ الصَّلَاةُ إِنَّ الصَّلَاةَ فَأَقِيمُوا اطْمَأْنِنْتُمْ فَإِذَا جُنُوبِكُمْ وَعَلَى مُودَاوَةً فَيَمَّا اللَّهُ فَادْكُرُوا الصَّلَاةَ قَضَيْتُمْ فَإِذَا
((103)) مَوْفُوتًا

103- THEN WHEN YOU HAVE FINISHED THE PRAYER, REMEMBER ALLAH STANDING, SITTING, AND ON YOUR SIDES. THEN WHEN YOU ARE SECURE, PERFORM THE PRAYER, THAT THE PRAYER IS A DUTY INCUMBENT ON THE BELIEVERS, TO BE PERFORMED AT APPOINTED TIME.

THE COMMENTARY

THE IMPORTANCE OF PRAYER (VERSE NO. 103)

The prayer is so important a duty made incumbent upon the believers that even in the warfare it is not raised. After performing his

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reduced prayer in fear and danger, the warrior has to remember his Lord in his various condition of standing, sitting, or laying on his sides. It then implies that it is not fit for man to forget his Lord at any time even after his prayer. He has to celebrate the praise of God also in his rest and leisure; and during his working too, he should be hand in work and heart with God.

Some people have objected saying: "True, that the prayer is a useful deed both for body and soul, and a good means of connection and moving nearer to God; but why would it be performed in a stated time, and not in man's leisure?" Such people should know that in every phase of life, especially in educational, and spiritual training, order and discipline is a main factor, and an important principle.

((104)) حَكِيمًا عَلِيمًا اللَّهُ وَكَانَ يَرْجُونَ لَأَ مَا اللَّهُ مِنْ وَتَرْجُونَ تَأْلُمُونَ كَمَا يَأْلُمُونَ فَإِنَّهُمْ تَأْلُمُونَ تُكُونُوا إِنْ الْقَوْمَ ابْتِغَاءً فِي تَهْنُوا وَلَا

104- AND SLACKEN NOT IN FOLLOWING THE ENEMY. IF YOU HAVE SUFFERED, THEY TOO HAVE SUFFERED, AND YOU EXPECT FROM ALLAH THAT THEY DO NOT EXPECT, AND ALLAH IS THE WISE KNOWER.

THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 104)

At the end of the battle of Uhud, when the Muslims fled in confusion and disorder, so that seventy of them were martyred and many wounded, the prophet, and a few of his companions who had not run away, stationed on the hill.

It then so happened that ABUSOFYAN the commander of the heathens stood at the foot of the hill and shouted:

O, Muhammad! A day was for you, and to-day is for us! In the battle of Badr you killed my people, and to-day I killed yours."

The prophet ordered one of his companions to answer him. The

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Muslims shouted in answer to him: "Never is our conditions alike! Our Murders are in Paradise and your murders are in Hell!" ABUSOFYAN shouted again: "The great idol, OZZA, belongs to us, and you have no idol to support you." The Muslim answered with the prophet's instruction: "Allah is our Lord and protector while you have no one to protect you."

The lesson that we may take here is: "When in to-day's world we see Muslims so much afflicted under the pressures of their enemies, with so many troubles and misfortunes, we ought not abandon to despair. We rather have to commit ourselves to the care of Allah and strive harder, and make use of the same means and weapons that our enemies use against us, and be hardy and active in solving our own problems." What a nice poem is composed by Shakespeare in this relation:

Cease to lament for that thou canst not help, And study help for that which thou lament, est.

COMMENTS

Following the verses of strive (JIHA"D) and emigration, we come to the verses of prepration and encouragement. If we have to endure some hardship in our affairs, the faithless too has to suffer that much of hardship, and more than that for having no faith in receiving divine support.

In all our affairs, our faith in God, is a source of power for us and we expect some mysterious help from the heavens!

105- WE HAVE SENT DOWN THE BOOK TO YOU IN TRUTH, IN ORDER TO JUDGE BETWEEN THE PEOPLE BY MEANS OF THAT WHICH ALLAH HAS SHOWN YOU, AND ADVOCATE NOT THE BETRAYERS. ((105))

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106- AND BEG ALLAH'S PARDON, THAT ALLAH IS COMPASSIONATE FORGIVER. ((106))

THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 105 & 106)

The chain mail of a Helper was stolen in a battle- field. A nominal Muslim, named Ta'ima from the tribe of BANIABRIGH, who was given to all sorts of evil deeds was accused of the theft, and he had indeed stolen the armour. The case was referred to the prophet for judgement. When Ta'ime felt the danger of infamy and public disgrace; he planted the stolen armour into the house of a Jew, where it was found by Ta'ima's hint. The Jew denied the charge, but due to the testimony and open attestation of some of the elders, the real thief was acquitted of the theft, and the poor guiltless Jew was accused and condemned! After that the above verse came down and disclosed the truth, so that the Jew was acquitted according to the principles of justice guided by Allah, and the real thief was condemned.

DON'T SUPPORT BETRAYERS

Through this verse, God informs His Messenger that He has sent down the book in truth to him to judge between people with justice. It also warns the prophet not to support or advocate a traitor who betrays confidences and trusts. Though the immediate addressing of the verse is to the Messenger of God, yet it is evident that the verse consists of a general commandment to all people, in order to observe justice in their judgements, because to do it otherwise, is to leave justice.

107- AND DO NOT PLEAD ON BEHALF OF THOSE WHO BETRAY THEMSELVES, THAT ALLAH LOVES NOT THE SINFUL BETRAYER. ((107))

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((108)) جِبْطًا يُعْمَلُونَ بِمَا اللَّهُ وَكَانَ الْقَوْلُ مِنْ لَا يَرْضَىٰ مَا يُبَيِّنُونَ إِذْ مَعَهُمْ وَهُوَ اللَّهُ مِنْ يَسْتَخْفُونَ وَلَا النَّاسِ مِنْ يَسْتَخْفُونَ

108- THEY HIDE THEIR (EVIL DEEDS) FROM PEOPLE, BUT HIDE IT NOT FROM ALLAH, AND HE IS WITH THEM WHEN THEY MEDITATE AT NIGHT DISCOURSE, THAT WHICH HE LIKES IT NOT; AND ALLAH ENCOMPASSES ALL THAT THEY DO.

((109)) وَكَيْلًا عَلَيْهِمْ يَكُونُ مَنْ أَمَّ الْقِيَمَةِ يَوْمَ عَنْهُمْ اللَّهُ يُجِدِلُ فَمَنْ الدُّنْيَا الْحَيَاةَ فِي نُهُمْ عَجَدَلْتُمْ هَؤُلَاءِ هَآنْتُمْ

109- HERE YOU ARE THOSE WHO PLEAD FOR THEM IN THIS WORLD'S LIFE, BUT WHO PLEADS FOR THEM WITH ALLAH, ON RESURRECTION DAY, OR WHO WILL BE THEIR DEFENDER?

THE COMMENTARY

VERSE NO. 107-109

These verses are to forbid us to support those who betray themselves and souls. In the cause of the revelation that was mentioned above, the betrayal was charged on others, and Ta'ima had put the blame that he deserved, upon a guiltless Jew, but here the verse turns, THE OTHER - to - THEMSELVES, which implies that whatever of bad or good we do, its reflection will return back to our own self and soul. If we do good to others, as a matter of fact, we do it to our own self and soul, and if we do bad to others, its consequences will be reflected back to us.

Another point that is worthy of note here is that; those who have betrayed themselves, or others, for the first time, must be given a chance to repent and an opportunity to amend themselves. But if they were found continuing with betrayal, then they are to be dealt with

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otherwise, and according to the principles of justice, which is taught by Allah. This is the stage wherein the betrayers are not ashamed of God, but they are ashamed of people! of course their plots are fully known to God, and if He allows them to betray, is not because God has not full control over them. It may rather depend on the general plan of God of which we may see only a small part.

110- ((110)) رَجِيماً غَفُوراً اللَّهُ جِدِ اللَّهُ يَسْتَغْفِرُ ثُمَّ نَفْسَهُ يَظْلِمُ أَوْ سُوءاً يَعْمَلُ وَمَنْ
110- AND HE WHO DOES EVIL, OR OPPRESSES HIS SOUL, THEN HE BEGS ALLAH'S PARDON, HE SHALL FIND ALLAH COMPASSIONATE FORGIVER.

111- AND HE WHO EARN A SIN, HE ONLY EARN IT AGAINST HIMSELF AND ALLAH IS THE WISE KNOWER. ((111))

112- AND HE WHO EARN A FAULT OR A SIN, AND CHARGES AN INNOCENT WITH IT, HE HAS CARRIED A CALUMNY AND MANIFEST SIN. ((112))

THE COMMENTARY VERSE NO. 110-112

Following the arguments about betrayal and calumny; in these three verses; three cases are considered, and three general instructions are issued on them:

1- The way to repentance is always open, and if you do wrong and evil, but cease and repent, the Lord God who is the Most Compassionate Forgiver will pardon you.

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2- If you do ill and evil, but stop not doing that, and repent not, you will have to suffer the full spiritual and material consequences of your deeds.

3- Calumny is counted as a very great and heinous sin. If you do something bad, and impute it to another one who is innocent, your original guilt remains with the addition of the consequences of your false accusation, and the offense that you have maliciously charged on the other.

THE CRIME OF CALUMNY

Slander, or accusing some body of calumny, is one of the ugliest deeds condemned by Islam. The prophet Mohammad (AS) has said: "Whoever makes a false statement, intending to damage the reputation of a believing man or woman, or who says something untrue about them, in Dooms Day, Allah will set him upon a hill of fire, to get rid of the responsibilities of what he has forged."

اَلْكِتٰبَ عَلٰیكَ اللّٰهُ وَاَنْزَلَ شَیْءٌ مِّنْ یَّضُرُّوْنَكَ وَمَا اَنْفُسُهُمْ اِلَّا یُضِلُّوْنَ وَمَا یُضِلُّوْكَ اَنْ مِّنْهُمْ طٰیْفَةٌ لَّهَمَّتْ وَرَحْمَتُهُ عَلٰیكَ اللّٰهُ فَضَّلْ وَاَوْلٰی
((113)) عَظِيْمًا عَلٰیكَ اللّٰهُ فَضَّلْ وَكَانَ تَعْلَمُ تَكُنْ مَا لَمْ وَعَلَّمَكَ وَالْحِكْمَةَ

113- AND WERE IT NOT FOR ALLAH'S GRACE UPON YOU AND HIS MERCY, A PARTY OF THEM TRIED TO LEAD YOU ASTRAY; BUT THEY WILL ONLY LEAD THEMSELVES ASTRAY, AND THEY WILL HARM YOU NOT ANYTHING. AND ALLAH HAS SENT DOWN TO YOU THE BOOK AND WISDOM, AND TAUGHT YOU WHAT YOU KNEW NOT; AND ALLAH'S GRACE ON YOU HAS BEEN GREAT.

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THE COMMENTARY

VERSE NO. 113

This verse points to another phase of the advent of Ta'ima of ABIRAGH who, imputed his theft upon a Jew. "A party of them tried to lead you astray, but they only lead themselves astray, and they can harm you nothing." They intended to charge a guiltless Jew with their own guilt, through the judgement of the prophet, but due to the Grace and Mercy of God upon His Messenger, the calumniators failed to do so. Among the Grace of God upon His prophet and His Mercy, is the Book and Wisdom that Allah has taught him what he knew it not, and whatever he needed for his guidance and leadership. They did try to mislead the prophet in the judgement but they failed because, God was with His Messenger, and the Messenger with his Lord. So their evil turned upon themselves, and they led only themselves to the wrong way, and could not harm the prophet the all.

THE INFALLIBILITY OF THE PROPHET.

The above verse is among those that are used to prove the innocence and the infallibility of the prophets. Because of their critical duty of guidance and leadership, Allah bestows on them His Grace and Mercy. God Keeps them aloof of sinning and doing wrong or to judge with injustice. Allah Has given them the Scripture and Wisdom, and has taught them what they knew it not; and by His especial care, God has insured them against all sorts of erring and evil: "They tried to lead you astray, but they will lead themselves astray."

أَجْرًا نُؤْتِيهِ فَسَوْفَ اللَّهُ مَرْضَاتٍ ابْتِغَاءَ ذَلِكَ يَفْعَلُ وَمَنْ النَّاسِ بَيْنَ إِصْلَاحٍ أَوْ مَعْرُوفٍ أَوْ بِصَدَقَةٍ أَمَرَ مَنْ إِلَّا تَجَوَّهُمْ مَنْ كَثِيرٍ فِي خَيْرٍ لَأَعْظِيمًا ((114)) 114- NO GOOD IS THERE IN MUCH OF THEIR CONSPIRACIES, (AND THEIR PRIVATE MEETINGS) EXCEPT FOR HIM, WHO BADE TO CHARITY OR GOODNESS, OR RECONCILIATION BETWEEN PEOPLE. AND WHOEVER DOES THAT SEEKING ALLAH'S CONSENT, SOON SHALL WE GIVE HIM A GREAT REWARD.

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THE COMMENTARY

WHISPERS (VERSE NO. 114)

The Arabic `NAJWA' literally means whisper, with other shades of meaning such as conspiracy and secrecy, and generally to speak covertly in criticism or plots. Usually it is used for evil purposes, acts, or motives, because the person who insists to hide his words and acts, must be ashamed, or in fear, of revealing them! So has the Glorious Qura'n disapproved it saying: "There is no goodness in much of their whispers or conspiracies." There are exceptions in this case too, as

there are most probably in most of the affairs: As an instance given in the verse; doing a deed of charity in which publicity may damage the prestige and reputation of the recipient, whom you have to consider his feelings. Another case of exception here, is where there is a delicate question of reconciliation between people, when the case is nervously sensitive and irritable. After all, whispering, and secrecy in the presence of a number of people may raise suspicions and even create pessimism with the effect of depressing the others. Therefore, Islam disapproves of secrecy and enjoins all our consultations and acts, to be open and frank.

((115)) مَصِيرًا وَسَاءَتْ جَهَنَّمُ وَنُصَلِّهِ تَوَلَّى مَا نُؤَلِّهِ الْمُؤْمِنِينَ سَبِيلَ غَيْرٍ وَيَتَّبِعِ الْهُدَىٰ لَهُ تَبَيَّنَ مَا عَدِمَ مِنَ الرَّسُولِ يُشَاقِقِ وَمَنْ

115- AND WHOEVER CONTENTS WITH THE MESSENGER AFTER THE GUIDANCE HAS BECOME CLEAR TO HIM, AND FOLLOWS A WAY OTHER THAN THAT OF THE BELIEVERS, WE SHALL LEAD HIM IN THE WAY THAT HE HAS FOLLOWED, AND JOIN HIM TO THE HELL, AND A BAD HOMECOMING.

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THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 115)

We related in the case of the last verses, the event of Ta'ima of ABIRAGH, who imputed his theft on a guiltless Jew! After his social disgrace, instead of repenting and returning to the straight path, and amending his deeds through penitence; he recanted and became apostate, and openly abandoned his religious belief and hence the verse revealed.

COMMENTS

When a person goes wrong, and does evil deeds; he has two ways in front of him to follow: Either to repent and amend his way and words and deeds, or else; obstinately insist and hold his wrong conduct firmly. Those who don't mind to ponder over their destiny and end, will naturally remain firm and steadfast in their errings. This will have bad consequences that reflect as misfortune upon them, and they have no one to blame for what their own hands send forth for them: Whoever contends with the Messenger, after the guidance has become clear to them, and follows a way other than that of the believers, we shall lead him in his chosen way of evil, until he joins the Hell, which is the worst abode and refuge."

REASONING BY CONSENSUS (COLLECTIVE OF OPINION)

Our religious jurists deduce our religious laws from four main sources namely, 1) QURA"AN 2) Prophet's methodical way or saying. 3) Wisdom and 4) Consensus. The above verse (No. 115) is among those that confirms the use of consensus for deriving a religious law where it says:

Whoever follows a way other than that of the believers, we shall lead him in the way that he has chosen, and join him to the Hell and a bad homecoming." Therefore, according to the verse, the way or the method that the believers have taken, and agreed collectively upon, is a basic principle of Islamic jurisprudents. In religious technical terms, this reasoning is based on consensus or collective opinion, and is called EJMA"E.

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116- ALLAH WILL NOT FORGIVE POLYTHEISM, AND FORGIVES LOWER THAN THAT (OF MAJOR SINS) FOR WHOM HE WILL. ((116))

AND HE WHO ASSOCIATES ANYTHING WITH ALLAH, HE HAS INDEED STRAYED A FAR STRAYING.

THE COMMENTARY POLYTHEISM IS AN UNFORGIVABLE SIN (VERSE NO. 116)

In the same chapter, the same matter and meaning was brought with a little literally difference in verse No. 48: Allah will not forgive that partners be associated with Him, but forgives whatever under that for whom He will. And he who associates any with Allah, has indeed forged a great sin." Sins are similar to diseases by nature. As far as the sickness has not attacked the central point, and the capital of the body, which we take it to be the brain, our natural defensive power of the body may overcome the illness. But when the microbes manage to attack and vanquish the original point of resistance, the patient has no other way but to die! So is the blasphemy of polytheism which will disable the most sensitive point or centre of the soul, rendering it motionless.

The foolishness of putting up God's creatures in rivalry against Him, and associating partners with the creator of the universe, will attack the source and essence of our spiritual life.

But if the blasphemy is due to ignorance, and is followed by sincere repentance and amendment, God's Mercy is never closed. We know that almost all the foremost Muslims were polytheists, heathens, and idolaters. But through the guidance of Mohammad the Messenger of God, they sincerely repented, and amended themselves, and testified the oneness of God.

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117- THEY CALL NOT BESIDES HIM EXCEPT FEMALES, (DEITIES) AND PRAY NOT BUT TO THE REBEL SATAN. ((117))

118- ALLAH CURSED HIM. AND HE SAID I WILL TAKE

A CERTAIN SHARE OF YOUR SERVANTS. (TO SERVE ME)

فَدَفَّ اللَّهُ دُونَ مَنْ وَلِيَ الشَّيْطَانَ يَتَّخِذْ وَمَنْ اللَّهُ خَلْقَ فَلْيَغَيِّرَنَّ وَلَا مَرْتَهُمُ الْأَنْعَمَ ءَأَذَانَ فَلْيَبْنِكَنَّ وَلَا مَرْتَهُمْ وَلَا مَنِّيْنَهُمْ وَلَا ضَلَّانَهُمْ
119- AND I WILL LEAD THEM ASTRAY, AND I WILL FILL THEM WITH VAIN DESIRES, AND I WILL COMMAND THEM AND THEY WILL SLIT THE EARS OF THE ANIMALS. I WILL COMMAND THEM AND THEY WILL ALTER ALLAH'S CREATION. AND WHOEVER TAKES SATAN FOR A FRIEND INSTEAD OF ALLAH, HE HAS INDEED SUFFERED A MANIFEST LOSS.

120- HE PROMISES THEM, AND EXCITES IN THEM VAIN DESIRE, AND SATAN DOES NOT PROMISE THEM BUT VANITY. (DECEPTION/ DELUSION)

121- THOSE ARE THEY WHOSE ABODE IS HELL, FROM WHERE THEY CAN FIND NO WAY TO ESCAPE.

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THE COMMENTARY

SATAN'S PLOTS (VERSE NO. 117- 121)

Here again the argument is on the polytheism and polytheist, who mainly worship two deities - Females, and Rebel Satan. Some commentators have understood the female here to mean some of the idols that were called by female names. Some of the Pagan Arabs had chosen for their worship some idols with names in feminine gender, like, OZZA - MANAAT - NA", ILEH, or like the famous deity, Venus, who was the goddess of sex, beauty, and carnal pleasures. The next verse points at satan and his plots and purposes who deceives man by vain desires, superstitions, and false fears. Satan managed to obtain God's permission to tempt and deceive man, and this leave was due to the Free Will that God has granted to man. So if man intentionally and willingly do not obey and follow Satan, the devil will have not any force- majeure, or compelling authority over man.

In the next verse we read that God has cursed Satan, and has him outcasted and expelled from the realm of God's Grace and Mercy; because he was so puffed up with arrogance and vanity that he intentionally disobeyed his creator!

The verse then implies that; Satan has sworn to take a certain share of God's servants from among the mankind, assigning them to himself! Other verses elsewhere confirm that Satan's boasting is on that account that the portion of mankind seduced by him will be so corrupted in their nature that they will behave as if they are Devil's servants, and worshippers! Satan has not indeed the

power of seducing sincere servants of God, or whom he intends to seduce. He may only lay his trap on the way of some weak minded and capricious persons, who themselves have made a ground for Satan to sow his seeds of evil. He may deceive people with false and vain desires, or delude them to superstitions that proceed from ignorance, unreasoning fears of the unknown, or mysteries. He may entice and allure them by a belief in magic or chance, or the like.

The phrase of the verse (No. 119): ``I will command them to slit the ears of the animal." Points at some superstitions that some of the Pagan

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Arabs had. They used to slit the ears of some domestic animals as a mark that they belonged to the idols, and no one had to make use of them or even to touch them!

As for the phrase: ``I will command, and they will alter Allah's creation." It may refer to the fact that, man, by his nature through his instinct has been created a Monotheist, and the worshipper of the Only One true God, Who is the creator of the universe. But by various superstitions such as astrology, magic, chance, vain belief in things that do not exist, he is turned away from his one true Lord God! Thus so many natures have been stunted and hindered from normal growth, and are perverted from their original instinct by ignorance- by superstition and by cruel customs. God has created man pure, sincere and godly but devil defaces man's beautiful image.

((فَيَلَا اللَّهُ مِنْ دَقِّ أَسَدٍ وَمَنْ حَقًّا اللَّهُ وَعَدَّ أَبَدًا فِيهَا خَالِدِينَ الْأَنْهَرُ تَحْتِهَا مِنْ تَجْرَى جَنَّتْ سَنُدُجُهُمُ الصَّلَاحَتِ وَعَمَلُوا ءَامَنُوا وَالَّذِينَ
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((123)) نَصِيرًا وَلَا وَلِيًّا اللَّهُ دُونَ مَنْ لَهُ يَجِدُ وَلَا بِهِ يُجْزَى سُوءَ أَعْمَلٍ مِنَ الْكُتُبِ أَهْلِ أَمَانِيٍّ وَلَا بِأَمَانِيَّتِكُمْ لَيْسَ

123- (SUCH GRACES AND SUPERIORITIES) ARE NOT BY YOUR DESIRES AND NOR BY THE DESIRES OF THE PEOPLE OF THE BOOK. HE WHO DOES EVIL, WILL BE REWARDED FOR IT, AND WILL NOT FIND FOR HIM, APART FROM ALLAH, ANY GUARDIAN, AND NOR A HELPER.

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124- ((124)) نَقِيرًا يُظَلَّمُونَ وَلَا الْجَنَّةَ يَدْخُلُونَ لِنِكَفَاؤِ مُؤْمِنٍ وَهُوَ أَنْثَى أَوْ ذَكَرٍ مِنَ الصَّلَاحَتِ مَنْ يَعْمَلْ وَمَنْ
RIGHTEOUS DEEDS, BE IT A MALE OR A FEMALE, AND IF HE (OR SHE) IS A BELIEVER, THEY SHALL ENTER PARADISE, AND THEY WILL NOT BE OPPRESSED AS MUCH AS A SINGLE DATE- SPOT. (i.e. THE LEAST)

THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 123- 124)

In MAJMAULBAYA" and other commentaries, it has been narrated that Muslims and the people of the Scriptures waxed pride and bestowed glory upon one another; the Jew said; we are the elects of God, and the Christian said: our Book GOSPEL and our prophet are older than yours, and the Muslim boasted that the prophet Mohammad is the Seal of the prophets, and our Qura"n is not tampered with like yours, and will remain unaltered until the Day of Doom, and that our religion and sacred Book is of a higher class and the most advanced of all the scriptures.

False and True Advantages

In these two verses the two key- notes of Islam, which are FAITH and RIGHT CONDUCT have been mentioned: ``Graces and superiorities, and other advantages are not given or obtained by your desires or by the desires of the people of the Scriptures." Whoever you might be, if you do evil deeds, you have to answer for that, and you must suffer the consequences of what you have done; unless God's Mercy may come to your help and catch your hand.

((125)) اللَّهُ خَلِيلًا إِبْرَاهِيمَ وَاتَّخَذَ حَنِيفًا إِبْرَاهِيمَ مَلَّةً وَاتَّبَعَ نُوْحًا وَهُوَ اللَّهُ وَجْهَهُ أَسْلَمَ مِمَّنْ دِينًا أَحْسَنُ وَمَنْ

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125- AND WHO CAN BE BETTER IN RELIGION THAN HE WHO SUBMITS HIMSELF TO ALLAH, BEING A GOOD.- DOER, AND WHO FOLLOWED THE CREED OF ABRAHAM.- THE PURE IN FAITH.- AND ALLAH TOOK ABRAHAM FOR A FRIEND.

126- AND TO ALLAH BELONGS ALL THAT IS IN THE HEAVENS, AND ALL THAT IS IN THE EARTH, AND ALLAH ENCOMPASSES ALL THINGS. ((126))

THE COMMENTARY

VERSE NO. 125

This refers to the superiority of Islam which is full submission to the will of Allah, over all the other religions. Three criterions are introduced here as the standards of judging the best of religions:

1- Full submission of the whole self to Allah, the only one true God, Who is the creator of the universe.

2- Being good in words and deeds, and doing good and justice to All.

3- Following the creed of ABRAHAM the KHALIL OF ALLAH.

WHAT DOES KHALIL MEAN?

ABRAHAM is one of the five arch prophets of Allah in Muslim theology with the title of KHALIL-ALLAH; which may mean the friend of Allah, or one who has purified himself for Allah. In spite of all that dignity and title, in the theology of Islam, he is no more than a mortal man, chosen by Allah as Messenger, and ultimately as God's friend. ABRAHAM'S creed, and his strict belief in Monotheism, and his ardent love for the only true God, has been the foundation and origin of the three great religions founded by Moses, Jesus, and Mohammad.

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أَنْ وَتَرُّعِبُونَ لَهُنَّ كُتَيْبَ مَا تُوْتُونَهُنَّ لَا الَّتِي النَّسَاءُ يَتَمَى فِي الْكُتَيْبِ فِي عَلَيْكُمْ يَتَلَى وَمَا فِيهِنَّ يُفْتِيكُمْ اللهُ قُلُ النَّسَاءِ فِي وَيَسْتَفْتُونَكَ
((127)) عَلِيمًا بِهِ كَانَ اللهُ فَإِنَّ خَيْرَ مَنْ تَفَعَّلُوا وَمَا بِالْقِسْطِ لِلْيَتَامَى تَقَوْمُوا وَأَنْ لُدْنَ أَلُوَ وَالْمُسْتَضْعَفِينَ تَنَكِحُوا هُنَّ

127- THEY ASK YOU FOR A PRONOUNCEMENT CONCERNING WOMEN. SAY ALLAH PRONOUNCES CONCERNING THEM, AND THAT WHICH HAS BEEN REHEARSED UNTO YOU IN THE BOOK CONCERNING THE ORPHAN GIRLS, TO WHOM YOU GIVE NOT WHAT IS PRESCRIBED FOR THEM, WHILE YOU LIKE TO MARRY THEM. AND ALSO REGARDING THE WEAKENED (HELPLESS) CHILDREN. AND THAT YOU HAVE TO STAND FIRM FOR JUSTICE TO ORPHANS, AND WHATEVER OF GOOD YOU DO ALLAH KNOWS THAT.

THE COMMENTARY

WOMEN'S RIGHTS AGAIN. (VERSE NO. 127)

Once again, great stress and emphasis is laid upon the Muslims to be fair and equitable in their dealings with women, orphans, children and all the helpless people who are in need of special care. Various rules and regulations and fair instructions have been issued in S 4: 2-25 and elsewhere in the holy Qura"n about widows, orphans, marriage and divorce, dower and heritage and etc: ``Allah has already pronounced concerning them; that which has been rehearsed unto you in the book regarding the orphan girls, the helpless children, and all the orphans generally."`

* * * *

(ABULFOTHU RAZI the great commentator of QURA"n has a cause of revelation for this verse in his book saying: ``In the Pagan Era it was customary that some near kins, held the right of being the guardian of the orphan

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girls of their family. If the girl was beautiful enough, the guardian would marry her, in order to own her inheritance too. But if she was not handsome enough, he would hinder her from marriage to continue his guardianship over her, and own all her heritage!" (TRANSLATOR'S NOTE)

وَإِنِ الشُّحُّ الْأَنْفُسِ وَأُخْضِرَتِ حَيْرٌ وَالصُّلْحُ صُلْحًا بَيْنَهُمَا يُصْلِحًا أَنْ عَلَيْهِمَا جُنَاحٌ فَلَا إِعْرَاضاً أَوْ نُشُوزاً بَعْلِهَا مِنْ خَافَتْ امْرَأَةٌ وَإِنِ
((128)) خَبِيرًا تَعْمَلُونَ بِمَا كَانَ اللَّهُ فَإِنَّ وَتَتَّقُوا تُحْسِنُوا

128- IF A WOMAN FEARS ILL.- TREATMENT OR DESERTION ON HER HUSBAND'S PART, THERE IS NO BLAME ON THEM TO SEEK A MUTUAL AGREEMENT, (ON IGNORING A PART OF THEIR RIGHTS ON ACCOUNT OF EACH OTHER) THAT PEACE IS GOOD. SOULS ARE PRONE TO AVARICE. IF YOU DO GOOD AND AVOID EVIL, ALLAH IS AWARE OF WHATEVER YOU DO.

THE COMMENTARY

OCCASION OF REVELATION. (VERSE NO. 128)

Most of the commentators have narrated that: ``RA" FIA- IBN- KHADIJ had two wives - one old and one young. He gave her elder wife a divorce, but before she had her period finished, he agreed with reconciliation, on condition that she had to suffer his younger wife and to show patience on account of her.

PEACE IS BETTER

Our prophet has said: ``Of all the things lawful, the divorce is the most hateful one to God." If a woman feels that her husband becomes ill- treating, and incompatible, and a breach between them has been probable, she must know that the sanctity of marriage itself is greater

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in value than any mutual gift; and if their separation would be prevented by some material concessions, then let it be done, because it is far better to keep their ties of wedlock safe and sound, that peace is always better than turbulence and disturbance.

غَفُوراً كَانَ اللَّهُ فَإِنَّ وَأَوْتِنْتَهُ تُصْلِحُوا وَإِنِ كَالْمُعَلَّقَةِ فَتَدْرُوهَا الْمَيْلِ كُلِّ تَمِيلُوا فَلَا حَرَصْتُمْ وَلَوْ النَّسَاءِ بَيْنَ تَعْدِلُوا أَنْ تَسْتَطِيعُوا وَلَنْ
((129)) رَّحِيماً

129- YOU ARE NEVER ABLE TO DO JUSTICE AMONG WOMEN (YOUR WIVES) EVEN THOUGH YOU BE EAGER FOR IT. SO TURN NOT ALL YOUR ATTENTION, TO LEAVE THE ONE AS SHE IS SUSPENDED.

AND IF YOU RECONCILE, AND AVOID EVIL, THEN ALLAH IS THE COMPASSIONATE FORGIVER.

((130)) حَكِيمًا وَسِعًا اللَّهُ وَكَانَ سَعَتِهِ مَن كَلَّا اللَّهُ يُعْنِ بِتَقَرَّقَا وَإِنْ

130- AND IF THEY SEPARATE, ALLAH WILL ENRICH THEM ALL, OUT OF HIS EXTENSIVE BOUNTIES; THAT ALLAH IS THE WISE EXTENDER.

THE COMMENTARY

POLYGAMY IS ON CONDITION OF JUSTICE

Having more than one wife, and up to four, is permitted on the condition that man should be perfectly just and equitable to all his wives; a condition that may seem almost impossible. The man might be just and fair in material and economical matters; but of surety he won't be able to love them all in the same scale and measure. Therefore the verse implies that he should at least not discard one of them, casting her off of attention as if she is in suspension. So the purpose of doing justice among your wives is not equality in loving them, which is not in the husband's hand, but it lays in heart. Equality is rather wanted in their dowers, provisions, opportunities, expenditures, and other material gifts, or whatever it might be.

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السَّمَوَاتِ فِي مَا لِلَّهِ فَإِنَّ تَكْفُرُوا وَإِنْ اللَّهُ اتَّقُوا أَنْ وَإِيَّاكُمْ فَبَلِّغُوا مِنَ الْكُتُبِ أَوْثُوا الَّذِينَ وَصَيْنَا وَلَقَدْ الْأَرْضِ فِي وَمَا السَّمَوَاتِ فِي مَا لِلَّهِ ((131)) حَمِيدًا غَنِيًّا اللَّهُ نَوَكَا الْأَرْضِ فِي وَمَا

131- AND TO ALLAH BELONGS ALL THAT IS IN THE HEAVENS AND ALL THAT IS IN THE EARTH. AND WE DID EXHORT THOSE WHO WERE GIVEN THE BOOK BEFORE YOU, AND YOU TOO; THAT BEWARE OF ALLAH. BUT IF YOU REJECT FAITH; TO ALLAH BELONGS ALL THAT IS IN THE HEAVENS, AND ALL THAT IS IN THE EARTH. AND ALLAH IS FREE OF WANT, PRAISE WORTHY.

132- AND TO ALLAH BELONGS ALL THAT IS IN THE HEAVENS AND ALL THAT IS IN THE EARTH. AND ENOUGH IS ALLAH FOR A DEFENDER. ((132)) وَكَيْلًا بِاللَّهِ وَكَفَى الْأَرْضِ فِي وَمَا السَّمَوَاتِ فِي مَا لِلَّهِ

133- IF IT BE HIS WILL, HE WILL TAKE YOU AWAY, O, PEOPLE AND BRING OTHERS, (IN YOUR PLACE) AND ALLAH IS ABLE TO DO THAT. ((133)) فَدِيرًا ذَلِكَ عَلَى اللَّهِ وَكَانَ بِأَخْرِبِينَ وَيَأْتِ النَّاسُ أَيُّهَا يُذْهِبُكُمْ يَتَشَأْ إِنْ

134- HE WHO WANTS THE REWARD OF THIS WORLD (THIS LOWER LIFE) WITH ALLAH IS THE REWARD OF THIS WORLD AND THE LAST. (THE UPPER LIFE TO COME) AND ALLAH IS THE HEARER, THE SEEING. ((134)) بِصِيرًا سَمِيعًا اللَّهُ وَكَانَ وَالْآخِرَةَ الدُّنْيَا تَوَابِ اللَّهُ فَعِنْدَ الدُّنْيَا تَوَابِ يُرِيدُ كَانَ مَن

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THE COMMENTARY

VERSE NO. 131

If the spouses fail to have peace and their separation is inevitable, let them desert; because to Allah belongs whatever is in the heavens and whatever is in the earth, and his bounties are extensive and limitless, of which He may enrich them all. Then Muslims are addressed by the ending of the verse that, if you be God-fearing and avoid evil, it is for your own good and Allah the Priaseworthy, is free of All wants.

VERSE NO. 132 & 133

Here for the third time it is emphasized that to Allah belongs all that are it the heavens and whatever is in the earth. That is to say; God has a universal power to create, to grow and cherish, and to maintain and guard all that exist; and on the other hand, He can destroy them all the people, the nations, and all things, and create new ones to replace them;- and in this bussiness of exchange, He gains nothing, He loses nothing too! VERSE NO. 134

This refers to those who claim to have faith, and they even take part in the Strive and sacred wars, but the highest result and reward that they expect, is success and victory, plunder and spoils, and other material incomes; and they are unaware that God's Grace is limitless, and His bounties are infinite; and He can give them also the endless rewards of the hereafter.

بِهِمَا أَوْلَىٰ فَأَلَّهِ فَقِيرًا أَوْ غَنِيًّا يَكُنْ إِنْ وَالْأَقْرَبِينَ أَوْ الْوَالِدِينَ أَنْفُسِكُمْ عَلَىٰ وَلَوْ لَهِ شُهَدَاءُ بِالْقِسْطِ قَوْمِينَ كُونُوا ءَامِنُوا الَّذِينَ يَأْتِيهَا
((135)) خَبِيرًا تَعْمَلُونَ بِمَا كَانَ اللَّهُ فَإِنْ تُعْرَضُوا أَوْ تَلُؤُوا وَإِنْ تَعْدِلُوا أَنْ الْهَوَىٰ فَلَاتَتَّبِعُوا

135- O, YOU WHO BELIEVE! STAND OUT FIRMLY FOR JUSTICE, BEING WITNESSES FOR ALLAH, EVEN IF IT BE AGAINST

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YOURSELVES OR (AGAINST) YOUR PARENTS, OR KINSFOLK; BE HE RICH OR POOR. ALLAH IS MORE DESERVING THAN THEM. SO FOLLOW NOT CAPRICES (YOUR FANTASTIC NOTIONS) LEST YOU SWERVE FROM JUSTICE. IF YOU DEVIATE OR REFUSE (TO DO JUSTICE) ALLAH IS AWARE OF WHATEVER YOU DO.

THE COMMENTARY

SOCIAL JUSTICE. (VERSE NO. 135)

Here a general instruction has been issued on account of social justice - a commandment that all

have to observe without any exception. That is, in all our judgements we must have our Lord as a witness besides us. We must seek Allah's consent and pleasures in our judgement, and swerve not even though our decree has to be issued against our own interests or against the interests of our parents and our nearers and dearers. And when we have to be a witness and testify to something, we must be strict, straight, and not drooping. We must be a witness for God, because we act in the presence of the Lord God Who is aware of whatever we do.

The verse then points at the causes of swerve, that some people may be inclined to favour a rich man of whom they may expect some aid; and a judge may want to favour a poor for being helpless.

``Be you witness for Allah, even if it be against yourselves or against your parents or kinsfolk; be he rich or be he poor, Allah is more deserving than them."''

Be they poor or rich, you have to observe justice and to avoid both extremes, because all of them are under the care and protection of Allah, and God is more deserving to be cared than the others. This verse may also show the importance of justice in the sight of God and Islam. Shiites are of opinion that JUSTICE is an attribute of God, and it is one of the tenets and five principles of religion; and that, to stand firm for justice is to be a witness of God, and being godly.

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وَكُتِبَ عَلَيْهِ وَمَلَائِكَتِهِ بِاللَّهِ يَكْفُرُ وَمَنْ قَبْلُ مِنْ أَنْزَلَ الَّذِي وَالْكِتَابِ رَسُولِهِ عَلَى نَزَّلَ الَّذِي وَالْكِتَابِ رَسُولِهِ بِاللَّهِ ءَامِنُوا ءَامِنُوا الَّذِينَ يَأْتِيهَا
136- O, YOU WHO BELIEVE! BELIEVE IN ALLAH AND HIS MESSENGER, AND IN THE BOOK THAT HE SENT DOWN TO HIS MESSENGER, AND IN THE BOOK THAT HE HAS SENT BEFORE. AND HE WHO DENIES ALLAH AND HIS ANGELS, AND HIS BOOKS, AND HIS MESSENGER, AND THE LAST DAY (OF JUDGEMENT) HAS INDEED STRAYED A FAR ASTRAY.

THE COMMENTARY OCCASION OF REVELATION. (VERSE NO. 136)

It is narrated from IBN- ABBAS that some of the chieftains, and men of eminence from among the people of Scriptures, such as ABDULLA- IBN- SALAM, SAID- IBN- KAAB, his brother ASAD- IBN- KAAB, and other distinguished ones, came to the prophet and said: ``We do believe in your Qura'n, and in Moses and his bible, and in Ezra as an apostle. But to tell you the truth, we don't believe in any other prophet or Book, such as Jesus and his Gospel." The verse then came down to instruct that a Muslim should believe in all the prophets of God, and all the books that God has sent to His apostles for the guidance of mankind; if they want to have a true religion and a right and straight path to their origin and destination.

COMMENTS

Hereby some of the people of the Scriptures have been addressed, who due to their begotry were obstinately attached to some racial, national, or social opinion, creed, or practice; and were intolerant in their unreasonable Zeal and fanaticism. Qura"n wants such people to know

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that all the prophets and all the Divine Books have come out of the same source and origin which is Allah. Any belief and faith which takes its origin by habit, birth, imitation and fancy, is false, untrue, and void of heavenly and divine value. The main objects of faith are God, His apostles, His revelations, His angels, and His Last Judgement in the Resurrection Day. For all these chief objects, we must bear a room and love in depths of our hearts. Therefore: ``He who disbelieves and denies Allah and His Angels and His Books, and His Messenger, and the Day of Doom, he is out of the way, and has strayed a far astray."

((138)) سَبِيلًا لِيَهْدِيَهُمْ وَلَا لِيُغْفِرَ لَهُمْ اللَّهُ يَكُنْ لَمْ كُفِرْ أَرْذَادُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا الَّذِينَ نَأِ

137- THOSE WHO BELIEVED AND THEN RENOUNCED IT, WHO AGAIN BELIEVED AND ONCE MORE DENIED. AFTER THAT THEY INCREASED PROFANITY, ALLAH IS NOT TO FORGIVE THEM, NOR TO GUIDE THEM TO A WAY. (TO SALVATION)

138- GIVE GLAD.- TIDINGS TO THE HYPOCRITES THAT; FOR THEM AWAITS A PAINFUL CHASTISEMENT. ((138)) أَلَيْمًا عَذَابًا لَهُمْ بِأَنَّ الْمُنَافِقِينَ بَشَّرَ

139- THOSE WHO TAKE UNBELIEVERS FOR THEIR FRIEND INSTEAD OF THE BELIEVERS; DO THEY SEEK HONOUR BY THEM? BUT HONOUR, ALTOGETHER BELONGS TO ALLAH. ((139)) جَعَمِيًّا ۗ اللَّهُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ عِنْدَهُمْ أَيَّتَعُونَ الْمُؤْمِنِينَ دُونَ مِنْ أَوْلِيَاءِ الْكُفْرِيِّنَ يَتَّخِذُونَ الَّذِينَ

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THE COMMENTARY

THE FATE OF THE OBSTINATE HYPOCRITES (VERSE NO.137)

Following the arguments about the faithless unbelievers, the word is now on those who every now and then change their minds in accordance to their secular profits and advantages. They have not a firm faith in anything at any time! Their creed and motive is all secular and doubledealing and finally they die unbelievers: ``Those who believe, and then recant. Again they believe but once more they renounce and repudiate! And finally increase profanity until they die in unbelief. These, Allah will neither forgive, nor will He guide them to a right way." This is a strict warning to those who use the religion as a secular means for their worldly purposes.

VERSE NO. 138

This verse in an ironic expression gives a glad-tiding and good news that for those double-faced and double- dealers a painful punishment has been prepared. VERSE NO. 139

This refers to another characters of the hypocrites who befriend the unbelievers instead of the faithful, and what for?! Do they expect to obtain some honor or some advantage through such an indecent friendship; while the source of all goodness is God, and to Him belongs all forms of glory and honour? Therefore this is a strict warning to all Muslims, that they should not seek honour and success, in the social, cultural, economical and political fields, through the friendship and support of Islam's enemies; because such false friends are not a friend in need!

مَثَلُهُمْ إِذَا إِنَّاكُمْ غَيْرِهِ حَدِيثٍ فِي يَخُوضُوا حَتَّى مَعَهُمْ تَفْعُدُوا فَلَا بِهَا وَيُسَنَّهُرُ بِهَا يُكْفَرُ اللَّهُ ءَايَاتِ سَمِعْتُمْ إِذَا أَنْ الْكِتَابِ فِي عَلَيْكُمْ نَزَلَ وَقَدْ
((140)) جَمِيعاً جَهَنَّمَ فِي الْكُفْرِينَ وَالْمُنْفِقِينَ جَامِعُ اللَّهُ إِنَّ

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140- ALLAH HAS ALREADY SENT DOWN TO YOU IN THE BOOK, (THE COMMANDMENTS THAT) WHEN YOU HEAR THE SIGNS OF ALLAH BEING DENIED, OR RIDICULED, DO NOT SIT WITH THEM, UNTIL THEY PLUNGE INTO SOME OTHER TALK, IF NOT SO YOU WOULD BE LIKE THEM. ALLAH WILL GATHER ALL THE HYPOCRITES AND UNBELIEVERS TOGETHER IN THE HELL.

THE COMMENTARY OCCASION OF REVELATION. (VERSE NO. 140)

IBN- ABBASS has said: ``Some of the nominal Muslims and the hypocrites took part in the meetings of the learned Jews, wherein the verses of Qura"n were discussed on, and mocked at! This verse came down to show the ill consequences of attending to such meetings.

DON'T SIT IN A SIN ASSEMBLY

This verse refers to another verse (Q- S 5:68) that: ``When you hear men engaged in vain discourse about our revelation turn away from, them unless they turn to a different theme of talk. If Satan made you forget to withdraw, then after recollection sit not with the oppressors." Once again the verse puts an stress on performance of the above commandment which revealed formerly saying: When you hear the signs of Allah being denied and ridiculed, don't you sit with them, until they plunge to another talk." In another word; when you hear in a gathering that the truth is denied and mocked at, you ought not sit there with an indifferent look and in a neutral state of disposition. You rather have to get up, make your protest and withdraw from such assembly. Of course you should show no arrogance, and if your protest came to an effect, and

they plunged to other theme of talk, you may rejoin the meeting.

وَنَمْنَعُكُمْ عَلَيْكُمْ سَتَحُونَذُ أَلَمْ قَالُوا نَصِيبٌ لِّلْكَافِرِينَ كَانَ وَإِن مَّعَكُمْ نَكُنْ أَلَمْ قَالُوا اللَّهُ مَن فَنَحْ لَكُمْ كَانَ فَإِن بَكُم يَتَرَبَّصُونَ الَّذِينَ [607]
((141)) سَبِيلًا الْمُؤْمِنِينَ عَلَى لِّلْكَافِرِينَ اللَّهُ يَجْعَلُ وَلَن الْقِيَمَةِ يَوْمَ بَيِّنَكُمْ بِحُكْمِ فَاللَّهُ الْمُؤْمِنِينَ مَن

141- (THOSE HYPOCRITES ARE) THE ONES WHO WAIT IN WATCH ON YOU, THEN IF A VICTORY CAME TO YOU FROM ALLAH, THEY SAID: `WERE WE NOT WITH YOU?' (SO MUST WE HAVE A SHARE IN THE HONOUR AND SPOILS) AND IF THERE WAS A CHANCE (OF VICTORY) FOR THE UNBELIEVERS, THEY SAID: `WERE WE NOT ENCOURAGING YOU AND GUARDING YOU AGAINST THE BELIEVERS?' ALLAH WILL JUDGE BETWEEN YOU IN THE RESURRECTION DAY, AND ALLAH WILL NEVER MAKE A WAY FOR THE UNBELIEVERS OVER THE BELIEVERS.

THE COMMENTARY CHARACTERISTIC OF THE HYPOCRITES. (VERSE NO. 141)

This verse and the next give more detail of the nature and qualification of the hypocrites. They always wait and watch, as an opportunist waits for an opportunity, in order to turn an event to their own benefit with a very little regard for principles or ultimate consequences. If there is a war between two averse parties like the faithless and faithful, they have no faith in either side and only watch for the result. If the believing party win the battle, they move to their side saying: ``Were we not with you?"

But when the unbelievers get a chance of victory they range themselves on their side, and with sentimental pretence of spirituality in speech, they take a great part of the credit to themselves, The verse therefore warns such double- faced, double- dealers who play fast and [608]

lose, throughout their life, but; the day of their account will come eventually:

Allah will judge between all of you in the Resurrection Day, and will gather you together in the Hell." The verse ends in a good- news for the believers so that they might not be terrified by the unbelievers:

``And Allah will never make a way (of victory or authority) for the unbelievers over the believers." This implies that the unbelievers will never be able to overcome the believers on various fields of military, politics, cultures, or economy. This is contrary to what we see with our own eyes, nowadays! It is because Most of the Muslims are nominal, and are not true believers! They neither have the necessary Islamic information and deeds, and nor that obligatory religious brotherhood.

((142)) قَلِيلًا إِلَّا اللَّهُ وَلَا يَذْكُرُونَ النَّاسَ كُسَالَى يُرَآءُونَ قَامُوا الصَّلَاةَ إِلَى قَامُوا وَإِذَا خَدِعُهُمْ وَهُوَ اللَّهُ يُخَدِعُونَ تَفْقِينِ أَلَمْ إِنَّ

142- THE HYPOCRITES SEEK TO DECEIVE ALLAH BUT IT IS HE WHO DECEIVES THEM. WHEN THEY STAND UP TO PRAY THEY STAND UP SLUGGISHLY, FOR A SHOW TO PEOPLE; AND THEY DO NOT REMEMBER ALLAH BUT A LITTLE.

سَيِّبِلَا لَهُ تَجِدَ فَمَنْ هُوَ إِلَّا هُوَ إِلَّا هُوَ إِلَّا هُوَ إِلَىٰ وَلَا هُوَ إِلَّا إِلَىٰ لَا ذَلِكَ بَيْنَ مُدْبِرِينَ
143- WAVERING BETWEEN THIS AND THAT, BELONGING NEITHER TO THESE NOR TO THOSE. AND WHOM ALLAH LEAVES STRAYING YOU WILL NEVER FIND FOR HIM A WAY.

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THE COMMENTARY VERSE NO. 142 - 143

Here five more of the characteristics of the hypocrites have been described: 1- They have chosen the way of fraud and deceit, to reach their objects which is purely secular. They even seek to deceive Allah through their weak minds, not knowing that they have plunged to deception and deceiving their very self and soul! This is because they have deliberately chosen evil, and have increased their guilt by fraud and deception. So have they bereaved themselves of the Grace and Mercy of God. They have contaminated their pure natural instinct and conscience, and in such that self- deceiving state who can lead them to a way to salvation?

2- They are far from Allah, and cannot enjoy God's presence. So, when they stand to pray they stand indisposed and sluggish.

3- They believe not in God's promises, so their worship and prayer is not for the sake of God, but for pretence and show off to people.

4- Even if they celebrate the praise of God and pray; that is very rare and little.

5- Being neither a believer nor an unbeliever, God has taken His support and has left them wandering, and wavering. They are misled and no one can show them a way to prosperity and salvation.

مُبِينًا سُلْطَنًا عَلَيْكُمْ اللَّهُ تَجْعَلُوا أَنْ تُرِيدُونَ الْمُؤْمِنِينَ دُونَ مِنْ أَوْلِيَاءِ الْكُفْرِينَ تَتَّخِذُوا لَأَءَامَنُوا الَّذِينَ يَأْتِيهَا
((144))

144- O, YOU WHO BELIEVE! TAKE NOT THE UNBELIEVERS AS FRIENDS INSTEAD OF THE BELIEVERS. WOULD YOU GIVE ALLAH A CLEAR PROOF AGAINST YOURSELVES?

نَصِيرًا تَجِدَلَهُمْ وَلَنْ النَّارِ مِنَ الْأَسْفَلِ الدَّرَكِ فِي الْمُنْفِقِينَ إِنَّ
((145))

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145- THE HYPOCRITES WILL BE CAST IN TO THE LOWEST DEPTHS OF THE FIRE, AND YOU WILL NEVER FIND A HELPER FOR THEM. الْمُؤْمِنِينَ مَعَ فَأُولَئِكَ لِلَّهِ دِينُهُمْ وَأَخْلَصُوا بِاللَّهِ وَاعْتَصَمُوا وَأَصْلَحُوا تَابُوا الَّذِينَ إِلَّا ((146)) عَظِيمًا أَجْرًا بَيْنَ الْمُؤْمِنِ وَاللَّهِ يُؤْتَى وَسَوْفَ

146- EXCEPT THOSE WHO REPENTED AND AMENDED AND HELD FAST TO ALLAH, AND PURIFIED THEIR RELIGION FOR ALLAH. THOSE ARE WITH THE BELIEVERS, AND SOON WILL ALLAH GRANT THE BELIEVERS A GREAT REWARD.

147- WHY SHOULD ALLAH PUNISH YOU, IF YOU GAVE THANKS AND BELIEVED. AND ALLAH IS THE KNOWING THANKFUL. ((147)) عَلِيمًا شَاكِرًا اللَّهُ وَكَانَ وَعَامَنُكُمْ شَكَرْتُمْ إِنَّ دُمِعَدَابِكُ اللَّهُ يَفْعَلُ مَا

THE COMMENTARY VERSE NO. 144

Here in this verse is a warning to the believers, not to take the unbelievers as friends instead of the believers. Doing that, is a crime, a breach of law, and a kind of polytheism in the sight of God and His justice, and the guilty deserves a severe punishment.

VERSE NO. 145

Here the case of such hypocrites, that by their fraud and deceits, have won the friendship of some simple minded believers has been made clear: "They will be cast into the lowest depths of Hell, where no one can find a helper to save them. This implies that in the sight of Islam and Allah, hypocrisy is the worst kind of blasphemy.

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VERSE NO. 146

But to make clear that the road to God will never be closed on His servants; even for the said hypocrites there is a way open if they do sincerely repent, and amend their conducts; the verse says: Except those who repented and amended and held fast to Allah, and purified their religion for Allah. Those are also with the believers and soon will Allah give them all a great reward."

ALLAH DOES NOT PUNISH FOR VENGEANCE.

(VERSE NO. 147)

This refers to a very important fact and reality that God's punishment is not done for vengeance and showing His infinite power to His poor and weak creatures. If so, it could be due to God's weak points and deficiencies of which His Sacred Essence is free and entirely clear. As a matter of fact, life is what we make it with our own hands; and all our misfortunes and bad lucks are the

reflections and the reactions of our own conducts. What pleasure or advantage can God have by punishment of His own servants over whom He has a loving care and control:

Why should Allah punish you if you gave thanks and believed." In other word if we believe and make our conducts and deeds good, there is no reason for our misfortune and punishment. The ending of the verse implies that if we do good deeds Allah is thankful, and recognizes our good acts, however little they be with gratitude, and will reward us for it through His infinite and everlasting Mercy and Grace.

THE END OF THE FIFTH PART OF THE HOLY QURA" N

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Whether I have been successful or failed; I have nothing to say; and I leave the judgement to the Most Merciful and Compassionate Lord for whose pleasure I have done my best.

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