



## النِّسَاء An-Nisa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

### Name

The name *An-Nisa* , the Women, appears in multiple Ayats of this Surah. The laws and regulations for the smooth running of family life have been laid down for the men and their women at several places. But this is not the only topic of this Surah. Several other important aspects of family, social, community and religious matters have also been stated as listed in several discourses.

### The Period of Revelation

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

1. We know that the instructions about the division of inheritance of the martyrs and for the safeguard of the

rights of the orphans were sent down after the battle of Uhd in which 70 Muslims were killed. Then naturally the question of the division of the inheritance of the martyrs and the safeguard of the rights of their orphans arose in many families at Al-Madinah. From this we conclude that Ayats 1-28 were revealed on that occasion.

2. We learn from the traditions that the commandment about Salat during war time was given on the occasion of Zat-ur-Riqaa, an expedition which took place in A.H. 4. From this we conclude that the discourse containing Ayat 102 was revealed on that occasion.

3. The last warning (Ayat 47) to the Jews was given before the Banu Nadir were exiled from Al-Madinah in Rabi-ulAwwal, A.H. 4. From this it may safely be concluded that the discourse containing Ayat 47 must have been revealed some time before that date.

4. The permission about tayammum (the performance of ablutions with pure dust, in case no water be available) was given during the Bani-al-Mustaliq expedition, which took place in A.H. 5. Therefore the probable period of the revelation of the discourse containing Ayat 43 was A.H. 5.

### **Topics and Their Background**

Let us now consider the social and historical considerations of the period in order to understand the Surah. All the discourses in this Surah deal with three main problems which confronted the Prophet (peace be upon him) at the time. First of all, he was engaged in bringing about an all round development of the Islamic community that had been formed at the time of his migration to Al-Madinah. For this

purpose he was introducing new moral, cultural, social, economic and political ways in place of the old ones of the pre-Islamic period. The second thing that occupied his attention and efforts was the bitter struggle that was going on with the mushrik Arabs, the Jewish clans and the hypocrites who were opposing tooth and nail his mission of reform. Above all he had to propagate Islam in the face of the bitter opposition of these powers of evil with a view to capturing more and more minds and hearts.

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

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

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

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

This Surah also deals with the case of Bani Nadir who were showing a hostile and menacing attitude in spite of the



peace treaties they had made with the Muslims. They were openly siding with the enemies of Islam and hatching plots against the Prophet (peace be upon him) and the Muslim community even at Al-Madinah itself. They were taken to task for their inimical behavior and given a final warning to change their attitude, and were at last exiled from Al-Madinah on account of their misconduct.

The problem of the hypocrites, who had become very troublesome at that time, was involving the believers in difficulties. Therefore they were divided into different categories to enable the Muslims to deal with them appropriately.

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

Though this Surah mainly deals with the moral and social reforms, yet due attention has been paid to propagation of Islam. On the one hand, the superiority of the Islamic morality and culture has been established over that of the Jews, Christians and mushriks; on the other hand, their wrong religious conceptions, their wrong morality and their

evil acts have been criticized to prepare the ground for inviting them to the way of the truth.

### **Consolidation of the Islamic Community**

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

### **Topics and their Interconnection**

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

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

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

*Ayats 44-57.* After moral preparation, instructions for

defense have been given. First of all, the Muslims have been warned to be on their guard against the cunning machinations and vile practices of the local Jews who were hostile to the new movement. This caution was necessary for removing some possible misunderstanding that might have arisen on account of the pre-Islamic alliance between the people of Al-Madinah and the Jews.

*Ayats 58-72.* Then they have been enjoined to place their trusts and offices of trust in the custody of honest and qualified persons, and to do what is just and right, and to obey Allah and His Messenger (peace be upon him) and those among themselves entrusted with the conduct of their affairs and to turn to Allah and His Messenger (peace be upon him) for the settlement of their disputes. As such an attitude and behavior alone can ensure consolidation. They have been strongly warned that any deviation from this path will lead to their disintegration.

*Ayats 73-100.* After this pre-requisite, they have been exhorted to make preparation for defense and to fight bravely for the cause of Islam, without showing any kind of cowardice or weakness. They have also been warned to be on their guard against hypocrites. A line of demarcation has been drawn to distinguish the intentional shirkers from the helpless devotees.

*Ayats 101-103.* Here again instructions have been given for the offering of Salat during military campaigns and actual fighting. This is to impress the importance of Salat even at the time of fear and danger.

*Ayat 104.* Before proceeding on to the next topic, the

Muslims have been exhorted to persevere in their fight without showing any kind of weakness.

*Ayats 105–135.* In order to make the Islamic community firm and strong for defense, the Muslims have been enjoined to observe the highest standard of justice. The Muslims are required to deal out strict justice even in case of the enemy, with whom they might be involved in war. They should also settle disputes between husband and wife with justice. In order to ensure this, they should keep their beliefs and deeds absolutely free from every kind of impurity and should become the standard bearers of justice.

*Ayats 136-175.* Resuming the theme of defense, the Muslims have been warned to be on their guard against their enemies. They have been admonished to take necessary precautions against the machinations of the hypocrites and the unbelievers and the people of the Book. As belief in Allah, and Revelation and life-after-death is the only safeguard against every kind of enemy, they should sincerely believe in and follow His Messenger, Muhammad (peace be upon him).

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

1. O mankind, fear your Lord who created you from a single soul, and He created from it its

يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي  
خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ وَخَلَقَ



mate, and He has spread from them both a multitude of men and women.\*<sup>1</sup> And fear Allah, Him, through whom you ask your mutual (rights), and the wombs (kinship). Indeed, Allah is All Watcher over you.

مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا  
كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي  
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ  
كَانَ عَلَيْكُمْ رَقِيبًا



\*1 This introduction beautifully suits the subsequent laws and regulations about human rights, specially, about the smooth running of the family life. On the one hand, the people have been urged to fear Allah so as to escape His displeasure; and on the other hand, they have been reminded that all human beings have sprung from one and the same parents and are thus closely related to one another. “Created you of a single soul.” First one human being was created and then from him the human race spread over the earth. Therefore they should strictly observe the ties and obligations of kinship. We learn from another part of the Quran that Adam was that “single soul.” He was the first man from whom the entire mankind sprang up and spread over the earth. “And created from it his mate.” We have no definite detailed knowledge of how his mate was created of him. The commentators generally say that Eve was created from the rib of Adam and the Bible also contains the same story. The Talmud adds to it that she was created from the thirteenth rib of Adam. But the Quran is silent about it, and the tradition of the Prophet (peace be upo him) that is cited in support of this has a

different meaning from what has been understood. The best thing, therefore, is to leave it undefined as it has been left in the Quran, and not to spend time in determining its details.

2. And give to the orphans their property,<sup>\*2</sup> and do not exchange (your) bad things for (their) good ones,<sup>\*3</sup> nor devour their property into your own property. Indeed, that is a great sin.

وَأَتُوا الَّتِي مَيَّ أَمْوَالَهُمْ وَلَا  
تَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا  
تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ  
كَانَ حُوبًا كَبِيرًا ﴿٢﴾

<sup>\*2</sup> That is, as long as the orphans are under age, spend their property only in their interest; and when they come of age, return their rightful property to them.

<sup>\*3</sup> This is a comprehensive sentence, which may mean, “Do not make your income unclean in any unlawful way.” It may also mean, “Do not exchange your worthless things for the valuable things of the orphans.”

3. And if you fear that you will not deal justly with the orphan girls, then marry of the women, who please you,<sup>\*4</sup> two or three or four. But if you fear that you shall not be able to deal justly (to many), then (marry only) one,<sup>\*5</sup> or those your right hands possess.<sup>\*6</sup>

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي  
الَّتِي مَيَّ فَإِنْ كُنْتُمْ لَكُمْ  
مِنْ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ وَرُبْعَ  
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً  
أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ

That is nearer (more suitable) that you may not incline (to injustice).

أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

\*4 The commentators ascribe three meanings to this:

(a) Aiysha (may Allah be pleased with her) says that this was revealed to remedy an evil that was prevalent in the days of ignorance. The guardians of the orphan girls used to marry them for their wealth and beauty, with the intention of keeping them under their power because they had no one to defend their cause; then they treated them unjustly without any fear. Therefore when they became Muslims, they had misgivings about marrying orphan girls. Accordingly, the Quran advised them to marry women of their choice other than orphan girls in their charge, if they feared that they would not be able to do justice to them. Ayat 127 of this Surah also supports this comment.

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

(c) Saeed bin Jubair, Qatadah and some other commentators declare that this command was given to

safeguard the interests of wives. They say that even before the advent of Islam, injustice to the orphans was looked upon with disfavor, but in regard to wives, it was different; men would marry as many as they liked and would treat them cruelly and unjustly without any fear of the society or pangs of conscience. Therefore Allah warned them that they should refrain from doing injustice to their wives as they did in the case of the orphans. Therefore they should not marry more than four wives and that too, only if they would do justice to them.

The words of the verse bear all the three meanings and probably all three are meant. Another meaning also can be: “If you cannot treat the orphans justly as they normally should be, you may marry the women who have orphan children.”

\*5 The consensus of opinion of all the scholars of the Muslim law is that this verse limits the number of wives and prohibits the keeping of more than four at one and the same time. Traditions also support this. It is related that at the time when Ghailan, the chief of Taif, became a Muslim, he had nine wives. The Prophet (peace be upon him) asked him to keep only four of them and divorce all the others. There is another instance of Naufal bin Muaviyah, who was ordered by the Prophet (peace be upon him) to divorce one of his five wives.

It should also be noted that this verse restricts polygamy with the provision of justice to all the wives; therefore whoever abuses this permission without fulfilling the condition of justice and marries more wives than one tries



to deceive Allah. The courts of an Islamic State are, therefore, empowered to enforce justice in order to rectify the wrong done to a wife or wives. At the same time it is absolutely wrong to conclude from the proviso of justice, attached to this commandment that this verse was really meant to abolish polygamy. This is not the view of the Quran, but of those Muslims who have been overawed by the Christians of the West. They say that the Quran is also against polygamy but it did not abolish it directly because it did not consider it expedient at the time for the custom had become very common. Instead of this, it allows polygamy provided that justice is done to all the wives. As this condition is most difficult to fulfill, the recommendation is towards monogamy. Obviously, this way of thinking is the result of mental slavery, because polygamy in itself is not an evil for in some cases it becomes a real cultural and moral necessity. There are some people, who, even if they wished, cannot remain content with one wife. Polygamy comes to their rescue and saves them and the society in general from the harms of unlicensed sexual indulgences. That is why the Quran allows polygamy to such people with the explicit condition of doing justice to all the wives.

As regards those who consider polygamy to be an evil, they are free to oppose the Quran and condemn polygamy. But they have no right to ascribe their own perverted views to the Quran. For it makes this lawful, in very clear language without employing any words that might be stretched in any way, to imply that the Quran means to abolish it.

\*6 “Those your right hands possess”: slave girls captured

in war and distributed among the people by the government. It may either mean: “If you cannot bear the expenses of a free woman, you may marry a slave girl as permitted in Ayat 25,” or it may mean: “If you need more wives than one but are afraid that you might not be able to do justice to your wives from among the free people, you may turn to slave girls because in that case you will be burdened with less responsibilities. (See E.N. 44 below).

4. And give the women (upon marriage) their bridal gifts with a good heart. But if they remit to you anything of it on their own, then enjoy it with pleasure (and) ease.\*7

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً  
فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ  
نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

\*7 Umar (may Allah be pleased with him) and Qadi Shuraih have ruled that if a wife remits the whole of her dowry or a part of it but later on demands it, the husband shall be compelled to pay it because the very fact that she demands it is a clear proof that she did not remit it of her own free will.

5. And do not give to the foolish your property, which Allah has made for you a means of support. And provide for them from it, and clothe them, and speak to them words of kindness.\*8

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ  
الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا  
وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ  
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

\*8 This verse is very comprehensive in meaning. It teaches

the Muslim community the lesson that in no case should wealth, which is so important for the maintenance of life, be entrusted to such people as are feeble-minded and incapable of using or managing it properly. For they might, by its wrong use, spoil its cultural and economic system and, in the long run, its moral system as well. It is true that the rights of private ownership must be honored, but at the same time they are not to be so unlimited as to allow one to use them in any way one likes and create social chaos. As far as one's necessities of life are concerned, they must be fulfilled but none should be allowed to use these rights to the extent that is harmful to the collective moral, cultural and economic good of the community. According to this verse, every owner of wealth should consider seriously before entrusting his wealth to anyone whether that person is capable of using it properly. On the larger scale, the Islamic State should take into its own custody the property of those who are found incapable of using it properly, or of those who may be using it in wrong ways but should arrange for the provision of their necessities of life.

6. And test the orphans until when they reach (the age) of marriage.\*<sup>9</sup> So if you find in them sound judgment, then hand over to them their property.\*<sup>10</sup> And do not devour it excessively and in haste, lest they grow up. And whoever (the guardians) is

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا  
النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا  
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا  
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن  
يَكْبُرُوا ۚ وَمَن كَانَ غَنِيًّا

rich, he should refrain (from taking wages). And whoever is poor, let him take what is reasonable.<sup>\*11</sup> Then when you hand over to them their property, make witnesses on them. And Allah is sufficient in taking account.

فَلَيْسَتْ عَفِيفٌ وَمَنْ كَانَ فَقِيرًا  
فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ  
إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ  
وَكَفَىٰ بِاللَّهِ حَسِيبًا



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

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



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

7. For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, of that, be it small or large,<sup>\*12</sup> a share ordained (by Allah).

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ  
الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ  
نَصِيبٌ مِّمَّا تَرَكَ  
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ  
كَثُرَ نَصِيبًا مَّفْرُوضًا

**\*12** This verse contains five legal regulations about inheritance. First, that not only men but the women also have a share in the inheritance. Second, that it must be divided among all heirs, however little or insignificant it is; so much so that even if the deceased has left one yard of cloth and there are ten heirs, it must also be cut into ten parts. However, an heir may buy the shares of others by mutual consent. Third, the verse also implies that this law applies to all sorts of property, transferable or non-transferable, agricultural or industrial, or of any other type. Fourth, that the right of inheritance becomes valid only when the deceased leaves some property behind him. Fifth, that when the nearest relatives are alive the distant relatives have no right in the inheritance.

8. And when the near of kin and the orphans and the

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو

needy are present at the division (of the inheritance), then provide for them from it, and speak to them words of kindness.\*13

الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ  
فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا  
مَعْرُوفًا



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

9. And let those (executors of inheritance) fear as if they had left behind them weak offspring, and would fear for them. So let them fear Allah, and speak words of kindness and justice.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ  
خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا  
عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا  
قَوْلًا سَدِيدًا



10. Indeed, those who devour the property of orphans unjustly, they swallow only a fire into their bellies. And they will be burned in a blazing fire.\*14

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ  
الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي  
بُطُونِهِمْ نَارًا وَسَيَصْلُونَ  
سَعِيرًا



**\*14** According to a tradition this verses were revealed in response to the request of the widow of Saad bin Rubai. She came to the Prophet (peace be upon him) with her two daughters and said, “O Messenger of Allah, here are the daughters of Saad who has been martyred in the battle of Uhd. Their uncle has taken possession of his entire property and has not left a single penny for them. Now who is going to marry them after this?”

**11.** Allah commands you concerning (the inheritance for) your children.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

For the male, the equivalent of the portion of two females.<sup>\*15</sup>

لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

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

But if there are daughters (only), two or more, then for them is two-thirds of the inheritance.<sup>\*16</sup>

فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ

**\*16** The same applies to the case of two daughters as well. It means that if the deceased leaves no son but only daughters, whether they are two or more, they shall be entitled to two-thirds of the whole inheritance and the

remaining one-third shall be divided among the other heirs. As a corollary of this, if the deceased leaves only one son, there is a consensus of opinion that he shall be entitled to the whole of the inheritance in the absence of other heirs and if there are other heirs too, he shall receive the whole of the remaining inheritance after the allotment of their shares.

And if there is (only) one, then for her is the half.

وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ

And for his parents, to each one of them, a sixth of the inheritance if he had children.\*17

وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا  
الْسُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ  
وَلَدٌ

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

But if he had no children and his parents are his heirs, then for his mother is one third.\*18

فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ  
أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ

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



But if he had brothers (and/or sisters), then for his mother is one sixth,<sup>\*19</sup> after (the payment of) the bequest which he (may have) made, or debts.<sup>\*20</sup>

فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ  
الْسُّدُسُ مِنْ بَعْدِ وَصِيَّةِ يُوصِي  
بِهَا أَوْ دَيْنٍ

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

**\*20** The mention of the fulfillment of the will precedes the payment of the debt, for every deceased person may not owe a debt, but he must make his will. As regards the enforcement of the law, the consensus of opinion of the whole Muslim community is that the payment of debt must have priority over the fulfillment of the will. That is, the debt, if any, must be paid first and then the terms of the will should be enforced and after this the inheritance should be divided. In E.N. 182 of Surah Al-Baqarah, it has been stated that a person has the right to bequeath by "will" one-third of the whole property. This has been permitted to enable a person to leave for a deserving relative or relatives, who are not entitled to inheritance, a part of the property. For instance, if there is an orphan grandson or a grand-daughter, or the widow of a son or an indigent brother or sister, or a brother's widow, or a

nephew, or some other relative, who needs help, he may leave a part of the inheritance for such a person by means of his will. He is even allowed to leave by “will” a share for any deserving person or for public service. In short, the law regulates the distribution of two-thirds (or a little more) of one’s inheritance and gives option for the disposal of the remaining (about one-third) by the special circumstances of his own family, (which obviously vary of each individual). At the same time provision has been made to redress any wrong done by a will to the heirs in any way. The members of the family may rectify that wrong by mutual consent or take the case to the Muslim judge for redress.

Your parents and your children, you do not know which of them is nearer to you in benefit. (This is) an injunction from Allah. Indeed, Allah is Ever All Knower, All Wise.\*21

ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ  
 أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ  
 مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا  
 حَكِيمًا



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

12. And for you is half of that which your wives leave, if they have no child.

وَلَكُمْ نِصْفُ مَا تَرَكَ  
 أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ  
 وُلْدٌ

But if they have a child, then for you is one fourth of that which they leave, after (the payment of) the bequest which they (may have) made, or debts.

فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ  
الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ  
وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ

And for them (wives) is one fourth of that which you leave if you have no child.

وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ  
لَمْ يَكُنْ لَكُمْ وَلَدٌ

But if you have a child, then for them is one eighth<sup>\*22</sup> of that which you leave, after (the payment of) the bequest which you (may have) made, or debts.

فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ  
الْثُمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ  
وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ

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

And if a man or a woman has left neither ascendants nor descendants, and has a brother or a sister, then for each one of them is one sixth.

وَإِنْ كَانَ رَجُلٌ يُورَثُ  
كَرَّةً أَوْ امْرَأَةٌ وَهِيَ  
أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا  
الْسُّدُسُ

But if they are more than that, then they shall be sharers in one third,<sup>\*23</sup> after (the payment of) the bequest which might have been made, or debts, (as long as the bequest is) causing no loss (to anyone).<sup>\*24</sup>

فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ  
فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ  
بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ  
غَيْرِ مُضَارٍّ

**\*23** If there be any other heir, he shall get share out of the remaining 5/6 or 2/3, as the case may be; otherwise the deceased will have the right to make his will about the whole of the remaining 5/6 or 2/3. All the commentators have agreed that in this verse brothers and sisters refer to half-brothers and half-sisters from the side of the mother alone. The rule of inheritance about real brothers and real sisters and half-brothers and half-sisters from the side of the father is given at the end of the Surah.

**\*24** The will shall be considered as injurious if it affects adversely the rights of the lawful heirs and the debt will be injurious if the testator acknowledges a debt which he has not actually taken or plays some trick to deprive the rightful heirs of their due shares. Such a thing has been declared as one of the most heinous sins according to a tradition. Another tradition of the Prophet (peace be upon him) says, "There may be a person, who, throughout his whole life, does deeds that deserve Paradise, but who on the eve of his death makes an injurious will and thus in the end he does an act that deserves Hell." Though such an injury is a heinous sin in any case, the warning has specially been



given about it in connection with a person who has neither children nor parents to inherit his property. This is because such a person is more prone to squander his property in order to deprive comparatively distant relatives.

(This is) a commandment from Allah. And Allah is Ever All-Knowing, Most Forbearing.\*25

وَصِيَّةٌ مِّنَ اللَّهِ <sup>ق</sup> وَاللَّهُ عَلِيمٌ <sup>ج</sup>  
حَلِيمٌ

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

13. These are the limits (set by) Allah. And whoever obeys Allah and His messenger, He will admit him to Gardens underneath which rivers flow, abiding forever therein. And that is the great success.

تِلْكَ حُدُودُ اللَّهِ <sup>ج</sup> وَمَن يُطِيعِ  
اللَّهَ وَرَسُولَهُ <sup>ج</sup> يُدْخِلْهُ جَنَّاتٍ  
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا <sup>ج</sup> وَذَلِكَ الْفَوْزُ  
الْعَظِيمُ

14. And whoever disobeys Allah and His messenger and transgresses His limits, He will make him enter the Fire, to abide forever therein, and for him is a humiliating punishment. \*25a

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا  
خَالِدًا فِيهَا وَلَهُ عَذَابٌ  
مُّهِينٌ

\*25a This stern warning has been given to save people from the eternal torture of Hell, which they will suffer if they change the law of inheritance or break other legal limits prescribed by Allah in His Book. It is a pity that in spite of this stern warning the Muslims changed and broke the law of Allah with the same impudence as shown by the Jews. The transgressions against this law of inheritance are an open rebellion against Allah. They deprive women of their share of inheritance; they discard the law of Allah and adopt the law of primo-geniture or of joint family system instead. Whenever it suits their whims and interests they make the share of the male and the female equal in order to rectify the law of Allah. The latest rebellion against the law is that some Muslim States have followed the West and imposed "Death Duties" which implies that the State is also an heir whom Allah had forgotten to mention. As a matter of fact, the State is entitled to an inheritance only if the deceased leaves behind an unclaimed property, or himself allots a portion of it to the State by his will.

15. And those who commit lewdness (sexual

وَالَّذِينَ يَأْتُونَ  
الْفَاحِشَةَ مِنْ

misconduct) of your women, then bring four witnesses against them from amongst you. And if they bear witness, then confine them to the houses, until death takes them or Allah ordains for them (another) way.

نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ  
أَرْبَعَةً مِّنْكُمْ فَإِن شَهِدُوا  
فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى  
يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ  
لَهُنَّ سَبِيلًا

**16.** And the two (men or women) of you who commit it (sexual misconduct), then punish them both. But if they repent and correct, then leave them alone. Surely, Allah is ever accepting repentance, Most Merciful.\*26

وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ  
فَعَاذُوهُمَا فَإِن تَابَا وَأَصْلَحَا  
فَاعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ  
كَانَ تَوَّابًا رَّحِيمًا

**\*26** In both these verses 15-16, punishment for fornication was prescribed for the first time in Islam. According to verse 15, the guilty women were to be kept in confinement till further order, and according to verse 16 both the male and the female guilty of fornication were to be punished, that is rebuked, disgraced, beaten, etc. Afterwards this punishment was altered by verse 2 of Surah An-Nur. Now both the male and the female are to be scourged with one hundred stripes each. This gradual enforcement of the criminal law was based on

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

The seeming difference in these two verses has misled commentator Suddi to the conclusion that verse 15 prescribed the punishment for married women and verse 16 for unmarried men and women. Obviously, this flimsy commentary is not supported by any sound argument. Likewise, the commentary of Abu Muslim Isfahani that verse 15 is about the un-natural crime between two females and verse 16 about the un-natural crime between two males is also wrong. The Quran is concerned only with the fundamental principles of law and morality: therefore it only discusses those problems which are confronted in normal life and does not concern itself with the ones that are met with under abnormal circumstances. These latter problems, as they arise, are left for the people to decide according to their insight. That is why, when after the death of the Prophet (peace be upon him) the case of unnatural crime between two males was brought before the



companions, none of them turned to these verses for its decision.

**17.** The repentance accepted by Allah is only for those who do evil in ignorance, then repent soon afterwards, so it is those to whom Allah will turn in forgiveness. And Allah is ever All Knower, All Wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ  
يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ  
يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ  
يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ  
عَلِيمًا حَكِيمًا

**18.** And repentance is not (accepted) of those who (continue to) do evil deeds, up until when death approaches upon one of them, he says: “Indeed, I repent now,” nor of those who die while they are disbelievers. It is those, We have prepared for them a painful punishment.\*27

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ  
يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا  
حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ  
إِنِّي تَبْتُ الْكُفْرَ وَلَا أَلِدِينَ  
يَمُوتُونَ وَهُمْ كُفَّارٌ  
أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا  
أَلِيمًا

\*27 The word *taubah* means ‘to turn back’ and ‘to turn to’. When a person feels sorry for his sin and turns back from it, he may be likened to a runaway slave who comes back to his master. This is his *taubah*. When the master accepts his

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

**19.** O those who believe, it is not lawful for you to inherit women by compulsion (against their will).<sup>\*28</sup> And do not put constraint upon them that you may take away a part of that which you have given them, unless they commit open lewdness (sexual misconduct).<sup>\*29</sup> And live with them in kindness. For if you dislike them, it

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّ  
لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا  
تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا  
ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ  
بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ  
بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ

may be that you dislike  
a thing and Allah has  
placed therein much  
good.\*30

فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَتَجْعَلَ  
اللَّهُ فِيهِ خَيْرًا كَثِيرًا

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

\*29 That is, “You may hurt them for immoral conduct but not for grabbing their wealth.”

\*30 If the wife is not beautiful or has some other defect that might not be to the husband’s liking, it is not right that he should make up his mind to get rid of her at once without any further consideration. He should behave coolly and patiently. She may have some other redeeming qualities that may be more conducive to a happy married life than beautiful looks. It is just possible that the discovery of those qualities might change his repulsion at first sight into attraction. In the same way, sometimes it so happens that in the beginning of married life, the husband takes a dislike to something in the wife and feels a repulsion towards her but if he is patient with her and lets her show her better side fully, he himself realizes that her good qualities more than compensate for her shortcomings. Therefore it is not right for the husband to cut off his relations with his wife without a good deal of thinking. Divorce is the very last thing to which one may resort as a necessary social surgery and that, too, only when it becomes absolutely inevitable.

The Prophet (peace be upon him) says that of all the lawful things, divorce is the most reprehensible thing in the sight of Allah. In another tradition, he admonishes, “Enter into marriage and divorce not, for Allah does not approve of such men and women as divorce and marry for mere sexual enjoyment.”

**20.** And if you intend to take a wife in place of (another) wife, and you have given to one of them a great amount (heap of gold), so do not take (back) anything from it. Would you take it (back) by slander and a manifest sin.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ  
مَكَانَ زَوْجٍ وَءَاتَيْتُمْ  
إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا  
مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بِهَتِّنَا  
وَإِنَّمَا مُبِينًا

**21.** And how could you take it (back) while indeed one of you has gone in unto the other, and they have taken from you a solemn pledge.<sup>\*31</sup>

وَكَيفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى  
بَعْضُكُمْ إِلَى بَعْضٍ  
وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا  
غَلِيظًا

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



**22.** And do not marry of those women whom your fathers married, except what has already passed.<sup>\*32</sup> Indeed, it was lewdness and hateful, and an evil way.<sup>\*33</sup>

وَلَا تَنْكِحُوا مَا نَكَحَ  
 آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا  
 قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً  
 وَمَقْتًا وَسَاءَ سَبِيلًا



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

**\*33** According to the Islamic law, it is a criminal offense and is within the jurisdiction of the law enforcing authorities. Some traditions related in Abu Daud, Nasai

and Musnad Ahmad are to the effect that the Prophet (peace be upon him) confiscated their properties and sentenced to death those who married their step-mothers. According to another tradition, related by Ibn Majah from Ibn Abbas, the Prophet (peace be upon him) enunciated this fundamental law: Anyone who commits fornication with any of the forbidden relations should be put to death. The experts on Muslim law, however, differ in regard to this matter. While Imam Ahmad is of the opinion that such a criminal should be put to death and his property confiscated, Imam Abu Hanifah, Imam Malik and Imam Shafai are of the opinion that if a person commits fornication with anyone of the prohibited relations, he should be punished for the offense of fornication and if he marries such a one, he should be given an exemplary punishment for this heinous sin.

**23.** Forbidden to you are your mothers,<sup>\*34</sup> and your daughters,<sup>\*35</sup> and your sisters,<sup>\*36</sup> and your father's sisters, and your mother's sisters, and your brother's daughters, and your sister's daughters,<sup>\*37</sup> and your (foster) mothers who nursed you, and your (foster) sisters through nursing,<sup>\*38</sup> and mothers of your wives,<sup>\*39</sup> and your step daughters who

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ  
وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ  
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ  
الْأَخِ وَبَنَاتُ الْأَخْتِ  
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ  
وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ  
وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ

are under your guardianship<sup>\*40</sup> (born) of your those women unto whom you have gone in. But if you have not gone in unto them, then it is no sin upon you (to marry their daughters). And (forbidden to you are) the wives of your sons who are from your own loins.<sup>\*41</sup>

And (forbidden to you is) that you take together two sisters (in marriage),<sup>\*42</sup> except what has already passed. Indeed, Allah is

Oft Forgiving, Most Merciful.<sup>\*43</sup>

الَّتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِّنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا



**\*34** This prohibition applies both to the real mother and to the step mother and both are unlawful. It also applies to the mother of the father and to the mother of the mother. Experts have differed as to whether the woman with whom the father has had illicit relations is also unlawful for the son or not. Some of the earlier jurists do not consider her unlawful, but some others not only consider her unlawful for the son but also the woman whom the father has touched lustfully with the hand. There has also been a difference of opinion as to whether the woman with whom the son has had an illicit relation is unlawful for the father

and whether the man with whom the mother or the daughter has had illicit relation becomes unlawful for both the mother and the daughter. There have been lengthy controversies concerning the legal niceties of this matter, but a little thinking will show that the existence of a wife who is also coveted by the husband's father or his son, or whose mother or daughter is also coveted by the husband himself, cannot bode well for a righteous society. Divine law in this matter does not tolerate the legal hair splitting on the basis of which fine distinctions are made between marriage and after marriage, touching with the hand and casting of looks, etc. The simple thing is that in family life existence of sexual relations of the father and the son with one and the same woman, or of the mother and the daughter with one and the same man, is bound to corrupt the family, and the divine law cannot tolerate it. This is supported by the following two traditions of the Prophet (peace be upon him):

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

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

**\*35** The prohibition about daughter also applies to the daughter of the son and the daughter of the daughter. There is, however, a difference of opinion in regard to a girl born of an illicit relationship. Imam Abu Hanifah, Imam Malik and Imam Ahmad bin Hanbal are of the opinion that she too is unlawful like the lawful daughter, but Imam



Shafai does not consider an illegitimate daughter unlawful. But the very idea is repugnant that one should marry a girl about whom one has the knowledge that she is of his own seed.

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

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

**\*38** The consensus of opinion is that the woman who suckled a boy or a girl should be treated as the real mother and her husband as the real father with regard to this prohibition. All those relations that have been made unlawful in respect of the real mother and real father are also prohibited in respect of the foster mother who has suckled and in respect of her husband. This is based on a tradition of the Prophet (peace be upon him) which is to this effect: "Suckling makes unlawful what blood makes unlawful." There is, however, a difference of opinion as to the minimum quantity of milk that is suckled. According to Imam Abu Hanifah and Imam Malik, if the child suckles milk equal to that minimum quantity that breaks the fast, the woman shall be treated as its real mother for marriage relations. But Imam Ahmad is of the opinion that the prohibition shall take place if the child suckles the woman

at least three times and according to Imam Shafai at least five times. There is also a difference of opinion as to the age of the child at the time of suckling that brings prohibition. Below are given the opinions of the jurists:

(1) Umm Salamah, Ibn Abbas, Zuhri, Hasan Basri, Qatadah, Ikrimah, and Auzai (may Allah be pleased with them) are of the opinion that if the child is suckled during the period when it has not yet been weaned and it lives only on suckling, the prohibition shall be effective; but if it is suckled after it has been weaned, it will not apply; for this is like drinking water. There is also a saying of Ali (may Allah be pleased with him) to the same effect.

(2) Umar, Ibn Masud, Abu Hurairah and Ibn Umar (may Allah be pleased with them) are of the opinion that the prohibition will be effective if the child is suckled at any time up to the age of two. Imam Shaafai, Imam Ahmad, Imam Abu Yusuf, Imam Muhammad and Sufyan Thauri from among the jurists also agree to this. There is also a saying of Imam Abu Hanifah to the same effect. Imam Malik also agrees to this, but he says that the prohibition shall apply even if a month or two exceeds the time limit of two years.

(3) According to a well-known saying of Imam Abu Hanifah and Imam Zufar, the prohibition shall apply if the child is suckled during the suckling period, which extends up to the age of two years and a half.

(4) Aiysha (may Allah be pleased with her) is of the opinion that the prohibition shall apply, if one is suckled at any time whatsoever, irrespective of age. An authentic saying of

Ali (may Allah be pleased with him) also supports the same and Urwah bin Zubair, Ata, Laith bin Saad and Ibn Hazm from among the jurists have adopted the same opinion.

**\*39** There is a difference of opinion as to whether the mere event of nikah (marriage ceremony) with a woman makes her mother unlawful or not. Imam Abu Hanifah, Malik, Ahmad and Shafai are of the opinion that this alone makes her mother unlawful but Ali (may Allah be pleased with him) is of the opinion that unless one has had any conjugal relation with her, her mother shall not become unlawful for him.

**\*40** The wife's daughter is unlawful in any case, whether she has been brought up in the house of the step father or not. Allah has used these words only to show the great delicacy of the relation. There is almost a consensus of opinion among the jurists that the step daughter is unlawful in any case whether one has brought her up or not.

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

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

**\*43** That is, no action will be taken for the transgression

committed during the days of ignorance, by keeping two sisters as wives at one and the same time. (See E.N. 32 above). However, one shall have to divorce one of the two sisters thus married during the time of unbelief after he has become a Muslim.

**24.** And married women (are forbidden), except those whom your right hands possess.\*44 (This is) a decree of Allah upon you. And lawful to you are all (others) beyond those, that you seek (them in marriage) with your property (gifts), desiring chastity, not unlawful sexual activities. So whatever you enjoy with (in marriage) from them, then give them their bridal due as an obligation. And there is no sin on you in what you do by mutual agreement after the obligation. Indeed, Allah is ever All Knowing, All Wise.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا  
مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ  
عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَّا وَّرَاءَ  
ذَٰلِكُمْ أَن تَبْتَغُوا بِأَمْوَالِكُمْ  
مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا  
أَسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَعَاتُوهُنَّ  
أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ  
عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ  
بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ  
عَلِيمًا حَكِيمًا



\*44 That is, those women who become prisoners of war, while their unbelieving husbands are left behind in the war zone, are not unlawful because their marriage ties are broken by the fact that they have come from the war zone into the Islamic zone. It is lawful to marry such women,



and it is also lawful for those, in whose possession they are, to have sexual relations with them. There is, however, a difference of opinion as to whether such a woman is lawful, if her husband is also taken a prisoner along with her. Imam Abu Hanifah and those of his way of thinking are of the opinion that the marriage tie of such a pair would remain intact but Imam Malik and Shafai, are of the opinion that it would also break.

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

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

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

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

(4) None, but the one to own the slave girl is given, has the

right to touch her. The offspring of such a woman from his seed shall be his lawful children and shall have the same legal rights as are given by the divine law to the children from one's loins. After the birth of a child she cannot be sold as a slave girl and shall automatically become free after her master's death.

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

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

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

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

(9) When once the government hands over the female prisoner of war to someone, it has no right whatever to take her back from him, just as the parent or guardian has no right to take back a woman after she is handed over to a

man through nikah.

(10) It should also be noted well that if a military commander temporarily distributes female prisoners of war among the soldiers for sexual purposes, or permits them to have sexual relations for the time being, such an act shall be unlawful and there is absolutely no difference between this and fornication, and fornication is a crime according to the Islamic code.

25. And whoever is not able among you to afford to marry believing free women, then (he may marry) from those whom your right hands possess of believing slave girls. And Allah knows best about your faith. You are of one another,<sup>\*45</sup> so marry them with the permission of their guardians, and give to them their bridal gifts in kindness, (them being) chaste, not committing unlawful sexual activities, nor taking secret lovers. But when they are sheltered in marriage, then if they commit lewdness (unlawful sexual act), then for them is half of the punishment

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ  
يَنْكِحَ الْمُحْصَنَاتِ  
الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ  
أَيْمَانُكُمْ مِنْ فَتْيَاتِكُمْ  
الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ  
بَعْضُكُمْ مِنْ بَعْضٍ  
فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ  
وَأَتُوهُنَّ أَجُورَهُنَّ  
بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ  
مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ  
أَخْدَانٍ فَإِذَا أَحْصِنَّ فَإِنَّ

that which is for free women.<sup>\*46</sup> This (permission to marry a slave girl)<sup>\*47</sup> is for him who fears affliction (of committing sin) among you. And it is better for you that you have patience. And Allah is Oft Forgiving, Most Merciful.

أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْنَّ نِصْفُ  
مَا عَلَى الْمُحْصَنَاتِ مِنَ  
الْعَذَابِ ذَٰلِكَ لِمَنْ خَشِيَ  
الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ  
لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ



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

**\*46** It should be kept in view that in this section (Ayats 24-25) the Arabic word *muhsanat* has been used in two different senses: (1) “wedded wives”, enjoying the protection of their husbands; and (2) “free Muslim women” enjoying the protection of their families, even though they might not be married. This is important, because the lack of differentiation between these two meanings has given rise to a superficial complication. The Kharijites and those others who do not believe in the stoning of an adulterous woman have misconstrued this verse (25) to prove their own point of view. They argue that in this verse, the punishment prescribed for an adulterous married slave girl is half of the punishment prescribed for a free married



Muslim woman. If the punishment for an adulterous free married woman had been stoning to death, there could be no half of this punishment for a guilty slave girl. Hence, this verse is, according to them, a conclusive proof that the punishment of stoning does not exist in Islam.

The fallacy of the above argument becomes obvious, if one uses common sense in the application of the appropriate meaning of *muhsanat*. In the case of the guilty slave girl, it has been used in the sense of married woman, enjoying the protection of the husband, as is plain from the subsequent clause; “But when they are sheltered in marriage.” But in the case of the guilty Muslim woman, half of whose punishment is to be given, it means free Muslim woman enjoying the protection of her family, and does not mean a free married Muslim woman, as has been misconstrued by the opponents of the punishment of stoning.

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

clan, etc. Therefore, her punishment should be half of an unmarried free woman and not half of a free married woman.

Furthermore, this also shows that the punishment of one hundred stripes as prescribed in Surah An-Nur: Ayat 2, is for an unmarried free Muslim woman guilty of fornication, half of which has been prescribed here for a slave married girl. As for an adulterous married free woman she deserves capital punishment for this heinous crime because she enjoys the double protection of the family and of the husband, and that punishment is stoning her to death. Though the Quran does not explicitly mention the punishment of stoning to death, it does indicate it in a subtle manner, which the Prophet (peace be upon him) understood and enforced. And who else could understand the Quran better?

\*47 The concession is to marry one of the slave girls with the consent of her master if one cannot afford to marry a free Muslim woman.

26. Allah intends to make clear to you, and to guide you to the ways of those who were before you, and accept your repentance. And Allah is All Knower, All Wise. \*48

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ  
سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ  
عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

\*48 The way refer to all those instructions that have been given from the beginning of the Surah to this point, and to those already given in Surah Al-Baqarah about cultural and social problems. Allah is telling the believers that it is

His bounty that He is taking them out of the ways of ignorance and guiding them to the moral ways of good people, that have always been followed by the Prophets of every age and their pious followers.

27. And Allah intends to accept your repentance, and those who follow vain desires intend that you deviate (into) a tremendous deviation.\*49

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ  
وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ  
الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا



\*49 Those who intended to turn the believers back from the right way to the ways of error were the hypocrites, the ignorant people of the old ways, and the Jews living in the suburbs of Al-Madinah. The first two groups strongly disliked the changes that were being made to reform their centuries old prejudices, rites and customs. They were opposed to (a) the share of the daughters in inheritance; (b) the freedom of the widow from the restrictions placed on her by her husband's people, and to marry the husband of her liking after the expiry of the term, (c) the prohibition of marriage with step mother, and with two real sisters simultaneously. They were averse to the reform of the institution of adoption which abolished the share of the adopted sons in inheritance and removed the restriction on the marriage of their divorced wives or their widows with their adopted fathers. These and such other reforms so upset the worshipers of the old traditions and customs that they cried themselves hoarse with protests against them.

The mischief mongers criticized bitterly the Prophet (peace be upon him) and incited the people against his person and his invitation. For instance, if there was a person who was born as a result of a marriage which had become unlawful by the application of the reformed laws, they would incite him by saying that he had been declared illegitimate by the Prophet (peace be upon him). Thus the foolish people were opposing the work of reform which was being carried out under divine guidance.

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

For instance, the Jews considered the women utterly unclean during the menses. They would not take the meals cooked by them, nor drink water touched by their hands, nor even sit on the same carpet with them. In short, the



women were practically made untouchables in their homes. As the Ansar had also adopted the same customs when the Prophet (peace be upon him) migrated to Al-Madinah, they asked him about the monthly course. In answer to this question, Ayat 222 of Surah Al-Baqarah was revealed. Accordingly the Prophet (peace be upon him) instructed that during the monthly course only cohabitation was prohibited and all other relations with the women would remain the same as before. At this, the Jews raised a great hue and cry, saying, this man is bent upon opposing us in everything and making lawful what is unlawful with us and unlawful what is lawful with us.

**28.** Allah intends to lighten (the burdens) from you, and man was created weak.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ  
وَخُلِقَ الْإِنْسَانُ ضَعِيفًا



**29.** O those who believe, do not devour your possessions among yourselves wrongfully, except that it be a trade amongst you by mutual consent.<sup>\*50</sup> And do not kill yourselves<sup>\*51</sup> (one another). Indeed, Allah is Most Merciful to you.<sup>\*52</sup>

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا  
تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ  
بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً  
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا  
أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ  
رَحِيمًا



**\*50** “Wrongfully” include all the ways that are against the Islamic law and principles and are false and immoral.

“Trade” comprises all those transactions that are carried out for profit, benefit, etc. as in business, commerce, industry, etc., by which one satisfies the needs of another who pays for the service rendered.

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

\*51 “Do not kill yourselves” may be complementary to the preceding sentence or may, in itself, be an independent sentence.

In the first case, it would mean that the one who devours unlawfully the property of others, does in fact lead himself to his own destruction. Such an evil deed ruins the social order to such an extent that ultimately he himself cannot escape its evil consequences, and in the Hereafter most surely he incurs severe punishment.

In the second case, it would mean, “Do not kill each other”, or “Do not commit suicide”.

Allah has used such comprehensive words that in the context they occur, they imply all the three senses, and all

these are correct.

**\*52** That is, Allah is your well wisher. It is only His compassion that He forbids you from such deeds as cause your ruin.

**30.** And whoever commits that in aggression and injustice, then We shall cast him into the Fire. And that is ever easy for Allah.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا  
فَسَوْفَ نُصَلِّيهِ نَارًا ۖ وَكَانَ  
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

**31.** If you avoid the major sins, which you are forbidden from, We shall remove from you your trivial offense,<sup>\*53</sup> and We shall admit you to a noble entrance.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُهَوَّنَ  
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ  
وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾

**\*53** That is, We are not narrow minded and prejudiced that We should take Our servants to task for each and every trivial offense. But if you commit wicked and heinous sins, then you shall have to render an account of the trivial offenses as well.

Here it will be worthwhile to understand the basic differences between the heinous (major) sins and the trivial offenses. As far as I have understood from a critical study of the Quran and the Sunnah (and the correct and right knowledge is only with Allah), I have come to the conclusion that the following three things make a sin

heinous:

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

(2) A sin becomes heinous, if it is committed to defy the divine laws. This is because the offender deliberately, boldly and shamelessly discards the commandments and prohibitions of Allah and intentionally does that which He prohibits, merely for the sake of disobedience, and impudently does not do that which He has commanded. The gravity of this sin increases in proportion to the impudence that is shown towards Allah in disobeying and discarding His law. That is why the Quran calls a sin *fisq* (disobedience) and *masiyat* (arrogance).

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



sin than fornication with an unmarried woman. In the same way, sexual intercourse with the womenfolk of a neighbor is far more heinous than with others. Incest with mother, sister or daughter become the most heinous sin conceivable because of the security and sanctity the relation provides. For the same reason the sin committed in the mosque is far more wicked than elsewhere. In the above instances, the difference in the gravity of the same sin is due to the difference in the nature of the sanctity of the relations and the security contained in them. That is why, sin is also called *fujur* (violation of relations).

**32.** And do not desire for that in which Allah has bestowed more to some of you over others. For men is a share of what they have earned. And for women is a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever All Knower of all things. \*54

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ  
بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ  
نَصِيبٌ مِّمَّا كَتَبُوا  
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ  
وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ  
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

\*54 In this verse Allah has given a very important moral instruction, which, if observed, would bring great peace in the troubled social life of today. Allah has taught people not to be covetous for and be envious of the possessions of

others, for He has not, in His wisdom, created all men alike. But for this disparity life would have become dull.

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

As regards “For men is a share of what they have earned, and for women is a share of what they have earned.” in my

opinion it means that women should not envy men and men should not envy women because of any superiority the one has over the other because of Allah's bounty. They should make full use of whatever Allah has given them and rest assured that each one will get his and her due share according to what good or evil one earns and of the same quality that one deserves.

**33.** And for everyone, We have appointed heirs of that (property) left by parents and near relatives. And to those with whom you have pledged your oath, so give them their due portion. Indeed, Allah is ever a witness over all things.\*55

وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ  
 الْوَالِدَانِ وَالْأَقْرَبُونَ<sup>ج</sup> وَالَّذِينَ  
 عَقَدْتَ أَيْمَانُكُمْ فَآتُوهُمْ  
 نَصِيبَهُمْ<sup>ج</sup> إِنَّ اللَّهَ كَانَ عَلَى  
 كُلِّ شَيْءٍ شَهِيدًا

\*55 The Arabs would enter into agreements of friendship and brotherhood with each other and on that score were entitled to the inheritance of each other. Thus, a godson became heir of his godfather. Here this custom of ignorance has been abolished, and it has been enjoined that the inheritance should be divided among the heirs according to the law prescribed by Allah. They are, however, allowed to give to such people, whatever they like during their lifetime.

**34.** The men are in charge\*56 of the women, by what Allah has bestowed to one of them

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ  
 بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى

over other,<sup>\*57</sup> and because they spend of their wealth. So the righteous women are devoutly obedient, guarding in (husband's) absence<sup>\*58</sup> that which Allah has (ordered to be) guarded. And those (women) from whom you fear rebellion, admonish them, and forsake them in beds, and strike them.<sup>\*59</sup> Then if they obey you, then do not seek against them means (of annoyance). Indeed, Allah is ever Most High, Most Great.

بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ  
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ  
لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي  
تَخَافُونَ نُشُوزَهُنَّ  
فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي  
الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنَّ  
أَطْعَمَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ  
سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا  
كَبِيرًا



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

**\*57** Men are superior to women in the sense that they have been endowed with certain natural qualities and powers that have not been given to women or have been given in a lesser degree, and not in the sense that they are above them in honor and excellence. Man has been made *qavvam* (governor) of the family because of his natural qualities and woman has been made his dependent for her own safety and protection because of her natural weakness.



**\*58** A tradition of the Prophet (peace be upon him) is the best commentary on this, He said, “The best wife is the one who pleases you when you see her, who obeys your orders and who guards your property and her own honor when you are not at home.”

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

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

body.

**35.** And if you fear a dissension between them twain, then appoint an arbitrator from his family and an arbitrator from her family. If they<sup>\*60</sup> (the two sides) desire reconciliation, Allah will make between them. Indeed Allah is ever All Knower, Well Acquainted.<sup>\*61</sup>

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا  
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ  
أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ  
اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا  
خَبِيرًا



**\*60** “The two sides” refers both to the arbitrators and to the spouses. Reconciliation can be effected in every quarrel, if the parties concerned desire it and if the arbitrators try to affect it sincerely and justly.

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

Allah has left it unanswered as to who should appoint the arbitrators. If they desire to patch up their differences, each spouse may appoint one arbitrator from his or her relatives, or the leaders of the two families may take the

initiative and entrust the work of reconciliation to two arbitrators, or if the case goes to the court, it may appoint two arbitrators before taking any action.

There is a difference of opinion regarding the powers of the arbitrators. According to the Hanafi and the Shafai schools of thought, the arbitrators are not authorized to pass any final decree but may recommend measures for reconciliation, which may be accepted or rejected by the spouses. Of course, if the spouses themselves authorize them to effect divorce or khula or take any other measure, then they shall be bound to accept their decision. Hasan Basri, Qatadah and some other jurists are of the opinion that the arbitrators are authorized to enforce reconciliation but not separation. Ibn Abbas, Saeed bin Jubair, Ibrahim Nakhai, Shabi, Muhammad bin Sirin and some other jurists are of the opinion that the arbitrators have full authority to enforce their decision about reconciliation or separation whichever they consider to be proper.

Uthman and Ali (may Allah be pleased with them) used to authorize the arbitrators appointed by them with full powers to effect reconciliation or separation as required by the circumstances. For instance, when the case of Aqil, son of Abu Talib, and his wife Fatimah, daughter of Utbah bin Rabiah, was brought in the court of Uthman (may Allah be pleased with him), he appointed as arbitrator Ibn Abbas from the family of the husband and Muaviyah bin Abi Sufyan from the family of the wife and told them that they were authorized to cause separation between them, if required by circumstances. Likewise, Ali (may Allah be

pleased with him) appointed arbitrators in a similar case and authorized them to effect reconciliation between the spouses or separate them. This shows that the arbitrators as such do not possess judicial powers, but if at the time of their appointment, the authority concerned empowers them with judicial powers, their decision shall be binding and enforced like other judicial decisions.

**36.** And worship Allah and do not ascribe anything as partner to Him. And to parents do good, and to near relatives, and the orphans, and the needy, and the neighbor who is near of kin, and the neighbor who is a stranger, and the fellow traveler,<sup>\*62</sup> and the wayfarer, and (the slaves) whom your right hands possess. Indeed, Allah does not love those who are proud, boastful.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

**\*62** “*Assahibi biljanb*” as used in the text may imply an intimate friend and also a person who accompanies one at any time. For instance, he may happen to accompany one in the street, or be a fellow customer at a shop, or be a fellow passenger on a bus or on a train, etc. Even such a temporary neighborhood requires a civilized and noble



person to treat the companion as far as possible kindly, and scrupulously avoid giving him any sort of trouble.

**37.** Those who are miserly, and enjoin miserliness on people, and conceal that which Allah has bestowed upon them of His bounty.\*63 And We have prepared for the disbelievers a humiliating punishment.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ  
النَّاسَ بِالْبُخْلِ  
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ  
مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا  
لِلْكَافِرِينَ عَذَابًا مُّهِينًا

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

A tradition of the Prophet (peace be upon him) says, “When Allah bestows His bounty on anyone, He likes that he should show it”. That is, he should live the life of a well-to-do person who spends money on food, dress, house, furniture, etc., according to his means, and also in the way of Allah in order to show the blessing on him.

**38.** And those who spend their wealth to be seen by the people, and do not believe in Allah, nor in

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ  
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا

the Last Day. And he to whom Satan is a companion, then evil (is he) as a companion.

بِالْيَوْمِ الْآخِرِ<sup>٢٨</sup> وَمَنْ يَكُنِ  
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا

٢٨

39. And what have they (to lose) if they believed in Allah, and the Last Day, and spent of that which Allah has provided for them. And Allah is ever All Aware of them.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا  
رَزَقَهُمُ اللَّهُ<sup>٣٩</sup> وَكَانَ اللَّهُ بِهِمْ  
عَلِيمًا

٣٩

40. Indeed, Allah does not wrong even of the weight of an atom. And if there is a good deed, He will double it, and will give from His presence a great reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ<sup>٤٠</sup>  
وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا  
وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

٤٠

41. So how (will it be) when We bring from every nation a witness, and We bring you (O Muhammad) against these people as a witness.<sup>\*64</sup>

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ  
بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ  
شَهِيدًا

٤١

**\*64 That is, the Prophet of every age will give evidence in**

the court of Allah, saying: “My Lord, I duly delivered Your message to my people and taught them the right way of life and the right mode of thought and practice which You taught me.” Last of all, the Prophet Muhammad (peace be upon him) will give this same evidence regarding the people of his time. His time, according to the Quran extends from the time of his appointment as a Prophet till resurrection. (E.N. 69, Surah Aal-Imran).

**42.** That day, those who disbelieved and disobeyed the messenger will wish if the earth were leveled with them. And they will not (be able to) hide from Allah a single fact.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا  
الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ  
وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

**43.** O those who believe, do not approach prayer while you are intoxicated,<sup>\*65</sup> until you know what you are saying,<sup>\*66</sup> nor when you are unclean<sup>\*67</sup> (sexual discharge) except, when traveling on the road, until you have washed (your whole body).<sup>\*68</sup> And if you are ill, or on a journey, or one of you comes from the call of nature, or if you have touched women<sup>\*69</sup> (by sexual relations), and you

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا  
الصَّلَاةَ وَأَنْتُمْ سُكْرَىٰ حَتَّىٰ  
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا  
عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا  
وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ  
جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ أَوْ  
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً

do not find water, then seek clean earth and rub your faces and your hands<sup>\*70</sup> (with it). Indeed, Allah is Oft Pardoning, Oft Forgiving.

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ  
إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا



**\*65** This is the second commandment about drinking. The first commandment (Surah Al-Baqarah: Ayat 219) was that drinking is an evil thing and Allah does not approve of it. Accordingly, some of the Muslims began to refrain from it from that time. The majority of them, however, did not give it up and often offered the Prayer in a state of intoxication and made blunders in their recitations. Probably, this second commandment came in the beginning of A.H. 4 and prohibited the offering of the Prayer while one was drunk. As a result they changed the timings of their drinking so as not to clash with the timings of the Prayers. Sometime after this, the commandment about total prohibition as contained in Surah Al-Maidah: Ayats 90-91 was revealed. Incidentally, the word *sukr* (state of intoxication) as used in the text also implies that this commandment prohibits not only drinking but every kind of intoxicant. Moreover, though every intoxicating thing is in itself unlawful, the offence of intoxication is doubled and becomes more heinous, when the Prayer is offered in such a state.

**\*66** For the same reason, the Prophet (peace be upon him) has instructed that when one feels sleepy, and doses again and again during the Prayer, one should give up his Prayer and go to sleep.



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

**\*67** The Arabic word *janabat* literally means being far off and being stranger. And the word *ajnabi* (stranger) is derived from the same root. In an Islamic term, it refers to that state of un-cleanliness and impurity that is caused by the emission of sperm during sexual intercourse or in sleep because this makes a person stranger to cleanliness.

**\*68** A section of the jurists and commentators, such as Abdullah bin Masud, Anas bin Malik, Hasan Basri and Ibrahim Nakhai (may Allah be pleased with them) and others deduce from the words, “when traveling on the road”, that one should not enter a mosque in a state of un-cleanliness except when he has to pass through it for some urgent reason. Another section of them, such as Ali, Ibn Abbas, Said bin Jubair (may Allah be pleased with them) and some others conclude from this that if one becomes unclean when on a journey, he may cleanse himself by wiping his face and hands with pure dust provided water is not available. As regards to entering a mosque in such a state of un-cleanliness, the latter section is of the opinion

that one may sit in the mosque after performing his ablutions (wudu). But there is almost a consensus of opinion that if he becomes unclean on a journey and water is not available for a bath, he may cleanse himself with pure dust and offer the Prayer. However, the former section derives this opinion from the traditions and the latter bases this concession on this part of verse 43.

**\*69** There is a difference of opinion as to implication of “If you have touched women.” Ali, Ibn Abbas, Abu Musa Ashari, Ubaiyy Ibn Kaab, Saeed bin Jubair, Hasan Basri (may Allah be pleased with them) and several other jurists are of the opinion that here “have touched” means “have had sexual intercourse”. Imam Abu Hanifah and those of his way of thinking and Imam Sufyan Thauri have adopted the same interpretation. On the contrary, Hadrat Abdullah bin Masud and Abdullah bin Umar and, according to some traditions, Umar (may Allah be pleased with them) also are of the opinion that the word “touched” actually means “touching with the hand” and Imam Shafai has adopted this version. Some jurists, such as Imam Malik, have adopted a middle course and expressed the opinion that if the touch between a man and a woman is of sexual nature, they shall have to make fresh ablutions for the Prayer but if their bodies touch each other without any feeling of sensuality, there is nothing wrong in this.

**\*70** If one has to perform ablutions or take a bath before offering his Salat and water is not available, he is allowed to resort to tayammum; or, if he is sick and there is a danger that the disease would worsen if he performs ablutions or

takes a bath, he is allowed to resort to tayammum even if water is available.

Literally tayammum means “to turn to”; that is, one should turn to pure dust when water is not available, or if its use is harmful. There is a difference of opinion concerning the method of performing tayammum. The majority of the jurists, such as Imam Abu Hanifah, Imam Shafai and Imam Malik, prescribe that one should strike his hands on pure dust and wipe his face with them; then he should again strike his hands and wipe his hands up to the elbows with them. This method has been prescribed by some companions of the Prophet (peace be upon him) and their followers such as Ali, Abdullah bin Umar, Hasan Basri, Shabi and Salim bin Abdullah and others. But some jurists such as Ata, Mak-hul, Auzai and Ahmad bin Hanbal consider it enough to strike his hands only once on pure dust and wipe the face and the hands up to the wrists and not up to the elbows. The Ahl-i-Hadith in general follow this method.

For the performance of tayammum, it is not essential only to strike one’s hands on pure earth: any dusty thing or dry piece of earth suffices for this purpose. Some people object to this method of cleansing; they say, “How can one be cleansed by striking his hands on dust and wiping the face and hands up to the elbows with these? Let them look upon this method from the psychological point of view. Tayammum helps keep alive the feelings of cleansing and of the sanctity of the Prayer, even if one is not able to use water for a long time. Thus, a Muslim will always keep in

view the rules of purity and cleanliness prescribed by the Islamic code and will scrupulously be mindful of his state of cleanliness and purity for the observance of the Prayer.

44. Have you not seen at those who were given a portion of the book,<sup>\*71</sup> purchasing error, and they wish that you should go astray from the (right) path.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا  
مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَهَ  
وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ



**\*71** About the scholars of the people of the Book the Quran at many places has used words to the effect: They have been given a portion of the knowledge of the scripture. These words have been used because the scholars had actually lost a portion of their scriptures and had become strangers to the spirit and the real aim and object of the portion left with them. The only interest they took, in these was confined to polemical controversies, minor details of commandments and philosophical subtleties of creed. That is why they were ignorant of the true nature of religion and were void of its essence, though they were called divines and Rabbis and were the acknowledge leaders of their community.

45. And Allah knows best of your enemies. And Allah is sufficient as an ally, and Allah is sufficient as a helper.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ  
بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا





46. Among those who became Jews<sup>\*72</sup> are they who change<sup>\*73</sup> words from their context and they say: “We hear<sup>\*74</sup> and we disobey. And hear what is not heard.”<sup>\*75</sup>

And Raina<sup>\*76</sup> (consider us, but by) distorting with their tongues and slandering in religion. And if they had said: “We hear (you O Muhammad) and we obey. And hear you (O Muhammad), and look at us,” it would have been better for them, and more upright. But Allah has cursed them for their disbelief, so they believe not, except a few.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ  
عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا  
وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمَعٍ  
وَرَاعِنَا لِيَا بِالسِّنْتِهِمْ وَطَعْنَا فِي  
الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا  
وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ  
خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ  
اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا

قَلِيلًا



**\*72** The words used are: “who become Jews” and not “who are Jews,” for originally they were “Muslims” just as the community of every Prophet is Muslim. Then afterwards they degenerated and became merely “Jews”.

**\*73** They were guilty of perversion in three ways:

- (1) They effected changes in the words of the Scriptures.
- (2) They distorted the meanings of the text with false interpretations.
- (3) They would sit in the assemblies of the Prophet (peace be upon him) and his companions and then make false

reports of what they heard there to create mischief against them by distortion. They would thus spread misunderstandings about Islam and pervert people from joining the Islamic community.

**\*74** That is, when the commandments of Allah are recited to them, they say, *samiana* (we have heard) aloud and *asaina* (we have rejected) in a low voice, or they pronounce the word *atana* (we have obeyed) with such a twist of the tongue that it sounds as *asaina*.

**\*75** During their talk with the Prophet (peace be upon him), they would invite his attention, saying, *ismaa* (please listen to us), and would add *ghaira musma*, which has several meanings. This may mean: “You are such a respectable man that one cannot utter any word before you against your will.” It may also imply: “You are not worthy that one may speak to you.” Another meaning is: “May Allah make you deaf!”

**\*76** Refer to E.N. 105, Surah Al-Baqarah.

**47.** O those who have been given the Scripture, believe in what We have sent down (to Muhammad) confirming what is (already) with you,<sup>\*77</sup> before that We obliterate faces, then turn them on their backs, or curse them as We cursed people of (those who violated) the Sabbath.<sup>\*78</sup> And the commandment of

يَأَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ  
ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا  
مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ  
وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ  
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ

Allah must be carried out.

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

\*77 Refer to E.N. 2, Surah Aal-Imran.

\*78 Refer to E.Ns 82 and 83, Surah Al-Baqarah.

48. Indeed, Allah does not forgive that partners should be ascribed to Him.\*79 And He forgives what is other than that, for whom He wills.\*80 And whoever ascribes partners to Allah, he has indeed invented a tremendous sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ  
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ  
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى  
إِثْمًا عَظِيمًا

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

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

The Jewish Rabbis were very particular in the observance of minor laws; nay, they spent most of their time in measuring and weighing those regulations which were not explicitly mentioned in their Scriptures but were derived from them. On the contrary, they regarded shirk as a trivial matter. They were not only themselves involved in it

but they did not try to save their community from shirk and acts of shirk. Accordingly, they did not consider that there was anything wrong in entering into alliance with mushrik communities and helping them.

49. Have you not seen at those who claim themselves pure. Nay, but Allah purifies whom He wills, and they will not be wronged (as much as) the husk on a date-stone.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ  
بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا  
يُظْلَمُونَ فَتِيلًا

50. See, how they invent a lie against Allah. And enough is that as a manifest sin.

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ  
الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا

51. Have you not seen at those who were given a portion of the Scripture, they believe in superstitions<sup>\*81</sup> and false deities.<sup>\*82</sup> And they say about those (idolaters) who disbelieve that they are better guided than those who believe in the (right) way.<sup>\*83</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا  
مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ  
وَالطَّغُوتِ وَيَقُولُونَ لِلَّذِينَ  
كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ  
ءَامَنُوا سَبِيلًا

**\*81** Literally, *jibt* means an unreal, baseless and useless thing. In the Islamic terminology, sorcery, magic, divination, omen-taking and the like superstitious practices



are called *jibt*. A tradition of the Prophet (peace be upon him) says, "Taking omens from the sounds of the birds and the footmarks of the animals and all other methods of divination are *jibt*." Thus *jibt* is the equivalent of superstition.

\*82 Refer to E.Ns 286 and 288, Surah Al-Baqarah.

\*83 The Jewish Rabbis had gone so low in their opposition to Islam that they regarded the followers of the Prophet (peace be upon him) as more misguided than even the Arab Mushriks, and declared the latter to be more rightly guided though it was quite obvious to them that on one side there was the worship of One God without any tinge of shirk, and on the other, idolatry which had been thoroughly condemned in the Bible.

52. Those are the ones whom Allah has cursed. And he whom Allah curses, you will then never find for him any helper.

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا



53. Or for them is a share in the dominion (of Allah). Then (had that been so), they would not even give mankind the speck on a date-stone. \*84

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا



\*84 That is, do they possess any portion of divine authority that they are sitting in judgment on the case to decide who is rightly guided and who is not? Had they any part in it, they would never have given a farthing to anyone else

because they are so narrow minded that they are not even ready to acknowledge the truth.

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

**54.** Or do they envy mankind for what Allah has given them of His bounty.\*<sup>85</sup> Then indeed, We bestowed upon the family of Abraham the Book and wisdom, and We bestowed upon them a great kingdom.\*<sup>86</sup>

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا  
ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ  
ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ  
وَالْحِكْمَةَ ۖ وَءَاتَيْنَاهُمْ  
مُلْكًا عَظِيمًا



\*<sup>85</sup> Here they are being rebuked for showing jealousy against the Prophet (peace be upon him) and his followers because they were blessed with Allah's bounty (prophethood) for which they were themselves looking forward in spite of being unworthy of it. Instead of showing regret for their own unworthiness which caused the loss of the bounty, they were showing resentment against the Prophet (peace be upon him) who had by His bounty brought about the greatest spiritual, moral and intellectual revolution in Arabia with its resulting leadership and greatness. It was their jealousy that was urging them to side with the mushrik, and to criticize the Muslims.

**\*86** *Mulkan-azima* refers to the leadership and guidance of the world and to the superiority over other nations that is gained by putting into practice the knowledge and wisdom of the divine Book.

**55.** Then among them were some who believed in it, and among them were some who turned away from it.<sup>\*87</sup> And sufficient is Hell for (their) burning.

فَمِنْهُمْ مَنْ ءَامَنَ بِهِۦ وَمِنْهُمْ مَنْ  
صَدَّ عَنَّهُۥ وَكَفَىٰٰ نَجْمًا سَعِيرًا



**\*87** It must be kept in mind that this is the answer to the jealous talk of the children of Israel. It implies this: Why do you feel jealous of the Prophet Muhammad (peace be upon him) and his followers? You are the descendants of the Prophet Abraham (peace be upon him) and so are the children of Ishmael (peace be upon him) his descendants. We promised the Prophet Abraham (peace be upon him) that We would bestow leadership of the world upon those of his descendants who would follow the Book and the wisdom sent down by Us. First, We sent down the Book and the wisdom to you, one chain of his descendants, but you proved incapable of this. Now We have sent down the same to the children of Ishmael (peace be upon him), the other chain of Abraham's (peace be upon him) descendants. They have accepted it, believed in it and followed it practically. Now answer for yourselves whether you have any ground of jealousy and resentment against the children of Ishmael (peace be upon him).

**56.** Indeed, those who disbelieve in Our revelations, We shall drive them into the Fire. As often as their skins are burnt out, We shall change them with other skins, that they may taste the punishment. Indeed, Allah is ever All Mighty, All Wise.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

**57.** And those who believe and do righteous deeds, We shall admit them to Gardens underneath which rivers flow, abiding therein forever. For them therein are pure companions, and We shall admit them into plenteous shade.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

**58.** Indeed, Allah commands you that you render back the trusts to their owners, and when you judge between mankind, that you judge with justice.\*88 Indeed, excellent is that Allah admonishes you with. Truly, Allah is ever All Hearer,

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾



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

Another evil that was prevalent among the Jews was injustice. They had lost the very sense and spirit of justice and become utterly unjust, openly dishonest, and sinfully obdurate and would commit acts of gross injustice without any pangs of conscience. The Muslims were personally having a bitter experience of this. The Jews were siding with the idolatrous Quraish against the believers in one God though the lives of the two clearly showed who was more rightly guided. On the one side, they saw the pure lives of the Prophet (peace be upon him) and his followers; on the other, they witnessed the immoral lives of their enemies, who buried their daughters alive, married their step mothers and went round the Kabah in naked state. Still, these people of the Book preferred the idolatrous people over the believers and brazen-facedly declared that the former were more rightly guided than the latter. Allah

warns the believers against this sort of injustice and enjoins them always to say what is just and right and judge between the people with justice whether they be friends or foes.

**59.** O those who believe, obey Allah, and obey the messenger (Muhammad), and those who are in authority among you. Then if you have a dispute concerning any matter, refer it to Allah and the messenger\*<sup>89</sup> if you are believers in Allah and the Last Day. That is better and more commendable in the end.\*<sup>90</sup>

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ  
وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ  
مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ  
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا



**\*89** This verse is the basis of the entire religious, cultural and political system of Islam and is the first and foremost article of the constitution of an Islamic State. It lays down permanently the following fundamental principles:

(1) In the Islamic system, Allah is the real Authority who must be obeyed. A Muslim is first of all the servant of Allah; all his other capacities come after that. Therefore, a Muslim as an individual and the Muslims as a community owe their first loyalty to Allah and they must subordinate all other loyalties to this. Allegiance and obedience to anyone else shall be acknowledged only if these are not opposed to the allegiance and obedience to Allah but are

subordinate to it. All other allegiances that are opposed to this basic allegiance shall be broken asunder. The Prophet (peace be upon him) has explained the same thing in a tradition: “There is no obedience to any of His creatures in what involves disobedience to the Creator.”

(2) The second fundamental principle of the Islamic system is allegiance and obedience to the Prophet (peace be upon him). This obedience is not inherent in prophethood but is only practical shape of obedience to Allah. A Messenger is to be obeyed because he is the authentic means through which we can receive commandments and instructions from Allah. Hence, we can obey Allah only by obeying His Messenger, for no other way of obedience is genuine. As a corollary of this, the breach of allegiance to the Messenger shall be a rebellion against the Sovereign, whom he represents. A tradition explains the same thing thus: “Whoever obeys me, obeys Allah and whoever disobeys me, disobeys Allah.” The same thing has also been explicitly stated in Ayat 80 of this Surah.

(3) After the first and the second allegiance, and subordinate to these, the Muslims owe allegiance to those invested with authority from among their own selves. The Arabic word *ulil amr* is very comprehensive, which comprises all those persons who are in any way at the helm of the affairs of the Muslims religious scholars, thinkers, political leaders, administrators, judges of law courts, tribal chiefs and the like. In short, all those, who are in any way invested with authority from among the Muslims, are to be obeyed, and it is not right to disturb the peace of the

community life of the Muslims by entering into conflict with them, provided that:

(a) They are from among the Muslims.

(b) They are obedient to Allah and His Messenger.

These two conditions are a pre-requisite for obedience to them, and these have been explicitly laid down in the verse and have also been fully explained by the Prophet (peace be upon him). In support of this some traditions are cited below:

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

(b) Obedience to anyone in a sinful thing is forbidden. Obedience is obligatory only in what is right. (Bukhari, Muslim).

(c) The Prophet (peace be upon him) said; There will be rulers over you who will practice right things as well as wrong things: (In such a case) whoever protests against the wrong things, shall be absolved from the responsibility and whoever dislikes the wrong things, also shall escape (punishment). But whoever approves of and follows them, shall incur punishment. The companions asked; Should we then not fight against such rulers? The Prophet (peace be upon him) answered; No, as long as they offer the Salat. (Muslim). That is, if they discard the Salat, it will be a clear proof of their disobedience to Allah and His Messenger. Then it will be right to rise against them.



(d) The Prophet (peace be upon him) said; Your worst rulers are those whom you hate and who hate you, whom you curse and who curse you. The companions asked; O Messenger of God, should we not rise against such rulers? The Prophet (peace be upon him) answered; No, as long as they establish the Salat among you. (Muslim).

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

(4) The fourth thing that has been laid down as an absolute and permanent principle is that the commandments of Allah and the Sunnah of His Messenger (peace be upon

him) are the fundamentals of law and final authority in the Islamic system. Hence, if a dispute arises about any matter between the Muslims or between the rulers and the ruled, they should turn to the Quran and the Sunnah for a decision and they should all submit to the decision. Thus, the essential element in the Islamic system that distinguishes it from un-Islamic systems is to acknowledge the Book of Allah and the Sunnah of His Messenger (peace be upon him) as the final authority and to turn to these and to submit to their decisions in all problems of life. Any system void of this is most surely an un-Islamic system.

Some people doubt the soundness of this principle. They say that it fails in practical life for the simple reason that there are many aspects of life (e.g., Tax department. Railroad department, Postal department, etc. etc.) for which there are no rules and regulations at all in the Book of Allah and the Sunnah of His Messenger. How can then they find the solution of the problems they meet with in such aspects of life as concerned to such departments? This doubt arises because they do not understand the fundamental principles of Islam. Islam allows freedom of action in all those things about which the Book of Allah and the Sunnah of His Messenger are silent. What distinguishes a Muslim from a non-Muslim is that the latter claims absolute freedom, while the former considers to be the servant of Allah and uses only that amount of freedom which Islam allows him. The non-Muslim judges all matters in accordance with the rules and regulations made by himself and does not believe that he stands in need of

divine guidance. In contrast to him, the Muslim, first of all, turns to Allah and His Messenger for guidance about everything and abides by their decision. But if he does not find any commandment therein about a certain thing, only then he is free to act in a manner he considers to be right. The very fact that the law is silent about a certain thing, is a proof that it allows freedom of action in that particular matter.

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

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

**60.** Have you not seen at those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you. They wish that they go for judgment (in their disputes) to satanic authorities, while they have been ordered that they reject them.<sup>\*91</sup> And Satan wishes to lead them astray, a far away misleading.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ  
أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا  
أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ  
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ  
أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ  
الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا  
بَعِيدًا



**\*91** In this verse, *taghut* clearly stands for the authority that makes decisions in accordance with laws other than divine, and the system of judiciary which acknowledges neither Allah as the Supreme Sovereign nor His Book as the final authority. Hence, this verse explains that it is contrary to faith to take one's case for decision to a law court which by its nature is that of *taghut*. Belief in Allah and His Book makes it obligatory on the believer that he should refuse to acknowledge such a court as lawful. According to the Quran, belief in Allah and disbelief in *taghut* are correlatives; therefore to acknowledge both at one and the same time is nothing but hypocrisy itself.

**61.** And when it is said to them: "Come to what Allah has sent down and to the

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ



messenger (Muhammad),”  
you see the hypocrites  
turning away from you in  
aversion.\*92

اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ  
الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ

صُدُّودًا ﴿٦١﴾

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

**62.** So how (would it be) when a catastrophe befalls them because of what their own hands have sent forth. Then they would come to you, swearing by Allah:\*93  
“We intended nothing except goodwill and conciliation.”

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا  
إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

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

**63.** Those are the ones whom Allah knows

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي

what is in their hearts. So turn aside from them, and admonish them, and speak to them a word to reach to their very souls.

قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ  
وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا  
بَلِيغًا



**64.** And We did not send any messenger except that he should be obeyed by Allah's permission.\*94 And if indeed, when they had wronged themselves, they had come to you and asked forgiveness of Allah, and the messenger had asked forgiveness for them, they would have found Allah All Forgiving, Most Merciful.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا  
لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ  
إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ  
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ  
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا  
رَّحِيمًا



**\*94** It clearly defines the position of the Messenger. The Messenger does not come from Allah so that the people should simply acknowledge him as a Messenger and then continue to obey anyone they like. The Messenger is sent with the sole object that only the code of life brought by him should be followed instead of all other codes, and the commandments brought by him from Allah should only be obeyed instead of all other commandments. If anyone does not acknowledge the Messenger in this sense, his acknowledging him merely as a Messenger would be meaningless.

**65.** But nay, by your Lord, they will not (truly) believe until they make you (O Muhammad) judge of what is in dispute among themselves, then find within themselves no discomfort from what you have judged, and submit with full submission.\*95

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ  
يُحْكَمُونَكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ  
لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا  
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا



**\*95** The commandment contained in verse 65 was not meant to be confined to the lifetime of the Prophet (peace be upon him), but it was to hold good up to the Last Day. Whatever the Prophet (peace be upon him) brought from Allah and whatever way of life he followed and practiced under His guidance and inspiration, shall remain the final authority among Muslims forever and the acknowledgment of that authority alone determines whether one is a true Muslim or not. According to a tradition, the Prophet (peace be upon him) said: “None of you can claim to be a believer unless he subordinates his desires and interests to the way that I have brought.”

**66.** And if We had decreed upon them that: “Kill yourselves or move out of your homes,”\*96 they would not have done it, except a few of them. And if they had done what they were instructed with,

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا  
أَنْفُسَكُمْ أَوْ أَخْرَجُوا مِنْ دِيَارِكُمْ  
مَا فَעَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ  
أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ

it would have been better for them, and a firmer strengthening (in their faith).<sup>\*97</sup>

لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا



**\*96** In verse 65, they have been admonished to submit gracefully and sincerely to the way of life brought by the Prophet (peace be upon him) and to subordinate their desires and interests to his decision. In this verse they have been warned that if they cannot sacrifice even their small interests in following the Islamic law, they can never be expected to make any bigger sacrifice. If they were asked to sacrifice their lives or leave their homes in the way of God, they would then discard totally the way of faith and obedience and follow the ways of disbelief and disobedience instead.

**\*97** That is, if they had given up doubt, hesitation and indecision and obeyed and followed the Messenger without any mental reservation, their position would have become firm and stable and their thoughts, their morals and their affairs would have secured a strong and permanent foundation. In short, they would have enjoyed all those blessings that are obtained by following steadfastly a straight royal road. On the contrary, the one who wavers in indecision and irresolution, and sometimes takes one road and then another, without faith in either, his whole life passes without any achievement and becomes an object lesson of failure.

**67.** And then We would certainly have bestowed

وَإِذَا لَأَتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا



upon them from Us a  
great reward.

عَظِيمًا  
٦٧

68. And We would have  
certainly guided them to a  
straight path.\*98

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا

٦٨

\*98 That is, if they had resolved to obey the Messenger (peace be upon him) sincerely without harboring any doubts in their minds, the right way of life would have become very clear to them by the grace of Allah, and they would have clearly seen as to how they should employ their energy and effort so as to get further and further close to their real goal in life.

69. And whoever obeys  
Allah and the messenger,  
then they will be with  
those upon whom Allah  
has bestowed favor, of  
the prophets, and those  
steadfast in truthfulness,  
and the martyrs, and the  
righteous.\*99 And how  
excellent are these as  
companions.\*100

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ  
فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ  
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ  
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ  
أُولَٰئِكَ رَفِيقًا  
٦٩

\*99 *Siddiq* is one who is upright and just: who is always actuated by truth and righteousness; who is fair and equitable in all his dealings; who always sides with truth and justice from the core of his heart; who opposes tooth and nail all that is unfair, without showing the least

weakness; who is so pure and so unselfish that both friends and foes expect nothing but impartiality from him.

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

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

\*100 That is, undoubtedly the person who enjoys the company of such people in this world and rises with them in the Hereafter is really very fortunate. Unless one’s feelings are totally deadened, he is bound to feel that the company of evil and immoral people is a painful torment, even in this world.

70. Such is the bounty from Allah, and sufficient is Allah as All Knower.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ  
وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

71. O those who believe, take your precautions,<sup>\*101</sup> then go forth (on an expedition) in parties, or go forth all together.

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا  
حِذْرَكُمْ فَاَنْفِرُوا ثُبَاتٍ اَوْ  
اَنْفِرُوا جَمِيعًا ﴿٧١﴾

**\*101** It should be noted that this verse was revealed at the time when the neighboring tribes had been emboldened by the defeat of the Muslims at the battle of Uhd. They were surrounded by danger on all sides and were hearing persistent rumors about the active hostilities of, and imminent attacks from, different quarters. There were cases of treachery also. The Muslim missionaries were invited cunningly to the outskirts of Al-Madinah. These circumstances urgently required that the Muslims should struggle hard to save the Islamic movement from failure and destruction in the face of such overwhelming threats.

**72.** And indeed, there is among you he who lingers behind, <sup>\*102</sup> then if a disaster befalls you, he says: “Indeed, Allah has been gracious to me in that I was not present with them.”

وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْطِئَنَّ فَإِنْ  
أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ  
اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ  
شَهِيدًا



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

**73.** And if a bounty comes to you from Allah, he would surely say, as if there had never been between you and him any affection: “Oh, I wish that I had been with

وَلَيْنَ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ  
لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ  
وَبَيْنَهُ مَوَدَّةٌ يَلِيَّتَنِي كُنْتُ مَعَهُمْ

them, then would I have achieved a great success.”

فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

**74.** So let them fight in the cause of Allah, those who sell the life of this world for the Hereafter.\*103

﴿٧٣﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا

And whoever fights in the cause of Allah, and is killed or gets victory, then We shall bestow upon him a great reward.

بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ

نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

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

**75.** And what is (the matter) with you that you do not fight in the cause of Allah, and those weak among

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ



men, and the women, and the children who say: “Our Lord, take us out from this town, the people of which are oppressors. And appoint for us from Yourself a protecting friend. And appoint for us from Yourself a helper.”<sup>\*104</sup>

الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ  
يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ  
الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ  
لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا  
مِنْ لَدُنْكَ نَصِيرًا



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

**76.** Those who believe, they fight in the cause of Allah, and those who disbelieve, they fight in the cause of evil ones.<sup>\*105</sup> So fight against the friends of Satan. Indeed, the plot of Satan is ever weak.<sup>\*106</sup>

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ  
اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي  
سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ  
الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ  
كَانَ ضَعِيفًا



**\*105** In the sight of Allah, there are two distinct parties of fighters. One party is that of the believers who fight for the

cause of Allah in order to establish his way on His earth, and every sincere believer is bound to perform this duty. The other party is that of unbelievers who fight in the way of *taghut* so as to establish the rule of the rebels against Allah on His earth and no believer would side with them in this evil work.

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

**77.** Have you not seen at those to whom it was said: “Withhold your hands, and establish prayer, and pay the poor due,” Then when fighting was ordained for them, behold, a party of them feared men as they feared Allah, or even greater fear. <sup>\*107</sup> And they say: “Our Lord, why have You ordained upon us fighting. Why did You not grant us respite for a short period.” Say: “The enjoyment of this world is little. And the Hereafter is better for him who fears (Allah). And you will not be wronged (even as

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشِيَةِ اللَّهِ أَوْ أَشَدَّ خَشِيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا

much as) the husk on a  
date-stone.”\*108

تُظَلَمُونَ فِتْيَانًا

\*107 This verse has three meanings, and all three are equally correct.

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

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

The third meaning is that during the pre-Islamic period, they were ready to fight for the sake of the spoils or for the gratification of their whims, and were engaged day and night in war. That is why, after embracing Islam, they were enjoined to desist a while from fighting and to reform their souls by means of the Salat and Zakat. But when they were enjoined to fight in the way of Allah, the same people who showed reckless bravery in fighting for the sake of false

pride were showing timidity.

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

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

**78.** Wherever you may be, death will overtake you, even if you are in lofty towers. And if some good reaches them, they say: "This is from Allah." And if an evil befalls them, they say: "This is because of you (Muhammad)." **\*109** Say: All (things) are from Allah." So what is (the matter) with these people that they do not seem to understand a word.

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ  
وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ  
تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ  
مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ  
يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ  
كُلٌّ مِّنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ  
الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ  
حَدِيثًا



**\*109** They have been admonished for their attitude towards the Prophet (peace be upon him). When there was success and victory, they would attribute it to Allah's grace and forgot that Allah had blessed them with grace through him. But when they suffered a defeat or had a setback because of



their own errors and weaknesses, they would lay the whole blame on the Prophet (peace be upon him), and would absolve themselves from all responsibility.

**79.** Whatever of good reaches you is from Allah, and whatever of evil befalls you is from yourself. And We have sent you (Muhammad) as a messenger to mankind. And sufficient is Allah as a witness.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ  
وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ  
نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ  
رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

**80.** He who obeys the messenger, has indeed obeyed Allah. And he who turns away, then We have not sent you (Muhammad) over them as a guard. <sup>\*110</sup>

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ  
اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ  
عَلَيْهِمْ حَفِيظًا

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

**81.** And they say: “(we pledge) obedience,” then when they have gone forth from you, a party of them

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا  
مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ

spends the night in planning other than what you say. And Allah records what they plan by night. So turn aside from them, and put your trust in Allah. And sufficient is Allah as a Trustee.

غَيْرِ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ  
مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ  
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ  
وَكِيلًا

**82.** Do they not then reflect upon the Quran. And if it had been from other than Allah, they would have found therein much contradictions.\*111

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ  
مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ  
أَخْتِلَافًا كَثِيرًا

**\*111** The main cause of the wrong attitude of the hypocrites and the people of weak faith, who had been warned in the foregoing verses, was that they had doubts that the Quran was from Allah. They could not believe that it was being sent down by Allah to the Prophet (peace be upon him) and that the commandments contained in it were directly coming from Him. That is why they are being admonished to consider the Quran by giving close attention to it, and to verify whether their doubts are genuine and whether it is from Allah or not. The Quran itself bears witness to the truth that it is from none other than Allah. For no one else, however wise and intelligent he might be, could have gone on delivering addresses under different circumstances, about variant topics, so as to form a connected, balanced and coherent Book at the end of twenty three years. And

that too, without showing any contradiction whatever from the beginning to the end, and without arising any need to revise or make any change in it.

**83.** And when there comes to them some matter (news) of safety or fear, they spread it. And if they had referred it to the messenger, and to those of authority among them. So those who are competent to investigate it would have come to know about it (directly) from them.<sup>\*112</sup> And if it was not for the grace of Allah upon you, and His mercy, you would have followed Satan, except a few.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ  
الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ  
إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ  
مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ  
مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ  
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا  
قَلِيلًا



**\*112** During the period of excitement, rumors were on the air from many quarters. Sometimes baseless and exaggerated reports were received that caused alarm in Al-Madinah and its outskirts. Then some cunning enemy would send news that all was quiet in the enemy camp, merely to conceal some impending danger and to keep the Muslims off their guard. Only those people who loved excitement, took keen interest in such rumors. They did not take the conflict between Islam and un-Islam to be a serious matter, and did not realize the grave consequences of indulging in such baseless rumors. Whenever they heard

any rumor, they would spread it from place to place, without considering the great harm their pastime was causing.

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

**84.** So fight (O Muhammad) in the cause of Allah. You are not held responsible except for yourself, and encourage the believers. It may be that Allah will restrain the might of those who disbelieve. And Allah is stronger in might and stronger in inflicting punishment.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ  
إِلَّا نَفْسَكَ<sup>ج</sup> وَحَرْضِ الْمُؤْمِنِينَ<sup>ط</sup>  
عَسَى اللَّهُ أَنْ يَكْفِ بِأَسِ الَّذِينَ  
كَفَرُوا<sup>ج</sup> وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ  
تَنْكِيلًا



**85.** Whoever intercedes an intercession for a good cause, for him is the share there from. And whoever intercedes an intercession for an evil cause, for him is the burden there from.<sup>\*113</sup> And Allah has power over all things.

مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ  
لَهُ نَصِيبٌ مِّنْهَا<sup>ط</sup> وَمَنْ يَشْفَعْ  
شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا<sup>ط</sup>  
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا



**\*113** Different people behave differently and with different



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

**86.** And when you are greeted with a greeting, greet you with a better than it or return it.\*114 Indeed, Allah is Account Taker of all things.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا  
بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ  
كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا



\*114 The Muslims were specially exhorted to be very civil and polite to the non-Muslims because at that time their relations were strained on account of the conflict between them. In that state of tension, they were forewarned to be on their guard against incivility and impoliteness. They were, therefore, taught to be equally civil and polite to them when they greeted them respectfully. Nay, they should be even more civil and polite than their opponents.

Harsh behavior and harsh words do no good to anyone but they are specially unsuited to the work of those missionaries of Allah's Message (peace be upon him), who have dedicated themselves to one day invite the world to the truth and exerted themselves to reform the ways of the people. Such ill behavior may satisfy one's vanity, but it does great harm to one's mission.

**87.** Allah, there is no god except Him. He will

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ

surely gather you all on the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.\*115

إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ  
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا



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


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

88. Then what is (the matter) with you (that you are divided into) two parties regarding the hypocrites.\*116  
And Allah has reverted them (to disbelief) because of what

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ  
وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا  
أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ

they earned.<sup>\*117</sup> Do you want to guide him whom Allah has sent astray. And he whom Allah sends astray, you will then never find for him any way (of guidance).

اللَّهُ وَمَنْ يُضَلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا



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

At this place one should clearly understand why those Muslims who did not emigrate to Al-Madinah were declared to be hypocrites; otherwise one might not be able to interpret correctly this passage and the like passages of the Quran. The fact of the matter is that when the Prophet (peace be upon him) migrated to Al-Madinah and conditions were created there for the fulfillment of the requirements of Islam, a general order was given that all those Muslims who were oppressed in any place and in any

tribe or clan and could not freely carry out their Islamic obligations, should migrate to Al-Madinah, the abode of Islam. As a result, all those who could emigrate but did not do so because they loved their homes, their relatives and their interests more than Islam, were declared to be hypocrites. Only such of those as were really being prevented by impediments were declared to be helpless in verse 97 of this Surah.

It is obvious that the Muslims living in the abode of unbelief may be declared hypocrites for not migrating only if a general invitation is extended to them by the people living in the abode of Islam, or at least the doors of the abode of Islam are kept open for them. In such a case all those Muslims who may be doing nothing to change the abode of unbelief into the abode of Islam, nor emigrate to the abode of Islam, even if they could, would be declared hypocrites.

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



**89.** They wish if you should disbelieve, same as they have disbelieved, then you become equal (with them). So do not take from among them friends until they emigrate in the way of Allah. So if they turn back (to enmity), then seize them and kill\*<sup>118</sup> them wherever you find them. And do not take from among them friends nor helpers.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا  
فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا  
مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يهَاجِرُوا فِي  
سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فَخُذُوهُمْ  
وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ  
وَلَا تَتَّخِذُوا مِنْهُمْ وُليَاءَ وَلَا

نَصِيرًا

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

**90.** Except those who seek refuge with a people, between you and whom there is a treaty (of peace).<sup>\*119</sup> Or (those who) come to you, their hearts restraining from fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, so that they would have fought you. So, if they

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ  
بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَاءُوكُمْ  
حَصِرَتْ صُدُورُهُمْ أَن  
يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ  
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ  
فَلَقَاتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ

withdraw from you, and they do not fight against you, and they offer you peace. Then Allah has not made for you a cause (that you fight) against them.

يُقَاتِلُوكُمْ وَأَلْقُوا إِلَيْكُمُ السَّلَامَ  
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا



**\*119** The exception is only concerning the first part of the command. Though the blood of such a hypocrite is lawful, he is not to be pursued and killed, if he has sought asylum in the territory of a non-Muslim State, which is an ally to the Islamic State. This is not because of the sanctity of the blood of the hypocrite but because of the sanctity of the treaty.

**91.** You will find others, who desire that they should have security from you, and security from their own people. Whenever they are returned (to opportunity) of (causing) mischief, they fall back into it. So, if they do not withdraw from you, nor offer to you peace, nor restrain their hands, then seize them, and kill them wherever you overtake them. And those, We have given to you against them a clear warrant.

سَتَجِدُونَ ءآخَرِينَ يُرِيدُونَ أَنْ  
يَأْمَنُواكُمْ وَيَأْمِنُوا قَوْمَهُمْ كُلَّمَا  
رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا  
فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ  
السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ  
فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ  
تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا  
لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا



**92.** And it is not for a believer to kill a believer except by mistake. <sup>\*120</sup>

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ  
مُؤْمِنًا إِلَّا خَطَأً

**\*120** This does not refer to the category of the above mentioned hypocrites whose blood has been made lawful, but to the sincere Muslims who lived either in the abode of Islam, or in the war zone or the abode of unbelief, against whom there was no proof that they had taken part in the hostile activities of the enemies of Islam: such a warning was necessary because there were many people who had accepted Islam sincerely but were still forced by circumstances to live among the foes of Islam; and there had been cases when some of them were accidentally killed by their Muslim brethren during an attack on an enemy clan. Therefore, Allah has enjoined what a Muslim who kills a Muslim by mistake must do to expiate such an accidental sin.

And whoever kills a believer by mistake, then the freeing of a believing slave, <sup>\*121</sup> and payment of the blood money to his family, <sup>\*122</sup> unless that they give (it up as) a charity.

وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ  
رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى  
أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا

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

**\*122** The Prophet (peace be upon him) prescribed one hundred camels or two hundred cows or two thousand

goats as blood money to be paid to the survivors of the slain man. If one desired to pay it in any other form, he would have to calculate it in terms of the market price of these animals. For instance, the blood money paid in cash during the time of the Prophet (peace be upon him) was eight hundred gold dinars or eight thousand silver dirhams. During his caliphate, Umar (may Allah be pleased with him) declared, "Now that the price of a camel has gone up, one thousand dinars or twelve thousand dirhams should be paid as blood money." It should, however, be noted that the blood money prescribed here is not for a willful murder but for an accidental one.

But if he (the slain) was from a people hostile unto you, and he was a believer, then (only) the freeing of a believing slave (is required).

فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوِّكُمْ  
وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ  
مُؤْمِنَةٍ

And if he (the slain) was from a people between you and them there is a treaty, then a compensation must be paid to his family,<sup>\*123</sup> and the freeing of a believing slave.

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ  
وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى  
أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

**\*123** In brief, the following are the commandments contained in Ayat 92:

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



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

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

Then whoever does not find (means), then fasting for two consecutive months,<sup>\*124</sup> (seeking) repentance<sup>\*125</sup> from Allah. And Allah is All Knower, All Wise.

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ  
مُتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ  
اللَّهُ عَلِيمًا حَكِيمًا



**\*124** These fasts must be consecutive without a single day's break; if there is a single break, except if it be in accordance with the law, one shall have to begin the prescribed fasting anew for two full months.

**\*125** That is, The freeing of a slave or the payment of blood money or the fasting for two consecutive months is not a penalty but is repentance and *kaffarah* (cover) for the offense. The difference between the two is that in the case of penalty, there is no feeling of self-reproach, compunction, contrition and self-reform, but there is a feeling of disgust and aversion, and it leaves disgust and bitterness behind it. That is why Allah enjoins *kaffarah* and repentance so that the offender may be able to purify his soul by means of good deeds, devotion and fulfillment of the rights, and turn to Allah through self-reproach and compunction. In this

way the sinner will not only atone for his present sin but will also refrain in future from such errors.

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

**93.** And whoever kills a believer intentionally, then his recompense is Hell to abide therein forever. And Allah's wrath is upon him, and He has cursed him, and has prepared for him a great punishment.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا  
فَجَزَاءُوهُ جَهَنَّمُ خَالِدًا فِيهَا  
وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ  
لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

**94.** O those who believe, when you go forth (to fight) in the cause of Allah, investigate carefully, and do not say to him who greets you peace: "You are not a believer."<sup>\*126</sup> Seeking the profits of the life of this world. For with Allah are plenteous spoils. Even thus (as he now is) were you before, then Allah conferred His favors on you,<sup>\*127</sup> so investigate carefully. Indeed, Allah is ever informed of what

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا  
ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا  
وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ  
السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ  
عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ  
اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ  
كُنْتُمْ مِن قَبْلُ فَمَنَّ اللَّهُ  
عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ  
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

you do.



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

The importance of the salutation of peace as a symbol of recognition was specially great at that time because there was no apparent mark of distinction between a Muslim Arab and a non-Muslim Arab, as they wore the same kind of dress and spoke the same language. Still a difficulty arose when the Muslims attacked some clan and a local Muslim also became the target of attack. Then he would cry out, Asalam-u-alaikum or La llaha illallah (there is no god but Allah). But the attacking Muslims would suspect him to be a disbeliever who was using the password as a trick merely to save his life. They would, therefore, often kill him and take possession of his belongings as spoils. Although the Prophet (peace be upon him) would severely admonish the offenders on such occasions, yet there was a recurrence of such incidents. Then Allah solved the difficulty in this verse, which means, you have no right to judge cursorily that the man, who is declaring himself to be

a Muslim, is telling a lie merely to save his life. It is equally possible that he may be speaking the truth, or telling a lie, and one cannot know the reality without making a thorough investigation. Thus, while there is a chance of letting off a disbeliever by accepting his salutations of peace as genuine, there is also the more horrible chance of killing an innocent believer. In any case, it is far better to let off a disbeliever by mistake than to kill a believer by error.

\*127 That is, there was a time when you yourselves were scattered as individuals among different clans of disbelievers. You were then hiding your Islam for fear of oppression and persecution and you could offer no other proof of your faith except by an oral expression. Now it is the bounty of Allah that you are enjoying community life and are able to raise the banner of Islam against the disbelievers. The right way of showing gratitude to Allah for this bounty is to show kindness and leniency to those Muslims who are still in the same state in which you were before this.

95. Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive in the cause of Allah with their wealth and their lives. Allah has preferred those who strive with their wealth and their lives

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ  
الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ  
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ  
الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ



above those who sit, in ranks. And to each Allah has promised good. And Allah has bestowed on those who strive above those who sit a great reward.\*128

عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا  
وَعَدَ اللَّهُ الْحَسَنَىٰ وَفَضَّلَ اللَّهُ  
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ  
أَجْرًا عَظِيمًا



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

96. Degrees of rank from Him, and forgiveness, and mercy. And Allah is ever Forgiving, Most Merciful.

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً  
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا



97. Indeed, those whom the angels take (in death) while doing wrong to themselves,<sup>\*129</sup> they (the angels) will say: “In what (condition) were you.” They will say: “We were oppressed in the land.” They (the angels) will say: “Was not Allah’s earth spacious that you could have migrated therein.<sup>\*130</sup> So for those, their habitation will be Hell, and an evil destination.

إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ  
ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ  
قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي  
الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ  
اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا  
فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ  
مَصِيرًا



**\*129** “While doing wrong to themselves.” These were the people who had accepted Islam but were still living among their own clans, which had not yet embraced Islam, without any genuine excuse or compulsion. They were doing wrong to their own selves by living in a state of semi-Islam, although the Abode of Islam had come into existence where they could migrate and live the full life as a Muslim. They were quite content to live such a wretched life of semi-unbelief, according to their faith because they preferred their comforts, their families, their properties and their interests to their faith. That is why their excuse, “We were oppressed in the land”, has not been accepted. (See E.N.116).

**\*130** That is, why did you continue to live in a place which

was oppressed by the rebels against Allah and where it was not possible to live in accordance with the law of Allah? And why did you not migrate to a place where you could follow the divine law without any hindrance?

98. Except the weak among men, and the women, and the children, who are not able to devise a plan, nor are directed to a way.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ  
الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا  
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ  
سَبِيلًا

99. As for such, it may be that Allah will forgive them. And Allah is ever Clement, Oft Forgiving.\*131

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ  
عَنَّهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

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

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

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

**100.** And whoever emigrates in the cause of Allah, will find on the earth many dwellings and abundance, and whoever goes forth from his home, as an emigrant unto Allah and His messenger, then death overtakes him, his reward is

❖ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ  
فِي الْأَرْضِ مُرَافًا كَثِيرًا وَسَعَةً  
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا  
إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ  
الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ



then surely incumbent upon Allah. And Allah is ever Forgiving, Most Merciful.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

**101.** And when you travel in the land, then it is no sin on you that you shorten from the prayers,<sup>\*132</sup> if you fear that those who disbelieve may attack you.<sup>\*133</sup> Indeed, the disbelievers are an open enemy to you.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا

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

reluctantly postponed, as was done during the course of the battle of the Trench.

There is a difference of opinion as to whether the obligatory Prayers (*faraid*) should only be offered in a journey, or other Prayers (*sunnats*) practiced by the Prophet (peace be upon him) should also be offered in addition to the former. When on a journey the Prophet (peace be upon him) used to offer without fail two rakats in addition to the obligatory rakats of Salat-ul-Fajr (Morning Prayers) and three rakats of witr with Salat-ul-Isha (Night Prayer). For the other three Prayers (Zuhr, Asr, Maghrib), he only offered the obligatory Prayers; there is no proof of his offering the *sunnats* Prayers. He, however, used to offer additional prayers (*nawafil*), whenever he got time for these even while he was riding. That is why Abdullah bin Umar prohibited the people from offering the *sunnats* during a journey except with the Morning Prayer. But the majority of the scholars leave it to the individual's option to offer or not to offer the *sunnats* on a journey. The Hanafis are of the opinion that it is better to leave them during the actual journey but one must offer them at a halting place, if one can get the necessary peace of mind.

As regards the nature of the journey in which the Salat may be shortened, some scholars (Ibn Umar, Ibn Masud and Ata) have imposed the condition that it should be in the way of Allah, e.g., for jihad, Hajj, Umrah, or in quest of knowledge, etc. Imam Shafai and Imam Ahmad are of the opinion that the journey should be for some lawful purpose; otherwise one has no right of enjoying the

concession of reduction in Salat. The Hanafis are of the opinion that the Salat may be shortened during any kind of journey, irrespective of the purpose for which it is undertaken. As regards the nature of the journey, it may merit reward or punishment by itself, but it does not affect the concession of reduction in Salat.

Some of the Imams have interpreted words “there is no sin” to mean that reduction in the Prayer is not obligatory but merely optional. One may make use of the permission and shorten his Salat or may not. Imam Shafai holds the same view, though he considers it better to shorten it. He is of the opinion that a person who does not make use of the reduction, gives up the higher thing and adopts a lower thing. Imam Ahmad is of the opinion that although reduction is not obligatory, yet it is improper not to make use of the concession. Imam Abu Hanifah considers reduction obligatory and there is also a tradition from Imam Malik to the same effect. All the traditions from the Prophet (peace be upon him) show that in his journeys he always shortened his Salat and there is no authentic tradition to show that he ever offered four rakats on a journey. Ibn Umar says, “During the journeys I accompanied the Prophet (peace be upon him), Abu Bakr, Umar or Uthman (may Allah be pleased with them), and I witnessed that they always shortened their Salat and never offered four rakats.” The same view is also supported by authentic traditions from Ibn Abbas and several other companions.

Once during Hajj, Uthman (may Allah be pleased with

him) performed four rakats while he was leading the Salat at Mina and the companions objected to it. He satisfied them, saying, I have taken a wife from Makkah and I have heard from the Prophet (peace be upon him) that whoever marries at a place becomes a citizen of that place. Therefore I have not shortened my prayer.

There are, however, two traditions against this from Aishah (may Allah be pleased with her) which show that it is equally right to make a reduction in the Salat or to say it in full. But these traditions are weak in authenticity and contrary to her own practice, as she herself practiced reduction.

In this connection, it may also be noted that sometimes one feels himself to be on a journey as well as at home when he may shorten the Salat or offer it in full at one and the same halting place according to the circumstances. Most probably Aishah (may Allah be pleased with her) referred to such a state, saying: When on a journey, the Holy Prophet (peace be upon him) sometimes shortened his Salat and sometimes offered it in full.

As regards the words, “it is no sin on you that you shorten from the prayers”, it is not correct to conclude that the command is optional. The same words have been used in connection with running between Safa and Marwa on the occasion of Hajj, in verse 158 of Surah Al-Baqarah, although this is an essential part of Hajj. As a matter of fact, these words have been used in both the places to allay the fear that shortening of the Prayer or running between Safa and Marwa might entail a sin or lessen one’s rewards.



As regards the length of the journey, the Zahirites are of the opinion that reduction may be made in any journey irrespective of the distance. According to Imam Malik, the minimum distance of the journey should be 48 miles, or its duration should be at least one day and one night. Ibn Abbas and Imam Ahmad are also of the same opinion and a saying of Imam Shafai also supports the same. But the minimum distance for reduction according to Anas is 15 miles, while Imam Auzai and Imam Zuhri follow the opinion of Umar that one day's journey suffices for reduction . According to Hasan Basri and Imam Abu Yusuf, the minimum journey of two days entitles one to shorten one's Salat. Imam Abu Hanifah is of the opinion that reduction may be made in a journey of a minimum distance of 54 miles. The same is the opinion of Ibn Umar, Ibn Masud and Uthman (may Allah be pleased with them all).

Opinions differ regarding the reduction in a break during the course of a journey. Imam Ahmad is of the opinion that if one intends to stop at a place for four days, he will have to offer the Prayer in full. According to Imam Malik and Imam Shafai, reduction is not lawful at a place where one intends to stop for more than four days. Imam Auzai extends it to 13 days and Imam Abu Hanifah to 15 days or more and enjoins offering of the full Prayer during such a stop. But there is no explicit command of the Prophet (peace be upon him) about this. However, there is a consensus of opinion that if one is forced by circumstances to stop at a place but intends to leave it for home at any

time, he may go on practicing reduction for an indefinite period of time. There are instances when some companions practiced reduction continuously even for two years for the same reason. Imam Ahmad bin Hanbal allows a prisoner to make reduction during the whole term of his imprisonment.

133 The Zahirites and the Kharijites interpret this sentence to mean that reduction in the Salat may be made only during state of war and that reduction in a journey during peace time is against the Quran. But we learn from an authentic tradition that once when Umar presented the same objection before the Prophet (peace be upon him), he answered, the concession of reduction is a bounty from Allah; therefore, enjoy it. This is a well known fact that the Prophet (peace be upon him) availed of the concession in every journey both during war time and during peace time. Another tradition from Ibn Abbas makes the position clear, saying, the Prophet (peace be upon him) went to Makkah from Al-Madinah and there was no fear of anyone except of God but he reduced four rakats of the Salat to two rakats.

**102.** And when you (O Muhammad) are among them, and lead the prayer for them,<sup>\*134</sup> then let (only) a party of them stand with you (to pray),<sup>\*135</sup> and let them take their arms.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ  
الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ  
مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتِهِمْ

**\*134** From the words, “And when you, (O Muhammad), are among them”, Imam Abu Yusuf and Hasan bin Ziyad

have concluded that the commandment about the Salat of Fear was meant to be in force only during the lifetime of the Prophet (peace be upon him). But there are many instances in the Quran that a commandment has been addressed to the Prophet (peace be upon him) and the same also holds good for his successors after him. Therefore, there is no reason why the commandment about the Salat of Fear be restricted to the lifetime of the Prophet (peace be upon him). Then there are instances that many of the great companions offered the Salat of Fear after his death and no difference of opinion in this regard has been reported from any companion.

**\*135** This commandment about the Salat of Fear applies to that state when there is a threat of imminent attack from the enemy but no actual fighting is going on. As regards the state of actual fighting, according to the Hanfis the Salat will be postponed to a later time, and according to Imam Malik and Imam Thauri, if it is not possible to bow and to prostrate, it should be performed by symbolic gestures. According to Imam Shafai, one may even during the Salat of Fear remain engaged a little in the conflict, if need be. We learn from authentic traditions that the Prophet (peace be upon him) postponed four consecutive Salats during the Battle of the Trench, and afterwards when he got respite, he performed these in the respective order although the commandment about the Salat of Fear had been sent down before this.

Then when they have performed their prostrations,

فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ

let them take their positions in your rear, and let another party come that has not prayed, so let them pray with you. And let them take their precaution and their arms.<sup>\*136</sup>

وَرَأَيْكُمْ وَلَّتَاتِ طَائِفَةٌ  
أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا  
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ  
وَأَسْلِحَتَهُمْ

**\*136** The form of the Salat of Fear mainly depends upon the conditions of war. As the Prophet (peace be upon him) led it in various ways, according to the different conditions, the Muslim leader of the time has the option of adopting any of those ways, according as it suits a certain occasion.

One method is that one section of the army should offer the Salat with the leader and the other should remain engaged in fighting against the enemy. After the performance of one rakat and after bringing the prayer to an end formally that section should fall back to the fighting line and the second section should perform the second rakat with the Imam. Thus, the leader will perform two rakats while the sections will perform one rakat each.

The second method is that one section should perform one rakat with the Imam and fall back, then the second section should offer one rakat with the Imam and fall back; then each section should come back, turn by turn, and complete the second (i.e. the missed) rakat individually. In this way each section will perform the first rakat behind the Imam and the second individually.

The third method is that one section of the army should



perform two rakats with the Imam and after salutation should fall back to the fighting line. Then the second section should join in the third rakat and complete the Prayer with the Imam. Thus, the Imam will perform four rakats and each section of the army two rakats each. The fourth meyhod is that one section should perform one rakat behind the Imam and when the Imam stands up for the second rakat the followers should complete the second rakat by themselves and then join the ranks. As regards the Imam, he should prolong his second rakat so that the other section may join him and perform their first rakat behind him and complete their second rakat by themselves.

The first meyhod has been related by Ibn Abbas, Jabir bin Abdullah and Mujahid, and the second by Abdullah bin Masud and the Hanafis give preference to this. The third method has been related by Hasan Basri from Abu Bakrah and the fourth by Sahl bin Abi Hathmah and accepted by Imam Shafai and Imam Malik with a little modification.

There are other meyhods of offering the Salat of Fear details of which may be found from any of the numerous books of the Islamic law and regulations.

Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush.

وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ  
عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ  
فَيَمِيلُونَ عَلَيْكُمْ مِيلَةً وَاحِدَةً

And it is no sin for you, if you are

وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ

inconvenienced of rain, or you are ill, that you lay aside your arms.

بِكُمْ أَذَىٰ مِّن مَّطَرٍ أَوْ كُنْتُمْ  
مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ

And take your precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment. \*137

وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ  
لِلْكَافِرِينَ عَذَابًا مُّهِينًا

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

**103.** Then when you have finished the prayer, then remember Allah, standing, and sitting down, and (lying down) on your sides. And when you are in safety, then establish prayer. Indeed, the prayer is enjoined on the believers at fixed hours.

فَإِذَا قَضَيْتُمُ  
الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا  
وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ  
فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا  
الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ  
كَانَتْ عَلَى الْمُؤْمِنِينَ  
كِتَابًا مَّوْقُوتًا

**104.** And do not weaken in pursuit of the people

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنَّ

(the enemy).<sup>\*138</sup> If you should be suffering then surely, they (too) are suffering (hardships), as you are suffering. And you hope from Allah that which they do not hope.<sup>\*139</sup> And Allah is ever All Knowing, All Wise.

تَكُونُوا تَأْمُونَ فَإِنَّهُمْ  
يَأْمُونَ كَمَا تَأْمُونَ  
وَتَرْجُونَ مِنْ اللَّهِ مَا لَا  
يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا

**\*138** “The people”: the disbelievers who were opposing the Islamic mission and doing their utmost to prevent the establishment of the Islamic system of life.

**\*139** That is, it is really strange that the believers should not bear bravely as many hardships for the sake of truth as the disbelievers were bearing for falsehood, though the latter have no other object than this world and its transitory benefits. Whereas the believers have the highest object of pleasing the Lord of the heavens and the earth and expect to get everlasting rewards from Him.

**105.** Indeed, We have sent down to you (O Muhammad)<sup>\*140</sup> the Book (the Quran) in truth that you might judge between mankind by that which Allah has shown you. And be not an advocate for those who betray their trust.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ  
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرْنَاكَ  
اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِبِينَ  
خَصِيمًا

**\*140** In Ayats 105-115, some very important issues

concerning an event that occurred at that time have been discussed.

There was in the Bani Zafar clan of the Ansar, a man known as Tamah or Bashir bin Ubairiq. He stole the armor of another Ansari and hid it in the house of a Jew. When an investigation started into the theft, the owner of the armor placed the matter before the Prophet (peace be upon him) and told him that he suspected Tamah of the theft. But the accused and his relatives and many other people of the Bani Zafar clan conspired and laid the guilt at the on the Jew, who asserted that he was innocent of the thing. But Tamah's people went on pleading his case vehemently. They argued: "The statement of the Jew who is an enemy of the truth and who disbelieves in Allah and His Messenger cannot be trusted; whereas we are Muslims, and, therefore, should be trusted." The Prophet (peace be upon him) was naturally influenced by the seeming correctness of the argument and was about to acquit Tamah and give a warning to the plaintiff for bringing a false charge against a Muslim, and decide the case against the Jew, when this revelation came and disclosed the reality of the matter.

It is true that even if the Prophet (peace be upon him) had, as a judge, decided the case in the light of the evidence produced before him, he would not have incurred any blame, for judges have to give their decision according to the evidence that is presented before them and sometimes people do succeed in getting wrong judgments in their favor by misrepresentation. But the matter had another



side: if the Prophet (peace be upon him) had decided the case against the Jew at that time, when a bitter convict was raging between Islam and kufr, the enemies of Islam would have gotten a strong moral weapon against him, nay, against the Islamic community and the Islamic mission. They would have carried on a bitter propaganda against Islam, saying, “There is no justice among the Muslims; they practice prejudices and partisanship in spite of the fact that they preach against them as has been shown by this decision against the Jew.” That is why, Allah directly intervened in the case to save them from this danger.

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

**106.** And seek the forgiveness of Allah. Indeed, Allah is ever Oft Forgiving, Most Merciful.

وَأَسْتَغْفِرِ اللَّهَ<sup>ط</sup> إِنَّ اللَّهَ كَانَ  
غَفُورًا رَحِيمًا ﴿١٠٦﴾

**107.** And do not argue on behalf of those who deceive themselves.\*141 Indeed, Allah does not love him who is a betrayer of his

وَلَا تُجَادِلْ عَنِ الَّذِينَ  
يَتَحْتَانُونَ أَنفُسَهُمْ<sup>ج</sup> إِنَّ اللَّهَ لَا

trust, sinful.

يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٧﴾

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

**108.** They seek to hide from men and do not seek to hide from Allah. And He is with them when they plot by night, in that which He does not approve of speech. And Allah is ever encompassing of what they do.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۗ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ

مُحِيطًا ﴿١٨﴾

**109.** Here you are, you who have argued for them in the life of this world. But who will argue with Allah for them on the Day of Resurrection, or who will then be their defender.

هَآأَنْتُمْ هَآؤَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيْلًا ﴿١٩﴾

**110.** And whoever does evil or wrongs himself, then seeks forgiveness of Allah, he will find Allah Oft Forgiving, Most Merciful.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ  
نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ  
غُفُورًا رَحِيمًا ﴿١١٠﴾

**111.** And whoever earns sin, he then earns it only against himself. And Allah is All Knowing, All Wise.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا  
يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ  
عَلِيمًا حَكِيمًا ﴿١١١﴾

**112.** And whoever earns a fault or a sin, then throws (blames) it upon the innocent, then indeed, he has burdened himself with a slander and a manifest sin.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ  
يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ  
بُهْتَانًا وَإِثْمًا مُبِينًا ﴿١١٢﴾

**113.** And if it was not for the favor of Allah upon you (Muhammad), and His mercy, a party of them had resolved to mislead you. And they mislead none except themselves, and no harm can they do to you in anything.<sup>\*142</sup> And Allah has sent down to you the Book (the Quran) and wisdom, and

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ  
لَهَمَّت طَّائِفَةٌ مِّنْهُمْ أَنْ  
يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا  
أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ  
شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ  
الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا

has taught you that which you did not know. And the favor of Allah has ever been great upon you.

لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ  
اللَّهِ عَلَيْكَ عَظِيمًا

\*142 That is, even if they had succeeded in deceiving you by making a false report in regard to the case, and in getting your decision in their own favor, they would not have done any harm to you but to themselves, for even in that case they themselves would have been guilty in the sight of Allah, and not you. This is obvious because the real offender is the one who deceives the judge and gets a wrong judgment in his own favor, and not the judge who has to decide the case on the basis of the evidence presented before him. Moreover, such a one might delude himself that he has gotten “the right” on his side by his cunning devices, but in reality the “real right” remains the right in the record of Allah. (See E.N. 192, Surah Al-Baqarah).

114. There is no good in most of their secret conversations except for those who enjoin charity, or kindness, or conciliation between mankind. And whoever does that, seeking the good pleasure of Allah, then We shall bestow on him a great reward.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ  
نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ  
مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ  
النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ  
أَبْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ  
نُؤْتِيهِ أَجْرًا عَظِيمًا



**115.** And whoever opposes the messenger after what has become manifest to him of the guidance and follows other than the way of believers. We will let him go to what he has turned to,<sup>\*143</sup> and We will burn him in Hell, and evil is destination.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا  
تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ  
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ  
وَنُصَلِّهِ أَجْهَنَّمَ وَسَاءَتْ مَصِيرًا



**\*143** That is, the dishonest Muslim turned on the way of anti-Islam: so Allah also turned him on that way. It happened like this: when the facts of the case of theft were revealed by Allah and the innocent Jew was acquitted and Taamah was found guilty, this hypocrite left Al-Madinah in anger and joined the enemies of the Prophet (peace be upon him) at Makkah and began to oppose him openly.

**116.** Indeed, Allah does not forgive that partners should be associated<sup>\*144</sup> with Him. And He forgives what is other than that to whom He wills. And he who associates partners with Allah, then he has certainly strayed to a far away misguidance.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ  
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ  
يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ  
ضَلَّ ضَلَالًا بَعِيدًا



**\*144** In continuation of the foregoing theme, it has been stated that the hypocrite, who had in his anger gone to the

side of the mushriks, did not fully realize the consequences of his foolish action. For this purpose, evils of the way he adopted and the nature of the fellows he accompanied have been pointed out.

**117.** They call upon instead of Him none but females (deities). And they call upon none but Satan,<sup>\*145</sup> a persistent rebel.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا  
إِنثًا وَإِنْ يَدْعُونَ إِلَّا  
شَيْطَانًا مَّرِيدًا

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

**118.** Allah cursed him. And he said: “Surely I will take of Your slaves an appointed portion.”<sup>\*146</sup>

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ  
عِبَادِكَ نَصِيبًا مَّفْرُوضًا

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

**119.** “And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them

وَلَأُضِلَّهُمْ  
وَلَأَمْرُنَهُمْ فَلْيُبْتِئِكُنَّ ءَاذَانَ

so they will slit<sup>\*147</sup> the ears of the cattle, and surely I will command them so they will change creation of Allah.”<sup>\*148</sup> And whoever takes Satan for a friend other than Allah, has certainly sustained a manifest loss.

الْأَنْعَمِ وَالْأَمْرَهُمْ فَلْيَغْيِرَنَّ  
خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ  
الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ  
فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا



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

**\*148** This does not condemn the alterations that man makes in the creation of God for their right and proper use, for in that case the whole of human civilization will stand condemned as a seduction of Satan. It is obvious that the civilization is nothing but the right and proper use of the things created by God. What the Quran describes as devilish alterations is to make wrong and improper use of things against human nature and against their natural functions. Hence, all those forms that are adopted as an escape from the designs of nature are the results of the enticement of Satan e.g. sodomy, birth control, asceticism, etc. It is equally devilish that females should be made to give up their proper functions and to perform those duties

which nature has assigned to males. Instances can be multiplied to show that the disciples of Satan consider the laws of the Creator of the Universe wrong and, therefore, are trying to reform them.

**120.** He makes promises to them, and he arouses in them false desires.\*149 And Satan does not promise to them but deceptions.

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ  
الشَّيْطَانُ إِلَّا غُرُورًا

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

**121.** For such, their habitation will be Hell, and they will not find from it an escape.

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا  
يَجِدُونَ عَنْهَا مَخِيصًا

**122.** And those who believe and do righteous deeds, We shall admit

وَالَّذِينَ  
ءَامَنُوا وَعَمِلُوا



them into Gardens underneath which rivers flow, wherein they will abide forever. A promise from Allah in truth. And who can be more truthful than Allah (in his) words.

الصَّلِحَاتِ سُدَّ خِلْمَهُمْ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ  
حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا



**123.** Neither your desires, nor the desires of the People of the Book (which matter). Whoever does evil will be recompensed for it, and he will not find for himself other than Allah any protecting friend, nor a helper.

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ  
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ  
بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ  
وَلِيًّا وَلَا نَصِيرًا



**124.** And whoever does any righteous deeds, of male or female, and he is a believer, then such will enter paradise and they will not be wronged (even as much as) the speck on a date-stone.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ  
مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ  
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا  
يُظْلَمُونَ نَقِيرًا



**125.** And who can be better in religion than one who surrenders his face (himself) to Allah, and he is doer

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ  
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ

of good, and follows the tradition of Abraham, the true in faith. And Allah did take Abraham as a friend.

مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَاتَّخَذَ اللَّهُ  
إِبْرَاهِيمَ خَلِيلًا ﴿١١٥﴾

**126.** And to Allah belongs whatever is in the heavens and whatever is on the earth.\*<sup>150</sup> And Allah is ever encompassing all things.\*<sup>151</sup>

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي  
الْاَرْضِ ۗ وَكَانَ اللَّهُ بِكُلِّ  
شَيْءٍ مُّحِيطًا ﴿١١٦﴾

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

**\*151** That is, if man does not submit and surrender to Allah, he cannot escape His punishment, for Allah encircles him on all sides.

**127.** And they ask you concerning women.\*<sup>152</sup> Say: “Allah gives you a ruling about them, and that which has been recited to you in the Book concerning female orphans,\*<sup>153</sup> to whom you do not give that which is decreed for them,\*<sup>154</sup> and (yet) you desire that you

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ  
يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ  
عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّ  
النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا  
كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن

marry them,<sup>\*155</sup> and (concerning) the oppressed among children,<sup>\*156</sup> and that you stand firm for orphans in justice.” And whatever you do of good, then indeed, Allah is ever All Aware of it.”

تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ  
مِنَ الْوَالِدَانِ وَأَنْ تَقُومُوا  
لِلْيَتَامَى بِالْقِسْطِ وَمَا تَفْعَلُوا  
مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا



**\*152** It has not been stated here what the people were asking concerning women, but the answer given to it in verse 128 points out the nature of the question.

**\*153** This is not the answer to the question but a sort of reminder of the commandments that have already been enjoined in Ayats 1-14 of this Surah about orphan girls in particular and the orphans in general in order to stress the importance of this matter in any scheme of social reform. It is because of its importance in the solution of social problems that before giving a verdict concerning marriage problems which were raised, Allah has again laid emphasis on the rights of orphans.

**\*154** The allusion is to Ayat 3 of this Surah: “And if you fear that you will not deal justly with the orphan girls”.

**\*155** The words of the text may also mean, “Whom you desire to marry.” We learn from a tradition of Aishah (may Allah be Pleased with her) that the text implies both the meanings. She says, “Those people who had the charge of the orphan girls who inherited wealth, employed different methods of doing injustice to them. If an orphan girl was

wealthy and also beautiful, they would desire to marry her so that they might exploit her wealth and enjoy her beauty without incurring any financial liability. If she was wealthy but ugly, they would neither themselves marry her nor let anyone else marry her, so that she might not get a protector who might claim to her right from the guardian.”

\*156 The allusion is to the commandments concerning the rights of orphans, given in Ayats 1-14 of this Surah.

128. And if <sup>\*157</sup> a woman fears from her husband ill treatment, or desertion, then it is no sin upon them that they arrange between them an amicable settlement. And a settlement is better. <sup>\*158</sup> And present in (human) inner selves is greed. <sup>\*159</sup> And if you do good and fear (Allah), then indeed, Allah is ever informed of what you do. <sup>\*160</sup>

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا  
 نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ  
 عَلَيْهِمَا أَنْ يُصَلِّحَا بَيْنَهُمَا  
 صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۗ  
 وَأَحْضَرْتِ الْآنْفُسُ الشُّحَّ ۗ  
 وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ  
 كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

\*157 This verdict mentioned in Ayat 127 has been given in the Ayats 128-134. In order to understand it, one should grasp the nature of the problems to which this is the answer.

Several questions arose as a result of the restrictions placed



on marriage in Ayats 3-5 of this Surah. In pre-Islamic days, one was free to marry as many wives as one liked without conceding any rights to them. But these verses limited the maximum number of wives to four and conceded the rights of dower to them and laid down the conditions of justice and equitable treatment for marrying more than one wife. As it appeared impossible to fulfill these conditions in certain cases, e.g. if one's wife was barren or invalid or had lost attraction for him or was not fit for conjugal relationship, some problems arose when one married the second wife: was it a compulsory condition that one should show equal inclination towards both the wives or love them equally or show equality in the conjugal relations with them? Or, if this was not possible, did justice require that one should divorce the first wife before marrying the second? Or, if the first wife did not wish to part with her husband, would it be against the requirement of justice if she gave up some of her own rights to prevent her husband from divorcing her. This Ayat answers such questions.

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

**\*159** Narrow-mindedness on the part of the wife is that even when she knows that she has lost those qualities that make a wife attractive to her husband, she should expect and demand the same kind of treatment that is shown only to a beloved wife. On the other hand, the husband shall be narrow-minded if he suppresses too much the rights of the

wife who has lost attraction for him but who still wants to live with him, and reduces her rights to an unbearable point.

\*160 Allah has again appealed to the husband, as He generally does in such matters, to show generosity to the wife. He has urged him to be generous to her, for she has been his companion for years even though she might have lost charm for him. He should fear God and imagine how he would fare if God withheld His favors from him on account of some defects in him.

129. And you will never be able to deal with justice between wives, even if it is your ardent desire. So do not incline (toward one) with full attention, and leave her (the other) as hanging.\*161 And if you do good and fear (Allah), then indeed, Allah is ever Forgiving, Most Merciful.\*162

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ  
النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا  
كُلَّ الْمَيْلِ فَتَذَرُوهَا  
كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا  
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

\*161 Allah has made it clear that the husband cannot literally keep equality between two or more wives because they themselves cannot be equal in all respects. It is too much to demand from a husband that he should mete out equal treatment to a beautiful wife and to an ugly wife, to a young wife and to an old wife, to a healthy wife and to an invalid wife and to a good natured wife and to an ill-

natured wife. These and like things naturally make a husband more inclined towards one wife than towards the other. In such cases, the Islamic law does not demand equal treatment between them in affection and love. What it does demand is that a wife should not be so neglected as to be practically reduced to the position of the woman who has no husband at all. If the husband does not divorce her for any reason or at her own request, she should at least be treated as a wife. It is true that under such circumstances the husband is naturally more inclined towards a favorite wife, but he should not, so to say, keep the other in such a state of suspense as if she were not his wife.

From this verse some people wrongly conclude that though the Quran allows more than one wife, it practically cancels this permission by asserting, "And you will never be able to deal with justice between wives" They forget that this is only a part of the whole instruction and the Quran does not stop at this but adds, "So do not incline (toward one) with full attention" As this commandment takes into consideration the existence of more than one wife allowed by the Quran, it leaves no loophole of escape for the followers of Christian Europe from the fact that Islam does allow polygamy under certain conditions.

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

**130.** And if they separate (by divorce), Allah will enrich each (of them) from His abundance. And Allah is ever All Encompassing, All Wise.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

**131.** And to Allah belongs whatever is in the heavens and whatever is on the earth. And indeed, We instructed those who were given the Book before you, and (We instructed) you, that you fear Allah. And if you disbelieve, then indeed, to Allah belongs whatever is in the heavens and whatever is on the earth. And Allah is ever Rich, owner of Praise.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

**132.** And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as a Defender.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا

**133.** If He wills, He can take you away, O people, and bring others (in your place). And Allah is ever

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ



All Potent over that.

عَلَىٰ ذَٰلِكَ قَدِيرًا

**134.** Whoever does desire the reward of this world, then with Allah is the reward of this world and the Hereafter. And Allah is ever All Hearer, All Seer. \*163

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا  
فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ  
وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

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

(1) You should never be under the delusion that you can make or mar the fate of any one, and that if you withdraw or withhold your help and support from anyone, that person will become utterly helpless. As a matter of fact, your own fate, and the fate of those whom you support, is entirely in the hands of Allah. And you alone are not the only means by which He supports His servants or maid servants. The resources of the Owner of the earth and the heavens are vast and limitless and He is also All-Wise and has full power to adopt means for helping anyone He wills.

(2) Allah has enjoined you, as He always enjoined the communities of the former Prophets, to conduct your affairs with fear of God in your hearts. In this lies your own good and not of God. If you do not carry out these instructions, you can do no harm to Allah but you yourselves will go the way of the former disobedient

communities. The Sovereign of the universe has never stood in need of the people. If you will not behave properly, He will remove you from leadership and appoint another community in your place. And your removal will not in the least diminish anything from the greatness of His Kingdom.

(3) Allah has in His possession all the benefits and rewards of this world and of the next world, benefits which are temporary and transitory or permanent and everlasting. It is for you to make your choice from among these according to your own capacity and courage. If you are enamored of the temporary good things of this world and are even prepared to sacrifice the permanent blessings of the Hereafter, Allah will bestow upon you the same here and now, but in that case, you will have no portion in the permanent blessings of the Hereafter. You should not forget that owing to your own lack of capability and lack of courage, you have chosen to acquire only a drop out of the ocean of the blessings of God. Therefore it is better for you to adopt that way of obedience and submission which may enable you to acquire the vast benefits of this world and of the Hereafter.

The concluding words of this piece of admonition, “And Allah is ever All-Hearer, All-Seer”, have a very deep significance. He makes a fine distinction between the good and the bad in the distribution of His blessings. He is fully aware of what is happening in the universe over which He is ruling and of the capabilities, efforts and intentions of everyone. Therefore, one who is disobedient to Him, should not expect those blessings which He has reserved for those

who are obedient to Him.

**135.** O those who believe, be firmly standing for justice, as witnesses for Allah,<sup>\*164</sup> even<sup>\*165</sup> if (it be) against yourselves, or (your) parents, or (your) kindred. Whether it be (against) a rich or a poor, for Allah is nearer to them both. So do not follow desire (of your heart), lest you keep away from justice. And if you distort (your witness) or refuse (to give it), then indeed, Allah is ever informed of what you do.

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَاقِرًا فَإِنَّ اللَّهَ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا أَهْوَىٰٓ أَن تَعْدِلُوا ۗ وَإِن تَلَوْدًا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

**\*164** The words “be firmly standing for justice” are very significant. They imply, you not only have to do justice but have also to bear the standard of justice in order to eradicate injustice and establish right and justice in its place. As believers, you have to gird up your loins to support justice, whenever your support is needed."

**\*165** That is, the sole aim of your testimony should be to please Allah, without any tinge of partiality, self-interest, fear or favor in it.

**136.** O those who believe, believe in Allah,<sup>\*166</sup> and His messenger and the Book (the Quran) which He has sent

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ۖ وَالْكِتَابِ الَّذِي نَزَّلَ

down to His messenger, and the Scripture which He sent down before. And whoever disbelieves in Allah, and His angels, and His scriptures, and His messengers, and the Last Day,<sup>\*167</sup> then he has certainly strayed to a far away misguidance.

عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي  
أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا

بَعِيدًا

**\*166** To ask believers to believe might at first seem strange. The fact is, however, that belief as used here has two meanings. First, belief denotes that a man has preferred to acknowledge the soundness of true guidance, to distance himself from the fold of those who disbelieve, and to join the camp of the believers. Second, belief denotes faith, a man's believing in the truth with all his heart, with full earnestness and sincerity. It denotes man's sincere determination to mold his way of thinking, his taste and temperament, his likes and dislikes, his conduct and character, his friendship and enmity, and the direction of his efforts and striving, in conformity with the creed which he has resolved to embrace. This verse is addressed to all those who are believers in the first sense of the term, and they are asked to change themselves into true believers, i.e. believers in the second sense.

**\*167** Here kufr implies two things:

(1) A person may reject Islam outright.

(2) A person may pay lip service to Islam but may not sincerely believe in it or may show his conduct that he does



not, in fact, believe in Islam, in spite of his profession. Here kufr implies both these things, and the verse warns that neither kind of kufr can go side by side with the fundamental articles of Islamic faith and will mislead the one who adopts it, away from the truth into the paths of deviation.

**137.** Certainly, those who believe, then disbelieve, then (again) believe, then (again) disbelieve, then go on increasing in disbelief,<sup>\*168</sup> Allah will never forgive them, nor will He guide them to the (right) way.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ  
ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ آزَدُوا  
كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا  
لِيَهْدِيَهُمْ سَبِيلًا



**\*168** These are the people who do not consider faith a serious matter but play with it like a toy to gratify their whims and lusts. They adopt Islam, if and when they are swayed to it by some fanciful notion, and become disbelievers if another notion moves them away to the opposite side. Or, they become Muslims when their interests demand it and become disbelievers, without the least hesitation, if their interests lie in disbelief. Obviously, for such people there is neither forgiveness nor guidance from Allah. They do not stop at their own disbelief but go much further in it. They strive to turn other Muslims also away from Islam, conspire against it and make open designs to harm it so as to raise the standard of kufr high up and to pull down the standard of Islam. As this is an addition to the sin of one's personal disbelief, it deserves

much severe punishment than the offense of the one who disbelieves in Islam but is not antagonistic to it.

**138.** Give the tidings to the hypocrites that there is for them a painful punishment.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا



**139.** Those who take disbelievers for their friends instead of the believers. Do they seek honor with them.\*169 But indeed, the honor belongs to Allah entirely.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أَيْبَتُغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا



\*169 The Arabic word *izzat* is more comprehensive than the English word honor, the regard in which one is held by his followers. *Izzat* refers to such a high regard and secure position as is inviolable.

**140.** And it has already been revealed to you in the Book (this Quran) that, when you hear the verses of Allah being rejected of and mocked at, then do not sit with them (who disbelieve and mock) until they engage in some other conversation. Indeed, you would then be like them (should you stay with

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي

them).<sup>\*170</sup> Surely, Allah will gather hypocrites and disbelievers into Hell all together.

جَهَنَّمَ جَمِيعًا

**\*170** The command to the believers to quit the company of the disbelievers, as soon as they get engaged in ridiculing Islam, is contained in Ayat 68 of Surah Al-Anaam which was revealed earlier than Surah An-Nisa. If a believer sits in the company of disbelievers and coolly listens to the ridicule of divine revelations, he becomes a partner in that blasphemy, and there remains little difference between him and the disbelievers.

**141.** Those who wait (and watch) about you. Then if there is a victory for you from Allah, they say: “Were we not with you.” And if there is a success for the disbelievers, they say (to them): “Did we not gain an advantage over you, and we protected you from the believers.”<sup>\*171</sup> So Allah will judge between you on the Day of Resurrection. And never will Allah grant to the disbelievers a way (of success) against the believers.

الَّذِينَ يَتَّبِعُونَكُمْ فَإِنْ كَانَ  
لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ  
مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ  
نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ  
عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ  
فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ  
الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ  
لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

**\*171** The hypocrites of every age have always enjoyed all the benefits conferred by Islam, by professing it with their tongue, and nominally joining the Muslim community. At the same time they enjoy all the benefits they can derive from the disbelievers, by mixing with them and assuring them, “We are not bigoted Muslims though we are nominally connected with them. We are akin to you in culture, in thoughts and in the way of life and our interests and loyalties are the same as yours. Therefore, you should rest assured that we will side with you in the conflict between Islam and kufr.”

**142.** Certainly, the hypocrites seek to deceive Allah, but it is He who deceives them. And when they stand up for the prayer, they stand with laziness, (and) to be seen of people, and they do not remember Allah but little. <sup>\*172</sup>

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ  
وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى  
الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ  
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا  
قَلِيلًا



**\*172** The offering of the Salat in congregation has been held out as a test of one’s being a sincere believer or a hypocrite because during the lifetime of the Prophet (peace be upon him) one could not be considered a member of the Islamic community unless one offered the Salat regularly and punctually. Just as every association or organization considers the absence of a member without genuine excuse from its meetings a sign of his lack of interest, and expels



him from it for continuous absence, so if a Muslim absented himself from the Salat in congregation, it was considered a clear sign of his lack of interest in Islam. And if he continuously absented himself from it, this was taken as a proof of his desertion from Islam. That is why even the confirmed hypocrites of that time had to join the Salat in congregation five times a day; otherwise they could not be counted as members of the Islamic community. But what distinguished them from the true believers was that the true believers went to the mosques with great enthusiasm before time and stayed there even after the Prayer was over which was a clear proof of their genuine interest in it. On the other hand, the very call to the Prayer sounded like a death knell to a hypocrite. He would rise up reluctantly to join the congregation, but his whole demeanor clearly showed that he was offering his Salat unwillingly. Then after the Prayer he would leave the mosque in haste as if he had been released from prison. Thus, all his movements showed that he had no interest in the remembrance of Allah.

**143.** Swaying between this (and that), (belonging) neither to these (believers), nor to those (disbelievers). And he whom Allah sends astray, then you will never find for him a way. <sup>\*173</sup>

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ  
هَاتُوْلَاءِ وَلَا إِلَىٰ هَاتُوْلَاءِ ۚ وَمَنْ  
يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيْلًا

**\*173** It declares that no human being has the power to

guide to the right way the one who himself does not intend to get guidance from the Book of Allah and the excellent pattern of His Messenger (peace be upon him). Allah turns him to the wrong way to which he himself is inclined and shuts all the doors of guidance against him because of his own quest for deviation. And this happens in accordance with the divine law that man gets what he seeks and strives for. For instance, if one seeks to make one's provisions by lawful means and strives for the same, God provides lawful means for him and shuts unlawful doors against him, in proportion to the intensity of the sincerity of his intention. On the contrary, if one has the intention of making his provisions by unlawful means and strives for the same, Allah provides him with the same through unlawful means. Allah alone has the power to guide any individual on any way whatsoever, and no one can take any course, right or wrong, without His permission and without His help, but He allows and helps everyone to proceed on the way he chooses for himself. If one loves Allah and is a seeker after truth and sincerely strives to follow His way, He allows him and helps him to think and act on the right lanes leading to the right way and provides means for him to proceed on the same way. But if one chooses to follow wrong ways and strives to proceed on wrong ways, Allah shuts the way of guidance against him and opens before him evil ways which he chooses for himself. No one has the power to prevent such a one from evil thoughts and evil deeds and from spending his energies in evil ways. It is thus obvious that none can guide to the right way the wretched one who

deliberately loses it and whom Allah leads astray in consequence of his intentional deviation.

**144.** O those who believe, do not take the disbelievers for friends instead of the believers. Do you wish to give Allah against yourselves a manifest proof.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا  
الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ ؕ أَتُرِيدُونَ أَنْ تَجْعَلُوا  
لِلَّهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ﴿١٤٤﴾

**145.** Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper.

إِنَّ الْمُنٰفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ  
مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

**146.** Except those who repent and correct themselves, and hold fast to Allah, and make sincere their religion for Allah,<sup>\*174</sup> then they will be with the believers. And Allah will bestow on the believers a great reward.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا  
وَأَعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا  
دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ  
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ  
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

**\*174** That person, who dedicates his faith to Allah, devotes his whole life earnestly and faithfully for Him and reserves all his loyalties, interests, and affections for Him alone. In short, his attachment to Allah becomes so intense that he is

ready to sacrifice anything for Him.

**147.** What would Allah do (gain) with your punishment, if you give thanks<sup>\*175</sup> and believe (in Him). And Allah is ever All Appreciative (of good),<sup>\*176</sup> All Knowing.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ  
شَكَرْتُمْ وَءَامَنْتُمْ ۚ وَكَانَ اللَّهُ  
شَاكِرًا عَلِيمًا



**\*175** That is, if you show your sincere gratitude to Allah and do not adopt an attitude of ingratitude and treachery towards Him in regard to the benefits and blessings you have received from Him, there is no reason why He should punish you.

The right attitude of gratitude is that one should sincerely appreciate the kindness of the benefactor, acknowledge it with his tongue and show his gratitude by his conduct. This implies three things: First, the grateful person should attribute the kindness to the real benefactor and should not associate anyone else with him in gratitude and acknowledgment. Second, he should be full of the feelings of love and loyalty for his benefactor and should not cherish any such feelings for the opponents of the benefactor. Third, he should be obedient to his benefactor, and should not in any way use or employ the benefits conferred on him against the will of the benefactor.

**\*176** The word *shakir*, when applied to Allah, means that He appreciates the worth of the services of His servant; and when applied to the servant, it means that he expresses his gratitude to his Lord for His blessings. Allah appreciates fully the quantity and the quality of the services that are



rendered by His servants for His cause and deprives none of them of the due rewards: nay, He rewards their services most generously and gives much more than they deserve. Of course, His treatment of His servants is quite different from their own treatment of their fellow-men. They underestimate the worth of the services rendered by a fellow man and take him to task severely for an omission. Allah in His bounty rewards much more generously than His servant deserves for any service rendered by him in His cause, but is very lenient and forgiving for any omission or neglect of duty shown by His servants.

**148.** Allah does not like any public utterance of evil except by one who has been wronged. And Allah is ever All Hearer, All Knower.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ  
مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ  
اللَّهُ سَمِيعًا عَلِيمًا



**149.** Whether you publish a good deed, or conceal it, or forgive an evil, then indeed, Allah is ever Oft Forgiving, All Powerful.\*177

إِنْ تَبَدُّوا خَيْرًا أَوْ تَخْفَوْهُ أَوْ  
تَعْفُوا عَن سُوءٍ فَإِنَّ اللَّهَ كَانَ  
عَفْوًا قَدِيرًا



\*177 The moral instructions contained in this verse are of the highest standard. The Muslims have been taught to practice virtue or at least to show forbearance even in the face of provocation. At the time of its revelation, the hypocrites, the Jews and the idolaters were all engaged in opposing Islam by all possible means and were maltreating

its followers in every conceivable way. Therefore it was but natural that the Muslims should be filled with feelings of anger and hatred. When Allah noticed the storm of emotion rising in their hearts, he warned them that He did not like that they give vent to their feelings, though they were wronged and therefore justified, if in retaliation they gave expression to their bitter feelings. They were taught that they, as Muslims, were expected to go on doing good openly and secretly or at least refrain from doing evil for evil. They were instructed, “You should try to mold your character after that of your Allah, Who is so Forbearing that He does not withhold His provisions even from the most wicked culprits and shows forbearance to the most sinful offenders. You should, therefore, have a big heart and show forbearance even in the most critical and provocative situations.

**150.** Indeed, those who disbelieve in Allah and His messengers, and wish that they can create a distinction between Allah and His messengers, and they say: “We believe in some and disbelieve in others,” and they wish that they can adopt a way in between.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ  
 وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا  
 بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ  
 نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ  
 وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ  
 سَبِيلًا

**151.** It is they, they are the disbelievers in truth,<sup>\*178</sup> and We have prepared for the disbelievers a humiliating punishment.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا  
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا



**\*178** That is, there is absolutely no doubt that all those people are equally disbelievers, who deny Allah all His Messengers, who acknowledge Allah but deny His Messengers, who accept some of the Messengers and reject others. Each and every one of such people is a confirmed disbeliever.

**152.** And those who believe in Allah and His messengers, and make no distinction between any of them. To such, He will give them their rewards.<sup>\*179</sup> And Allah is ever Oft Forgiving, Most Merciful.<sup>\*180</sup>

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ<sup>ق</sup> وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا



**\*179** Full assurance has been given to those who acknowledge Allah as their sole Sovereign and Deity, and submit to and follow all His Messengers, that they deserve to be rewarded according to the quality of their good deeds. In contrast to them, there is ignominious punishment for those who do not acknowledge Allah as the sole Sovereign and Sustainer, or for those who adopted the rebellious way by accepting some of His representatives and rejecting others. Allah does not accept any of the apparently good

deeds of such people because it has no legal status in His sight.

**\*180** As Allah is Forgiving and Compassionate, He will be very lenient in judging the deeds of those who believe in Him and His Messengers and will not be hard on them.

**153.** The people of the Scripture ask you to bring down upon them a book from the heaven.<sup>\*181</sup>

Then indeed, they had asked Moses even greater than that, when they said: "Show us Allah plainly." So the storm of lightning seized them for their wrongdoing.<sup>\*182</sup> Then they took the calf (for worship) even after what had come to them as clear evidences.<sup>\*183</sup>

Even then We forgave that. And We bestowed on Moses an evident authority.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنْزِلَ  
عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ  
سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ  
فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً  
فَأَخَذْتَهُمُ الصَّعِقَةَ يُظْلَمِهِمْ  
ثُمَّ آخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا  
جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَن  
ذَلِكَ وَعَاتَيْنَا مُوسَىٰ سُلْطٰنًا

مُبِينًا

**\*181** This was one of the strange demands of the Jews of Al-Madinah. They said to the Prophet (peace be upon him), "We will not accept you as a Prophet unless you cause a written Book to come down to us from heaven before our very eyes or cause a written message to come down to each one of us to this effect: Muhammad (peace be upon him) is Our Messenger; so believe in him."



\*182 A mere mention of this incident has been made in the short list of the crimes of the Israelites to which reference has been made here to show how impertinent they had become. This incident has already been mentioned in Ayat 55 of Surah Al-Baqarah (See E.N. 17, Surah Al-Baqarah).

\*183 “Clear evidences”: the signs which the children of Israel had seen, one after the other, since the time of the Prophet Moses’ (peace be upon him) appointment as a Messenger. They had also witnessed the drowning of Pharaoh and his army and many other signs during their exodus from Egypt. Therefore, they knew well that it was Allah, Lord of the universe, and not a calf, Who had rescued them from the tyranny of a powerful ruler like Pharaoh. Yet they were so enamored of false gods that they forsook God, their real Benefactor, and made the calf of gold the object of their worship.

154. And We raised over them the Mount for (taking) their covenant.\*184 And We said to them: “Enter the gate, prostrating.”\*185 And We said to them: “Do not transgress in Sabbath.” And We took from them a firm covenant.\*186

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ  
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا  
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ  
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا

\*184 “Firm covenant”: the commandments inscribed on the tablets which were given to the Prophet Moses (peace be upon him). The covenant was the pledge taken from the chiefs of Israel at the foot of Mount Tur. This has already

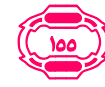
been mentioned in Surah Al-Baqarah, Ayat 63 and is also referred to in Surah Al-Aaraf, Ayat 171.

\*185 See Ayats 58-89 and E.N. 75 of Surah Al-Baqarah.

\*186 See Ayat 65 and E.Ns 82-83 of Surah Al-Baqarah.

**155.** Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their killing of the prophets without right, and of their saying: “Our hearts are covered.”\*187 Nay,\*188 but Allah has set a seal upon them because of their disbelief, so they do not believe except a few.

فِيمَا نَقَضُوا مِيثَقَهُمْ وَكُفِّرِهِمْ  
بِعَايَةِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ  
حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ  
طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا  
يُؤْمِنُونَ إِلَّا قَلِيلًا



\*187 Reference has already been made to such a saying of the Jews in Surah Al-Baqarah, Ayat 88. Just as all the worshipers of falsehood are proud of their obduracy against the truth, so were the Jews proud of their beliefs, prejudices, rituals and customs that they had inherited from their forefathers and could not be persuaded to give them up. That is why they always turned a deaf ear to the Message of the Prophets of Allah with the answer: “We are determined to reject your invitation, even though you bring strong arguments in support thereof. We will adhere strongly and faithfully to what we believe and practice.” (See E.N. 94 of Surah Al-Baqarah).

\*188 This is a parenthetical statement.

**156.** And because<sup>\*189</sup> of their disbelief and of their uttering against Mary a great slander.<sup>\*190</sup>

وَيَكْفُرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ  
بُهْتَانًا عَظِيمًا



**\*189** This is in continuation of the theme under discussion.

**\*190** The calumny against Mary concerning the birth of Jesus has been declared here as disbelief because it was not directed against the person of innocent Mary or her son but against Jesus Christ, the Messenger (peace be upon him) of God. The Jews had absolutely no ground for suspicion about his miraculous birth without father, because God had caused the whole community to stand as witness to the miracle. When virgin Mary, who belonged to the noble and well known religious family of the Israelites, came home with the new born child, a large crowd gathered there and demanded an explanation from her. But she simply pointed to the child. The crowd could not understand how a child in the cradle could speak, but to their utter astonishment, the child began to speak clearly and fluently and addressing the crowd, he declared, "I am Allah's servant: Allah has given me the Book and made me a Prophet." (Surah Maryam, Ayat 30). Thus Allah cut at the very root of the slander about his birth. That is why none ever accused Mary of fornication, nor taunted Jesus (peace be upon him) with being an illegitimate son until he stained his maturity. But when at the age of thirty, he started his mission to invite the people to the way of God and rebuked the Jews for their evil deeds and exposed the hypocrisies of their scholars and jurists and warned the whole community of

the consequences of moral degradation, they turned against him. Instead of accepting his message and making sacrifices for the cause of God, and reforming their evil ways, these impudent and unscrupulous criminals resorted to all sorts of dirty tricks and devilish designs to suppress the voice of truth. It was then that they made that monstrous calumny which they had never uttered before during the previous thirty years of his life, because they knew it for certain that Mary and her son were absolutely free from this taint. Thus their calumny, in fact, was not due to any real suspicion, which they might be harboring in their hearts, but it was a pure calumny, which they deliberately invented for opposing the truth. That is why Allah declared it to be disbelief instead of wickedness and falsehood, for their real aim by this accusation was to hinder the people from the way of God and not merely to slander an innocent lady.

**157.** And (because of) their saying: “We indeed killed Messiah, Jesus, son of Mary, Allah’s messenger.”\*<sup>191</sup>

And\*<sup>192</sup> they did not kill him, nor they crucified him, but it appeared so unto them.\*<sup>193</sup>

And indeed, those who disagree over it are in doubt thereof. They do not have any knowledge of it, but pursuit of a conjecture.\*<sup>194</sup>

And certainly they did not

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى  
ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ  
وَمَا صَلَّبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ  
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي  
شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ  
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا



kill him.

**\*191** The fact that they bragged of slaying Jesus (peace be upon him), knowing him to be a Messenger of God, shows how bold they had become in their crimes. We have shown in the previous note that the miracle of his speech in the cradle had let no doubt whatsoever to remain in the minds of the Jews about his prophethood. Then the clear signs that they witnessed from him (Surah Aal-Imran, Ayat 49) were a conclusive proof that he was really a Prophet of God. Therefore their wicked behavior towards him was not the result of any misunderstanding about his prophethood, but was an intentional crime against the one who had been appointed by Allah as Messenger.

Though it appears very strange that a community should slay a person whom they know to be and acknowledge a Prophet of Allah, yet it is so, for the ways of wicked communities are strange. They cannot and do not tolerate a person who criticizes them for their evil ways and prohibits unlawful things. Such people, even though they be the Prophets of Allah, have always been persecuted, imprisoned and slain by their own wicked people.

As a proof thereof, the following is quoted from the Talmud: "When the city (Jerusalem) had been captured, Nebuchadnezzar marched with the princes and officers of the Temple.... On one of the walls he found the mark of an arrow's head as though somebody had been killed or hit nearby, and he asked who was killed there.

"Zachariah, the son of Yehoyadah, the high priest, answered the people. He rebuked us incessantly on account

of our transgressions and we were tired of his words and put him to death.”

Even according to the Bible, when the Prophet Jeremiah rebuked the Jews on account of their transgressions, they accused him of being in conspiracy with the Chaldeans and traitor against his people and sent him to prison. Likewise, the Jews had treated John the Baptist a couple of years before the crucifixion of the Prophet Jesus (peace be upon them). They counted John as a Prophet and acknowledged him as one of the most righteous men of their community, but when he criticized Herod (the ruler of Judea) for his evil ways, he was not tolerated. He was first sent to prison, then beheaded on the demand of Herod’s beloved, the dancing girl.

It is, therefore, obvious from their record that when they presumed that they had crucified Jesus Christ (peace be upon him), they bragged: “We have slain a Messenger of Allah.”

\*192 This is another parenthesis.

\*193 This verse is explicit on the point that the Prophet Jesus (peace be upon him) was rescued from crucifixion and that the Christians and the Jews are both wrong in believing that he died on the cross. A comparative study of the Quran and the Bible shows that most probably it was Jesus (peace be upon him) himself who stood his trial in the court of Pilate, who sentenced him to death, but they could not kill or crucify him, for Allah raised him to Himself.

This is what happened, Pilate knew well that Jesus (peace be upon him) was innocent and had been brought in his

court out of jealousy. So he asked the crowd whether Jesus (peace be upon him) should be released on the occasion of the Festival or Barabbas, a notorious robber. But the high priests and elders persuaded the crowd to ask for the release of Barabbas and for the crucifixion of Jesus (peace be upon him). After this, God, Who can do any and everything He wills, raised Jesus (peace be upon him) to Himself and rescued him from crucifixion and the one who was crucified afterwards was somehow or other taken for Christ. Nevertheless, his miraculous escape does not lessen the wicked crime of the Jews, because they knew it well that the one, whom they crowned with a crown of thorns, and on whose face they spat and whom they supposedly crucified with disgrace was Christ, the son of Mary. As regards the matter how “But it appeared so unto them” that they had crucified Jesus (peace be upon him), we have no means of ascertaining. Therefore it is not right to base on mere guess-work and rumors an answer to the question how the Jews were made to believe that they had crucified him, whereas in fact, Jesus (peace be upon him), the son of Mary, had escaped from them.

**\*194** “They do not have any knowledge of it, but pursuit of a conjecture.” They, the Christians. They do not agree in their versions of crucifixion. The very fact that they offer so many different accounts of the matter is by itself a proof that they possess no definite knowledge of it and are, therefore, in doubt about it. One version is that the person who was crucified was not Jesus (peace be upon him) but someone who bore his likeness, whom the Jews and the

Romans had disgracefully put on the cross, while Jesus (peace be upon him) was standing nearby and laughing at their folly. Another version is that the one who was nailed to the cross was Jesus (peace be upon him), but he did not die on the cross and was alive when he was taken down from it. Some others say that he died on the cross but came to life afterwards and met his disciples more than ten times and talked to them. Still others say that death due to crucifixion occurred on the physical body of Jesus (peace be upon him) and he was buried but the divine spirit within him was raised. There are still others who say that after his death Jesus (peace be upon him) came to life with his body and was raised with his body. Obviously, if the Christians had any knowledge of the truth, they would not have given so many different versions of it.

**158.** But Allah raised him up unto Himself.<sup>\*195</sup> And Allah is ever All-Powerful, All-Wise.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ  
عَزِيزًا حَكِيمًا

**\*195** Here Allah has told the fact of the matter. The Quran explicitly states that the Jews did not succeed in putting Jesus (peace be upon him) to death and that Allah raised him to Himself, but it is silent about the nature and details of the matter and does neither say explicitly whether Allah raised his body and soul together from the earth to some place in heaven, nor that he died like other mortals and only his soul was raised to heaven. Therefore, on the basis of the Quran neither aspect can be definitely denied or affirmed. But a study of the style clearly shows that



whatever be the nature of being raised in any case, Allah certainly treated the Prophet Jesus (peace be upon him) in an extraordinary way. The following considerations lead to the conclusion that the incident was extraordinary.

First, the belief in the ascension of the Prophet Jesus (peace be upon him), body and soul together, was already prevalent among the Christians, and was one of the causes which misled a large section of them to believe in his divinity. But, in spite of it, the Quran not only has not clearly refuted it but has used the same word “ascension” for the incident that the Christians use for it. Had it not been an extraordinary incident factually the Quran would not have used such ambiguous words as help support a doctrine of the divinity of Jesus (peace be upon him).

Second, had Allah meant by the words used in Ayat 158 that “Allah caused his death”, or that “Allah raised him in rank”, more explicit words would have been used. In the first case, more appropriate words would be: “No doubt they did not slay him nor crucified him but Allah rescued him alive from them and then gave him natural death”, and in the second: “The Jews intended to dishonor him by crucifixion, but Allah raised him very high in rank”, as have been used in tire case of the Prophet Idris: “And We raised him to a high position”. (Surah Maryam, Ayat 57).

Third, if the incident related here meant merely the natural death of Christ, the words, “And Allah is All-Powerful and All-Wise”, after it would be meaningless. These words can be appropriately used only in connection with some extraordinary manifestation of the power and wisdom of

Allah.

The only argument that can be cited in support of the interpretation of verse Ayat 158 that Jesus died a natural death is the use of the word *mutawaffika* in Ayat 55 of Surah Aa1-Imran, in connection with the incident. But as we have explained in the corresponding E.N. 51, the word is not explicit in the meaning of natural death but can be applied both to take the soul and to take the body and soul together. As there is scope for both the interpretations in this word, its use cannot refute the above mentioned arguments against the meaning: “Allah caused his death”. Those who insist on this interpretation argue that there is no other instance in which *tawaffa* might have been used for the seizure of both body and soul together. This is meaningless, for this is the only incident of its kind in the whole human history. The only thing to be considered is whether this word may lexically be used in this sense or not. If it can be used, we have to face the question: Why does the Quran not use a direct word for death instead of a word which is liable to support the doctrine of ascension, which in turn, has given rise to the doctrine of the divinity of Jesus (peace be upon him)? The use of this word is a clear proof that there was something extraordinary about the incident. Above all, the doctrine of ascension is further strengthened by the traditions according to which the Prophet Jesus (peace be upon him), son of Mary, will come again to the earth before the Resurrection and fight the Dajjal. (These traditions have been cited in the Appendix to the commentary of Surah Al-Ahzab). These categorically

prove the second coming of Jesus (peace be upon him). Therefore, it would be more rational to believe that he is living somewhere in the universe before this second coming than that he lies dead and buried somewhere before his advent.

**159.** And there is none from the people of the Scripture but that he will surely believe in him before his death.<sup>\*196</sup> And on the Day of Resurrection he will be against them a witness.<sup>\*197</sup>

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا  
لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ  
الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا



**\*196** This has been interpreted in two ways and both are likely. Here by the people of the Scripture are meant the Jews and may also be the Christians. According to the first interpretation, it means: “All the people of the Scripture, alive at the time of the natural death of Christ, will have believed in him, that is, in his prophethood.” The second interpretation of “And there is none from the people of the Scripture but that he will surely believe in him before his death” is that all the people of the Book before their death do realize and believe that Christ is really a Messenger of God, though that belief will be of no avail at the time. Both these interpretations have been put forward by several companions and their followers and renowned commentators, but its real meaning is only known to Allah.

**\*197** That is, “In the court of God, Christ will give testimony against the Jews and the Christians that they

rejected, neglected and distorted the message brought by him.” Some details of this testimony are given in Ayats 116-117 of Surah Al Maidah.

**160.** Because<sup>\*198</sup> of the wrong doing of those who became Jews, We made unlawful for them (certain) good things that had been lawful to them (before), and because of their hindering many (people) from Allah’s way.<sup>\*199</sup>

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا  
حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ  
وَبَصَدَّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا



**\*198** The main theme that was broken by the parenthesis, which ends here, has been resumed.

**\*199** It is an irony that the Jews, who possessed a bivariate Book and the heritage of the prophets, should not only have themselves discarded the way of God but also frequently stood in the way of God. It is a fact that they have always been opposing and placing obstacles in the way of those movements that have ever been started for the promulgation of the truth and have been starting or helping start movements against the way of God. Their latest crime in this connection is communism which, for the first time in history, is based on a system of life and a system of government on the deliberate and explicit denial of God. Its declared aims, an open opposition to His law and eradication of the God-worship. The author of another perverted doctrine of the modern age, Freudianism, which has helped mislead the people from the way of Allah, is also a Jew.



**161.** And of their taking of usury while indeed they were forbidden from it,<sup>\*200</sup> and of their devouring people's wealth unjustly.<sup>\*201</sup> And We have prepared for the disbelievers among them a painful punishment.<sup>\*202</sup>

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ  
وَأَكَلِهِمُ أَمْوَالَ النَّاسِ بِالْبَاطِلِ  
وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا  
أَلِيمًا



**\*200** Here is the Biblical law that clearly prohibits interest: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury."

"If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that time the sun goeth down. For that is his covering only, it is his raiment for his skin wherein shall he sleep, and it shall come to pass, when he crieth unto me, that I will hear: for I am gracious." (Exodus 22 : 25-27).

Besides this, interest has also been prohibited at several other places in the Torah, but in spite of these prohibitive decrees, the Jews, who profess to believe in the same Torah, are the biggest usurers in the world and have become proverbially notorious for their narrow-mindedness and hard-heartedness.

**\*201** Probably this refers to the same thing that occurs in Surah Al-Anaam, Ayat 146, that is, all animals with claws, and the fat of sheep and oxen were forbidden to the Jews. Besides this, possibly it may also refer to the restrictions and hardships which are contained in the law books

composed by their own Jurists. Indeed, it is a great punishment that the bounds of life should be narrowed for any community. (See E.N. 122, Surah Al-Anaam).

**\*202** History bears witness to the exemplary punishment that Allah has prepared for those Jews who have discarded the divine faith and given up obedience to Allah and adopted the attitude of disbelief and rebellion. For the last two thousand years, they have never possessed a place where they could live with honor. They have been scattered all over the world and are treated like foreigners and disgracefully, cruelly and oppressively in one country or the other, and there is no place in the world, where they are sincerely respected, in spite of their great wealth. Above all, this community has remained a living object lesson for the other nations, for it has been kept in existence in spite of its degradation, whereas other nations are exterminated when they become worthless. Thus Allah is causing them to taste in this very world a bit of the torment of Hell where the evil-doers will neither be in a state of death nor in a state of life. This is because they have been showing the audacity of rebelling against Allah while they were at the same time carrying the Book of Allah with them. As regards to the punishment in the Hereafter, it may safely be predicted that it shall be much more painful than this. In order to remove any misunderstanding that might arise regarding the existence of the State of Israel, it will be worthwhile to refer to Ayat 112 and E.N. 90 of Surah Aal-Imran.

**162.** But those who  
are firm in knowledge

لَكِن الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ

among them, and the believers, they believe in that which has been sent down to you (Muhammad), and that which was sent down before you.\*203 And those who establish prayer, and those who pay the poor due, and believe in Allah and the Last Day. It is they to whom We shall bestow immense reward.

وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ  
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ  
وَالْمُقِيمِينَ الصَّلَاةَ  
وَالْمُؤْتُونَ الزَّكَاةَ  
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا



\*203 The reference is to those learned Jews who are fully acquainted with the real nature of the divine Books, who are just, fair and free from every kind of prejudice, obduracy and self-worship, who do not blindly follow their forefathers but readily accept the truth that they learn from the revealed Books. Therefore they are able to recognize easily that the teachings of the Quran are the same as were taught by the former Prophets, and then sincerely believe in both.

163. Indeed, We have revealed to you (Muhammad), as We revealed to Noah and the prophets after him.\*204 And We revealed to Abraham, and Ishmael, and Isaac, and

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا  
إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ  
وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

Jacob, and the tribes, and  
Jesus, and Job, and Jonah,  
and Aaron, and Solomon,  
and We gave to David the  
Psalms.\*205

وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ  
وَسُلَيْمَانَ ۚ وَءَاتَيْنَا دَاوُدَ زَبُورًا



**\*204** This is to emphasize the fact that the Prophet Muhammad (peace be upon whom) has not come with a new thing and that he does not claim to present something for the first time, but he has, in fact, received guidance from the same source of knowledge from which all the prophets before him had received, and that he too is presenting the same truth and reality that has always been presented by the prophets, who were raised from different corners of the earth.

The literal meaning of *wahi* is: (1) to give hint of, (2) to communicate to the mind, (3) to convey by covert suggestion, and (4) to send a message.

**\*205** Only a part of the Book of Psalms in the existing Bible consists of the Psalms of the Prophet David, and they bear his name. Its remaining constituent parts are the psalms of other people, and have been attributed to their authors. It should also be noted that the study of the real Zabur, the Psalms of David, shows that it is a revelation of God. Likewise, additions have been made in the Book of the Proverbs of Solomon and the last two chapters were obviously added afterwards. But, in spite of this, the major portion of the Proverbs contains gems of truth and wisdom. The same is true of the Book of Job. A study of this reveals that, though it contains gems of wisdom, it is wrong to



attribute the whole of it to the Prophet Job. Whereas the Quran and the introductory chapters of this very Book bear witness to the great fortitude shown by the Prophet Job, its subsequent chapters show that he was an embodiment of grievance against God, and that, in vain, did his companions try their best to convince him that God was not unjust.

Besides these, the major portions of the seventeen Books of the Israelite Prophets in the Old Testament are evidently genuine revelations; especially the Books of Joshua, Jeremiah, Ezekiel, Amos and some others contain many such passages that show the grandeur of divine revelation and move one to ecstasy. Their high moral teachings, their campaign against idolatry and their sound arguments prove the Oneness of God, and their strong criticism of the degeneration of Israel clearly shows that these and the sermons of Jesus Christ (peace be upon him) in the New Testament and the Quran came from one and the same source.

**164.** And (We sent) the messengers whom We have indeed mentioned to you before, and the messengers whom We have not mentioned to you. And Allah spoke to Moses, a (direct) conversation. <sup>\*206</sup>

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ  
 مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ  
 عَلَيْكَ ۗ وَكَلَّمَ اللَّهُ مُوسَى  
 تَكْلِيمًا



**\*206** The way revelation was communicated to the Prophet Moses (peace be upon him) was different from that of the

other Prophets. They heard either a voice or a message from an angel, but the Prophet Moses (peace be upon him) had this privilege that Allah Himself had a direct talk with him as in a dialogue, e.g., the dialogue cited in Surah Ta Ha, Ayats 11-48 in the Quran. This privilege has also been mentioned in the Bible: “.....And the Lord spake unto Moses face to face, as a man speaketh unto his friend.” (Exodus 33:11).

**165.** Messengers as bearers of glad tiding and as warners,<sup>\*207</sup> so that there might not be for mankind an argument against Allah after the messengers.<sup>\*208</sup> And Allah is ever All Mighty, All Wise.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا  
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ  
بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا  
حَكِيمًا



**\*207** That is, all the Prophets had one and the same mission. They gave good news to those who believed in the divine message and mended their ways in accordance with it and warning to those who adopted wrong ways of thought and action that they would meet with serious sequences in the end.

**\*208** The Prophets were sent with the sole object that they should set forth before mankind the right way, both theoretically and practically, so that on the Day of Judgment no evil-doer should be in a position to offer the excuse that he was ignorant of the truth. That is why Allah appointed messengers in different parts of the world and sent down Books. These messengers imparted the

knowledge of the truth to a large number of people and left behind them Books of which one or the other has always existed for the guidance of mankind. Now if one goes astray in spite of this arrangement, one cannot throw the blame on Allah and His messengers. He himself is responsible for this because he did not accept the truth when it came to him, or the responsibility is of those who had the knowledge of it but did not impart it to others who had gone astray.

**166.** But Allah (Himself) bears witness that what He has sent down to you, He has sent it down with His Knowledge, and the angels bear witness. And sufficient is Allah as a witness.

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ  
إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ  
وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ  
شَهِدًا

**167.** Indeed, those who disbelieve and hinder (others) from the way of Allah, they have certainly strayed to a far away misguidance.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ  
سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا  
بَعِيدًا

**168.** Indeed, those who disbelieve and do wrong, Allah will never forgive them, nor will He guide them to the (right) path.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ  
اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ  
طَرِيقًا

**169.** Except the path of Hell, wherein they will abide

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا

forever. And that is ever easy for Allah.

أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا



**170.** O mankind, there has indeed come to you the messenger (Muhammad) with the truth from your Lord. So believe, (that is) better for you. And if you disbelieve, then indeed, to Allah belongs whatever is in the heavens and the earth.\*209 And Allah is ever All Knower, All Wise.\*210

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ  
الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ  
فَعَامِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا  
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا



**\*209** That is, “You will harm none but yourselves by your disbelief and disobedience, for you can do no harm to the Master of the heavens and the earth.”

**\*210** That is, “Your Allah is fully aware of everything, you cannot do mischief with impunity in His Kingdom, He is also Wise. He knows how to deal with those who disobey His commands.”

**171.** O People of the Scripture, do not commit excess in your religion,\*211 nor say about Allah except the truth. The Messiah, Jesus, son of Mary, was only

يَأْهَلُ الْكِتَابِ لَا تَغْلُوا فِي  
دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ  
إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى



a messenger of Allah, and His word,<sup>\*212</sup> which He conveyed to Mary, and a spirit from Him.<sup>\*213</sup> So believe in Allah, and His messengers,<sup>\*214</sup> and do not say: “Three.”<sup>\*215</sup> Desist, it is better for you. Allah is only One God. Exalted is He above that He should have a son.<sup>\*216</sup> To Him belongs whatever is in the heavens and whatever is on the earth.<sup>\*217</sup> And sufficient is Allah as a Defender.<sup>\*218</sup>

أَبْنُ مَرْيَمَ رَسُولَ اللَّهِ  
 وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ  
 وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ  
 وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً  
 أَنْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ  
 إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ  
 يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي  
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
 وَكَفَى بِاللَّهِ وَكِيلًا



**\*211** Here “The people of the Scripture” refers to the Christians who went beyond the bounds in their religion and regarded Jesus (peace be upon him) God in their exaggerated reverence and love of him. This was a contrast to the Jews (the other people of the Scripture) who had gone to the other extreme in their denial of an enmity against Jesus (peace be upon him).

**\*212** The Prophet Jesus (peace be upon him) has specially been called God’s “command” (*Kalimah*) because he was born without the usual agency of a father. God sent a command that Mary should become pregnant without the semen of a man and she conceived. Although in the very

beginning, the Christians were told that Christ had been born without a father by the command of God, yet they were so misled by the Alexandrian Philosophy of Philo that they first mistook *Kalimah* (command) for the “Divine Word”; then changed the “Divine Word” into the “Logos”; then they built on the Logos Doctrine which misguided them to the false belief in the divine nature of Jesus Christ. That is how they came to believe that God had revealed Himself or His eternal attribute of speech in the person of Jesus. (See John I : 1,14).

**\*213** Here Jesus (peace be upon him) has been called “A spirit from Him” and in Surah Al-Baqarah, Ayat 253, it is stated that God supported him (Jesus) with the “Holy Spirit”. In both cases, it means that Allah had bestowed upon the Prophet Jesus (peace be upon him) a Holy Spirit that was imbued with high moral values and was a perfection of truth and righteousness without any tinge of evil. The Christians were taught this very thing, but they exaggerated the notion: they took “A spirit from God” for “the Spirit of God” and perverted the meaning of the Holy Ghost into “the Spirit of God Himself” which had entered into Jesus Christ. Thus, a third god, “the Holy Ghost”, was created along with God and Christ. This was their second transgression which led the Christians astray.

The perversion of “A spirit from God” into “the Spirit of God” (Holy Ghost) has been made in spite of the fact that according to the Gospel of Matthew, “The angel of the Lord appeared unto him (Joseph) in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary,

thy wife: for that which is conceived in her is of the Holy Ghost,” and not the Holy Ghost (1 : 20).

**\*214** That is, “As Jesus is only a spirit from God and has no part of Godhead in him, do not go beyond the bounds but believe in Allah as One God and accept all His Messengers including the Messiah.” This was what the Prophet Jesus (peace be upon him) himself really taught and this is the truth which a true Christian should believe.

**\*215** The Christians have been rebuked for their wrong belief in the doctrine of the trinity and advised to refrain from transgression. Strange though it may appear, the fact is that the Christians believe both in the Oneness of God and in the trinity at one and the same time; for no Christian can deny that according to the clear sayings of Jesus (peace be upon him) in the Gospels, God is One Being and there is no other god than He. They cannot but admit that Unity of God is the real basis of religion. But the introduction of the doctrine of the Logos at an early stage of Christianity misled them into believing in the Godhead of Christ in union with God and the Holy Ghost. Since then it has always remained an enigma for them to reconcile these two contradictory doctrines and for the last eighteen hundred years or so the Christian scholars have been vainly engaged in solving this self-created baffling puzzle. Not only this, many Christian denominations have been founded upon different interpretations of this doctrine and it has given rise to many religious disputes in which one denomination accuses the other of blasphemy. In short, their scholars and interpreters have been spending all their

efforts and energies in solving this enigma which was neither created by God nor by Christ. It is also obvious that there is no solution to it, because no one can prove that three persons share Godhead and also that God is One Being and has no partners in His Godhead. As this enigma is the result of their own transgression beyond the divine limits, it can only be solved if they refrain from going beyond the limits and give up the belief of the Godhead of the Messiah and of the Holy Ghost, and acknowledge Allah as the sole object of worship, adoration and devotion and believe in the Messiah as a Messenger of God and not as a partner in the Godhead of Allah.

**\*216** This refutes the fourth transgression of the Christians who believed that Christ was the Son of God. In this belief they had gone beyond the limits of their own religion. According to the first three Books of The New Testament (even if the traditions therein be accepted as authentic), the Prophet Jesus (peace be upon him) merely likened the relationship between Man and Allah to the relationship between father and son, and used the word father for God metaphorically, just as it was in vogue among the Israelites. There are many instances of this in the Old Testament the Prophet Jesus (peace be upon him) also used the word “father” in the sense it was used by his people. He called God not only his father but the father of all human beings. But, the Christians again went beyond the limits and declared Jesus (peace be upon him) to be the only son of God. They based this strange belief on the assumption that Messiah was the manifestation of God and the incarnation



of His Word and His Holy Ghost. They also transgressed in believing that God had sent His only son to the earth so that he might take the burden of the sins of mankind on his own shoulders and go to his crucifixion and atone for the sins of Man with his own blood. Obviously, this belief is the creation of their own imagination, for there is no saying of Christ to support this.

Here, Allah has not refuted the doctrine of the "Atonement" because it is not a fundamental article of the Christian religion, but is a mere byproduct of (a) the belief that Christ is the son of God and (b) a philosophical and mystical explanation of the objection that if Christ was the son of God, why did he die a cursed death of crucifixion? It is thus obvious that this doctrine is refuted automatically, if it is shown that Christ was not the son of God and that he did not die on the cross.

**\*217** As all things in the heavens and the earth belong to Allah, none of them has any such relation with Him as of father and son, but only that of Master and slave.

**\*218** Allah suffices for the management of His Kingdom and does not stand in need of the help of a son for this purpose.

**172.** Never would the Messiah disdain to be a slave to Allah, nor the angels near (to Him). And whoever disdains from His worship, and is arrogant, so He shall

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ  
يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ  
الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ  
عِبَادَتِهِ وَيَسْتَكْبِرْ

assemble them all to Him.

فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

**173.** Then as for those who believed and did righteous deeds, He will give them in full their wages, and He will grant them more out of His bounty. And as for those who were disdainful and arrogant, so He will punish them with a painful punishment. And they will not find for them, other than Allah, any protecting friend, nor helper.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيَعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

**174.** O mankind, there has indeed come to you a convincing proof from your Lord, and We have sent down to you a manifest light.

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

**175.** Then as for those who believe in Allah, and hold fast to Him, He will admit them into His mercy from Him, and bounty, and He will guide them to Himself by a straight path.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَىٰ صِرَاطًا مُّسْتَقِيمًا ﴿١٧٥﴾

**176.** They<sup>\*219</sup> ask you a legal ruling. Say: “Allah gives you a ruling regarding a kindred who has neither descendants nor ascendants (as heirs).”<sup>\*220</sup>

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ  
فِي الْكَلَالَةِ

**\*219** Verse 176 was sent down long after the revelation of this Surah; so much so that according to some traditions this was the last verse of the Quran. Anyhow, according to most authentic traditions, it was revealed in A.H. 9 when Surah An-Nisa was already being recited as a complete Surah. That is why this verse was not included in the verses about inheritance contained in the first portion of the Surah, but was added to it as an appendix.

**\*220** There is a difference of opinion about the meaning of *kalalah*. According to some scholars, *kalalah* is the person who dies childless and whose father and grandfather also are dead. But according to others, *kalalah* is one who dies childless irrespective of whether his father and grandfather are alive or dead. Umar (may Allah be pleased with him) also could not come to any definite decision about its meaning till the last. The majority of the jurists, however, have accepted the opinion of Abu Bakr (may Allah be pleased with him) that *kalalah* is the person who dies childless and whose father and grandfather had died before his death. This opinion is also supported by the Quran which awards half of the inheritance of the *kalalah* to the sister who cannot be entitled to any share at all if the father is alive.

“If a man dies, (and) he had no child, but he has a sister,<sup>\*221</sup> then she shall have one half of what he has left behind.”

إِنْ أَمْرُؤًا هَلَكَ لَيْسَ لَهُ وَلَدٌ  
وَلَهُدَا أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ

**\*221** There is a consensus of opinion that this refers to the inheritance of sisters and brothers who have the relation of common parents or only common father with the deceased. Once Abu Bakr (may Allah be pleased with him) gave this explanation and none of the companions differed from it.

“And he (brother) would inherit from her if she (died and) did not have a child.”<sup>\*222</sup>

وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ

**\*222** The brother will inherit the whole inheritance in case there is no other heir to it. For instance, if the husband of the childless woman is alive her brother will be entitled to the whole of the remaining inheritance after the payment of the share of the husband.

“Then if there are two sisters, then theirs are two thirds of what he has left behind.”<sup>\*223</sup>

فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ  
مِمَّا تَرَكَ

**\*223** The same also applies to the case of more than two sisters.

“And if there are brothers (and sisters), men, and women, then for the male, the equivalent of the portion

وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً  
فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ



of two females.”

“Allah makes clear to you, lest you go astray. And Allah is All Knower of every thing.”

يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمٌ

