

The Holy Qur'an -The Final Testament – Juz 28

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SHARES

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This text is the twenty–eighth volume of the translation and commentary of the Holy Qur'an by Mir Ahmad Ali and Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi.

It covers the twenty–eighth Juz of the Holy Qur'an, from Surah Al–Mujadilah to Surah At–Tahrim.

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In light of this, the DILP team has carried out a number of corrections to improve readability and reduce ambiguity; spelling mistakes, typographical errors, and non–standard transliterations of Arabic names and terms have also been addressed. In addition, the layout has been adjusted to enhance clarity and make the text easier to consult online.

For these reasons, the online text is not an exact reproduction of the original published work.

Readers wishing to see the translation as it was published should refer to printed copies available in bookshops.

Miscellaneous information:

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Al-Mujadilah – She Who Pleaded

(Revealed at Madina)

22 Verses in 3 Sections

Sections Of Surah Al-Mujadilah

1. The Law of '*Zihar*'.
2. Secret counsels against the Prophet.
3. Befriending the enemy.

Important Topics

1. Abolition of the practice of custom of '*Zihar*'. (Verse 2)
2. The punishment for opposing the Holy Prophet. (Verse 5)
3. Everything hidden or manifest, is known to God. (Verses 7–10)
4. Those who are given knowledge – held in high degree. (Verse 11)
5. Neither the wealth of this world nor children, would be of any avail to any one on the Day of Judgment. (Verse 17)

6. Those on whom the devil gains mastery, constitute the devil's party. (Verse 19)

7. Those on whom God has impressed the faith and strengthens with inspiration, they are the party of God. (Verse 22)

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SHARES

Al-Mujadilah Section 1 – The Law Of ‘Zihar’

The control of the Law of ‘Zihar’, Restriction controlling the free use of the custom, Those who oppose the Prophet shall sutler a humiliating chastisement, All shall be raised to requite for their doings.

Al-Mujadilah Verses 1 – 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

“Indeed, hath God heard the statement of her who pleadeth with thee about her husband and petitioneth unto God; and verily God heareth the contention of you two; Verily God is All-Hearing, All-Seeing¹.” (58:1)

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

“Those of you who abandon any of their wives through ‘Zihar’²(by saying “Be thou unto me as my mother’s back”); they are not their mothers; their mothers are only those who gave them birth! and certainly they utter a word hateful and false; and verily God is Pardoning, Oft-Forgiving³.” (58:2)

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تُوَعِّظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“And those who abandon any of their wives through ‘Zihar’ and then would recall what they have uttered, they may free⁴a captive ere they touch each other; that ye are admonished (to conform); and Verily God, of whatever ye do, is Well-Aware.” (58:3)

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

“But whosoever findeth not the means (to free a captive), he may fast for two months consecutively ere they touch each other; and whosoever is not able to do (so) shall feed sixty needy ones; that is in order that ye may believe in God and His Apostle; And these are the bounds set of God; And for the disbeliever there shall be a painful chastisement.” (58:4)

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

“Verily, those who oppose⁵God and His Apostle, shall be humiliated as were humiliated those before them; and indeed We have sent down signs clear; and for the disbelievers there shall be a humiliating chastisement.” (58:5)

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

“On the day when God will raise them all to life and inform them of what they did; God hath encompassed (everything) in (His) record; while they (might) have forgotten it; and God is over all things a Witness.” (58:6)

Commentary

Verse 1-4

Khaula Binte Tha'labah, wife of Aus son of Samit, one day when Khaula had just finished her prayers, her husband wanted her for sexual enjoyment which she resented. Aus pronounced 'Zihar', a pre-Islamic social custom that if a husband says to his wife 'Thou art to me as the back of my mother', thereafter the husband was relieved of the conjugal obligation, not bound to support either his wife or his children. It was practically a divorce, besides the woman was also not free to contract a second marriage. Khaula disappointed at the conduct of her husband reported herself to the Holy Prophet and pleaded that she could neither remain in her husband's house for he would not support her or even her children who were very young, nor was she free to go out and support herself and her children. She pleaded very vehemently to God, for herself to be restored to her original position with her husband. The pleading of the woman was heard, and these verses were revealed which are self-explanatory⁶.

For the detailed implication of this ordinance, see the books on 'Fiqh' the articles of the practice of the faith.

Note how Islam had arranged for the voluntary liberation of the slaves and the captives. Any liberation by force would have put the poor miserable souls, the slaves, into greater troubles regarding the earning of their sustenance. It was the desert land of the Arabian Peninsula wherein prevailed the slavery. The poor helpless souls if liberated by force and left to themselves, would have been destituted and would never have found any means in the dry deserts of sand and stones and the people who had been forced to liberate them, would not have used any practical fellow feeling for them.

And as regards those slaves who were under the possession of the master, Islam promulgated such strict laws of equity and mercy in the treatment meted out to them that a slave was practically equalised to his master in his social life the demand on him was only the faithful service to the master even that to a strictly reasonable and equitable limit. The slavery which Islam allowed to exist or to continue, was bound by such strict laws of equity and mercy that most of the masters themselves would have their slaves, liberated. But the treatment, care, the protection and the provision, Islam entitled the slaves under their master, was such that in many cases even when the masters offered them the freedom, the slaves would not leave them. This was the case under the Holy Ahl Al-Bayt.

This is a clear assertion of the effectiveness of prayer and that the laws laid down by God in accordance with the needs and the requirement of the people and that they are not arbitrary and without reason. (A.P.)

Verse 5

The humiliation or the frustration of the enemies of the Holy Prophet referred to here, is that which the enemy suffered at the battle of '*Khandaq*' (the Ditch) – (*Ahzab*) – (M.S.). It refers also to the bigger and the graver penalty in the hereafter and on the Day of Judgment.

Verse 6

Everyone will see the true value and the inward aspects of all his deeds which were not manifest ever before⁷.

¹. Refer to Verse 33:4.

². i.e. a husband in anger declaring as a vow that his wife would thereafter be to him as his mother to deprive her of the sexual enjoyment, as a punishment to her (See 'Fiqh').

³. Refer to Verse 33:4.

⁴. Note how far Islam prescribes charity to expiate sins.

⁵. Compare this to the defiance against the demand for pen and paper, by the Holy Prophet on the eve of his departure.

⁶. See Verse 33:4.

⁷. See Verses 5:50; 5:108; 6:160; 9:94.

Al-Mujadilah Section 2 – Secret Counsels

Against The Prophet

Secret counsels against the Prophet prohibited, Mutual consultation for goodness and virtue, commended, Exalted ranks for the believers and for those given knowledge.

Al-Mujadilah Verses 7 – 13

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

“Seest thou not that God knoweth whatever is in the heavens and whatever is in the earth? nowhere taketh place any secret counsel between three (persons) but He is fourth of them, nor between five, but He is the sixth, nor (between) less than that, nor (between) more but He is with them wheresoever they may be; then will He inform them of whatever they did, on the Day of Judgment – Verily God Well Knoweth all things¹.” (58:7)

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ

“Seest thou not those who have been forbidden secret counsels, yet return they unto what hath been forbidden and hold they secret counsels to sin and revolt and towards disobedience to the Apostle, and when come they unto thee, they greet thee, not as greeteth thee God; and say they in their selves “Why doth God chastise not for what we say?” Enough for them is hell, they shall enter it, and what a wretched destination it is!” (58:8)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

“O’ ye who believe! When ye counsel among yourselves in secret, then counsel ye not to sin and revolt and disobedience to the Apostle, but counsel ye among yourselves for goodness and

restrain (of yourselves against evil)', and fear ye (the wrath of) God unto Whom ye shall all be gathered!" (58:9)

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"Secret counsels are (Simulated) only by satan², that he may cause grief unto those who believe, but he shall harm them not in any way but with the permission of God; and upon God alone depend those who believe." (58: 10)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرَفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"O' ye who believe! when it is said unto you, 'Make ye room in (your) assemblies! then make ye room, God will make room for you; and when it is said unto you, 'Rise³ye up! then rise ye up, God will exalt (you in) ranks⁴(unto Him), those who believe among you, and those who have been granted knowledge; and God is All-Aware of whatsoever ye do⁵." (58: 11)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"O' ye who believe! When ye (wish to) consult in private with the Apostle, then offer some alms before your consultation, that is better for you and purer; but ye find not any means (to do so), then verily God is Oft-Forgiving, the Most Merciful⁶." (58: 12)

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

"What Restrained⁷ye that ye give alms before your consultation? Then since ye did it not and God turned (merciful) unto you, then keep ye up (the regular) prayer, and pay ye (the prescribed) poor-rate and obey ye God and His Apostle; and God is All-Aware of what (all) ye do." (58: 13)

Commentary

Verse 7

This contains a warning to the hypocrites who were busy plotting against the Holy Prophet and the believers thinking their secrets to be secrets for God and the Holy Prophet also, whereas God knows

everything, and the Holy Prophet was continuously' in communion with the Lord, having the revelations from Him, and thus had the knowledge of every secret of the enemy.

This passage clearly points out that God is with every being and everything in all circumstances, but He is not to be counted in line with the beings as one of them – as said in the verse and as it is clearly asserted 5:76 refuting the theory of the Trinity in which God is counted as the Father in line, the son and the Holy Ghost as the persons in the Trinity. However, His being with everything is in the sense of a holder and the held. As an example, for an understanding one may take the attitude of the hold of the cognitive self on the ideas created by it. The cognitive self is every idea but is not counted with any one of them, as it has been put in Persian '*Bihama wa bahama paida wa napaida*' – with everyone, apparent and hidden but not identified with any. (A.P.)

Verse 8

As the believers in Madina gained strength after strength in their number as well as in their influence and power. The disruptive forces of the Jews resorted to duplicity and secret intrigues and plots. Here is the reference to the machinations of the Jews as well as the hypocrites⁸. Whenever the Muslims go out on any defensive expedition against the enemy's assaults, the Jews and the hypocrites used to sit discussing some matters secretly and as any Muslim passed them, they used to talk among themselves winking at him and pointing out to him, which action roused doubts in the mind of the individual about those who had gone on the expedition. This hurt the Muslims, and the Holy Prophet had already forbidden such secret discussions with the Muslims, yet the Jews and the hypocrites did not abstain from it. This verse was revealed.

When the power of the Jews had been frustrated and they could not rise against the Holy Prophet in any open hostility against him, they began to give vent to their spite by a corrupted manner of saluting instead of saying '*Salamun alaikum*' meaning 'May peace be on you'. They used '*Sam*' meaning death or destruction, instead of Salam meaning peace⁹.

Verse 9

Note how far Islam controls the personal morals of the believers even in the private lives.

Muslims are forbidden against participating in any secret movement with any evil intent and to be constantly counselling each other on goodness and piety.

Verse 10

Secret counselling on evil has been condemned as the act of the devil. If any one sees any dreadful dream, the recital of this verse is recommended soon after he awakes and says in continuation of it: – "*Allahumma Bi Haqqi Muhammadin wa Aali-Muhammad. Allahumma Salli ala Muhammad wa Aali Muhammad waqeni Sharra ma ra'aitu fi manami*" i.e., O' God! In the name of the Holy Prophet

Muhammad and his Descendants, Send Thy blessings O' Lord! 'on Muhammad and the Descendants of Muhammad and save me from the evil effects of what I saw in the dream.'

Verse 11

Most of the companions, while sitting before the Holy Prophet used to cover all the space for themselves and when they saw any one intending to sit along with them, they would not give room to him. Once when the Holy Prophet was sitting in a corner of the Mosque and the companions had covered the whole space for themselves, a few people from Badr came to him, among whom was Thabit Ibn Shamus, who first wished the Holy Prophet and then his companions and stood there. None of the companions would make any room for the visitors. The Holy Prophet commanded some of the Ansars and Muhajirs to get up, and made room for the visitors. This gave the opportunity to the hypocrites who criticised the action of the Holy Prophet for giving preference to the later entrants to the faith, Islam, i.e., the people Badr, over the earlier ones, i.e., the Muhajirs and the Ansars – This verse was revealed, God's approving the action of the Holy Prophet.

For those who are gifted with knowledge see Verses 3:7; 3:18; 4:162; 29:49. The Holy Prophet said: –

- *A Scholar is superior to a Martyr.*
- *A Martyr is superior to a pious one.*
- *An Apostle of God is superior to whole mankind.*
- *The Holy Qur'an is superior to all the other scriptures as God is over all His creation.*
- *The superiority of a scholar over mankind is like 'my own superiority over the human race.'*
- *The superiority of a scholar over mankind is like that of the Full Moon over the other stars.*

The Sixth Hols Imam Ja'far Ibn Muhammad As-Sadiq said that on the Day of Judgment, 'The ink of the scholar would be superior to the blood of a martyr.'

Those gifted by God with knowledge could not be other than those whom God Himself purified, see 33:33 – and those mentioned in Verses 3:7; 3:18; 4:162; 29:49. In this regard one should remember the

famous declaration of the Holy Prophet “*I am the City of Knowledge and ‘Ali is its gate.*”

All the holy Fourteen, i.e., the Holy Prophet, ‘Ali, Fatimah and Eleven Holy Imams, though they never received any education under any mortal in this world and yet were the fountainheads of knowledge which fact is universally acknowledged by the Islamic world. On many occasions the exposition of the knowledge of those divinely gifted scholars, was a great marvel and stunning wonder. To the wonderful store of knowledge which ‘Ali was divinely gifted with, ‘Umar Ibn Khattab is a witness who openly declared ‘*Lau la Aliyyan lahalakal ‘Umar*’, i.e., ‘Had ‘Ali not been there, ‘Umar would have perished.’

God’s raising or exalting some men above the others is not arbitrary or with regard to the temporal possessions or position, but as said in Verse 49:3, all are equally born from a male and a female and with God, there is no distinction except by the merit of piety and here, faith and knowledge is mentioned as the criteria of the exaltation¹⁰. All these passages show that the only distinction recognised by Islam is the individual merit of piety, faith, knowledge– Jihad, striving in the way of God, meaning that God has made and recognised those who are qualified with these qualities, are superior and above the others in rank – and those who are gifted with knowledge have been ranked above all, in Qur’an here in Verses 29:42, 47:16. (A.P.)

Verse 12 & 13

The restriction on the consultation with the Holy Prophet might sound unreasonable to an ordinary lay mind but the serious ones among the intellectuals, in every school of thought know that the time of an Apostle of God, could never reasonable be monopolized by a few rich ones or those well-placed in the society or those who merely claimed to be his companions, shutting the audience to the poor and the humble ones among the masses who would also need to consult the Apostle of God on some matters equally important to them. None can deny the fact that most men do not like to disclose their secrets to the others – or they might suffer from the complex or false dignity demanding a private discourse even for ordinary matters and some feel a pride and a privilege to monopolize for themselves most of the time of the master.

Such a tendency is well– known to be among the bulk of our masses and it is also in ascending order. Such a tendency could neither be allowed to have its way for all times nor could such people be stopped for ever from having the necessary approach to the Apostle of God. A check was imposed by this verse which only controlled the tendency and also made provision for the poor to be benefited by means of it. By ‘*Sadaqa*’, i.e., alms the Holy Prophet or his Ahl Al-Bayt could not be benefited for it is strictly forbidden to them. This fact has been acknowledged even by the Ahmadi commentator (MA.).

As to what ill the hypocrites spoke behind the Holy Prophet about him and his conveying the knowledge to ‘Ali – See Shreve–Mishkat of Mulla ‘Ali Qari, Kanz al–Ummal of Shaikh Muttaqi, the commentary on this verse by Mulla Moinuddin who gives the names of some very prominent companions of the Holy Prophet in the list of the hypocrites. Abdullah Ibn ‘Umar says that his father ‘Umar Ibn Khattab used to

say that he coveted for the three distinctions which ‘Ali exclusively had: –

1. ‘Ali’s wedding to Holy Lady Fatimah, the daughter of the Holy Prophet.
2. Ali’s getting the Standard of Islam on the day of Khaybar.
3. ‘Ali’s acting on this verse which none else did.

When the rush for vain consultations subsided to give room to every sincere follower of the Holy Prophet’s counsel, be he rich or poor, none but ‘Ali, paid the few coins he had, and consulted the Holy Prophet and since none else acted upon it, this ordinance was abrogated vide the next verse.

This verse gives a clear order that whoever wanted a private talk with the Holy Prophet should offer something in charity, besides the fixed poor-rate ‘*Zakat*’. Verse 13 clearly points out that people refrained from carrying out this order due to niggardliness and the fear of loss. The order was withdrawn after the failure on the part of the people to comply with it and thus only past tense, is used in the Verse. There is a distortive attempt to change the past tense into present tense in Verse 13. This verse is one of the outstanding examples of abrogation and the story connected with this passage is well-known.

The first order was only a test of sincerity and sacrifice that how far people were ready to depart from their money for the sake of getting in touch privately with the Holy Prophet.

When the order did not serve any purpose, it was abrogated – and this is one of the unique distinctions in which ‘Ali remained unrivalled, and the other companions wished that they had shared it with him.

And as it is clear from the subsequent verses the tone of the abrogating verse is reproachful. (A.P.)

Verse 13

It was evidently a providential plan to issue the ordinance controlling vain private counselling with the Holy Prophet just to prove that among the companions of the Holy Prophet, there was only ‘Ali who would always readily comply with God’s commands and none else.

[1.](#) See Verse 57:4.

[2.](#) i.e. this is a satanic act.

[3.](#) Get up.

[4.](#) Refer to Verses 4:95; 6:165.

[5.](#) Refer to Verses 3:7; 3:18; 4:162; 29:49.

- [6.](#) Refer to Verse 47:38. See note – Since only “Ali acted on this and none else – this Ordinance was abrogated by the next verse.
- [7.](#) This is practically the condemnation of the niggardliness of the people for to avoid the giving of alms they had stopped consulting the Holy Prophet – the order was withdrawn.
- [8.](#) See also Verses 2:8–16, 4:142–145.
- [9.](#) For a similar twisting of a good word see Verse 2:104.
- [10.](#) See Verses 6:165, 4:95.

[1] [1]

SHARES

Al-Mujadilah Section 3 – Befriending The Enemy

Not to befriend the enemies of God and the Apostle, The hypocrites under the protection of their false oaths obstruct others from joining the believers, God helps the believers with a Divine Spirit.

Al-Mujadilah Verses 14 – 22

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ

“Hast thou not seen those who befriend a people on whom hath been the wrath of God? Thy are neither of your party nor are they of theirs, and swear they for falsehood while they know (what they do)¹.” (58: 14)

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

“For them hath prepared God a severe chastisement; Verily, evil is what they do.” (58: 15)

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ

“Make they their oaths a shield², and obstruct they (others) from the way of God, so for them shall be a shameful chastisement.” (58: 16)

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Never shall avail them aught against God, their wealth nor their children; they are fellows of the

fire; they shall abide therein.” (58: 17)

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ

“On the day when God will raise them all, then will swear they unto Him as they swear unto you, and deem they that it will avail them. Nay! verily they, they are the liars!” (58: 18)

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

“Satan hath gained hold on them, so he maketh them forget³ the remembrance of God; They are Satan’s Party; Beware! verily, the party of Satan are the losers.” (58: 19)

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ

“Verily those who are opposed to God, and His Apostle⁴, they shall be of the most humiliated.” (58:20)

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

“God hath decreed: “I shall prevail⁵, I and My apostles!” Verily God is the All-Strong, the Ever-Prevalent.” (58:21)

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

“Thou shalt find not a people who believe in God and the hereafter befriending those who oppose God and His Apostle, be they even their own fathers, or their sons, or their own brothers, or their kinsmen, they are those God hath inscribed faith in their hearts and hath strengthened them with a Spirit⁶ from Himself; and He will admit them into gardens ‘neath which flow rivers, they shall abide therein; with God well pleased⁷ with them, and they will be well-pleased with God; They are the party of God; Be it known, verily the party of God alone shall be the successful ones.” (58:22)

Commentary

Verse 14

The hypocrites had friendship with the Jews and conveyed the secrets of the believers to them.

Among the hypocrites was one Abdullah Ibn Naheel who often used to sit before the Holy Prophet and used to convey to the Jews all the talk which took place with the Holy Prophet. Once the Holy Prophet was seated with his companions in his apartment. The Holy Prophet said, “Now will come the one whose pride is that of the rebellious ones and whose sight is that of Satan.” Abdullah Ibn Nabeel entered the room. The Holy Prophet asked him “Why doth thou and thy chums abuse me?” Abdullah took a false oath saying that he did not do it, and brought his friends who also on a false oath assured the Holy Prophet that they did not do it. It was then this verse was revealed.

. All the references are to the hypocrites who posed as true believers, but their activities used to betray them⁸. (A.P.)

Verse 17

The hypocrites boasted saying that their abundant wealth and the large number of their issues would be of avail to them on the Day of Judgment. This verse was revealed against their false notion.

Verse 18

On the Day of Judgment, the hypocrites would swear upon their being the sincere believers as they did to deceive the Holy Prophet and the believers in their life, but it will be in vain⁹.

Verse 20

The reference in this verse to those who opposed God and the Holy Prophet, applies equally to those who go against the Islamic laws and opposed the Holy Prophet, until the end of the world. Apply this verse to those who acted blindly to satisfy their selfish desires in depriving ‘Ali and Fatimah and the other members of the Holy Ahl Al-Bayt which act was diametrically opposed to what God had conveyed to His comrades¹⁰ through the Holy Prophet and what the Holy Prophet himself had repeatedly told the people about his Ahl Al-Bayt. It is a well-known historic fact that Othman owing to his own relationship with Hakm the father of Marwan, brought him into Madina from where he was expelled by the Holy Prophet and by Abu Bakr and ‘Umar, and enriched him by bestowing on him the wealth which belonged to the Muslim public.

Verse 21

When after their triumph over the surrounding habitations the Muslims said that very soon God would help us to bring Rome under the sway of Truth (Islam) and the hypocrites said, “Perhaps you imagine Rome and the other countries like those of your environment.” Here is the prophecy about the triumph of

the Muslims over the other great countries.

Verse 22

The persons possessing such super excellence of faith referred to in this verse, could not be other than those whom God had Himself purified¹¹. Compare the concluding statement of this verse “God is well-pleased with them, and they are well-pleased with God” with the declaration of the Holy Prophet about ‘Ali on the day of Khaybar “*Tomorrow I shall hand over the standard (of the faith) to one who loved God and whom God loves*”¹². Besides they are called the ‘*Party of God*’ – The Party of God could never be constituted by any save those who possess the maximum purity of soul and body and who else could be more pure than those whom God Himself has purified with the perfection of it¹³, i.e., the Holy Ahl Al-Bayt. The verse clearly refers to ‘Ali and the Holy Ahl Al-Bayt and could never do it even in any sense or in any degree to those who deserted the Holy Prophet and the ranks of the faithful for such selfish cowards could never be included in the Party of God, who run away surrendering the ground to the enemy of God and His Apostle. There are three points to be kept in view while studying this verse. Those who possess the qualities mentioned in this verse, will naturally be the persons of immediate reference.

1. People who believe in God: i.e., Those who possess a confirmed faith, would not dwindle as it was done at Hudaibiyya.
2. Who believe also in the hereafter: Those who really believe in the hereafter will never care for this world more than what they essentially need for their temporary life here. A perfect example or an ideal model of such a person could be found in ‘Ali who standing in the Bayt al-Mal before the heaps of gold and silver addressing the wealth lying before him said, “O’ Yellow (i.e., Gold) O’ white, (i.e., the Silver) infatuate some other than ‘Ali – I have divorced thee thrice – there is no return of thee to me any more – (i.e., a woman divorced for the third time could not return to the husband as she could do under the previous two occasions, without getting wedded to another and after having been divorced by the second husband). Those who believe in the hereafter would under no circumstances fight for personal power, position and the glory of the political leadership in this world.
3. God Himself has impressed. They failed in their hearts: The faith when impressed by God Himself in the heart, the heart could never at any time entertain any doubt of the truthfulness of God’s apostle himself as it was done at Hudaibiyya.

4. Strengthened by the spirit of God: Those who are strengthened by the spirit of God could never have the least fear at the approach of any enemy.
5. God is well-pleased with them, and they are well-pleased with God: God could never be pleased with the cowards and the faithless ones who deserted His cause and His Apostle Muhammad under trying and the dangerous situations which were to decide the future of the faith and the faithful.
6. These people are called the contingent or the Party of God. Could the party of God ever sensibly be imagined consisting of the cowards and the deserters. It will consist only of those who stand firm with the cause and never desert it at any time.

Now judge the personality of 'Ali in view of these qualities, anyone, even the worst of his enemies could not hut say that 'Ali alone possessed all these qualifies in such great degrees that his excellence is admitted at all hands as exclusively unique and even inimitable.

This verse establishes the criteria which a true believer is distinguished from the hypocrites.

'Strengthening with the spirit' – It clearly asserts that a true believer is always supported and aided with some spiritual power from God which may be called '*Rooh ul-Quddus*' – the Holy Spirit, for those in rank of the apostle or an Imam and '*Rooh al-Iman*' the spirit of faith for those true followers¹⁴. (A.P.)

A few of the exclusive merits of Hazrat 'Ali Al-Murtaza reported by the famous Historian Jalaluddin al-Suyuti in his well-known historical work *Turikh al-Khulafa*, which has been translated into English by Major H. S. Jarrat, Calcutta Edition, 1881 A.D. are given below:

1. The Imam Ahmed B. Hambal says: "*There hath not come down to us regarding the merits of any one of the Companions of the Apostle of Cod what hath been transmitted concerning 'Ali.*" (Al Hakim).
2. Ibn Asakir from Ibn-Abbas says: "*There hath not been revealed in the book of God, the Holy Qur'an regarding any one what hath been revealed concerning 'Ali and that 300 (Three hundred) verses have been revealed concerning 'Ali.*"

3. At-Tabarani and Ibn-Abi-Hatim record from Ibn-Abbas that he said that *“the Lord never revealed the words ‘O’ True Believers’ but, ‘Ali was understood to be the Lord and the Chief of them, and verily the Lord hath reproved the companions of the Prophet in various places but hath never mentioned Ali save with approval.”*
4. At-Tirmizi, An-Nisai and Ibn-Maja from Uabshi B. Jonada say that the Apostle of God said, *“‘Ali is a part of me and I of ‘Ali.”*
5. At-Tabrani records in the Awsat from Jabir B. Abdullah that the Apostle of God said; *“The people are of various stocks but I and ‘Ali are of one stock.”*
6. At-Tabrani records in the Aswat and Saghir from Omme-Salema that she narrates *“I heard the Apostle of God say: ‘Ali with the Qur’an and Qur’an with ‘Ali they shall not be separated until they arrive at the Fountain of Kawthar in Paradise.”*
7. Ibn Sa’d records on the authority of ‘Ali that he said: *“By Allah a verse of the Qur’an was never revealed but I know regarding what it was revealed and where it was revealed, for my Lord hath given unto me a wise heart and an eloquent tongue.”*
8. Ibn Sa’d and others on the authority of Abu Tofail record that ‘Ali said: *“Ask ye me regarding the Book of God, for verily there is not a verse hut I know whether it was revealed by night or by day, in the plains or on the mountains.”*
9. At Tirmizi and Al-Hakim record from ‘Ali that the Apostle of God said: *“I am the City of knowledge and ‘Ali is its Gate.”*
10. Ibn Mas’ud says that the Prophet said: *“To look at ‘Ali is devotion.”*
11. Muslim records on the authority of ‘Ali that he said: *“By Him who hath cleft the seed and created the soul, verily the Prophet stated to me that none, but a true believer would love*

me, and none but a hypocrite hate me.”

12. At-Tirmizi from Abu Sa’d-al-Khudri says that he said, *“We used to distinguish the hypocrites by their hatred of ‘Ali.”*
13. Ibn-Asakir on the authority of Caliph Abu Bakr records that the Prophet said: *“Looking at ‘Ali is worship.”*
14. At-Tabrani from Omme-Salema says that the Apostle of God said: *“He who hath loved ‘Ali hath verily loved me, and he who hath hated ‘Ali hath verily hated me, and he who hath hated me, verily hath hated the Lord.”*
15. Abu Ya’la and Al-Bazzaz from Sa’d B. Abi Waqqas say that the Apostle of God said: *“He who grieveth ‘Ali, hath grieveth me.”*
16. Ahmed records and Al-Hakim verifying it on the authority of Omme Salema that she narrates *“I heard the Apostle of God say: He who who hath reviled ‘Ali verily he hath reviled me.”*
17. Sad’ Ib. Al-Mosyeb says that ‘Umar Ibn Khattab used to pray to God to preserve him from a perplexing case which the father of Hasan, (i.e., ‘Ali) was not present to decide and that ‘Umar said: *“None of the companions used to say, ‘Ask me’ except ‘Ali.”*
18. At-Tabrani says in the Awsat from Ibn Abbas that he said: *“‘Ali possessed eighteen eminent qualities which belonged to no other of the people.”*
19. Al-Bazzaz records on the authority of Sa’d that the Apostle of God said to ‘Ali: *“It is not lawful for anyone to be in the Mosque, while under the obligation of performing a total ablution, except for me and for thee.”*

20. Abu Ya'la from Abu Hurayra says that 'Umar Ibn Khattab said: *"Verily 'Ali hath been endowed with three qualities of which had I but one it would be more precious to me than were I given high-bred camels."*

It was asked of him what they were, he replied: *"His remaining in the Mosque, while that is permitted to him which is not lawful for me, his carrying the Standard on the day of Khaybar and his wedding the Apostle's daughter."*

21. The two Sheikhs (Bokhari and Muslim) record on the authority of Sa'd Ibn-Al Waqqas that the Apostle of God left 'Ali Ibn Abi Taleb behind as his Vicegerent during the expedition to Tabuk, and 'Ali said: *"O' Apostle of God dost thou leave me behind among the women and children?"* he replied: *"Art thou not content to be to me in the relation of Aaron to Moses save that there shall be no Prophet after me?"*

22. And from Sahl Ibn Sa'd that the Apostle of God said on the day of Khaybar: *"I will surely give the standard tomorrow to one at whose hands the Lord will give victory, one who loveth God and His Prophet and whom God and His Prophet love"* and the people passed the night in perplexity as to the one among them to whom it would be given. And when they entered upon the dawn, they went early to the Apostle of God, each one of them hoping that it would be given to him, but he said: *"Where is 'Ali the son of Abu-Taleb?"* They said to him *"He complaineth of pain in his eyes,"* He said: *"then send for him."* And they brought him, and the Apostle of God applied his saliva in his eyes and prayed for him, and he was healed so that it was as if he had no pain, and he gave him the Standard.

23. Muslim records on the authority of Sa'd Ibn Abi Waqqas that when this verse ***"Let us call together our sons and your sons etc."*** (3:61) was revealed, the Apostle of God summoned 'Ali, Fatimah, Hasan and Husayn and said *"O' God! these are my family."*

24. At-Tabrani records in the Awsat and Abu No'aim in the Dalael on the authority of Zadan, that 'Ali was relating a tradition when a man accused him of speaking falsely, and 'Ali said to him, shall I curse, and 'Ali cursed him, and he did not quit the place till his sight left him.

25. Abul Qasim–al–Zajjaji narrates in his Dictations that ‘Ali composed a work on the principles of the Arabic language, etc. the Grammar of the Arabic language.

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- [1.](#) Refer to Verse 60: 13.
 - [2.](#) A cover, Refer to Verse 63:2. Refer to the conducts of the hypocrites.
 - [3.](#) Those who neglect the daily prayers to note – lest they be listed as the Satan’s party.
 - [4.](#) Refer to Verse 6:34.
 - [5.](#) Dominate.
 - [6.](#) Refer to Verse 41:30.
 - [7.](#) These cannot be save those whom God Himself purified – Refer to Verse 33:33 Compare this to what the Holy Prophet said at Khaybar before giving the Standard of Islam to fight the enemy.
 - [8.](#) See Verses 58: 14–21.
 - [9.](#) Refer to Verse 63: 1.
 - [10.](#) See Verse 42:23.
 - [11.](#) See Verse 33:33.
 - [12.](#) Tabari, Siratun Muhammadiya R.A., TKL. EHI.
 - [13.](#) See Verse 33:33.
 - [14.](#) For further clarification refer to our note on Verse 41:30.

[1] [1]

SHARES

Al-Hashr – The Banishment

(Revealed at Madina)

24 Verses in 3 Sections

Sections of Surah Al-Hashr

1. The banishment of the disbelievers.
2. The deceptive character of the hypocrites.
3. The believer exhorted.

Important Topics

1. Everything in the heavens and the earth hallows the Glory of God. (Verse 1)
2. When God willed, He banished the people in spite of their strong fortifications, protecting their homes (Verse 2)
3. Those who oppose God and His Apostle, shall be severely retributed. (Verse 4)
4. Whatever has God restored to His Apostle, is for God and His Apostle and the nearest of the kin of the Apostle, the orphan, the needy and the wayfarer (The regulation about 'Fai') (Verse 7)
5. The hypocrites and their character – described (Verses 11–14)
6. Alike are not the inmates of the fire and the dwellers of Paradise. (Verse 20)
7. God's are the Beautiful Names. (Verse 24)

[1] [1]

SHARES

Al-Hashr Section 1 – The Banishment Of The Disbelievers

The banishment of the disbelievers – Disposal of the enemy's property left behind – A share of the Prophet and his kindred – To receive whatever the Prophet gives and to abstain from whatever the Prophet forbids.

Al-Hashr Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“Praiseth, whatsoever is in the heavens and whatsoever is in the earth the Glory of God; and He is the Ever-Prevalent, The All-Wise.” (59: 1)

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

“He it is Who caused those who disbelieved among the people of the Book to go out from their homes unto the first banishment; ye deemed¹not that they would go out; while they thought that their fortresses would protect them against God but came upon them God from whence they looked not for Him, and caused (such) terror into their hearts that they demolished their home with their own hands and the hands of the believers; therefore get warned O’ ye who have eyes!” (59:2)

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ

“And were it not that God had decreed against them the exile, certainly would He have chastised them in this world; and for them in the hereafter shall be the chastisement of the fire.” (59:3)

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“That is for that they opposed God and His Apostle and whosoever opposeth God, then verily God is severe in retribution.” (59:4)

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

“Whatever ye cut down of the palm-tree or spare it standing upon its roots, is by God’s

permission, and that He may put to shame the transgressors.” (59:5)

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“And whatever hath God bestowed on His Apostle from them, ye pressed not against it any horse or a camel, but God granteth authority unto His apostles against whomsoever He willeth; And God over all things is All-Powerful.” (59:6)

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“Whatever hath God bestowed on His Apostle from the people of the towns², belongeth unto God, and for the Apostle, and for his (Prophet’s) kindred, and the orphans and the needy and the wayfarer, so that it may not circulate among the rich ones of you, and whatever giveth you the Apostle, ye accept it, and from whatever preventeth he, ye be away (from it); and fear ye (the wrath of) God; Verily God is severe in retribution³.” (59:7)

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصَرُّونَ لِلَّهِ وَرَسُولِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

“(And also) for the poor ‘Muhajirs’ (who fled), those who were expelled away from their homes and their possessions, seeking the grace of God and (His) pleasure, and aiding⁴ God and His Apostle; These it is that are the truthful ones.” (59:8)

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“And those (who believed) before them and had made (their) homes (in the city of Madina) and are (firm) in faith (and) love they those who have fled unto them and find not in their breasts (hearts) any need of what has been given to them, (the Muhajirs) and prefer (the Muhajirs) over their own selves, though their own lot be poverty; and whosoever is saved from the niggardliness of his self, these it is that are the successful ones⁵.” (59:9)

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

“And they who come after them say: ‘O’ Our Lord! Forgive us and our brethren who have preceded us in faith, and create not in our hearts any ill will unto those who believe; O’ Our Lord! Verily Thou art the Ever-Kind) the All-Merciful.” (59: 10)

Commentary

Verse 1

As in the case of Sura 57, this sura also is begun with the reference to the implicit obedience with which everything in the heavens and the earth, work to fulfil the will of the Lord in working out His plan of the Universe.

The inanimate and the animate of the world say unto the day and night – ‘We are heeding and we are seeing and happy we are, but to you unworthy ones we are silent.’

The very existence of everything is the declaration of God’s glory – There is nothing in existence, but it praises God even if we may not understand their praise⁶ (A.P.)

Verse 2

The Jewish tribe ‘Bani Nazeer’ who inhabited this fortress very near to Madina at about 3 miles from the city, had entered into a covenant, became treacherous. They were encouraged to do so by the losses suffered by the Muslims in the battle of Uhud on account of the treachery on the part of those in the ranks of the Muslims who ran away from the battle-field deserting the Holy Prophet leaving him practically under the swords of the surrounding enemy. When the Holy Prophet was victorious at Badr, the Bani Nazeer had declared that the Holy Prophet was the Apostle of God as prophesied in their scripture, Torah, and had entered into a covenant with him offering to remain neutral between the Muslims and their enemies. After the battle of Uhud, they violated their treaty and had turned treacherous. When the Holy Prophet visited the habitation of the tribe in connection with their murdering some Muslims, they went to the extent of planning to put an end to the Holy Prophet himself, who escaped death through the Angel Gabriel informing him of the plot against him.

The Holy Prophet commanded the Jews to leave Madina since they had become a constant danger to the peaceful citizens in Madina. As they were disappointed by their secret allies, the pagans at Mecca, and the hypocrites in Madina, they agreed to migrate from the place, but Abdullah Ibn Obai the chief of the hypocrites in Madina advised them not to leave the place, promising them to go over to them with his men to their aid or to leave the place along with them. None of his promises did he fulfil, and the Muslims had besieged their fortresses. At last they decided to leave the place and wanted some time. They were given the time they wanted and were permitted to take all their belongings which they could carry with them. They went to Syria and two of their families joined their brethren and settled down at Khaybar.

In order not to allow their properties to go to the Muslims, before they left the place, the Jews demolished their own homes and laid waste their habitation. It is said that 600 camel-loads of their belongings the Jews carried away with them.

Neither the believers expected them to leave their fortresses, nor they ever thought that their fortresses would ever fail to protect them. (A.P.)

Verse 4

This is another important verse which though revealed on the occasion relating to the Jews, laid a general rule regarding the opposition to the Holy Prophet. Those who wish to have the view of the actual position of those who professed Islam, during the time of the Holy Prophet, under the ordinance of this verse:

One has to get the answers to the following questions from the early Muslim history, then each reader to formulate his independent verdict:

1. Why were the companions of the Holy Prophet expelled out of his presence just before his departure from this world?
2. Why the companions left away the Holy Prophet in his death-bed and flocked to the 'Saqeefa Bani Sa'eda' contesting for the political power of the state?
3. What happened to the covenant entered into at 'Ghadir Khumm'?
4. Who caused the fall of the door which wounded the Holy Lady Fatimah, the beloved daughter of the Holy Prophet?
5. God has forbidden 'Jihad' or fighting for women, why did one of the wives of the Holy Prophet, herself violate this divine ordinance in conducting the battle of 'Jamal' (the Camel) against 'Ali, with herself at the head of her army – at Basra?
6. Who engineered the martyrdom of 'Ali. while in prayer in the Mosque at Kufa?

7. Who caused the second Holy Imam Hasan Al-Mujtaba the first grandson of the Holy Prophet, the first son of 'Ali and Fatimah, to be poisoned?
8. At whose orders were arrows showered at the coffin of the Holy Imam Hasan, wounding the holy body in the coffin?
9. Who enacted the world's greatest tragedy of the merciless massacre of the Holy Imam Husayn along with the godly band of his seventy-two comrades – a tragedy which has no parallel in the history of the human race in any age in any part of the earth, in which even a six months' baby was also pierced with an arrow?
10. Who are those who inflicted the miseries and tortures on the Holy Ahl Al-Bayt. Did all these acts please God and the Holy Prophet or displeased the Lord and His Apostle?

Verse 5

When the Muslims had to lay siege to the fortress of Bani Nazeer, the Holy Prophet received the command from God to cut down the date palms to punish the disbelievers⁷, by making them feel also the sorrow for the loss of their gardens which they were proud to possess and looked down upon the poor believers and teased them. The Jews ranted against it and some of the weak in faith among the Muslims thought that the action would create some trouble for them and also deprive them of the booty and others were reluctant to carry out the command of God to destroy the wealth of the disbelievers.

This verse was revealed meaning that sparing anything in the world or its destruction rests with the will of the Lord and not at the will of man, for him to use it ungratefully in rebellion against Him and His men.

This indicates – Such destructive action though condemnable and to be avoided but in the state of war and its emergencies the person in command can use his own discretion. (A.P.)

Verse 6

All that is in the heavens and the earth belongs to none but God. '*Fai*' is derived from '*Afa*', i.e., returned to. Things which in truth belong to God and which were given to the people and when the possessors of the things are turned disbelievers and who over and above their disbelief, have become aggressive against God and His apostles, if any of such wealth of disbelievers goes over to the Apostle of God without any effort or exertion on the part of the believers, i.e., the followers of the Apostle, i.e., without

any fighting for it by the believers, it is a virtual return of God's wealth to His Apostle. For details See 'Fiqh'.

The voluntary surrender of the enemy caused by God, which did not need any effort on the part of the believers, either mounted or on foot, is referred to here. There is reference to this voluntary submission of the enemy in Verse 2 above.

God's plans are fulfilled in various ways, sometimes with a fight when the people are to be tried and sometimes without any clash of arms or any martial efforts of any army merely by means of effecting awe of the truth and the truthful on the forces of evil.

The voluntary exodus of the Jews from the outskirts of Madina was earned by the Jews themselves. The Jews had come from outside Arabia and seized the lands of the Madinites and settled there and it had become their natural characteristic to be ever busy, intriguing and planning to hold their surrounding area under their sway. Since the establishment of Islam at Madina and its spreading out successfully and marching very rapidly from power to power, and gaining strength over strength, the Jewish envy had been on the increase and the Jews were always busy in getting into secret alliances with the other enemies of Islam and encouraging them to rise against the Apostle of God and the Muslims at Madina. They had become a permanent or a perpetual danger to the peaceful Madinites. Hence their dispossession of the place was a restoration of the lands to their original owners the Madinites as well as restoring peace in the land.

Verse 7

This verse clearly lays down the formula giving out the classes of the beneficiaries whom the property of 'Fie' has to be distributed. The warriors are not entitled to any share in the 'Fie' for the reason given in the preceding verse for there was no necessity of their services. It is earmarked for God, for the Holy Prophet, the kith and kin of the Holy Prophet (Sa'daat), i.e., Bani Hashim, (i.e., the children of Hashim, i.e., Bani Abdul Muttalib, (i.e., the children of Abdul Muttalib) for a definition of the '*Zil-Qurba*', i.e., the kith and the kin of the Holy Prophet⁸, the orphans, the needy and the wayfarers. After the departure of the Holy Prophet, his share has to go to the Imam. This provision was made because the Imamate has universally and unanimously been acknowledged to be in the seed of the Holy Prophet through 'Ali and Fatimah, who were no other than the very blood and flesh of the Holy Prophet.

The Imam to get the share of the Holy Prophet is also universally acknowledged by all the schools of Islam and this is the truth which can never at all be suppressed, it has been acknowledged (Vide MA) but with some difference of opinion along with it, saying that whether the Holy Prophet's share has to go to the Imam or it should go to the expenses of the army or in the fortification of the boundaries or it should be distributed among the Muslims.

The nature of the difference itself suggests the intention of appropriating the Holy Prophet's share and

not to allow it to go to his heirs. Some commentators have given a baseless statement in their commentary saying, “in fair, this share was considered as a part of the Bayt al-Mal, the Public Treasury.” The question arises as to what authority has any one to consider it as such when it was not done so by the Holy Prophet himself during his life-time. His share in the ‘Fie’ once becoming his own, he gave it out to his kith and kin, for ‘*Sadaqa*’ is forbidden to them which is accepted by all, even by (M.A.) in his note to verse 55:62.

And when it was his share he and his Ahl Al-Bayt being the manifestation of the divine mercy on earth, would have at times, given away a part of it or the whole of it to serve one whose poverty or need would have appealed to them but that could never be taken as the law that since on any particular occasion the Holy Prophet presented a part of his share or even the whole of it, every due which has to go to him, should be appropriated at anybody’s personal discretion and thus the heirs of the Holy Prophet to be deprived of their rights to inherit the share of the Holy Prophet. M.A. in his note to this verse has given out the motive behind framing such unwarranted differences of opinion.

M.A. says, “in fact this share was considered as a part of the Bayt al-Mal, the public treasury for when, after the Holy Prophet’s death, his daughter Fatimah claimed a share of Fadak, which was also a part of Fie, Abu-Bakr refused it on the ground that it was not the personal property of the Holy Prophet, and he decided in fact that a prophet does not leave any property to be inherited by his heirs.” M.A. has given out the truth which raises the question: –

“Considering the share of the Holy Prophet as a part of the Bayt al-Mal, who is any one to do it against the explicitly declared ordinance of the Lord,” when the Holy Prophet himself had not done it.

In support of his personal decision, a tradition from the Holy Prophet was quoted saying “A prophet does not leave any property to be inherited by his heirs” which is diametrically opposed to the Holy Qur’an which is the criterion with which is to be tested the genuineness of every Hadith (tradition) of the Holy Prophet, and the Holy Qur’an gives the instances of the apostles of God having bequeathed properties which were inherited by their heirs (Solomon inherited David)[9](#).

The truth is that even if anyone had any doubt about such matter the mere approach to the subject by the Holy Lady Fatimah supported by the evidence from ‘Ali, was quite sufficient to prove the truth.

There is nothing of the Word of God on which the Holy Prophet himself did not act to the best and the most extent possible for anyone in the world. How could the one who did neither utter nor acted but on the revelation from God, preach something and himself act otherwise. Under Verses 17:26, 16:90, 30:38, God commands everyone to give away the prescribed share of one’s wealth to the near kith and kin, could the Apostle himself have ever denied the benefit of this divine command to his own kith and kin? It is said that ‘Fie’ was not the personal property of the Holy Prophet. When God Himself gifts it to His Apostle who else in the world could say it is not the Apostle’s own. When an apostle of God like David and Solomon could own estate of a kingdom, why should not the Prince of the Prophets own when God

Himself grants him a thing for own sustenance?

When the Fourth Holy Imam 'Ali Ibn al- Husayn Zayn Al-'Abidin was asked about this verse he said that the various classes of the beneficiaries mentioned in this verse viz. near of kin, the orphans, the needy and wayfarers all these are of (we) Ahl Al-Bayt, i.e., Bani-Hashim and Bani-Abdul Muttalib, for Sadaqa and Zakat, i.e., alms and the poor-rate front other than of us (Non-Syeds) is forbidden for us. (S.M.S.)

The reason for this allotment by God is given saying that what was restored to the Holy Prophet without any fight might not also be taken away by the other people to enrich themselves further while the poor among the near of kin to the Holy Prophet on whom Sadaqa and the other such personal alms from the others are forbidden. This has been misinterpreted to say that the reason was not to allow the Holy Prophet's share to be inherited at all. The statements in the first place are illogical and neither the wording of the clause warrants any such interpretations¹⁰.

Here Qur'an expressively asserts that the property restored to the Holy Prophet without the efforts of the Muslims, it does not go to public treasury. It belongs to persons specified here. There is a share fixed for God, for the Holy Prophet and *Zavil-Qurba* for the kindred of the Holy Prophet – meaning the *Zavil-Qurba* have a fixed share besides the share of God, the Holy Prophet, and the orphans, the poor, and the wayfarer. The share which belongs to God and the Holy Prophet, will be under the disposal of the Holy Prophet to do with it as he likes, but the share of *Zavil-Qurba* and the other shares, should definitely go to them. The point to be noted here is that the Holy Prophet distributed the lands of the Jews restored to him in this manner, among the Muhajir who left their property at Mecca and were a burden on the Ansars, and by the order of God gave Fadak to his daughter Fatimah in the same manner he gave to the other Muhajirs plus her share as *Zavil-Qurba*, plus the Holy Prophet's personal share. Thus Fadak was handed to Fatimah during the lifetime of the Holy Prophet for above consideration. Now coming to the action taken by Abu-Bakr after the departure of the Holy Prophet, the point to be noted here is that it is the unanimous opinion of all schools of jurisprudence among the Muslims that Sadaqa – poor-rate is forbidden on Aale-Muhammad.

It is also accepted that the Holy Prophet owned property during his life-time, then what Abu- Bakr claimed, was that the prophets do not leave behind any property to be inherited by their heirs and that whatever they leave is a charity and goes to public treasury – the result would be that Aale-Muhammad would neither inherit what was owned by the Holy Prophet nor they could have Sadaqa from the Public Treasury. Hence, they should starve. Thus, an injustice to the Aale-Muhammad against the repeated ordinances of the Qur'an to give the relatives, their rights and also against common sense. As per some narrators, Abu Bakr wanted to abrogate the privilege of the relatives of the Holy Prophet. Asserts Abu-Bakr: 'Verily the relatives of the Holy Prophet shall eat of this stock of Sadaqa but the plea on which he based his argument was, refuted by Fatimah, then and there by quoting the passage of Qu'ran in favour of the Apostle of God leaving inheritance. This view was maintained by the Ahl Al-Bayt throughout the ages. As the Ahmadi commentator himself in his note to this verse says that Abu, (Abu-Bakr) decided,

in fact, that the Prophet does not have any property to be inherited by his heirs. (A.P.)

The reason for the distribution which this verse commands to do, is given in the verse itself. And it is obvious that handing over of Fadak which was a portion of the property left by the Jews is in complete accordance with the reason given here and the distribution cannot lie any accumulation of wealth in any wealthy family. (A.P.)

Verse 8

‘Muhajir’ – Those who for the sake of faith in God forsook their homes with their personal interest in their native town, and migrated to Madina to have the freedom of their faith and practising it duly without any hindrance from the disbelievers, which act brought them into poverty and misery from their prosperity and the happiness which they had before. The sincerity of their devotion to truth was proved by their self-sacrifice and self-denial which naturally earns their right to be rewarded.

This indicates that Fatimah was also treated as a poor Muhajir – If her share was to be taken to the public treasury the shares of the others also should have been taken away. (A.P.)

Verse 9

‘Ansars’, i.e., the helpers – Those of the Madinites who embraced the truth (Islam) when it was being opposed tooth and nail at its birth place Mecca, and when its adherents were mercilessly persecuted the) bn a voluntary oath of fealty, had invited the Holy Prophet to their town Madina, to settle there as their leader, offering asylum to the believers, accommodated them sharing with them their own homes and even fortunes. Brotherhood with the fullness in its practice was established between them and the refugees from Mecca. In their zeal to help their refugee brethren, groups, of the Ansars even vied with each other in their self-sacrifice and self-denial to help their emigrant brethren. When, of the properties of the Bani Nazeer, a considerable portion of it was assigned to the Muhajirs, the Ansars did not entertain any jealousy or objection although they also needed it for there were also poor and the needy among them, yet they preferred the Muhajirs being provided with it. This verse praises those who gave the need of their brethren the preference over their own needs.

Once the Holy Imam ‘Ali Ibn Abi Taleb asked his wife Lady Fatimah if she could give him something to eat. Fatimah said that there was nothing at home even for the children (Hasan and Husayn). ‘Ali asked her why she did not tell him before. Fatimah said that she felt ashamed to trouble him with the demand for she knew that she did not possess anything excepting the dependence upon God. ‘Ali went out and with a dinar borrowed on loan, passed through a street where he met Meghdad, exhausted, with his eyes sunk in their cavities and with his face manifesting terrible weakness, but walked quickly.

When asked by ‘Ali about his welfare, Meghdad expressed his gratitude to God for His grace on him and when pressed further Meghdad said that there was nothing at all at home for his family and children, to eat and himself hungry and unable to bear the miserable sight of the hungry innocents crying for food

and himself being unable to provide them with anything, hence had got out of his house to at least avoid the sight. 'Ali said the same situation had brought him out of his house and gave away the borrowed dinar to him to take some food for himself, his family and children. When 'Ali returned home empty-handed, he found some heavenly being having delivered some delicious food for Fatimah, Hasan and Husayn and for himself. This is one of the many occasions when the Holy Ahl Al-Bayt were provided by God with some heavenly food. (M.S.)

Abdullah Ibn Mas'ood says that once after the night prayers he and some others were seated in the mosque along with the Holy Prophet when a man from the assembly got up and the Holy Prophet said: "*O' man, call thou not thyself as poor, for there are four things which are really poor ones, in the world.*"

1. *The Mosque in the midst of the people who do not pray in it.*
2. *The Holy Qur'an in the House, the inmates of which do not recite it.*
3. *The scholar in the midst of the people who do not resort to him to get benefited by his learning.*
4. *The Believer (Muslim) who is a helpless captive in the hands of the disbelievers.*

Then he turned to his companions and asked, '*who among you would take this brother of yours and feed him.*' 'Ali got up holding his hand, took him to his abode and asked Fatimah to bring the food for the man. Fatimah said that the quantity at home was hardly sufficient even for one soul and that was all which was there for 'Ali, Fatimah, and their children for the night. Fatimah brought the food but if 'Ali takes part into it, it would not be sufficient for the guest and if he did not take part, it would be against the etiquette. 'Ali took the lamp and as if attending to the wick, got it extinguished and gave it to Fatimah telling her to delay in getting it relighted until the guest finished eating. In the dark the guest ate the food and 'Ali sat with him, moving his mouth as if he was also taking part with him in the eating.

When the guest had finished eating, the lamp came relighted, and the food was there as it was. 'Ali asked the man why he did not have the food, the man said that he had his fill. After the guest had left 'Ali, Fatimah and Hasan and Husayn ate of the food and even when all of the holy ones were fully satisfied, the food remained the same in its quantity which was given away to the poor. This is one of the many instances of the miraculous happenings with these godly ones. When 'Ali returned to the Mosque, the Holy Prophet informed 'Ali of what all happened in the house saying that Gabriel informed him of the event in all its details – and conveyed this verse. (M.S.)

Once ‘Ali met a group of men and asked their identity to which they said that they were the dependants on God. ‘Ali asked, “In what do ye depend upon God?” They said, “When we get food we eat, and if not, we remain patient.” They asked, “What then O’ Amirul-Mu’minin, is the true dependence?” ‘Ali said, ‘Look! When we do not get anything, we are thankful to the Lord and when we get anything we give preference to the need of the others over our need and provide the others with what we get.”

‘*Shuhha*’ is niggardliness of severer intensity than the ordinary miserliness. Miserliness is not sparing anything of what is in hand, but ‘*Shuhha*’ is coveting to deprive the other of what he might possess, i.e., covetous desire to own everything of the others also for one’s own self, be that through legal or even illegal means. The Holy Prophet said that “He who abstains from taking or doing anything forbidden by God is true piety.” The Holy Prophet said ‘*Shuhha*’ is acquiring of the forbidden wealth and forbidding charity and the poor-rate (M.S.) The Holy Prophet said “Abstain ye from ‘*Shuhha*’ for your predecessors were chastised for it and said that ‘*Shuhha*’ i.e., Niggardliness and faith (in God) never exist together in the heart of any believer.” (M.S.)

Verse 10

Those who come after them, i.e., those who joined the ranks of Islam after the migration had ended. The Muslims have been generally classified into three groups: (1) Those who embraced Islam immediately as it was declared migrated with the Holy Prophet to Madina leaving away their homes and their interest at Mecca. (2) Those who later, i.e., after the migration joined the faith, and (3) Those who later on joined and would join till the end of the world. The description may apply to the true believers in all the subsequent ages – And those who do not possess the excellent qualities are out of the place of the faith – Be it known that having any spite or ill-feeling against any true believer is infidelity. An intelligent study of the Holy Qur’an demands to consider the position of those who had been hostile even to the Holy Ones of the Ahl Al-Bayt.

[1.](#) Neither the believers expected them to leave their fortresses nor they ever thought that their fortresses would ever fail to protect them AP.

[2.](#) Refer to Fiqh.

[3.](#) Refer to Verses 8:41; 16:90; 30:38.

[4.](#) Those who stood fast and not deserted the Holy Prophet in the battles.

[5.](#) Refer to Verse 64: 16.

[6.](#) See Verse 17:44.

[7.](#) i.e., the rebellious Jews.

[8.](#) Refer to Verse 8:41.

[9.](#) Refer to Verse 27: 16.

[10.](#) Refer to Verses 8:41, 16:90, 17:26, 30:38, 59:7.

Al-Hashr Section 2 – The Deceptive Character Of The Hypocrites

The Hypocrites extending false deceptive promises to the disbelievers, The ultimate end of Satan and those who follow him.

Al-Hashr Verses 11 – 17

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

“Hast thou not seen those who are hypocrites¹? say they unto those of their brethren who disbelieve from among the people of the Book: “If ye be driven out we shall certainly go out with you and we will obey not at all any one in what ye are concerned, and if ye are fought (against), certainly will we help you and God beareth witness (that) Verily they are liars².” (59: 11)

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولِيَنَّ الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ

“No! If they were driven out, they will not go out with them, and if they are fought against, they would help them not, and even if they help them, certainly will they turn their backs; then they shall not be helped.” (59: 12)

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

“Assuredly ye are more vehement in being feared³in their breasts⁴than God, that is for they are people who discern not.” (59: 13)

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

“They will fight not against you in a body except in towns fortified or from behind walls; Their fighting among themselves is severe; thou mayest deem them united, but their hearts are

divided; That is because they are a people who understand not.” (59: 14)

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

“They are like unto those who preceded lately, (who also) tasted the evil result of their (own) doings; and for them is a painful chastisement⁵.” (59: 15)

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

“Like unto satan who sayeth unto man; “Disbelieve thou!” and when he disbelieveth sayeth he: “Verily I disassociate from thee, verily I fear God, the Lord of the worlds!” (59: 16)

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ

“So the end of both of those two⁶(Satan as well as the disbeliever man) is that the two shall be in fire to abide therein; and that shall be the recompense of the unjust.” (59: 17)

Commentary

Verse 11

Their brethren who disbelieve, i.e., the Jews.

The mention of the hypocrites after the above ten passages is a proof that the former concerns only true believers. (A.P.)

Verse 15

Refers to the disbelievers being defeated at Badr and the Bani Quraiza who consequent upon their violating their covenant with the Apostle of God and for their being busy intriguing with the enemy, had been ordered to quit their habitation. Abdullah Ibn Obai had promised to help them by mediating between them and the Holy Prophet or to help them in their fortress, and did neither, and the Jews had to leave the place.

Refers to the infidels badly defeated and suffered losses of life and property in the previous battles. (A.P.)

Verse 16

Satan stands for the Devil and ‘Insan,’ i.e., man, for Abu-Jahl. On the eve of the departure for the battle of Badr, Satan appearing in the form of Soraqa the chief of the Bani Kannah promised Abu-Jahl saying, “O’ Abu Hakam, none can triumph against you today – I shall be there to keep you.” But at Badr, when Satan saw the angels descending down from heaven to help the Holy Prophet and the Muslims, ran away from the field saying, “I have nothing to do with you.”

Verse 17

Refers to the fate of both Satan who misled and Abu Jahl who got himself astray. This verse along with the previous one has its general application as well in the cases wherever Satan plays his role and the people allow themselves to be misled by him, i.e., the Tempter and those who allow themselves to be tempted.

Satan and the disbeliever or the hypocrites and the disbeliever in verse 11. (A.P.)

[1.](#) The wonder is: what happened to all those hypocrites that there is no mention of them after the departure of the Holy Prophet.

[2.](#) Refer to Verse 63:1.

[3.](#) i.e. They fear you more than they fear God.

[4.](#) Hearts.

[5.](#) Refer to Verse 64:5. Refers to the infidels being defeated and suffering losses of life and property in the previous battles brought about by themselves. AP.

[6.](#) Satan and the disbeliever or the hypocrites and the disbelievers. Refer to Verse 11. AP.

[1] [1]

SHARES

Al-Hashr Section 3 – The Believers Exhorted

The believers exhorted to be not like those who forget God but to fear (the wrath of) God – A few of the principal attributes of God, mentioned.

Al-Hashr Verses 18 – 24

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O’ ye who believe! Fear ye (the wrath of) God! Let every soul (carefully) look well to what¹it hath sent on for the morrow²(the Day of Reckoning); and fear ye (the wrath of) God; Verily God is All-Aware of whatsoever ye do³.” (59: 18)

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ

“And be not like unto those who forsook God! so He made them forsake their own selves; these are the transgressors.” (59: 19)

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

“Equal are not the fellows of the fire and dwellers of the garden: the dwellers of the garden are they that are the achievers” (59:20)

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

“Had We sent down this Qur’an, on mountain, thou (O’ Our Apostle Muhammad!) wouldst certainly have seen it (the mountain⁴) humbled itself, and rent asunder for the fear⁵of God; And We set forth these similitudes unto mankind that they may reflect.” (59:21)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

“He is God, There is no god⁶ save He: The Knower of the unseen and the seen; He is the Beneficent, the Most Merciful.” (59:22)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

“He is God, There is no god save He; the King, the Holy, the Peaceloving (the Bestower of) conviction, the Guardian (over all), the Ever-Prevalent, the Supreme, the Great Absolute! Hallowed is God from what they associate (with Him).” (59:23)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“He is God, the Creator, the Maker, the Fashioner, His are all the Excellent names; Halloweth Him whatsoever is in the heavens and the earth; and He is the Ever-Prevalent, the All-Wise.” (59:24)

Commentary

Verse 18

‘Tomorrow’, i.e., the hereafter and the last day of the Final Judgment. ‘*Taqwa*’ consists of abstaining from evil, i.e., guarding the self from getting polluted by evil, and at the same time doing the best possible to lead the most righteous life.

This is in conformity with verse 57:13 – One must advance good deeds for the life hereafter – Otherwise they would then be told to look back and seek light. (A.P.)

Verse 19

The remembrance of God and the observing His command is in the interest of man himself, otherwise God does not heed our devotion. (A.P.)

Verse 21

See 7:143. When a mere reflection of the divine glory on the Mountain reduced the mount to dust, and in 33:72 when everything else save man, feared the responsibility of holding the Trust offered by God and avoided being charged with it, i.e. Qur’an is so forceful that it would affect a heartless mountain – but the wonder is that man with heart is not affected. (A.P.)

Lit. Awe – caused by the feelings for the Might and Grace of the object. (A.P.)

Verse 22

These verses contain the most beautiful of God’s names using which in his supplication any sincere believer can invoke the infinite mercy of the Lord for the blessings desired by the adorer.

Verse 23

‘*Salaam*’ God the Author of Peace, i.e., He is the Absolute One and the sole unifying factor in the system of existence. ‘*Mo’mín*’ – Lit. *Mo’mín* is the one who is firm in belief and as a usage in Qur’an means one who firmly believes in the unity of God and in this sense – God Himself, is the Self-realisation⁷– and the bestower of conviction to all.

This is a warning against comparing God’s attributes referred to here with those of any creature.

Verse 24

The excellence found in the creatures all are His as the Creator, Maker or Fashioner– and all are His in the real sense held by Him.

Meanwhile it must be clear that none of the divine attributes of His, in any way or any extent resemble the qualities in any of His creatures. Thus, He is the unique unit in all respects in the Absolute sense of the term. (A.P.)

-
- [1.](#) Good or evil.
 - [2.](#) This life is the season for sowing and the hereafter the season for reaping – as we sow so will one reap.
 - [3.](#) Refer to Verse 57: 13.
 - [4.](#) Even the mountain with the hard stones would have yielded or submitted.
 - [5.](#) Lit. Awe – caused by the feeling for the might and the grace of the object (Qur'an).
 - [6.](#) Refer to Verse 112: 1.
 - [7.](#) Refer to Verse 3: 17.

[1] [1]

SHARES

Al-Mumtahanah – The Examined One

(Revealed at Madina)

13 Verses in 2 Sections

Sections Of Surah Al-Mumtahanah

1. Friendship with the enemies of God, forbidden.
2. Friendly relations with the others, allowed.

Important Topics

1. The believers not to take the enemies of the Holy Prophet, as their friends (Verse 1)
2. In Abraham and those with him, is the good example for the people. (Verse 4)

3. Not to trust everyone who claims to be a believer but to examine them. (Verse 10)

4. Not to befriend those with whom God is wroth – the disbelievers’ despair of those in the graves. (Verse 13)

[1] [1]

SHARES

Al-Mumtahanah Section 1 – Friendship With The Enemies Of God Forbidden

Friendship with the enemies of God forbidden, The Ideal Pattern in the life of Abraham and those with him, Relations and issues shall not profit anyone on the Day of Judgment.

Al-Mumtahanah Verses 1 – 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ
الرَّسُولَ وَإِيَّاكُمْ ۚ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنَّ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا
أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

“O’ ye who believe! Take ye not My foe and your foe for friends: offering unto them (your) love while denied they what hath come unto you of the Truth¹; driving out the Apostle and yourselves for ye believe in God, your Lord; If ye go forth striving in My path and seeking My pleasure (take ye not them as friends by) manifesting unto them (your) love in secret, and I know best what ye conceal and what ye declare; and whosoever of you doeth this, indeed hath he gone astray from the straight path.” (60: 1)

إِنْ يَنْقُفُوا عَنْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ

“If they find any opportunity against you, they will be foes unto you, and will stretch forth unto you their hands and their tongues with evil (intent), and anxiously desire they that ye (too) should disbelieve².” (60:2)

لَنْ تَنْفَعَكُمُ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“Never shall profit you your relations, nor your children, on the Day of Reckoning; He (alone) will decide between you, and God Seeth All whatsoever ye do³.” (60:3)

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

“Indeed, there is for you a good pattern (of life) in Abraham and those with him; when said they unto their people: “Verily We disassociate (ourselves) from you and from what ye worship other than God; we renounce you: and hath sprung up between us and you enmity⁴ and hatred for ever, until believe ye in God alone” but not what said Abraham unto his father⁵ “I shall certainly seek forgiveness for thee, and I own not for thee aught from God; “O’ Our Lord! On thee (alone) do we rely; and unto Thee (only) do we turn! and unto Thee (alone) is (our) final return⁶.” (60:4)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“O’ Our Lord! make us not a trial for those who disbelieve, and forgive us O’ Our Lord! Verily Thou art the Ever-Prevalent, the All-Wise.” (60:5)

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

“Indeed there is for you in them a good pattern⁷(of life), for him who hopeth in God and the Last Day; and whosoever turneth away, then verily God is He Who is the Self-Sufficient, the Most Praised.” (60:6)

Commentary

Verse 1

The verses begin with the injunction to the believers not to have any friendly relations with the enemies of God, i.e., with ungodly elements, who would naturally be the enemies of the believers, (who are the

godly ones.) This establishes the doctrine of ‘Tabarra’, i.e., being aloof from the enemies of God and His holy ones, the Holy Prophet and the Holy Imams.

In the sixth year after the Hijrat, two years after the Battle of Badr and shortly before the conquest of Mecca, the Holy Prophet wanted to proceed to Mecca which was kept as a secret. A slave songstress of Amro Saifi of Mecca came to Madina as a spy in the garb of a destitute seeking sustenance and provisions for her. When asked as to why she did not ask the people at Mecca to help her, she said that after the Battle of Badr, none visited her for any enjoyment. The Holy Prophet desired the sons of Abdul-Muttalib to provide for her, and they gave her the provisions, including clothes, which she needed. She visited Habib Ibn Abi Balta who gave her a secret written message to the Meccans, informing them of the secret plan of the Holy Prophet and advising them to be ready duly armed. The Holy Prophet, having been informed of this secret, by the Messenger Angel Gabriel, sent ‘Ali, along with Miqdad and Ammar Ibn Yasir to find the woman on her way to Mecca and to get the letter from her. The woman was overtaken on her way, but no letter came out of her belongings. Miqdad and Ammar wanted to return but ‘Ali said that it was impossible for the Apostle of God to have said a lie – and if she did not surrender the letter, she would be slain on the spot. Then the woman brought out the letter from the long tresses of her hair. The contents ran thus: –

“Habib son of Abi Batla to Meccans, Health: The Apostle of God is preparing to attack you unawares. To arms.” The Holy Prophet receiving this letter mounted the pulpit and after a sermon said: *“One of you has written a secret letter to the Meccans. If he gets up and confesses, it would be better for him, otherwise he will be put to shame.”* Twice was this warning repeated but none stood up, but on the third time Habib got up and said “O’ Apostle of God I have never gone back on my faith after I embraced it. I have my close relations left in Mecca. I meant only that I wanted they might be safe.” The Holy Prophet turned him out of the Mosque and when he had gone out of it, called him back and asked him to seek the pardon of God. This was revealed on this occasion. (MS, MA, AYA., and the others).

This verse clearly lays down the doctrine of ‘*Tabarra*’, i.e., being clear of the enemies of the Truth, having no attachment to them whatsoever. This is the spirit as well as the practical side of ‘*Tabarra*’ and never abusing or using any vulgarity as it is wrongly depicted by some ignorant non-Shia elements, just to create enmity between the two schools of thought.

Verse 3

Faith and faithfulness should never be allowed to be corrupted by prejudice for the sake of even the nearest relatives – for none, no member of the family, would be of any avail to anyone on the Day of Judgment – as none would bear the burden of the other⁸.

Any infidel resorting to violence, however close a relative he might be, should be disassociated, similar to what has been done by Abraham. (A.P.)

Verse 4

As shown in 6:74, it was not Abraham's father for whom he (Abraham) prayed for forgiveness⁹ As for Abraham's attitude towards them in spite of his love and faithfulness to his father (sire) and his people¹⁰. But when his father and his people became the declared enemies of God, Abraham discarded them totally and left his home with the true believers in God, who were his wife, his nephew Lot and others who accompanied him.

According to some scholars, Azar was the usual title of the Patriarch or the head of the family, among the Assyrians – the word Assyrian has been derived from 'Azar.' (A.P.)

Verse 5

Do not give the disbelievers a triumph over them so that they might be subjected to their cruelties to try them with their patience and on their, (i.e., believers) failures, they are punished by the chastisement from the Lord.

The Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq said: "In the days gone by a believer was always a poor man and a disbeliever was always rich – until Abraham came into the world as an Apostle of God who offered this prayer after which poverty and riches were left to each individual's earning, be he a believer or a disbeliever. ¹¹"

Verse 6

i.e. In this attachment to the Truth disassociation from falsehood and evil and their attitude to life in this world.

Verse 7

After the capture of Mecca, the nearest relations of the believers who before the Hijrat and until the capture of Mecca, were inimical to the Muslims, embraced Islam and became friends. One of the greatest and the leading chiefs of the enemy was Abu-Sofyan who embraced Islam.

The enmity being non-personal. they may change their views. (A.P.)

¹. Islam.

². Refers to the infidels who had resorted to violence and to the hypocrites who desert in the Holy- Prophet in the battles.

³. Refer to Verses 2:48; 6:164; 17:15; 35:18; 39:7; 53:38.

⁴. Wholly God and not with any personal motive.

⁵. Not the real father. His real father was Tarakh – Azar was only a patron. Refer to Verse 14:41.

⁶. Refer to Verses 6:74; 19:45.

⁷. Example.

[8.](#) See Verses 2:48; 6: 164; 17: 15; 35: 18; 39:7; 53:38.

[9.](#) See Verse 19:45.

[10.](#) See Verse 19:47.

[11.](#) For 'Fitrat' See Verse 8:25; 2: 102.

[1] [1]

SHARES

Al-Mumtahanah Section 2 – Friendly Relations With The Others Allowed

Friendship with disbelievers, who are not the enemies, allowed, Marriages between believers and disbelievers treated as dissolved, Pledge from believer women to be accepted, Only the disbelievers despair about those in the graves (i.e., the dead).

Al-Mumtahanah Verses 7 – 13

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Maybe that God will cause friendship between you and those whom ye take to be your enemies¹ among them, and God is All- Powerful; and God is Oft-Forgiving, the Most Merciful.”
(60:7)

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ

“Forbiddeth not God unto you regarding those who have not made war upon you in the matter of (your) religion, and drove you not out of your homes, that ye show them kindness and be just unto them; Verily God loveth the just ones²” (60:8)

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“Only doth God forbid you regarding those who made war upon you in the matter of (your) religion, and drove you out of your homes and aided in your expulsion, that ye make friends of

them; and whosoever maketh friends of them, these are the unjust ones³.” (60:9)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٌ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ۚ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“O’ ye who believe! When come unto you believing women⁴refugees, then ye examine them; God knoweth best their faith; and if ye find them to be believing women, return ye not them unto the disbelievers; neither these women are lawful for them, nor are those (men) lawful for them; and give them what they have spent, and no blame be on you in marrying them when ye pay them their dowries; and hold ye not the ties of marriage⁵to the disbelieving women, demand ye for what ye have spent, and let them demand for what they have spent; This is the decree of God; He enforceth (it) among you; and God is All-Knowing, the All-Wise.” (60: 10)

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ نَهَبْتُمْ أَزْوَاجَهُمْ مِثْلَ مَا أَنْفَقُوا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

“And if any of your wives passeth away from you unto the disbelievers and thereafter ye have your turn (of triumph over the disbelievers) then give unto those whose wives have gone away the like of what they have spent; and fear ye (the wrath of) God in Whom ye believe⁶.” (60: 11)

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ ۚ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O’ (Our) Prophet (Muhammad!) when come unto thee believer women pledging that they will associate not aught with God, and they will steal not, and they will commit not adultery and kill⁷not their children, and they will utter not slander, nor utter any falsehood which they had forged themselves between their hands⁸and their feet⁹and will not disobey thee in what is fair, then accept thou their pledge, and ask forgiveness for them from God; Verily God is Oft-Forgiving, the Most Merciful.” (60: 12)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

“O’ ye those who believe! Make ye not friends with a people with whom God is wrath; indeed despair they of their hereafter, as the disbelievers despair of those in the graves¹⁰.” (60: 13)

Commentary

Verse 8–9

These two verses lay stress on the ‘clear and unmistakable language the rule about the kindness and equity, Muslims have been ordained by Islam, towards the non-Muslims, excluding the rampantly aggressive and actively hostile ones, who should naturally be dealt with duly. It is a pity that in spite of such a clear ordinance of Islam, not only to avoid any hostility with their peaceful neighbours of the other faiths, i.e., the disbelievers in God, but also to be kind and equitable to them enjoining equity, that the Christian missionaries do not abstain from fabricating disgraceful libels to prevent people from embracing Islam by poisoning their minds against it.

Islam is not against Muslims extending their generosity and kindness to non-Muslims who are not violent. (A.P.)

Verse 10

It was one of the terms of the treaty of Hudaibiyya that if any Muslim goes away from Mecca to Madina, he must be restored to the Meccans and if any Muslim from Madina goes away to Mecca, the Meccans would not return him to Madina. The Holy Prophet and the Muslims were still at Hudaibiyya when a party of Muslims from Mecca came to Hudaibiyya and embracing Islam joined the ranks of the Muslims and among them was also ‘Saba’ daughter of Harith who had embraced Islam. Her husband came and wanted his wife to be restored to him – quoting the condition of the truce. The Messenger Angel Gabriel arrived and conveyed this verse saying that the condition applied only to males and not to females. But it is left to know and appreciate the equity and the fair play Islam stresses upon, through this verse so that women might not take advantage of this exception to the terms of the treaty and desert their lawful husbands at Mecca for some selfish reasons and come away to the Muslims under the false plea of embracing Islam.

Islam wanted every woman to be individually examined as to her actual belief and to accept each one on the exclusive merit of the bonafide of her faith and not for any other reason, and even when a woman, is proved to have sincerely embraced Islam, the dower amount to be paid to her non-Muslim husband after which she was free from the wedlock and at liberty to marry another.

As regards the holding of the tie of marriage with the disbeliever women –mentioned here – and the ordinance 5:5 relates of ‘*Nikha al-Munqate*’ – Temporary marriage ‘*Muta*’ and here the ordinance is regarding the permanent tie of a wedlock (‘*Nika al-Daa’imi*’). For details refer to ‘*Fiqh*’.

The last portion of the verse refers to a circumstantial arrangement after the Treaty of Hudaibiyya. (A.P.)

Thus, Islam recognises the change of faith, as one of the means of separation – for details refer to

‘Fiqh.’ (A.P.)

Verse 11

Note the equity maintained in regard to the compensation to the disbeliever husbands of the believer women in spite of the men being the sworn enemies of Islam and the Muslims.

Verse 12

This verse gives in a nutshell the conduct of a believer woman:

1. To worship none but the One True God.
2. Not to steal.
3. Not to corrupt in sex relations outside the wedlock.
4. Not to kill their children – the pagan Arabs used to kill the female children for the false notion of shame of giving one’s daughter to another man for his sexual enjoyment or for fear of the inability to maintain them, (as they do now in birth control).
5. Not to commit slander or scandal
6. To obey the laws of the faith (Islam).

‘Wa Arjuliinna’, i.e., between their legs, i.e., not to give birth to illegitimate children and assign them to their husbands (M.S.) Disobeying the Holy Prophet, (i.e., ignoring what is good, i.e., goodness to women).
7. All that is prescribed as the articles of the Practice of the faith.
8. Avoiding the society of a man other than her husband and the nearest relations the *‘Mahrum’*, i.e., those with whom her marriage is disallowed – like her father, grand-father,

brother, paternal and maternal uncle etc.

9. To avoid impertinence to their husbands,

A similar personal discipline is prescribed for men.

In both cases forging a lie regarding the propriety of the issue – In the cases in which their evidence is only to decide the issue in the court of law¹¹. (A.P.)

Verse 13

A sect of the Jews and the pagan Arabs disbelieved in the Resurrection. Those who do not believe in having any sign of the graves at all or opposed to honouring the graves of holy men by reciting the Word of God to invoke the mercy of God on the dead, may note this. Visiting the grave yards and standing at graves and remembering the dead with the recital of the Holy Qur'an and doing some good on behalf of the dead, can never be compared to worshipping the graves, for worship, it will be if the graves, or the people of the graves, i.e., the dead, are taken as gods and adore them which none of the Muslims do. It helps man to remember death and amend his way of life being his own leaving this world as those of the graves before him had done¹².

The last words of this verse clearly indicate about the presence of those in the grave, i.e., dead.

To believe that the people of the grave, (i.e., the dead) have totally perished, is 'Kufr' infidelity. (A.P.)

¹. The enmity being not personal they may change their view.

². Islam is not against Muslims extending their generosity and kindness to non-Muslims who are not violent. AP. See Verse 2:221.

³. The befriender of the unjust are also the unjust ones. Thus those who are the friends of the enemies of the Ahlul-Bait are themselves the enemies of the holy ones. Refer to Verses 3:118; 2:191.

⁴. Refer to Verse 2:221, Thus Islam recognise change of faith as one of the means of separation – for details refer to 'Fiqh' AP.

⁵. Refer to Verse 5:5.

⁶. Note: the strict justice maintained favouring the legal right of even the disbelievers.

⁷. Killing the issues by intentional abortion or by any other means AP.

⁸. Falsely ascribing a child to be of the husband AP.

⁹. Hiding pregnancy – assigning the issue to somebody else (See note) AP.

¹⁰. This the principle of the doctrine of Tabarra. Refer to Verses 64 :7; 58: 14.

¹¹. See Verse 2:228.

¹². See Verse 58: 14.

As-Saff – The Ranks

(Revealed at Mecca)

14 Verses in 2 Sections

Sections Of Surah As-Saff

1. Jesus prophesies the advent of the Holy Prophet Muhammad
2. Believers exhorted to fight in the way of God.

Important Topics

1. God loves those who fight in His way, steadfast like compact walls. (Verse 4)
2. Jesus prophesies the coming of the Holy Prophet, after him. (Verse 6)
3. None more unjust than him who forges a lie against God. (Verse 7)
4. The Divine Light of God shall be perfected despite the disbelievers aversion to it. (Verse 8)
5. The prophecy about the true religion (Islam) prevailing over all the creeds of the World. (Verse 9)
6. The trade which will deliver men from the painful chastisement. (Verses 10–12)

7. With the help from God, victory is always nigh. (Verse 13)

[1] [1]

SHARES

As-Saff Section 1 – Jesus Prophecies The Advent Of The Holy Prophet Muhammad

Those firm in their defensive fights praised, Jesus prophesies the advent of the Holy Prophet Muhammad, God will perfect His Light, though the disbelievers may hate it, The triumph of Islam over other religions prophesied

As-Saff Verses 1 – 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“Halloweth¹ God whatsoever is in the heavens and whatsoever is in the earth; and He is the Ever-Prevalent, the All-Wise.” (61:1)

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

“O’ ye who believe! Why say ye what²ye (yourselves) do (it) not?” (61:2)

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

“Most hateful is it unto God that ye say what ye (yourselves) do (it) not³.” (61:3)

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرصُوعٌ

“Verily God loveth⁴those who fight in His way in ranks as if they were an unbreakable metalled wall⁵.” (61:4)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُوذُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“And when said Moses unto his people: “O’ ye my people! Why do ye pain me? while indeed ye know that verily I am an apostle of God unto you;” but when (yet) went they astray, God (too) allowed their hearts (to astray), and God guideth not the people who transgress⁶.” (61:5)

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

“And when said Jesus, son of Mary: “O’ ye the children of Israel! Verily I am an apostle of God unto you, confirming what is before you of the Torah and bearing (unto you) the glad tidings of an Apostle who shall come after me, his name being Ahmed⁷(i.e. Muhammad) and when came he (Ahmed) unto them said they: “This is a manifest Sorcery!” (61:6)

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“And who is more unjust than he who forgoeth a lie against God while he is invited unto Islam? and God guideth not the unjust people⁸.” (61:7)

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

“Intend they to put out the Light⁹of God with their mouths! but God will perfect His Light, though averse may be the dis-believers.” (61:8)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“He it is who hath sent His Apostle (Muhammad) with the Guidance (Qur’an) and the Religion of Truth (Islam), that He may make it triumph over all the (other) religions, though averse may be the polytheists¹⁰.” (61:9)

Commentary

Verse 1

This verse is similar to 59:1 and 62:1. The glorification of God by everything of His creations means the implicit obedience with which the beings known as animate and the inanimate in our classification, both in the heavens and in the earth, working out God's plan without the least diversion from the course given to them by their Lord.

Verse 2

This refers to the tall talks of most of the companions of the Holy Prophet. People had talked a lot about their devotion to God and His Holy Prophet, about the great sacrifices they were ready to offer, and about their verbal determination to do or to die in the fight for the Truth but when the occasions arose against the enemy, they miserably failed to maintain their verbal resolution with any firmness in action. At Uhud most of the weak in faith and the fickle-minded ones among the converts to Islam took to flight and according to Tabari, Tarikh al-Khamis, Tafsir al-Kabir, Minhaj an-Nubuwwah etc. many of the prominent companions were also among those who ran away from the field deserting the Holy Prophet and the faithful Muslims (E.H.I.) (History gives out the names of the deserters). 'Ali was the Standard Bearer of Islam who always fought the enemy to the end and protected the Holy Prophet and defended the faith Islam, and the fight always ended with triumph of the Truth at the hands of 'Ali – It was in this battle, owing to the desertion of the treacherous ones among the companions of the Holy Prophet that the Muslims suffered a heavy loss; Hamza the uncle of the Holy Prophet was martyred.

Verse 3

The Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq said: *"The promise of a faithful to his brother in faith is a solemn pledge, the failure to fulfil it or acting against it, earns the displeasure and invites the wrath of God. This includes the scholars, the priests and the Preachers of Islam who preach a goodness and godliness to the people but they themselves never act in accordance to what they preach to the others to do."* There is a reference to such a character in 2:44.

Those who do not themselves act on goodness, are not entitled to preach it. (A.P.)

Verse 4

Note the degree of Firmness, Steadfastness, Courage and Fortitude which God wants in a true believer in Him, at the time when He tries him against the disbelievers. A believer on such occasions of trials, has to stand by the truth like a compact wall immovable by any attack from falsehood. This is quality which those who ran away from the battle-field miserably lacked, which was exposed at Uhud, Khaybar and Honain¹¹. These are the qualities which distinguished 'Ali from the rest, on all occasions without any

exception. There were a few others also who had these qualities but to some extent.

‘Zahak’ relates of Ibne-Abbas that this verse was revealed in the praise of the inimitable faith, firmness, strength, steadfastness and courage, manifested by ‘Ali with which the ranks of the really faithful ones stood like compact walls. It was none but ‘Ali who never on any occasion in his whole life, surrendered any ground to the enemies of Islam while the others used to disgracefully run away at the times of danger and risks, deserting the Holy Prophet in the midst of the enemies and after the victory was won by ‘Ali and the few others the deserters were the foremost to claim the share in the booty – Besides ‘Ali, those who come supplementally under this description are Hamza, Obada Ibn Harith and Miqdad al-Aswad – (M.S.).

Compare what the Holy Prophet declared at Khaybar after the three consecutive retreats by the others (TB. RA., TKh. EHI) and before giving the standard of Islam to ‘Ali “*Tomorrow I shall give the standard of Islam to one whom God loves and who loves God*” (TB., IH., EHL, etc.). What the various commentators and the historians say clearly establishes that the one directly and chiefly meant by this verse was ‘Ali and this fact is proved by the life-history of ‘Ali and his services to Islam from its start to its firm establishment at the conclusion of the ministry of the Holy Prophet. Even those who envied ‘Ali could never deny or even doubt about any of the divine qualities of this man of God whose life as a whole was a marvel which manifested inimitable degree of His piety, matchlessness and the unconquerable godly strength, never failing courage and the divinely gifted knowledge and wisdom. In all these unique qualities ‘Ali was next to none save the Holy Prophet.

This passage recommends the believers to be well-organised and disciplined and act in coordination with each other. (A.P.)

Verse 5

The people of Moses were characteristically rebellious, they used to vex him with all sorts of ridiculous desires, and insulted him with irritating criticisms. They called him a sorcerer, a madman, and sometimes they wanted him to fix up a god for them to worship as the others had it. They began worshipping the calf – They once told him that they would not believe in God unless he showed Him to them. They had been frequently shown miracle after miracle. It was their native selfishness and the perverse and the rebellious nature that troubled him, kept him vexed with their rebellious attitude¹². As regards how the one who vexed Moses, was punished see Old Testament (Number 12/1–13). The events of the story of Moses experience with his people, is frequently referred to in the Holy Qur’an, for there is a very great resemblance to Moses, in the experiences, of the Holy Prophet and some Muslims to the Israelites. All that took place by way of trials and tests were repeated in the life of the Holy Prophet and this resemblance has been referred to in Deut. 18/15 and 18 referring to the likeness of the Holy Prophet to Moses.

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me;

unto him ye shall hearken.” Deut. 18/15.

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.” Deut. 18/18

Any faithful believer in Islam and a sincere devotee of the Holy Prophet, should know as to who were those that vexed the Holy Prophet and inflicted mental tortures on him. History is there to help every sincere seeker of the Truth as to how much the Holy Prophet was vexed in spirit by the behaviour of some of his companions specially on the eve of his departure from this world, when ultimately, he had to turn them out of his presence. It is left to every seeker of the truth to enquire where the companions were, when he departed from this world, and where they were when his holy body was laid to rest in the grave. And even after his death, how much his holy soul was troubled by the treacherous treatment meted out to his Ahl Al-Bayt, particularly to his beloved daughter the Holy Lady Fatimah.

Verse 6

This is one of the verses which have to be studied along with the reference in the Old and the New Testaments. Jesus invites the attention of the Israelites to their sacred scripture the Torah in their own hands, the scripture given to Moses in which was the prophecy of his advent and himself prophesies about the advent after him, of one called ‘AHMED’, i.e., the Most Praised One or the One repeatedly praised. It must be remembered that the Holy Prophet Muhammad was also called Ahmed – both names come out of one and the same root ‘Hamd’, i.e., praise or praising. It must be known that the language of the people of Jesus (the Israelites) and the language which Jesus spoke was Hebrew and not Arabic. Guidance to the various units of the human family in the different parts of the earth, was imparted through the apostles of God in the respective languages of the people¹³.

Hence while prophesying the advent of the one after him, he could not have used the Arabic name of the prophesied one. It must also be known that for the Evangel, i.e., the original Christian scriptures, we could have only the Greek version of its translation. The Greek word used for the promised one is ‘Paraclete’ which has been translated into English as ‘Comforter’ See John 14/16. In the first place the present Bible of the Christian Church can never be totally dependable, neither as the complete version of the Christian scriptures nor as a reliable and a faultless translation of the Manuscripts of even the Greek version, for the modern well-known Christian organization of the Watchtower Society, has exposed the actual position of the present Bible and its faulty translation into English through their renowned work the ‘Emphatic Diaglott.’ The great Christian Scholar Benjamin Wilson has translated the Vatican Manuscript on page 5 of the Diaglott – 1942 Edn. says:

“If it (the Bible) had not been published by kingly authority, it would not now be venerated by English and American Protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS none of which was earlier

than the tenth century.”

The authorised version of the Protestant Bible used the translation of the word ‘Paraclete’ but the Douvay Version of the Catholic Bible has used the Greek word ‘Paraclete’. The difficulty is, what actually Jesus spoke, is not preserved in its original text nor in its fullness. The Gospels consist of the mere folklore told about Jesus containing only Memoirs – collected years after the departure of Jesus from this world. We have now to depend only upon the translation of a few Greek versions and even that only of 8 of them while the Christians themselves say that there are 200 manuscripts now available.

Secondly, the compilation of the present book was made under the authority of Constantine the pagan King of Rome. Naturally, it could easily be said that the matter not included in the present Bible, must be of a nature opposed to the heathen or the pagan belief and about the one to come after Jesus whom the worshippers of Jesus as the son of God would not have liked to be brought to the light of the public. But what has been recorded in John clearly says that Jesus did not expose the whole truth and prophesied about the advent of the one who would be the Spirit of Truth and would teach the people all the truth. (John. 16/13) And in John 14/16.

“Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come.” John 16/13.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;” John 14/16.

Jesus announces in the prophecy that the one who would come after would be called also ‘Comforter’ the original Greek name being ‘Paraclete’ – i.e., the laws or the code revealed to him by God would be current for ever, until the end of the world. Jesus again says that the one to come after him will not only be the ‘Comforter’ but he will also be ‘Holy Ghost’ and he will come from God and would teach all things. (John 14/26).

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14/26)

What Jesus taught to the people being only a part and not the whole of the Truth, naturally the teachings of Jesus, cannot be current for all times. When the ‘whole’ comes the ‘Part’ shall go; when the ‘Perfect’ one comes that which is ‘imperfect’ shall naturally be superseded which fact is given in 17:81 and 34:49.

Since what Jesus had with him was only a part of the truth and not the whole of it, he was not sent for mankind but to the ‘Israelites’ (Math. 15/24) and Jesus was not conveying his message to one and all. He compares the children of Israel as the children, his message as Bread and the rest of mankind as dogs. (Math. 15/25, 26).

“But he answered and said, I am not sent but unto the lost sheep of the House of Israel.” (Math. 15/24)

“Then came she and worshipped him, saying, Lord, help me.”

“But he answered and said: It is not meet to take the children’s bread, and to cast it to dogs.” Math. 15/25, 26.

And since his mission was only for the lost sheep of the children of Israel – Jesus commands his disciples not to trouble anyone about his message save the lost sheep of the children of Israel. (Math. 10/5). Thus, the preaching of the Gospel by the Christians to one and all, has not been warranted by Jesus but rather an anti-Christian move.

The Spirit of Truth, to come after Jesus is described to be the one who would not speak anything of his own accord but only that which is revealed to him. (John 16/13).

“Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show things to come.” John. 16/13
The same description is given of the Prophet prophesied in Deut. 18/15 and 18, and God demands of the human race as a whole to hearken unto what the Prophet would say for it would be His word and Warns against not hearkening unto His word. (Deut. 18/18–19). The Holy Qur’an gives the very same description of the Holy Prophet¹⁴.

The Bible discloses another fact that when John the Baptist appeared as a forerunner of Jesus the world was waiting for three different persons (John 1/19–21) Elias, Christ, and ‘That Prophet’ which clearly shows that the (Prophet) prophesied in (Deut. 18/18) was a man different from Jesus and not Jesus himself.

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?”

“And he confessed, and denied not; but confessed, I am not the Christ.”

“And they asked him, What then? Art thou that prophet? And he answered, NO.” (John 1/19–21)

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.” (Deut. 18/18)

Thus it is clearly established that: –

1. The advent of the Holy Prophet had been constantly prophesied by the apostles of God preceding Jesus. (Deut 18/18).

2. (a) The one prophesied in Deut. 18/15 and Deut. 18/18 would be the one like Moses – born of a father and a mother as was horn Moses – and not the one who was born only of a mother, i.e., Jesus whose birth was only a Miracle to prove that God is not subject to the laws of nature. On the other hand, the laws of nature are subject to His Omnipotent Will.
- (b) The one prophesied must be a lam-giver like Moses and that one cannot be Jesus who was only sent to fulfil the law and himself abiding it, i.e., the ‘Ten Commandments’ given to Moses. The ‘Comforter’ or the ‘Holy Ghost’ or the ‘Spirit of Truth’ would praise Jesus and his mother against the calumnies which were heaped upon him and his mother by the Jews, which has been done by the Holy Prophet and none else before or after him.
3. Jesus came only to convey a part of the Truth and not the whole. (John 16/12).
4. The one to come after Jesus has been called by Jesus by three different names referring to the different personal qualities of the prophesied one as ‘Comforter,’ ‘The Holy Ghost’ and the ‘Spirit of Truth’ (John 14/26, 16/13)
5. The one to come after Jesus would teach mankind all the truth (John 16/13). He would teach all things. (John 13/26).
6. The one to come after Jesus his teachings would be current for all times – –this ‘Comforter’ would abide with the people for ever in his preachings which will be for all times.
7. Since Jesus was endowed with only a part, his mission was not for mankind, as a whole but only for particular unit of the human race ‘the Israelites’ Jesus himself says. (Math. 15/22–26)
8. As Jesus had come only for a section of the human race (the Lost Sheep of the House of Israel) – i.e., commanded his disciples, not to go to anyone but only to the ‘Lost Sheep of the House of Israel.’ (Math. 10/5) And now when the whole truth had to be revealed and taught to man, the Holy Prophet was sent to mankind as a whole [15](#).

History reports to us of several Christian and Jewish scholars, monks who, with the knowledge of the prophecies in their original scriptures, waited for the advent of the Holy Prophet and as they came to know of his advent, embraced Islam. Monk Bohaira is one of the foremost Christian scholar-monks, who recognising him, revered the Holy Prophet Muhammad even when he was not yet then commissioned to declare his ministry, as the Apostle of God. When the advent of the Comforter, the Holy Ghost or the Spirit of Truth, prophesied by Jesus unquestionably fulfilled in the Holy Prophet Muhammad, the determination on the part of some obstinate minds among our Christian brethren, not to acknowledge the truth, wants to take shelter under an unintelligent and unscholarly argument saying the word used the prophecy by Jesus is about the Spirit of Truth, hence the one meant, in the prophecy could not be the Holy Prophet Muhammad who was a man and not a spirit. Anyone with some reasoning would only ridicule the argument for how could it be expected for a mere spirit without any physical body to play the role in this world? But it must be remembered that in John 14/6 Jesus speaks of another Comforter which means the Comforter would be only a human being like himself and his life from its beginning to its end being a continued manifestation of the divine truth, thus he is called the Spirit of Truth. It did not mean a spirit without any physical body. No abstract being of a mere spirit, without any physical body could ever be of any practical use to anyone in this world.

In John 14/26 Jesus says, “But the ‘Comforter’ which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to remembrance whatsoever I had said unto you.” How could a mere spirit teach anything and bring to remembrance what has already been said unless the teacher takes the form of a human being. Thus the very description of the ‘Comforter’, announces the ‘Spirit of Truth’ to be a man with the Holy Ghost actuating him, i.e., his soul would be not like an ordinary one but Holy, i.e., the one purified by God Himself which quality of the Holy Prophet Muhammad and his Ahl Al-Bayt is given in 33:33. Naturally the one purified by God Himself could be nothing but the manifestation of the Spirit of Truth and the Divine holiness.

Verse 7

Nasr Ibn Harith said that on the Day of Judgment his idol gods Lat and Uzza would intercede on his behalf and God would accept the intercession – This verse was revealed – meaning of the idol.

Like the light of the sun, which is shone upon all, irrespective of anyone being faithful to God or unfaithful to Him and on those who do not want to avail of it, the sun does not cease to shine.

Verse 8

The foolish ones think that they can extinguish (defeat) the truth by false arguments. But God has decided to fulfil it [16](#).

Once a Jew, Ka'b Ibn Ashroff saw the Holy Prophet in the state of the trance while he was receiving a revelation from God, and said: “Rejoice ye O' Israelites for God hath extinguished the Light of

Muhammad and thank God his mission has been left incomplete.” This verse was revealed.

Regarding the light of God the method and the place of its manifestation^{[17](#)}

This asserts that the Divine Light of Guidance is a continuous process to be completed. (A.P.)

Verse 9

The verse prophesies that Islam would be the most dominant religion of the world – which prophecy is yet to be fulfilled. Commentators say that the predominance would be established in time. It would take effect when the Last of the Apostolic successors, the Twelfth Holy Imam. Muhammad Ibnul Hasan Al-Mahdi would re-appear. Though the complete dominance of Islam over all the other religions of the world is destined to take effect in its own time – but the triumph of its doctrines has already started and is gaining hold over the religious ideology of the various schools of thought in the world.

Though not in the name of Islam, but in the name of reformation and amendments, the doctrines of Islam are being Lastly grafted into the various religious orders and many things which are exclusively Islamic which were formerly unknown, or which were being here before opposed tooth and nail by the other creeds, are now owned by them with pleasure and pride viz. The Unity of God – Brotherhood of man – abolition of caste system and untouchability – widow marriages– woman’s right to inherit – Places of worship getting opened to all– –Prohibition of the intoxicant – Respect for all the leaders of the other faiths – Abolition of slavery – Responsibility of the nation to look after the social welfare of the backward and the handicapped – Free education of the destitute orphans, etc.

This asserts that the light of guidance of Islam, in its progress towards completion, ultimately will triumph over all religions, in spite of the disliking on the part of the infidels. These two verses and the other similar^{[18](#)} – imply not only the doctrine of Mahdi but also to the person being the Last Link of the chain of the Chosen line of Abraham, and that the Mahdi at his re-appearance shall be supported by Jesus – who would follow him (Mahdi). (A.P.)

¹. Refer to Verses 17:44; 62: 1; 64: 1.

². That which.

³. Reformer reform thyself first.

⁴. He hates those who run away from the battlefield.

⁵. Refer to Verse 37: 1. Believers to be well organised and disciplined acting in coordination with each other.

⁶. Refer to Verse 33:69.

⁷. The Title of The Holy Prophet Muhammad – i.e. ‘Ahmad al- Mujtaba’ i.e. the Parcele to John. Which has been anglicised as the Comforter – the Spirit of Truth. N.T. John. 16/7–14

⁸. Refer to Verses 3:94; 3:192.

⁹. Refer to Verses 9:32; 24:35–37; 64:8.

¹⁰. Refer to Verses 48:28; 9:33.

¹¹. See T.B. TKh., TK. MnN. EH. I., HL, etc.

- [12.](#) See Verse 33:69.
[13.](#) See Verse 14:4.
[14.](#) See Verses 53:3; 53:4.
[15.](#) See Verses 4:79; 7:158; 21:107; 34:28.
[16.](#) See Verses 9:33; 40:14; 48:28.
[17.](#) Refer to Verses 24:35–37.
[18.](#) See Verse 48:28.

[1] [1]

SHARES

As-Saff Section 2 – Believers Exhorted To Fight In The Way Of God

Believers exhorted to fight in the way of God with their wealth and selves, The promise of God’s help and a near victory, Jesus’ mission to the children of Israel, referred to

As-Saff Verses 10 – 14

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ

“O’ ye who believe! shall I show you a merchandise which will deliver you from a painful chastisement?” (61:10)

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“(That) ye should believe in God and His Apostle, and strive in the way of God with your possessions and your selves; that is better for you, if ye but knew!” (61:11)

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

“He will forgive you your sins and admit you into gardens, neath which flow rivers and excellent abodes in the gardens¹of eternity; that is the supreme achievement.” (61:12)

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ

“And another (blessing will He bestow) which ye love, (that is) the help from God, and a victory at hand; So give thou (O’ Our Apostle Muhammad!) the glad tidings unto the believers.” (61: 13)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمْنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

“O’ ye who believe! Be ye the helpers (in the cause) of God as said Jesus, son of Mary unto (his) disciples: “Who (among you) wall be my helpers unto (the work of) God?” Said the disciples (of Jesus) “We are the helpers (in the cause) of God! “Then believed a party of the children of Israel and disbelieved a party (among them), Then We aided those who believed against their enemy, so they became victorious²” (61: 14)

Commentary

Verse 10–12

Truly it is a very profitable business towards which God guides mankind, for the very little investment, there is an ever–recurring or an everlasting gain, with an eternal bliss³.

Verse 13

May refer to the conquest of Mecca as well as to the ultimate triumph of Islam at the re–appearance of Imam. There the use of ‘*Qareeb*’, Near – will be in the same sense as used for the Resurrection Day⁴. (A.P.)

Verse 14

“Now the names of the Twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother”

“Philip, and Bartholomew; Thomas, and Mathew the publican; James the son of Alphacus, and Lebhaeus, whose surname was Thaddaeus’,

“Simon the Canaanite, and Judas Iscariot, who betrayed him.” Math. 10/2–4.⁵

An identical incident occurred under the ‘Da’wat dhu ‘l-’Ashira’ – when the Holy Prophet held the feast of his nearest relatives to warn them⁶ – The First and the Foremost to respond (as to Jesus was Peter whom Jesus declared as his successor) the same was the case of ‘Ali – whom the Holy Prophet declared then and there as his successor, and the faith of Quraysh then was the same as that of the Children of Israel, as given here. (A.P.)

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- [1.](#) Paradise.
 - [2.](#) Refer to Verses 3:52, 5:54.
 - [3.](#) See Verse 9:111.
 - [4.](#) Refer to Verses 17:51, 33:63.
 - [5.](#) See Verse 3:52 and Math. 16/24.
 - [6.](#) See Verse 26:214.

[1] [1]

SHARES

Al-Jumu'ah – The Congregation

(Revealed at Madina)

11 Verses in 2 Sections

Sections Of Surah Al-Jumu'ah

1. The Prophet raised from among the illiterates.
2. Friday Prayers.

Important Topics

1. God's raising the Apostle from among the Ummi'een – The Holy Prophet Muhammad to recite the signs of God to the people and to purify them. (Verse 2)
2. Those who hold the scriptures and do not follow it, are like the ass which bears the burden. (Verse 5)
3. Those who love God, will readily wish for death, the others will never wish for it. (Verse 6)

4. Death shall overtake, even if people fly from it (Verse 8)
5. The ordinance regarding the prayers on Friday (Verse 9)
6. People running after business and sport leaving the prayer, and the Holy Prophet (Verse 11)

[1] [1]

SHARES

Al-Jumu'ah Section 1 – The Prophet Raised From Among The Illiterates

It is God Who raised the Prophet from among the illiterates, The great Divine Grace bestowed upon the Prophet, Desire for death as a test, Death shall overtake everyone.

Al-Jumu'ah Verse 1 – 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

“Halloweth the Glory of God whatsoever is in the heavens and whatsoever is in the earth, The King, the Most Holy, The Ever-Prevalent, The All Wise¹.” (62: 1)

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

“He it is Who raised among the ‘Ummies’ an Apostle from among themselves, reciting unto them

His signs², and purifying³them, and teaching them the Book (Qur'an) and wisdom although they were of before in manifest straying” (62:2)

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“And (unto) the others from among them who have yet joined not with them; And He is the Ever-Prevalent, the All-Wise.” (62:3)

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

“That is the grace of God, He granteth it unto whomsoever He pleaseth; and God is the Lord of great grace.” (62:4)

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْجِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“The similitude of those who were placed under the Torah, and they held (followed) it not, is as the similitude of a donkey hearing books (on its back); Wretched is the similitude of the people who belie the signs of God; and God guideth not the unjust people.” (62:5)

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ

“Say thou (O’ Our Apostle Muhammad!) “O’ ye who profess Judaism! if claim ye that ye (alone) are the favourites of God excluding (every) other people, then desire ye for death, if ye be truthful!⁴” (62:6)

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

“But never will they desire for it for what have sent before their (own) hands, and God well knoweth (all) about the unjust ones.” (62:7)

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“Say thou (O’ Our Apostle Muhammad!): “Verily the death from which ye flee⁵, verily it meeteth you, then ye shall be returned unto the Knower of the unseen and the seen, then will He inform

you of whatever ye used to do.” (62:8)

Commentary

Verse 1

Refer to Verses 17:44, 61:1.

Verse 2

‘*Ummi*’, i.e., one belonging to ‘*Ummul-qura*’, i.e., Mecca – An illiterate is also called an ‘*Ummi*’,⁶ ‘*Ummiyeen*’ plural of *Ummi*. Those who knew not to read or write. The Holy Prophet had no education from any mortal in the world – if he had been caused to learn anything under anyone, firstly the one who would have taught him anything would have been his superior; secondly whatever he would have preached to the people, thereafter, would have been said to be that which his teacher taught him. *Ummi* could also signify the one whose personal qualities had been in-born, i.e., that which he had from the pregenital state.

‘*Yuzakkeehim*’, i.e., purifies them. This quality of the Holy Prophet mentioned in this verse death indicates the perfect purity of the Holy Prophet, both in body and in soul, for unless the purifier himself is perfectly pure, he could never purify the others, the purity of the Holy Prophet must naturally be the reflection of the purity of the All-Divine One – and this quality in its perfection could never be achieved by any one of one’s own efforts, unless it is granted by the Creator Himself⁷.

The advent of the Holy Prophet in this world was the fulfilment of grant of the prayers of Abraham and Ishmael⁸. God’s sending his apostles for the guidance of mankind has been an obligation and a grace for which men have to be indebted to Him⁹. By accepting Islam none has obliged God. On the other hand, everyone who has embraced Islam is under God’s obligation, for without the guidance from Him he would not have found the way to it¹⁰.

Those who had not received a systematic education and had remained as they were born from their mother. Qur’an puts stress on the word *Ummi* to point out that the appearance of a prophet among such *Ummies* to give the best education to mankind as stated here, is itself a miracle. Thus, by no means the term *Ummi* would mean that he could not read and write¹¹. This verse points out the best method adopted by the Holy Prophet i.e.:

1. First draw the attention of men, by reciting the signs – within and surrounding them.
2. Purifying their hearts by raising their attention from the sensual needs of man to his spiritual requirements.

3. Having paved the way as such to teach them the Book which contains all the Truth and the Wisdom, i.e., how to apply the truth in the practical life. (A.P.)

Verse 3

When asked, who the people referred to in this verse were – The Holy Prophet placing his hand on Salman (The Persian) said *“Even if faith were near the Pleiades, men from among those would surely find it”* (MS. etc.) i.e., the Persian – i.e., the non-Arabic people. By this is meant the people inhabiting the lands far away from Mecca, but a commentator has availed of this opportunity of Salman the Persian being pointed, which was just to indicate that the distant people who would avail of the blessings of Islam, but the Commentator first refers it to a people and from a people to a man and that man to be the leader of his group. The twisting is too obvious and sufficiently manifest to need any exposition here. If the mere mention of the Persian people could be sufficient for one of the Persian bloods, to establish his claim to be a Messiah, the same right goes to every Persian.

Once the Holy Prophet dreamt of being followed by black sheep and behind them the brown ones. He asked ‘Ali if he could interpret it. ‘Ali said *“Yes! O’ Apostle of God! First the black ones, the Arabs, would follow thee and behind them would come the other nations.”* The Holy Prophet said *“Yes! the same interpretation did the Messenger Angel Gabriel give to me.”* (M.S.,)

The term ‘*Aa-Khiroon*’, i.e., the others, means all the other people who would later on embrace Islam.

The verse in its literal sense generally includes all those who lacked proper guidance and joined Islam later but the well-known tradition that at the time of the revelation of this verse the Holy Prophet made mention of the people of Salman’s community (the Persians) shows that the Holy Prophet had the knowledge that the people will have a better understanding of Islam and would serve it better than the others. Here the people stand for those of Salman’s conviction. (A.P.)

Verse 4

The preceding verse states the fact that God is Almighty and All-wise which means that He knows on whom to bestow His grace. None could prevent any individual or a people from receiving the bounties or the mercy from God. None can stay God’s band from conferring His Blessing, He bestows His mercy on any one as He chooses. Some poor people came to the Holy Prophet and said that the rich have been blessed with wealth to liberate the slaves, give alms, perform the pilgrimage while the poor, for want of the means, could not do what the rich do and earn the reward from the Lord.

The Holy Prophet said: *“You recite one hundred times “La ilaha illa Allah”* (There is no God but Allah the (One) God’ and celebrate the Unity of God, and it will be better than liberating a slave and reciting similarly would be better than giving away a hundred duly harnessed horses in the way of God. When

the rich heard this, they also began doing the same. The poor ones again came over to the Holy Prophet saying “O’ Apostle of God’ The rich also have started reciting what you told us to do and earning the reward from God through this way also.”

Verse 5

The children of Israel were originally chosen by God to serve as the agents to convey His message to the people and a covenant was made with them, but their subsequent generations violated the undertaking of their ancestors and corrupted the Word of God they were entrusted with the scripture, the Torah given to Moses. They indulged themselves into various abominable conduct and corrupted the faith with their imaginary dogmas and instituted fanciful rituals.

They thought themselves to be the chosen ones of God, the exclusive custodians of the divine law and exempt from punishment for any breach of it. They held the Torah, but they ceased to act upon it. Note the apt example of a beast of burden, to those who hold the scripture and do not act upon it. The same example holds good for the Muslims who hold the Holy Qur’an but act not according to its teachings.

“Does not guide’, i.e., owing to their insistence upon sinning and the arrogance, God left the disbelievers to themselves without any guidance to them to return to the right path

This is a warning to those who might have learnt Qur’an and the teachings of Islam by heart, but fail to act according to it. (A.P.)

Verse 6

It is a challenge to the false claimants to special love of God for he who loves God would naturally like to get nearer to Him. A similar challenge is offered to the Christian¹² – to invoke the curse of God on the liars (in the historic Mubahila).¹³

This indicates that a true lover of God is not only free from fear of death but longs for it – as ‘Ali says: *“Wallaha La’ibnoa Abi Taleb Aanas bil Maut minat Tifl besidya Ommeh.”*

‘Verily the son of Abi Taleb, is more familiar with death than the baby with its mother’s breast.’ In another statement in the description of the lovers of God, he says:

“Sahibod donya beabdaamhim, Arwaahoha Mo’allaqaton bil Mala’il A’la.”

‘With their bodies they associated with this world while their souls in suspense in the company of the highest ones.’

‘Lau la Aajalahumal lati Katabullah alaihim lam tastaqir arwahohom fi abdaanihim.’

‘Had not been their terms which had been ordained by God on them, their souls would not have stayed

in their bodies.’ (A.P.)

Verse 7

None did invoke death for they were sure of the recompense that awaited them for their own sinful life and their rejecting the truth¹⁴.

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- ¹. Refer to Verses 17:44; 61:1; 64:1
 - ². Refer to Verses 2:78; 2:129, 2:151; 3:164; 7:157.
 - ³. The one who is sent to purify others must necessarily be naturally pure – This is the clear indicative of the Holy Prophet been infallible. Refer to Verse 33:33.
 - ⁴. Refer to Verse 2:94.
 - ⁵. Refer to Verses 3:143; 7:34; 10:49; 15:5; 63:11.
 - ⁶. See Verses 2:78; 7:157.
 - ⁷. Refer to Verse 33:33.
 - ⁸. Refer to Verse 2:129.
 - ⁹. Refer to Verse 3:164.
 - ¹⁰. Refer to Verse 49:17.
 - ¹¹. Refer to Verse 2:78.
 - ¹². Refer to Verse 3:61.
 - ¹³. Refer to Verse 2:94.
 - ¹⁴. Refer to Verse 2:95.

[1] [1]

SHARES

Al-Jumu'ah Section 2 – Friday Prayers

Friday Prayers enjoined, To seek the grace of God, Extra attachment to support and merchandise condemned

Al-Jumu'ah Verses 9 – 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“O’ ye who believe! When the call¹ is made for prayer on Friday, then hasten ye (all) unto the remembrance of God and leave off (all) trading², that is better for you, if ye do know!” (62:9)

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

“And when the Prayer is ended then disperse ye in the earth and seek ye of the grace of God, and remember ye God much, so that ye may be successful.” (62: 10)

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكَوْكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ

“And when see they merchandise or sport, they- break away unto it, and leave thee³standing. Say thou (O’ Our Apostle Muhammad!) “What is with God is better than sport and (better) than merchandise, and God is the Best of sustainers.” (62: 11)

Commentary

Verse 9

The congregational Friday Prayer has its own regulations. It is not so for a slave, or a wayfarer, a woman, the sick, the blind, the lame, and the aged ones. After the call for the Friday prayer is given, all worldly business is forbidden. On Friday after the sun passes the Meridian, no travel be undertaken until the prayer is offered. Starting on a travel after the sunrise on a Friday is detested. A bath specially for the day and putting on clean dress, and the application of scent on a Friday is ‘*sunnat*’, i.e., traditional following the Holy Prophet. (For the regulations about the Friday congregational prayers – (Refer to ‘*Fiqh*’).

When the Holy Prophet on his migration from Mecca arrived in Madina it was Monday 12th Rabi ul-Awwal, the 3rd month of the lunar year. He first alighted at Qoba which is about three and a half miles away from Madina. He erected a Mosque for the Bani Amro and Bani Auf, the people of the place – and on the next Friday he proceeded to Madina. On his arriving in the valley of Bani Salim Ibn Auf and when it was the time for the Friday prayers, he commanded to just give the place the shape of a Mosque, he delivered a sermon and offered the Friday prayers.

Some scholars say that through the revelations of this chapter God rendered a death blow to things on which Jews prided –

1. They claimed to be the children of God, God wanted them to invoke death if they were sincere in their belief, which they refused to do.
2. They prided to be the possessors of the Book (the Law). Since they did not act upon it they have been compared to donkeys holding the load of the Books on their backs.

3. They said that they had a day of Sabbath for them (Saturday) God fixed Friday for the Muslims.

The Holy Prophet said that Friday is the chief of the days of the week, and any good done on that day has manifold reward – Prayers are readily accepted on the day. Higher spiritual positions are granted to the righteous ones. Friday is the auspicious day and the blessings which can be earned on the day are a great many. God has specially blessed Mecca as superior to all the places of the world, Ramadhan superior to all the months of the year and Friday superior to all the days of the week. Friday is called: –

1. *Yawm al-Maulood* – The Day of the Birth of the Holy Prophet.
2. *Yawm al-Fazl* – The Day of Grace.
3. *Yawm al-Barkat* – The Day of Blessings.
4. *Yawm al-Rahmat* – The Day of Mercy.
5. *Yawm al-Ijabut* – The Day of the Acceptance of Prayer.
6. *Yawm al-Yeed* – The Day of Festival.
7. *Yawm al-Ithq* – The Day of Piety.
8. *Yawm al-Ghuzwa* – The Day of Endeavour.
9. *Yawm al-Karamat* – The Day of Honour.
10. *Yawm al-Mazeed* – The Day of Abundance.

It must be remembered that unlike and even in quite a contrast to the Jewish Sabbath, which is a day of rest and inactivity, a Muslim is allowed to transact his daily business but to have an interval with the cessation of all worldly activities making room for service to his own soul through his communion with the All-Divine Lord seeking his special blessings and bounties. It is a day of some efforts more special than the daily endeavour to develop the spiritual faculties and do good in the world. It must also be remembered that Islam demands the communion with the Lord throughout or the entire life of the man at least through the five times daily prayers, so that at every step in the practical life, man might be mindful of God and his duties to Him and his responsibilities to His creatures⁴.

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he made.” Gen. 2/2.

“But the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter. thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.” Exodus 20/10.

Friday is primarily the day for congregational prayers, a weekly demonstration of the brotherhood in the faith and the unity of the faithful, sharing the spiritual state of a joint communion with God. The brotherhood of man is strongly constituted in Islam and the concept of the brotherhood so regularly rehearsed that not a percentage of it could be gained by any other religious order in the world. The congregational offering of the daily prayers are left to the practicability of it, with each individual man or woman with reference to the circumstances he or she might be placed in, each individual had to regularly offer the daily prayers in the home or the place of his business or in every local mosque nearby.

On Friday the Muslims within the radius of about 3 and half miles has to attend the congregational prayer under the Holy Imam. Refer to ‘Fiqh’ which could be called the local meeting of each unit of a big city or of a small township or a village. Twice a year, i.e., on the two Idd occasions, the Muslims meet at the Idgah outside the city, which is the meeting of the whole city, or of the area as a whole. At least once in the lifetime every Muslim has to join the world congregation, say the International assembly of the faithful at Mecca – with the annihilating all differences and the distinctions of tribe, community, or nation, in one uniform dress (the Ihram) in one row turning toward one turning-point, praying to one God in one language which besides the spiritual gain attached to it, provides facilities for strengthening the spirit and the feeling of Brotherhood, mutual consultation and the change of useful view on the practical side of the life say Trade, and the Collective understanding and co-operative spirit.

The hastening ordained in this verse for the remembrance of God is conditioned and there is no indication of any particular form of prayer in the text. Whatever may be the shape or form of prayer as Friday and on the other days of ours is given by the Holy Prophet as the divinely authorised exponent of the Holy Qur’an and narrated by the Imams of Ahl Al-Bayt, here or elsewhere – the details and the conditions of ‘Ibaadaat’ (supplication) ‘Mamilaat’ (business) and ‘Siyasiyat’ (politics) i.e., the details of

Islamic jurisprudence is contained in the sayings and the actions of the Holy Prophet and the Holy Imam. That is why whosoever we had to deal with the practical teachings of Islam in our notes we have said – Refer to ‘Fiqh.’

However, the right of calling for the Friday congregational Prayer (Namaz Juma) according to the clear declaration of the Holy Prophet and the Imams of his House vests with the head of the Islamic State and his appointed deputies. This is what is termed in the Fiqh Imamia Ithna-Asharia ‘*As-Sultan al-Aadil*’ – the ‘Just King’. For details refer to ‘Fiqh’.

In the absence of ‘*Sultan al-Aadil*’, whether the Juma Prayer is optional, which is the view held by the majority of the mujtahids nowadays or it should be totally dropped which is the view held by some of them. Refer to ‘Fiqh’. (A.P.)

Verse 10

Transacting business before or at the time of the Friday prayer has been forbidden in the preceding verse and now in this verse the believers are admonished to go about the earth seeking the grace and the bounties of God. It is said that by going about in the earth is meant also visiting the brethren in faith, enquiring about the health of the sick, and doing good to the others⁵.

Verse 11

The believers are admonished not to get distracted by any craze for amusement and worldly gain at the cost of their duty to God. Once when the Holy Prophet was offering the Friday Prayers, a Caravan entered the town singing and beating the drum and playing on musical instruments. According to Jabir, save twelve persons including Jabir, everyone who was in the congregation standing behind the Holy Prophet left the mosque and ran to witness the jubilant caravan and transact business with it. Thrice did the people behave like this, then this verse was revealed. (MS.) Compare this passage with the verse 25:37. According to Jabir, when the caravans came there were left no people in the mosque. (A.P.)

¹. This has its own implication – refer to ‘Fiqh’ for details.

². Worldly business, trading.

³. The Holy Prophet.

⁴. For the Jewish Sabbath see Gen. 2/2; Exod. 20/10.

⁵. See Fiqh.

Al-Munafiqun – The Hypocrites

(Revealed at Madina)

11 Verses in 2 Sections

Sections Of Surah Al-Munafiqun

1. The hypocrites.
2. Let not wealth and issues divert.

Important Topics

1. The false declaration of faith, by the hypocrites (Verse 1)
2. Taking shelter in false oath (Verse 2)
3. Even the prayer of the Holy Prophet for the forgiveness of the hypocrites, will not be of any avail to them (Verse 6)
4. To spend in the way of God, before overtaken by death (Verse 10)
5. There is no respite when once the appointed term arrives (Verse 11)

[1] [1]

SHARES

Al-Munafiqun Section 1 – The Hypocrites

Never will God pardon the hypocrites, All honour is for God, His Apostle and the believers

Al-Munafiqun Verses 1 – 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

“When came unto thee the hypocrites, said they: “We bear witness that verily thou art the Apostle of God;” and verily God knoweth that thou (O’ Muhammad!) art certainly His Apostle; and verily God beareth witness that the hypocrites¹are certainly the liars².” (63: 1)

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

“They make their oaths a shield, thus they obstruct (others) from the way of God; verily evil is what they are wont to do³.” (63:2)

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

“That is because they believe, then (again) disbelieve they, so a seal hath been set upon their hearts, so they understand not⁴.” (63:3)

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتِلْهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

“When thou seest them, marvel thee⁵their bodies; and if they speak⁶, thou listeneth unto their speech; (they are) as if they were blocks of wood propped up in garments, deem they that every cry is against them, They are the enemy (of yours), so beware thou of them! may God annihilate them, whence do they deviate!” (63:4)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

“And when it is said unto them: “Come ye! the Apostle of God will seek forgiveness for you,” they turn back their heads, and thou seest them turning away while they are the arrogant ones.” (63:5)

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“Alike it is for them whether thou seekest forgiveness for them or seekest not forgiveness for them; Never will God forgive them; Verily God guideth not transgressing people⁷.” (63:6)

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

“They are the ones who say (unto those who help the believer refugees)’. “Spend ye not aught upon those who are with the Apostle of God until they break up; And God’s are the treasures of the heavens and the earth, but the hypocrites understand (it) not.” (63:7)

يَقُولُونَ لَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

“Say they: “If we return to Madina, the honourable ones will certainly drive out the meaner ones; “but for God is all honour and for His Apostle and for the believers, but the hypocrites know (it) not.” (63:8)

Commentary

Verse 1

The hidden rancour of hypocrisy is more dangerous and more harmful than any open hostility for in whichever society it might exist, it effects disruption in it which undoubtedly is dangerous not only to the social health of the people but to its very existence.

When the Holy Prophet migrated from Mecca and arrived in Madina, he was wholeheartedly welcomed by every good-hearted one, for the advent of the Apostle of God brought to them not only the blessings of unity, harmony, brotherhood and mutual love among themselves for want of which they had suffered shedding of each other’s blood since ages together but also the light of the faith in God and the knowledge of the higher regions of the spiritual life and the moral excellence in their conduct and character. But among the Jews and the others in the place, there was also the baser element which aspired for complete hold on the people, playing on the hostilities of the tribal hatred and the other feuds

and factions, to own the leadership of the people for themselves.

The arrival of God's Apostle in Madina dashed all their aspirations to the ground and rang the deathknell to their venomous hopes, by crying a halt to all mutual animosities and by establishing the most practical and effective brotherhood in the faith. As Islam went on gaining strength after strength and the influence over the minds of the people, the selfish elements who aspired for all worldly power for themselves, began working underground, trying the worst possible for them by intriguing with the enemies of Islam, while at the same time they swore faith in God and loyalty to the Holy Prophet. These hypocrites were unmasked at the Battle of Uhud [8](#)

The occasion for revelation of this verse is reported to be that in the fifth year of (Hijrat) (The Migration) the Jewish Tribe, Bani Mustaleq under their chief Harith Ibn Zarar decided to fight the Holy Prophet. In the actual clash with the Muslims, some of the Jews were killed and the others took to flight. During this expedition there occurred an occasion when Jehjeba a servant of 'Umar was in distress against the enemy and shouted for help when a poor Muslim Ahbal by name went to his aid. Abdullah Ibn Obai, the chief of the hypocrites objected Ahbal from going to the aid of Jehjeba taunting him of his poverty and need and remarking against the Madinites having helped the Holy Prophet and accommodated him and the believers, when they migrated from Mecca. This, Abdullah Ibn Obai did, in a very insulting manner – comparing himself as the most honourable and the Holy Prophet as the most ignoble one.

Zaid Ibn Arqam who was present there got angry and reprimanded Abdullah saying that the most honourable and the one revered the most, was the Holy Prophet and the most ignoble and mean was he (Abdullah). Abdullah immediately said that he meant only a joke. But Zaid Ibn Arqam reported the matter to the Holy Prophet who summoned Abdullah and enquired, and Abdullah gave a total denial saying what was reported to be a false charge against him and took false oaths in support of his denial. The Holy Prophet pacified the people who felt insulted by Abdullah's remarks attributing the report to Zaid's indiscretion. The Holy Prophet ordered the people to return to Madina. Obaidullah, son of Abdullah Ibn Obai, came to the Holy Prophet and asked for his permission to kill his father for insulting the Apostle of God and the believers.

The Holy Prophet said: *“Go thou, and behave gently with thy father and be regardful to him.”* When they reached Ba'qa, they camped there and a violent wind blew and the camel which the Holy Prophet rode was missing. The Holy Prophet said that the blow of the violent wind was due to the death of a notable one at Madina. People asked who the person was who expired at that moment at Madina – the Holy Prophet said 'Rifa'a'. One of the hypocrites remarked that “It is a wonder; the Apostle of God knows news of what had taken place in a distant place” (Madina).

The Holy Prophet said the remark of the hypocrite offended God and sent Gabriel to inform him of the whereabouts of the camel. He told the people to go to a place where the people went and found the animal tied to a date palm, as they were told. When the Holy Prophet reached the outskirts of Madina, the people saw the coffin of Rifa'a and the funeral party proceeding to the cemetery of Baqi. When the

caravan of the Muslims reached the valley of ‘*Aqeeq*’ – Obaidullah obstructed his father Abdullah Ibn Obai from entering into Madina saying that he would not allow him to move from there unless the Holy Prophet permitted him. Abdullah sent his men to the Holy Prophet who commanded Obaidullah to allow his father to have his way and not to trouble him at all. Obaidullah addressing his father Abdullah said: “I leave thee just in obedience to the command of the Apostle of God, but I would not allow you to move from this spot unless thou recitest ‘Honour, i.e., Reverence is only for God, His Apostle and the Believers in Him.’” Abdullah would not have done it but seeing that his son would stick up to the condition to the last, did recite the clause. After his return to Madina, Abdullah Ibn Obai fell ill and after a few days died. When the people taunted Zaid Ibn Arqam for having reported to the Holy Prophet against Abdullah Ibn Obai, Zaid felt very much and confined himself to his house. This verse was revealed to clear the position of Zaid compared to the hypocrites and their bogus claims of their faith in God and his loyalty to the Holy Prophet.

It indicates that though the proposition in question, i.e., an apostleship of the Holy Prophet is true, and their evidence also was fact – yet God beareth witness they are liars – because their verbal evidence was not in complete accord with what was in their heart, hence, termed liars. The difference between hypocrisy and ‘*Taqiah*’ is that the former exposes belief and hides disbelief for some temporal motives and the latter hides belief and expresses disbelief with some godly motive. (A.P.)

Verse 2

The professing the faith and their oaths are all blank, without any sincerity in it, there being no agreement between their mouths and their hearts⁹.

Verse 3

The setting of the seal is only the natural consequence of the persistence in disbelief and the adamance against the guidance¹⁰.

A mere withdrawal of the guidance, which the disbelievers were determined not to avail of it, is the virtual sealing of the hearts effected by the disbelievers themselves.

Verse 4

Note how aptly the hypocrites are compared to how bits of timber propped up against other things, i.e., they are useless to serve as a reliable support, i.e., they are without faith or any firmness of character. They are unsafe and unreliable props. Their guilty conscience so constantly pricks them that whenever any cry is raised, they think it to be against them, and they get alarmed and whenever there happens any incursion of the enemy they prove to be the worst cowards. And whenever anything is revealed to the Holy Prophet, they think it to be against them.

They are the worst enemy of the Holy Prophet and Islam for a hidden foe is worse than an open enemy.

Compare this with the phrase in the 2:247 – There, the quality of body is used in a varied sense, of strength, valour and here in a sense of condemnation as a pose and pomp as the verse itself explains blocks of wood with no life in it. (A.P.)

Verse 5–6

The adamance of the rejectors of the truth has deprived them of God's mercy for the intercession of the Apostle of God, would be available for the unintentional sinners among the believers who owing to their personal weakness and not for those who have adamantly rebelled against God and His Apostle.

It does not mean that God refrains, or the Holy Prophet's intervention is of no use, it means that the blessing of God through the intervention of the Holy Prophet would not avail those whose heart is perverted as explained in the verse itself. (A.P.)

Verse 7

The hypocrites did not relish the Madinites helping the believer refugees from Mecca, and went to the extent of dissuading them from doing any good to them.

Note how the truth has been presented that God does not leave His devotees to the mercy of the charity of the disbelievers or the hypocrites. It is He Who provides everyone with the sustenance, and the treasures of the heavens and the earth belong to none but to Him. And He is the sufficient sustainer for everyone who depends upon Him. He is the sustainer of even the disbelievers and hypocrites. His general mercy is universal, reaching one and all of His creatures.

This is a warning to those who attempt to strangle a right cause by creating economic pressure against its adherents. (A.P.)

Verse 8

This is what the Arch-Hypocrite Abdullah Ibn Obai had said – which was reported by Zaid Ibn Arqam^{[11](#)}.

This is an encouragement for the advocates of the right cause to be sure that they are honoured by God with blessing in spite of the hypocrites and the infidels looking down on them. (A.P.)

¹. There is no mention of the hypocrites since the departure of the Holy Prophet from this world. The question is – what happened to them? See note to the Verse.

². Refer to Verse 3: 167; 9:73; 29: 11; 33:48; 59: 11.

³. Refer to Verse 58: 16

⁴. Refer to Verses 2:7; 7: 101; 10:74; 16: 108; 17:46; 45:23.

⁵. Personalities.

⁶. The Prophet addressed for the people.

- [7.](#) Refer to Verse 9:80.
- [8.](#) Refer to Verse 3: 167.
- [9.](#) See Verse 58: 16.
- [10.](#) See Verses 2:7; 7: 101; 10:74; 16: 108; 17:46; 45:23.
- [11.](#) Vide note on Verse 63: 1 above.

[1] [1]

SHARES

Al-Munafiqun Section 2 – Let Not Wealth And Issues Led Astray

Let not wealth and issues divert the believers from God's way, When death comes, none is granted any respite

Al-Munafiqun Verses 9 – 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

“O’ ye who believe! let not your wealth, nor your children divert you from the remembrance of God; and who-soever doeth that, these are then the losers” (63:9)

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ

“And spend¹ye of what We have provided²you with, (in the way of God) ere that cometh unto one of you death, then (lest) sayeth he: “O’ my Lord! why not thou respite me unto a near term, so that I may give alms, and be of the doers of good.” (63: 10)

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

“And never doth God respite a soul, when hath come unto it its fixed time; and God is All-Aware of whatever ye do.³” (63: 11)

Commentary

Verse 9

Any amount of wealth and any number of the issues a man might have, all these sources of the enjoyment of this life are only fleeting fortunes combined with miseries and toils. Nothing of these should be allowed to lead men astray from remembering God actively, i.e., from doing as much good as possible. This verse exposes the truth that it is mostly the wealth and the prosperity of a man that makes man forget God and one's duties to Him. One should be specially guarded against being beguiled by his riches and the other family prosperity.

Verse 10

This verse applies to everyone who believes in God and doing good in his life before he is overtaken by death, which once it comes, leaves no respite at all for anyone to repent and amend.

Giving '*Sadaqa*' is not confined to one's departing from a portion of what he possesses in the interest of others, but it includes any benevolent act contributed by man in the interest of God's creatures. The Holy Prophet says: '*Kollo Ma'roofin Sadaqah*' '*Every good deed is a charity.*' (A.P.)

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- [1.](#) This is a very good caution to those who want to do any good in their life. Refer to Verse 63:11.
 - [2.](#) Physical & spiritual beauties.
 - [3.](#) Refer to Verses 3:144; 7:34; 10:49; 15:5; 16:61; 23:43; 62:8.

[1] [1]

SHARES

At-Taghabun – The Mutual Deceit

(Revealed at Madina)

18 Verses in 2 Sections

Sections Of Surah At-Taghabun

1. Belief in the Apostle and in the Light sent down, enjoined.

2. A loan to God, is multiplied in its return.

Important Topics

1. The disbelievers thought that they will never be resurrected. (Verse 7)
2. People enjoined to believe in God, in the Holy Prophet and in the Light which God has sent. (Verse 8)
3. Faith in God, and good deeds, get the sins wiped out or covered. (Verse 9)
4. On the apostles of God, is only the conveyance of the Truth. (Verse 12)
5. Those who fear God, obey Him, spend in God's way, and saved from the greediness, are successful (Verse 16)
6. That which is spent in God's way is doubled in return and earns forgiveness. (Verse 17)

[1] [1]

SHARES

At-Taghabun Section 1 – Belief In The Apostle And In The Light Sent Down, Enjoined

Everything in the Universe celebrates the Glory of God, God alone creates everything in the heavens and the earth, The apostles of God rejected, The disbelief in Resurrection – Belief in the Apostle (Muhammad) and the Light sent down, enjoined, The past sins of the believers will be wiped out

At-Taghabun Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Halloweth the Glory of God whatsoever is in the heavens and whatsoever is in the earth; His (exclusively) is the Kingdom and unto Him (only) is due (all) praise, and He (alone) is over all things All-Powerful¹.” (64:1)

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“He it is Who created you, then some of you are disbelievers and (some) of you are believers; and God seest all whatsoever ye do²” (64:2)

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ

“Created He the heavens and the earth with Truth and fashioned you and made good your forms and unto Him (only) is the ultimate resort³.” (64:3)

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“Knoweth He whatsoever is in the heavens and the earth and knoweth He whatsoever ye conceal and whatsoever ye declare; and God knoweth all of whatsoever is in the breasts (hearts).” (64:4)

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

“Hath not come unto you the story of those who disbelieved before, then tasted they the evil consequences of their (own) doings; and for them shall be a painful chastisement⁴.” (64:5)

ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ

“That because there had come their apostles with clear proofs, but said they: “What! shall men (mortals like unto us) guide us?” So disbelieved they and they turned away, and God needeth not (anything), and God is Self Sufficient, The Most Praised.” (64:6)

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّيُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“Think those who disbelieve that never shall they be raised. Say thou (O’ Our Apostle Muhammad!)’. “Aye! By my Lord! certainly shall ye be raised, then certainly shall ye be informed of what ye did; and that, for God, is easy⁵.”” (64:7)

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“So believe ye in God and His Apostle and the Light⁶ We have sent down; and God is Well-Aware of whatsoever ye do.” (64:8)

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“The day that He will gather you for the day of gathering, that is the day of mutual loss; and whosoever believeth in God and doeth good, He will wipe out from him his sins and admit him into gardens ‘neath which flow rivers, to abide therein for ever; that is a great achievement.” (64:9)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ

“And those who disbelieved and belied Our signs, they are the fellows of the fire, to abide therein; and wretched is the destination.” (64: 10)

Commentary

Verse 1

All praise and gratitude are due only to God and to none else—for it is He and He alone Who has power over all things. This is to inform man that there is none besides God who has any power over the destiny of any one in the universe. Hence every praise or adoration or gratitude should be only to Him and to none else⁷.

Verse 2

God created man with the purity of soul and the soundness of the matter but the limited discretionary freedom granted to him, was misused and consequently evil was earned and those who maintained the original purity remained unadulterated or uncorrupted.

Verse 4

Not only concrete things but abstract things also are bound by His knowledge, viz., complexes.

Verse 5

Evil has always its natural evil consequences.

This verse refers to the sufferings of the infidels before the advent of Islam. While the verse 59: 15 refers to the sufferings of infidels after the advent of Islam as the word '*Qareeban*', there asserts. (A.P.)

Verse 6

About the people's imagination that man would never be an apostle of God to guide mankind⁸.

Verse 8

'And the Light' – i.e., the Holy Qur'an which shows the right ways against the wrong ones, and the lawful things against the forbidden ones. According to the Holy Ahl Al-Bayt, the Light here stands for the divinely commissioned Imam – i.e., to believe in God as directed by the Holy Prophet and to believe in the Holy Prophet as directed by the Holy Imam. As a matter of fact, along with the inauguration of the '*Risalat*', i.e. the apostleship of the Holy Prophet Muhammad, i.e., along with the announcement of the ministry of the Last Apostle of God, was also inaugurated or announced the Imamate or the Guidance of the First Holy Imam 'Ali- Ibn Abi Taleb vide the event of the '*Da'wat dhu 'l-'Ashira*', i.e., the Feast of the Nearest Kin⁹. In view of the announcements of the Holy Prophet about 'Ali, by 'Light' used here, would be meant none but 'Ali – for said the Holy Prophet:

"I and 'Ali are of one and the same Light", "'Ali is a part of me, and I of 'Ali", "The people are of various stocks, but I and 'Ali are of one stock." (Tr., Ns., IM., Tb. EHIO).

Either Qur'an or the holy entity who are with it for ever. Refer to Verse 61:8. (A.P.)

Verse 9

The Day of Judgment will be the day of the determination of the actual value of each one's faith and deeds. Those who thought that by accumulating wealth in this world, would find themselves as paupers, and the meek and the lowly who were righteous in this life would be exalted¹⁰.

The word '*Taghabun*' denotes a comparison of the worth and the value of gain (on for righteousness and the loss for evil.) It is said that no believer would enter heaven but after being shown his place in the hell if he had not been on the right path and no disbeliever or a sinner would go to hell but having seen the position in the heaven if he had been a believer and lived a righteous life. It is also said that on the Day of Judgment both the righteous, and the sinners would repent. The sinners would repent for having committed the sins and the righteous for not having been more righteous to earn greater rewards. (M. S.)

Note how righteousness is encouraged by Islam with the bait of the promise of wiping out sin in exchange for good deeds. It is a natural consequence of one's amending his character and morals that a change comes over his life and the transformation from the evil to goodness is completed the consequences of the past evils automatically disappear. On the Day of Judgment, the record of such a reformed one will be free from the blots of the sins he had wrought previous to the reformation^{[11](#)}.

The divine judgment for or against the creatures is of two kinds:

1. First judgment with regard to the individual achievement or failure in this world – irrespective of his social ties with others and this aspect of the judgment might be immediately after death.
2. Second Judgment with regard to achievement and failure of his social and collective life and its ties with each other. This judgment takes place after the Total Resurrection, and it is final.

A person sentenced for individual failure may get redressed in the Final Resurrection if his social ties are favourable. Since the loss and the gain being in the final stage, are termed as the day of mutual loss or gain. (*Yanmut-Taghabon*). (A.P.)

¹. Refer to Verse 17:44, 61:1, 62:1.

². Refer to Verses 67:3; 76:2–3. Concerning Iblis, refer to Verses 7:11; 38:73–76.

³. Refer to Verses 40:64; 11:123; 5:18; 36:83.

⁴. Refer to Verses 59:15, 65:9.

⁵. Refer to Verses 45:28; 60:13.

⁶. Either Qur'an or the Holy entities who are with it for ever, vide the Hadith ath-Thaqalain. Refer to note on Verse 61:8.

⁷. See 17:44, 61:1, 62:1.

⁸. See 14:9–11.

⁹. See note to Verse 26:214. See TB., IAT., Afd., EHL, etc

¹⁰. See Verses 18:103–107.

[1] [1]

SHARES

At-Taghabun Section 2 – A Loan To God Is Multiplied In Its Return

To obey God and the Apostle and to depend only upon God, Warning against the enemies, Wealth and children only a trial, A loan to God is multiplied in its return and brings with it forgiveness from God.

At-Taghabun Verses 11 – 18

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“Afflicteth not any affliction¹ save by the leave of God; and whosoever believeth in God, He guideth aright his heart; and verily God well-knoweth all things.” (64: 11)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

“And obey ye God, and obey ye the Apostle! And if ye turn away, then upon Our Apostle is only the clear delivery (of Our Message)².” (64: 12)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“God, there is no god but He; and upon God (alone) should rely the believers.” (64: 13)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O’ ye who believe! Verily of your wives and your children (some are) enemy unto you; wherefore beware³ of them, and if ye forgive, overlook and cover up (their ills) then verily God is Oft-Forgiving, The Most Merciful.” (64: 14)

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

“Verily⁴ your possessions and your children are only a trial⁵ and verily God it is (He) with Whom is a great recompense⁶.” (64: 15)

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“So fear ye (the wrath of) God as much as ye can, and listen ye (unto His word), obey ye (only Him), and spend ye (in His way), it is better for yourselves; and whosoever is saved from the greed of his (own) self, these it is who are the successful ones⁷.” (64: 16)

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

“If ye lend God a goodly loan, He will double it unto you and will forgive you; And God is Most Appreciating, the Most Forbearing⁸.” (64: 17)

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ

“The Knower of (all things) the unseen and the seen, the Ever-Prevalent, the All-Wise.” (64: 18)

Commentary

Verse 11

One who has faith in God, is guided as what to do when facing hardships. (A.P.)

Verse 14

Lest they may deviate you from the right path – Meanwhile you may not adopt a harsh course with them. (A.P.)

Verse 16

Some early commentators thought that this passage abrogates the contents of 3: 102. While a proper study of both shows that one supports the other. That passage means to be careful of the duty to God as it ought to be and here it says – as much as you can – and nothing ought to be done beyond one’s individual ability. (A.P.)

Verse 17

Re ‘*Shakoor*’ thankfulness, but on the part of God it means His appreciating the indebtedness on the part of the receivers of His bounties⁹.

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- ¹. One who has faith in God is guided by Him as to what to do when facing hardships.
 - ². And the warnings.
 - ³. Lest they may deviate you from the right path. Meanwhile you may not adopt a harsh course against them.
 - ⁴. ye should know that.
 - ⁵. not the end.
 - ⁶. Refer to Verse 8:28.
 - ⁷. Refer to Verse 59:9.
 - ⁸. Refer to Verses 2:245; 5: 12; 57: 18; 73:20; 35:30.
 - ⁹. See Verses 5: 12; 2:245; 35:30.

[1] [1]

SHARES

At-Talaq – The Divorce

(Revealed at Madina)

12 Verses in 2 sections

Sections Of Surah At-Talaq

1. Loan controlling Divorce.
2. The Prophet takes out people from Darkness to Light.

Important Topics

1. The regulation about divorce. (Verses 1–2)

2. For the one who fears God, God provides him sustenance from whence he thinks not
(Verses 2–3)
3. God is sufficient for him who depends upon Him. (Verse 3)
4. For him who fears God, God makes easy his affairs. (Verse 4)
5. For him who fears God, God wipes out his sins, and gives an increased reward. (Verse 5)
6. He who believes in God and does good deeds, is taken out from darkness to the light.
(Verse 11)
7. God encompasseth everything with His know ledge. (Verse 12)

[1] [1]

SHARES

At-Talaq Section 1 – Laws Controlling Divorce

Consideration for the prescribed period, The kind treatment to be meted out to divorced women,
Restrictions imposed upon divorced women, Reward for piety, No soul is charged hut to his individual
capacity

At-Talaq Verses 1 – 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ

إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

“O’ (Our) Prophet! (say thou unto the believers that) “When divorce ye (your) women¹, divorce ye at their prescribed period, and reckon ye the ‘Iddah’ (prescribed periods²) (exactly); and fear ye (the wrath of) God your Lord; and turn them not out of their houses, nor shall they (themselves) go out, unless they commit any indecency³; And these are the limits (prescribed under the laws) of God; and whosoever transgresseth the limits of God, then indeed he doeth injustice to his own self; Knoweth thou not perhaps God may bring about some new situation thereafter.” (65: 1)

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُؤْخَذُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

“And when they reached their ‘Iddah’ (the term prescribed), then either retain⁴them with fairness or part⁵with them with kindness, and call to witness two men (endued) with justice⁶, and establish⁷the witness (as) before God; That is with which is admonished he who believeth in God and the Last Day; and whosoever⁸feareth⁹(the wrath of) God, He will make for him a way (out of the troubles).” (65:2)

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“And provide him with sustenance from whence he reckon- eth not; and whosoever relieth on God, then sufficient is He for him; Verily God accomplished! His purpose; Indeed hath prescribed God for everything the due measure.” (65:3)

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

“And (such of) those of your women as despair of menstruation, if doubt ye, then their prescribed term shall be three months, and (the same is the case) of those who have not yet had the course (if there be any doubt)’, and (as for) those pregnant women their prescribed ‘Iddah’ (term) shall be until they deliver their burden¹⁰; and whosoever feareth¹¹(the wrath of) God, He will make for him his affair an ease.” (65:4)

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

“This is the command of God which He hath sent down unto you, and whosoever feareth (the

wrath of) God, He will wipe out from him his sins and will increase¹²for him the recompense.”
(65:5)

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى
يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَمْرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَمُتْرَضِعٌ لَهُ أُخْرَى

“Lodge them wherever ye lodge according to your means, and ye harm them not to straiten (life for) them, and if they be pregnant, spend ye on them until they lay¹³down their burden¹⁴; and if they suckle (to your issues) for you, ye give them their recompense; and deal ye unto one another in fairness; And if ye find between you difficulties, then shall suckle some other woman for him¹⁵.” (65:6)

لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ
يُسْرًا

“Let him with abundance spend of his abundance and he on whom is straitened his subsistence, let him spend of what¹⁶God hath given him; (for) God layeth not on any soul a burden save to the extent to which He hath given it; God will soon bring about ease after difficulty.” (65:7)

Commentary

Verse 1

Note that the injunction to start with, is addressed to the Holy Prophet, meaning the conveyance of the law through the Teacher, the Leader, the Guide as the Deputy or the Vicegerent of God, to mankind and then the actual direction is addressed to second person plural, i.e., the people, the followers collectively as a whole.

The Holy Prophet has said that of all the things allowed by Islam, divorce is the most hateful act in the view of God and the Holy Prophet. Since without divorce, there would have been difficulties for both the husband and the wife to suffer under circumstances when a separation between them becomes essential hence advantageous to both, though divorce has been instituted but it has been restricted, restrained and controlled with strict conditions that:

1. The husband declaring it must be sane, not mad, insensible, or intoxicated.
2. The declaration must be when the wife must be free from the usual monthly course or the

course after delivery.

3. The declaration must be before two just witnesses (those who themselves abide by the Islamic laws in their practical life not neglecting any of the prescribed religious duties) [17](#).

Every desirable respite be given to both the parties to amend their respective views and conduct as far as possible to facilitate reconciliation – and even in spite of the reasonable time allowed, if the husband still deems it necessary to divorce his wife, then it may be effected, but the divorced wife should not be immediately shunted out of the husband's abode deprived of the protection for the prescribed period – nor should she of her own accord get out of the residence for the prescribed period.

This is to allow a further respite and the opportunity for any possible reconciliation between the pair and at the same time to avoid any complication or confusion or a dispute about the parentage of any issue brought forth by the wife after the divorce. The husband has to maintain his divorced wife for the prescribed period – and if any reconciliation is affected, they might get reunited. No divorce is allowed during pregnancy or while the wife is in her monthly course or until she is clean after delivering a child [18](#).

In Verse 2: 185 the word '*Iddah*' is used as a technical term in the general sense referring to a prescribed period of waiting. Refer to 'Fiqh'.

Note that at every step in this Sura, man has been warned to fear God, i.e., to be cautious about the duties to Him – inferring a demand for utmost carefulness in the matter of effecting a divorce – so that the sanctity of a wedlock might not be violated without any reasonable and desirable restraint and the allowance of divorce, might not be lightly rushed to in haste.

The '*Iddah*' or the prescribed period after the pronouncement of the divorce, is in the common interest of the wife, the husband, and the issue, if any conception had taken effect yet to be known, and for the sex life in a refined society. The divorce should not be pronounced while the wife is under the monthly course, personal differences or disputes between the pair, should not be finalised when nature itself wants them to be away from one another and the sex instead of attracting' becomes repulsive instead. All these restrictions are to control the rebellious impulses of the animal instinct which often times rebels and turns the man into a brute. The ordinance wants man to think seriously, repeatedly, in various modes and at different times and deal with the matter in piety, purity and having the sanctity of the wedlock and the consciousness of one's moral and spiritual commitment, fearing always the retribution from the All-just Lord and trying to earn His pleasure and grace by being ever mindful of one's own duty to be within the limits of the law, and justice tempered with mercy to the repentant offenders.

The Sixth Holy Imam Ja'far Ibn Muhammad says that "*A divorced wife during the 'Iddah' period adorns herself as best as she could, to get her husband re-attracted by her to facilitate a reconciliation before*

the expiry of the prescribed term of 'Iddah'." (M.S.)

Note the concluding words of the verse, warning against violating the limits of this ordinance. All these go to show how unique is Islam in protecting the rights of a married life, particularly in guarding the interest of the weaker sex with perfect equity for the pair.

Though in the Muslim society wedlock are affected mainly at the discretion of the parents or the guardians of the boy and the girl, without any courting and the love-making campaigns which are current in the Christian Society, the harmony, the attachment and the faithfulness of a Muslim wife to her husband is matchless and incomparable with the matrimonial connections in any other social order in the world. And though, divorce has a religious sanction in Islam, the percentage of divorces in Islam, is so insignificant that it could never be brought into consideration or comparison with the huge number of the separations obtained by the Western Christian Society through the Courts of Law, by mere asking for it.

Divorce is a very serious act in Islam. It has to be avoided as far as possible, and if it has to be unavoidably affected, it must be done very cautiously allowing the prescribed probationary respite to facilitate reconciliation. Both sides should be equally represented – Everything should be done fairly and squarely fearing none but God and seeking the favour of none but the All-just Lord [19](#).

'Iddah' – The verse means that divorce at a time from whence the period of *Iddah* be counted, (i.e., the time of her being clean while no co-habitation had taken place). This the period of *'Iddah'* can be counted from otherwise the days of the period cannot be counted in *'Iddah'*. If she is not in the period but co-habitation has taken place, the next period cannot be counted in *'Iddah'* for the possibility of pregnancy. Some Commentators have different views – for details refer to *'Fiqh'*. However, here is dealt with the kind of *'Talaq Iddi'* meaning the prescribed divorce – or the *'Talaq Iddi'* meaning according to the Sunnat which is held by the Shiah School as the only valid form of divorce. This is supported by what Bokhari and Muslim narrated about Abdullah Ibn 'Umar's divorcing his wife when she was in her period. The Holy Prophet came to know about it, he ordered Abdullah to withdraw the Talaq and keep her until she is clean. Then wait for her period to come again and then give her time to be clean from the period then if he wants to divorce her, he should do it when she is clean before any co-habitation has taken place and the Holy Prophet said this is the *'Iddah'* (mentioned in Qur'an) that God has ordered that the women to be divorced for.

The concluding words of the verse, give the reason for the justification of the reservation of *'Iddah'* and that shows the illegality of three divorces in one session – for there will be no chance of any withdrawal after the three days.

However, the main point is that according to Imams of the Ahl Al-Bayt, no talaq shall take place without the following conditions: –

1. Cleanliness of the woman during which no co-habitation has taken place.

2. Presence of two pious witnesses, when the Talaq is pronounced.
3. Unequivocal word of Talaq simultaneously be uttered by the husband or his proxy to the woman.
4. At one session only one divorce be affected so that the man should have the chance of withdrawal.
5. The second and the third divorce cannot take place unless the previous is withdrawn and the tie is reestablished because, there is no meaning in severing an already severed tie²⁰. (A.P.)

Verse 2

Note the caution taken to guard and protect equally the rights and the interest of the pair, through witnesses on both the sides, prescribing piety as the foremost quality of a witness and encouraging piety by the promise of the special grace for those who practice it.

The Arabic portion of the text of this verse starting from “Whosoever fears God” – to the end of the next verse, is also a formula of a special prayer, which if recited too times after two Rak’at (units) prayer, after midnight before the break of the dawn, for 40 days consecutively without any break with proper restraint, the promise in the verse is unfailingly fulfilled²¹.

For the safeguard of the right of the wife as well as of the husband, proper and public evidence has been ordained²². – And for the kind and the gentle treatment to the divorced wife see also 2:231.

The prescribed ‘*iddah*’ mentioned in the first verse is counted with the number of periods, i.e., she should wait for three periods after the divorce takes place. Refer to Verse 2:228 – but for the categories mentioned in verse 4 the prescribed ‘*iddah*’ will be number of months. (A.P.)

Verse 3

It is said that when this verse was revealed some men stopped going out to earn their livelihood, confined themselves in their houses and engaged themselves in prayer – expecting their sustenance from God to reach them without any effort on their part. When the Holy Prophet came to know of this, he sent word that every possible and the desirable effect should be employed in earning the daily bread and he who stops earning his sustenance, shuts himself indoors praying to God, his prayer would not be

heard.

Of course, the will of the Lord about the one who depends upon Him and the one who does not – None can ever stop the Almighty Lord in enforcing His will.

Dependence upon God means – total reliance upon God, having no hope whatsoever from anyone else other than Him – He who does this, in its perfection, would always be naturally looked after by God and duly helped.

The really dependent upon God is the one who: –

1. When he receives anything from God, he is thankful to Him.
2. And when he receives nothing from God, he is patient, and he never complains to anyone about his need or even his sufferings.

There are three qualities of a really dependent one upon God:

1. He never asks any one besides God for anything.
2. When anyone asks him for anything which he possesses, he would never deny the seeker of it.
3. When he receives anything, he would never bear the denying the benefit of it to those who need it besides him.

Dependence upon God is conviction of the fact that none besides God could harm anyone or profit anybody of its own accord, without the will of the Lord.

God's will which is always with a universal purpose, is always done and its enforcement is always to the due, i.e., the just extent which everything in the universe might individually deserve to fulfil His universal purpose or plan.

For a woman in the normal state of health, the '*iddah*' after the pronouncement of the divorce is three monthly courses or three calendar months by which time, pregnancy if there be any, is doubtlessly

known to determine the parentage of the issue^{[23](#)}.

If the matter is decided by both the parties in piety and with the fear of the displeasure of God, there is the promise of God to make the path of their life easy.

For the wife who is pregnant the '*Iddah*' is until she delivers^{[24](#)}.

Verse 4

For fuller details about the regulations about divorce – Refer to '*Fiqh*'.

Verse 5

Note how man is repeatedly admonished to be within the bounds of the prescribed laws and be guarded against getting astray, promising in return for the controlled and the disciplined life, greater reward – and even by wiping away the past sins.

Verse 6

At every step, Islam repeatedly enjoins on man, kindness and fair play with his wife from whom he is separated by a divorce.

Caution is sounded to the husband to guard himself against his treating his divorced wife during the '*Iddah*' period contumely or making her life miserable. All this is to facilitate any possible reconciliation getting effected and if that be not possible until the end, let the parting be mutually honourable.

The father is charged with the responsibility of providing for the sustenance of the issue.

Verse 7

Man is admonished not to avoid his responsibilities fearing any difficulties for if he behaves justly and remains within the limits of the course prescribed for him, God would also in return, out of His infinite mercy, grant him ease against the difficulties^{[25](#)}.

¹. Wives.

². Immediately after the divorce. See '*Fiqh*'.

³. Intolerable to the husband or the other members of the family See '*Fiqh*'.

⁴. Withdrawing the '*Talaq*'. See '*Fiqh*'.

⁵. By allowing the term to expire

⁶. Pious – at the time of pronouncing the divorce.

⁷. Addressed to the witnesses.

⁸. Reciting the last clause of verse 2 with the whole of verse 3 – 100 limes after any daily prayer – for 40 days is very effective for relief against straitened sustenance, or to get increase in it.

- [9.](#) Whoever is careful of his duty to God.
- [10.](#) Child.
- [11.](#) Guards himself against the evil.
- [12.](#) Enhance.
- [13.](#) Deliver.
- [14.](#) Child.
- [15.](#) Refer note on Talaq – in 2:226–241.
- [16.](#) Note the wide range – which includes everything given by God, including even the intellect, physical strength, knowledge and experience.
- [17.](#) For details See ‘Fiqh’.
- [18.](#) For reference regarding divorce and the prescribed course, refer to Verses 2:228–232, 2:236–237, 2:241, 4:35.
- [19.](#) For details refer to ‘Fiqh’.
- [20.](#) Refer to Verse 2:229.
- [21.](#) See Verses 2:231, 4:35.
- [22.](#) See 4:35. Refer to ‘Fiqh’.
- [23.](#) For details refer to ‘Fiqh’. See Verse 2:226.
- [24.](#) For details refer to ‘Fiqh’.
- [25.](#) Refer also to Verses 94:5; 94:6.

[1] [1]

SHARES

At-Talaq Section 2 – The Prophet Takes Out People From Darkness To Light

Reference to the cities destroyed for transgressing, The Holy Prophet (Muhammad) recites the signs of God and takes out people from Darkness to Light

At-Talaq Veres 8 – 12

وَكَايْنُ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكَرًا

“And how many a town rebelled against the command of their Lord, and His apostles, so We did call it to account unto a severe accounting and We chastised it with a stern chastisement.” (65:8)

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا

“So it did taste the evil consequences of its doings, and the end of its conduct was perdition.”

(65:9)

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

“God hath prepared for them severe chastisement, so fear ye (the wrath of) God! O’ ye with understanding who believe! Indeed hath God sent down unto you a Reminder¹.” (65: 10)

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

“An Apostle² who reciteth unto you the clear signs of God that he may bring out those who believe and do good deeds from the darkness unto light³; and whosoever believeth in God and doeth good deeds, He will admit him into gardens beneath which flow rivers, to abide therein for ever; God hath bestowed on him a goodly sustenance.” (65: 11)

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

“God is He Who created the seven heavens and of the earth, the like unto them, and are sent down amidst them, that ye may know that God, over all things is All-Powerful, and that God encompasseth all things in (His) knowledge⁴.” (65: 12)

Commentary

Verse 8

The fate of those who rebelled against God in the past, is reminded to warn man against transgressing the limits prescribed by the Law, to make man know that insolent impiety would never go unpunished. Thus never to forget the moral decency in the dealings with the weaker sex in particular.

Verse 10

‘*Rasoolan*’ is appositional case qualifying ‘*Zikr*’ i.e., the ‘*Zikr*’ and ‘*Rasool*’ here are one. Then the question is what it means – whether Qur’an or the Prophet or the Angel Gabriel. The function discards the possibility Gabriel be meant, for Gabriel does not recite the Sign to the people. On the contrary it is the Holy Prophet who recites to the people but the use of the verb ‘*Anzala*’ i.e., revealed, is mostly used for Qur’an though in its wider sense can be used for anything⁵, but the other internal evidence is in favour of the Holy Prophet being meant by it. Thus ‘*Zikr*’ becomes another divine title of the Holy

Prophet, as it is he whose life is a complete means of remembering God. (A.P.)

Verse 12

The seven heavens, i.e., the seven firmaments. The number seven is a mystical distribution of the various grades or stages or the states of the creation in the universe – including the spiritual and the heavenly.

The Eighth Imam ‘Ali Ibn Musa ar-Ridha’ (‘a) was asked about the number of the heavens and the earths mentioned in this verse. He said that there are seven earths, and each earth is surrounded by its respective heaven (which means the atmosphere) surrounding each planet. Thus the seven heavens is used in Qur’an in different meaning. Refer note on heavens. (A.P.)

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- [1.](#) The Qur’an.
 - [2.](#) The Holy Prophet.
 - [3.](#) See notes of Verses 2:257, 24:35, 5:15, 2:40.
 - [4.](#) Refer to Verses 67:3, 78:13, 71:15.
 - [5.](#) Refer to Verse 15:21.

[1] [1]

SHARES

At-Tahrim – The Prohibition

(Revealed at Madina)

12 Verses in 2 Sections

Sections Of Surah At-Tahrim

1. Warning to Prophet’s wives.
2. Repentance earns forgiveness.

Important Topics

1. Things made lawful need not be forbidden to one's self. (Verse 1)
2. The betrayal on the part of one of the wives of the Holy Prophet. (Verse 3)
3. The wives of the Holy Prophet warned and asked to repent and seek pardon. (Verse 4)
4. The righteous one of the believers, along with God and the angels, declared the aider of the Holy Prophet. (Verse 4)
5. The wives of the Holy Prophet warned against being divorced and the Holy Prophet being given consorts better than them in every respect. (Verse 5)
6. Believers cautioned to save themselves and their families from the Hell-fire. (Verse 6)
7. The believers exhorted to turn sincerely to God, which will get their sins wiped out or covered, and the entry to Paradise. (Verse 8)
8. On the Day of Judgment, the Holy Prophet and those with him, Light shall run before them – and their Light shall be perfected. (Verse 8)
9. The Holy Prophet commanded by God, to fight the infidels and the hypocrites. (Verse 9)
10. The Spirit of God was breathed into the Holy Virgin Mary – (to give birth to Jesus, without a male partner). (Verse 12)

At-Tahrim Section 1 – Warning To Prophet’s Wives

The mischievous ones of the Prophet’s wives warned, The guards of the Prophet

At-Tahrim Verses 1 – 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

“O’ (Our) Prophet! Why dost thou forbid (unto thyself) what God hath made lawful unto thee? Thou seekest to please thy wives; and God is Oft-Forgiving, the Most Merciful¹.” (66: 1)

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

“Indeed hath God made lawful for you the dissolution of your oaths (in such cases), and God (alone) is your Lord², and He is the All-Knowing, the All-Wise³.” (66:2)

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ

“When the Prophet confided unto one of his wives a matter, but when she divulged it (unto others) and God apprised him thereof, he made known a part of it and avoided a part; so when he informed her of it, said she: “Who informed thee of this?” He said: “Informed, me, the All-Knowing, the All-Aware⁴.”” (66:3)

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

“If ye two⁵ turn (in repentance) unto Him, then indeed your hearts are inclined (to this) but if ye two back up each other against him⁶, then verily God it is Who is his Protector, and Gabriel, and the (most) Virtuous⁷ one among the believers, and the angels thereafter will back (him) – up.”
(66:4)

عَسَىٰ رَبُّهُ إِنِ طَلَفَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا

“Happy his Lord if he divorceth you, will give him in your place wives better⁸ than you, submissive, faithful, obedient, repentant, prayerful, observers of fast, widows and virgins⁹.”
(66:5)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O’ ye who believe! Save yourselves and your families from the fire whose fuel shall be men and stones¹⁰; over which shall be angels stern and strong, they disobey not God in what He commandeth them, and act (only) as they are bidden.” (66:6)

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

“(Will say the Angels) “O’ ye who disbelieve! Make ye not excuses this day; ye shall be recompensed as ye used to do!” (66:7)

Commentary

Verse 1 & 2

It is a historical fact that until Lady Khadija was alive the Holy Prophet did not take any other wife. A’ysha was not the choice of the Holy Prophet, but it was the acceptance of the offer from Abu–Bakr, who aspired for the honour of being the father–in–law of the Holy Prophet. History gives the details as to how A’ysha was offered by her father. And as none could accept the hand of Hafsa, the daughter of Umar, in a wedlock, the Holy Prophet just to please Umar, had to accept her for himself. This also is a historic fact. Besides these two there were the other wives who had entered the household of the Holy Prophet, of their own accord to have the honour of being his consorts. A’ysha and Hafsa who thought themselves to be superior to the others, had combined into a secret alliance, discussed matters insulting the other wives and disclosed secrets to each other. The conduct of these two of his wives worried the Holy Prophet very much. The Holy Prophet used to have a drink made of honey at the hand of his wife Zainab. A’ysha and Hafsa, to stop the Holy Prophet taking anything prepared by Zainab, plotted to tease

him when he returned to them from Zainab's apartment saying that he had an obnoxious smell of Mughafir, coming out of his mouth.

Once when he came to A'ysha having a drink made of honey offered to him by his other wife Zainab, A'ysha covered her nose and pretended to suffer from a foul smell of Mughafir coming from the Holy Prophet's mouth and asked if he had taken Mughafir (a nasty smelling herb). The Holy Prophet said that he had taken only honey. Then A'ysha said that the bee might have taken the juice from a Mughafir. When, the Holy Prophet went to the apartment of Hafsa, she according to her undertaking with A'ysha, acted similarly, which displeased the Holy Prophet very much and it is said that in order to get rid of the teasing attitude of A'ysha and Hafsa, he made a vow not to take honey any more.

Another incident which is reported to be the occasion for the revelation of this verse is that once Hafsa had gone to her parents and the Holy Prophet spent that night with his other wife (the Coptic) Mary in the apartment of Hafsa and this enraged Hafsa, and the Holy Prophet to get rid of the quarrel by satisfying Hafsa, had made a vow to discard Mary.

The Holy Prophet was so much troubled by A'ysha and Hafsa that it is said that even he discarded all his wives for one complete month. (RA., EHI, MFA). He was so much displeased with Hafsa that he even sent her away to her parents, for all times. The experiences of the Holy Prophet, even in his domestic life resembled those of his predecessor apostles viz. Noah and Lot with their wives.

This verse was revealed to tell the Holy Prophet that he need not disallow to himself (either honey or Mary) which God had allowed to him.

Irrespective of the stories narrated by the commentators in connection with the revelation of this Sura (Chapter) and particularly the four verses. The points to be noted as inferred by the context:

1. That to make a vow to do certain thing which legally one has the option not to do it or not to do a thing which legally one has the option to do it, is allowed according to Islam, provided there is some advantage in it which makes the oath reasonable.
2. It is commendable for a husband to have regard for his wife's or wives' pleasure and comfort to a reasonable extent.
3. The Qur'an makes a provision for the expiation of such oaths^{[11](#)}.

Therefore, there was no point in blaming the Holy Prophet for taking such oaths in order to please his wives. On the contrary the recommendation in verse 2 that the Holy Prophet expiate the oath, and the

context of the subsequent Verses shows the blame is really directed to the wives for unreasonable expectations from the Holy Prophet and particularly the two of the wives who had gone so far to betray the Holy Prophet's trust in them and to conspire against him. The tone of the first verse addressed to the Holy Prophet, is the same as in 9:43 wherein the blame is really directed to the hypocrites and the Holy Prophet had not done anything blameable. He had done what he was allowed by God to do. (A.P.)

Verse 2

If any vow taken stands in the way of any good or the discharge of any duties, it should be expiated – just for the sake of the vow, none should refrain from doing good deeds or from availing of the legitimate provisions. The incident was providentially improvised to illustrate this ordinance.

The Christian Scholars even at the point of betraying their ignorance of the elements of the Arabic knowledge, have not spared misrepresenting Islam to the world, by misinterpreting the Arabic words in the Holy Qur'an, just to poison the minds of the ignorant masses to mislead them against Islam by blackmailing the Holy Prophet – to pave their way for an easy propagation of the creed of their Church – one of them is Dr. Prideaux who has misinterpreted this verse faking the meaning, misinterpreting the word '*Aimanukum*' as maid-servants, whereas the word as individually used in this verse, means only an oath or a vow. Such a conduct of the advocates of the creed of the church, has been so common and so frequent that it has become their religious trait which has entered their native habits, and is also well-known to the world. Those who have resorted to misinterpret their own scriptures which they hold as the word of their god, just to facilitate establishment of their own personal dogmas, can never be expected to be fair to the other faith¹².

For the expiation of an oath or a row see 5:89 and for the vain oaths and vows being void see 2:225.

If any oath or a vow was taken with a prefix or even a suffix '*Insha Allah*', i.e., if God wills, if the oath or a vow stands in the way of doing any good deed or in the discharge of a duty of the faith, it can be overlooked without any commitment of an expiation '*Kaffara*' and if '*Insha Allah*' had not been mentioned along with the pronouncement of the oath, it can be expiated with its commitment '*Kaffara*.' For the '*Kaffara*' see 5:89. An oath rushed to, against any prescribed duty of the faith or any goodness commended by the Lord needs no *Kaffara* but it would be commendable if it is given (M.S.) (For details etc. refer to 'Fiqh').

Verse 3

This is a direct reference to the conduct of A'ysha and Hafsa, the two consorts of the Holy Prophet who teased him the most, by uncontrollable envy against the other meek and modest ones of his other wives. Once the Holy Prophet had confided to Hafsa something serious and had bade her to keep it confidential, but Hafsa disclosed it to A'ysha. The Messenger Angel informed the Holy Prophet of the betrayal on the part of Hafsa. The Holy Prophet was displeased with Hafsa to the extent the details of

which are given by the historians, traditionists and the other commentators. However, all these incidents necessitated the revelation of this Sura.

Verse 4

The reference is to A'ysha and Hafsa, the two offenders who had teased the Holy Prophet who were involved in the disclosing of the secrets.

'*Salih al-Mu'minin*', i.e., the Righteous one among the faithful is a reference to 'Ali-Ibn-Abi Taleb – see (DAM. MS.). It is a matter of surprise that though some commentator has translated the word correctly in the verse, but in his note to the verse he has interpreted it as the whole community and another commentator has openly betrayed his bias against the Holy Imam 'Ali by translating the word '*Salih al-Mu'minin*' as 'the believers that do good.' The least that could be said about such distortions, is betrayal of conscience.

'Ali being the one referred to in this verse under the title *Salih al-Mu'minin* – has been vouched by TH., Kawashi, Shawahid, Hulyatul Aulia, Sadi, Kalbi, Mujahid Abu Saleh – and (DM.) (MS.)

The genuine 'Tawba', i.e., repentance is that which once made is always observed. He, First Holy Imam 'Ali told one of the Bedouin Arabs that making haste or rushing to pronounce repentance, is a false repentance, for real repentance has to fulfil six conditions:

1. Feeling ashamed of having gone against Iain or for committing sins.
2. To faithfully observe whatever good that had been neglected.
3. To discharge the trust undertaken by him.
4. To pardon or forgive others' failures.
5. To determine strongly never again to commit sins.
6. To dissolve one's own body in constant prayer and service to God.

A'ysha and Hafsa in connection with blaming the Holy Prophet for drinking lead smelling honey in the

house of Zainab or Umme Salema corroborates with the text. However, the two ladies referred to in the verse are A'ysha and Hafsa whose hearts had deviated from the right course. However, historians narrate that these two ladies were responsible for many domestic worries to the Holy Prophet and that culminated in the battle of Jamal. (A.P.)

Verse 5

The Holy Prophet offered to divorce all his wives, but none would like to forego the unique honour of being the consorts of the Apostle of God.

About the warning given to the wives of the Holy Prophet¹³.

After dealing with the two consorts of the Holy Prophet, A'ysha and Hafsa, the address is now turned to all his wives for the issue was very serious with the consequence of a terrible fall.

This is a clear warning to the wives of the Holy Prophet and an open declaration that they should not think themselves as the best of the women available in respect of Islam, Iman, piety, devotion, prayerfulness – irrespective of the virtues referred to in the verse. The mention of widows and virgins clearly indicates that some of them were boastful for being virgins and that there were better than them also available.

However, though the divorce did not take place because the threat made them cautious, yet the passage proves beyond doubt they were not the best of women then available. Thus, they were not of the standard even of the ladies mentioned in 33:35. Thus the question of such ones being included in verse 33:33 does not at all arise.

Another point to be noted is that this is one of the chapters which were revealed as a whole and the concluding verses 10, 11, 12 bear the same warning, to the wives of the Holy Prophet.

In the verses in between also, there are sufficient indications of the same kinds of threats. (A.P.)

Verse 6

The seriousness of the evil conduct on the part of the two' consorts of the Holy Prophet viz., A'ysha and Hafsa could be very easily estimated from the trend of the admonition starting from the two directly involved in the issue, to all the wives of the Holy Prophet and now in this verse the address being to all the faithful ones.

Regarding men and the stones being the fuel of the hell-fire see 2:24. By stones is meant the stone idols as symbolical of unbending arrogance in infidelity and falsehood. The stones taken to be the ordinary ones could be the sulphur stones which could produce intensive heat.

The Holy Prophet said: *"Blessed is the man who preaches the faith and righteousness to his household*

and cursed is the one who keeps his household or allow them to be ignorant of the faith and goodness in life.”

When this verse was revealed, a man sat up and cried saying: “I tried my best to correct my household but in vain.” The Holy Prophet said: *“Sufficient would it be for thee if thou commandeth to them the goodness which thou command thyself to it and preach abstinence against the evils from which thou abstaineth.”* A man asked the Sixth Holy Imam Ja’far Ibn Muhammad As-Sadiq: “How should (I guard my household from evil?” The Holy Imam said: *“Preach to them what God hath ordained and preached to them to abstain from what God hath forbidden, and if they listen not to thee, then thou hast discharged thy duty.”*

It is said that if a man helps his household to abstain from evil and live a righteous life, on the day of Judgment, the people of his household while getting rewarded for their goodness would pray to God to bless the man also with those rewards, for he was the source of their guidance and training and similarly of the household of a man who had been ignorant of the faith and the goodness in life, when they would be chastised, they would curse the man for not preaching to them faith and goodness, and would pray for the man also to be punished along with them.” (MS.)

Verse 7

The punishment which the disbelievers or the offenders of the Divine Laws would receive on the day of Judgment would be no hardship or injustice to them but that which they themselves had earned. It will be the exact reflection of their own life, the consequences of their own disbelief and evil deeds during their life on earth.

[1.](#) Refer note of Verses 33:28, 5:88

[2.](#) Arabic Maula, Master, Protector, Guardian.

[3.](#) Refer note of Verses 2:225, 5:89

[4.](#) This one Verse is quite sufficient to know now happy or miserable was the domestic life of the Holy Prophet, how good or bad were some of his Wives and whether such treacherous and untrustworthy women could be aligned with the purified ones of the Holy Ahl Al-Bayt, refer to Verse 33:33.

[5.](#) Refer to the two wives of the Holy Prophet A’ysha and Hafsa. See note on Verse.

[6.](#) The Holy Prophet.

[7.](#) ‘Ali Ibn Abi Talib.

[8.](#) This clearly indicates that the wives who were there at the revelation of this Verse and those involved in the charge in verse 3 and warned in verse 4 were not the best women, women better than them were there in the place. See note on Verse.

[9.](#) See Verses 33:30–34, 4:34.

[10.](#) Refer to Verse 2:24.

[11.](#) Refer to Verse 5:89.

[12.](#) Vide the criticism and the scrutiny of the Catholic and Protestant Creed by the Jehovah’s Witnesses of the Watchtower Society of America and introduction to ‘Diaglott.’

[13.](#) See Verse 33:32.

At-Tahrim Section 2 – Repentance Earns Forgiveness

Repentance, sincere, earns forgiveness of sins, God will abase not the Apostle and those who believe with him, To be strict against the disbelievers, Similitude of the unfaithful and the faithful women of the past, The purity and goodness of Mary, daughter of Aaron (mother of Jesus)

At-Tahrim Verses 8 – 12

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفُ رَ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“O’ ye who believe! Turn ye (in repentance) unto God with a turning of sincere penitence; happily your Lord will wipe out from you your sins and admit you into gardens ‘neath which flow rivers, on the day, God will abase not the Prophet and those who believe with him; their light will run before them and on their right hand; they shall (prayerfully) say: “O’ Our Lord! Perfect for us our light, and grant us forgiveness! Verily Thou (O’ Our Lord!) over all things, art the All-Powerful (One) ¹.” (66:8)

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيُسَّ الْمَصِيرُ

“O’ (Our) Prophet! strive thou against the disbelievers and the hypocrites, and be thou hard against them; And their abode is hell; And evil is (their) destination².” (66:9)

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاهِلِينَ

“Setteth forth God the similitude unto those who disbelieve the wife³ of Noah, and the wife of Lot; they both were under two of Our righteous servants, but they two were unfaithful (unto their husbands) and they (their husbands) availed them naught against God, and it was said (unto

them)', "Enter ye both the fire (along) with those who enter (it)?" (66: 10)

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

"Setteth forth God the similitude unto those who believe the wife of Pharaoh, when said she: "O' My Lord! Build thou for me a house in the Garden⁴ and deliver me from Pharaoh and his doing, and deliver me from the unjust people!" (66: 11)

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَانِتِينَ

"And Mary the daughter of Imran, who guarded her chastity; and breathed We into it (her body) of Our Spirit, and she testified the truth of the words of her Lord, and His Scriptures, and she was of the obedient ones⁵." (66: 12)

Commentary

Verse 8

Here again the address is to all the disbelievers to repent and turn to their Lord. In turning to God there is His grace and Mercy. And the repeated admonitions of the believers to repent and amend their thoughts and deeds indicate God's voluntary offer of His grace and mercy to those who only turn to Him seeking it. There is the encouragement of the promise to wipe out the past sins and admission to heavens. In spite of the repeated and constant invitation to heaven, mankind is persistent in its quick march to Hell.

It was asked of the Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq as to what is a sincere repentance – he said: *"The one who repents should never even think of any sin and his internal should be in accordance with his external and even better."* Once it was asked of the Holy Prophet about the sincere repentance. He said: *"The repentant shall never return to sinning as the milk drawn of the breast never returns to it."*

Once the First Holy Imam 'Ali Ibn Abi Taleb heard a man saying "O' God! I repent and seek thy forgiveness for my sins", and 'Ali said *"O' man! make no hasty declarations if thy repentance is a false manifestation of it. Repentance must be accompanied with six factors"*.

1. *Being ashamed of the past sins.*

2. *Overtaking the discharge of the duties neglected.*
3. *Discharge the trust one was charged with it and render the things to those whom they were due to.*
4. *Pardon those who had offended him or forego the dues to him from those who cannot afford to repay.*
5. *Determination never again to sin must be firm and resolute.*
6. *Subdue the self and dissolve it, the adoration and service to God as it had been fattened in the enjoyment of the world transgressing the prescribed limits.*

A sincere repentance naturally earns the grace and the mercy of the Lord, in getting all the past sins wiped out as if the individual had not committed any sin at all. which effect of the Divine grace, this verse promises.

By ‘Those who believe with him’, (the Holy Prophet) could be meant only such ones who in their internal and external purity, would be flawless and perfect as was the Holy Prophet himself and they could naturally be no other than those purified by God Himself as introduced to us in 33:33, i.e., the Holy Ahl Al-Bayt. The quality of being with him, does not and cannot naturally mean the physical vicinity or association but the absolute unity in spirit and body, i.e., those of the same spirit and the same flesh and blood of the Holy Prophet.

The Holy Prophet had said of ‘Ali “I and ‘Ali are of one and the same Light” – *“Fatimah is a part and parcel of mine, whosoever annoyed her, annoyed me and whosoever annoyed me, annoyed God and whosoever annoyed God, is an infidel.”* The issues of ‘Ali and Fatimah, the Holy Prophet had said to be ‘his own issues and they were also known and called to be so.’ About Husayn the Holy Prophet had said: *“Husayn is of me, and I am of Husayn.”* There are many other similar declarations of the Holy Prophet about his identity with ‘Ali and Fatimah and their issues. All the Holy Imams, in the seed of Husayn are called the sons of the Holy Prophet. Hence ‘Those who believe with him,’ refer to those Holy ones.

And the exclusive mention of these Holy ones, separately from the other believers, also is a clear and a definite indication of these Holy ones being of quite a separate stock, i.e., of the Holy Prophet quite

different from the general public of the believers with whom were mixed up people with faith in variant degrees including those who even deserted the faith and the Holy Prophet at times of danger and trials, and ran away from the battle-fields at Uhud and Honain etc. and who even doubted at Hudaibiyah the bonafide of the Holy Prophet's being in fact the Apostle of God. Besides those referred to in this verse must have believed in the truth along with the Holy Prophet.

There is none in Islam to claim priority to 'Ali, for as the Holy Prophet announced his ministry, the first one among the men to believe in him was 'Ali, and all the others joined the faith later on, thus they could never be termed to own the faith along with the Holy Prophet. It was 'Ali, who along with the Holy Prophet never bowed to any one besides God, in recognition of which unique excellence of 'Ali, the Islamic world remembers his name with the suffix '*Karamallaho Wajhah*' 'God had graced his face', i.e., he who never bowed to any one besides God. The mention 'their light shall run before them' clearly indicates that those in faith who were with the Holy Prophet, are the beings with the Divine Light which, not only lights the individuals but is so strong enough to shoot out of them to light their ways into heaven. Who else could these Divine Lights, be, other than those purified by God Himself, viz. the Holy Ahl Al-Bayt?[6](#)

The concluding clauses indicate that the life in the heavens, would be a life of continued progress in spiritual excellence – not by the efforts of the individuals but by the grace of God, sought by sincere prayers, to remove even the least imperfection and to grant the ever-progressive exaltation in the eternal bliss by His unlimited grace and infinite mercy.

It is said that the Light of the Divine souls of the Holy Prophet and the Holy Imams, would be running before their sincere devotees guiding them to their blissful abode in the heaven. (MS.)

Verse 9

The Holy Prophet was commanded to wage war upon the disbelievers and the hypocrites. War with the infidels, the Holy Prophet fought whenever he was forced by the infidels themselves, to do it, but the war with the hypocrites, he had to leave it to his vicegerent 'Ali since the hypocrites called themselves all Muslims though they were tied to the heathenish wickedness, for all practical purposes they had to be treated as Muslims and with them the war was with the strict enforcement of the penalties to their limits. But when after the Holy Prophet openly revolted, they were fought by 'Ali Ibn Abi Taleb at Siffin in the Battle of Jamal (the Camel) and at Nahravan[7](#).

The 'Jihad' against the hypocrites was not carried during the life-time of the Holy Prophet[8](#). The justification for the Holy Prophet being ordained to do 'Jihad' is that the order was carried out by a person who represented him in the senses he was of the Holy Prophet and the Holy Prophet was of him – he was with the Qur'an and the Qur'an was with him and he was the declared Vicegerent of the Holy Prophet – and the Holy Prophet said "*O' 'Ali after me thou shall fight the 'Nakseen' " – the violators of the covenant – 'Qasiteen' – the insurgents and 'Marijeen' and the Breakaways – from the right path.*

(A.P.)

Verse 10

The reference here is to the wives of Noah and Lot. It is to compare the position of the consorts to the Holy Prophet, to say that the mere companionship of the two women with Noah and Lot or their being the wives of the apostles of God, did not change their individual positions as the rebellious ones, against God, similarly the position of the two consorts of the Holy Prophet, who annoyed him was not to be different merely for their being the wives of the Holy Prophet. The wife of Noah used to tell her people that Noah was a mean fellow' and the wife of Lot used to secretly inform the people of the guests that visited Lot – both of them were caught in the Wrath of God and similarly the consorts of the Holy Prophet who annoyed him, would not be spared from the chastisement merely for their having been his wives. The example of the wives of Noah and that of Lot, is to indicate that the goodness of one can never profit the other, unless the other one also earns it.

Here is a note admonishing those who indiscriminately send their salutations to one and all of the wives of the Holy Prophet merely for their being his wives.

For Noah's stay, see Verses 11:36–48, 11:42–46, For Lot's stay see Verses 11:81; 7:83. None can claim the merits of the excellence of another – Everyone shall hear one's own burden. This universal law has been repeatedly declared⁹.

This verse serves not only as a 'warning' but also a definite prophecy of what happened immediately after the departure of the Holy Prophet. (A.P.)

Verse 11

The wife of Pharaoh is traditionally called '*Asiya*'. She is one of the four godly women – the other three are:

1. Mary the virgin mother of Jesus.
2. Khadija, the First, and the faithful wife of the Holy Prophet.
3. Fatimah–Zahra – the godly daughter of the Holy Prophet, the wife of the first Holy Imam, 'Ali Ibn Abi Talib – and the Holy mother of the Second and the Third Holy Imams Hasan and Husayn – and the grandmother of the nine Holy Imams in the seed of Husayn, her second son. She is known as '*Az-Zahra*', i.e., the Lady of Light, '*Khatoone-Jannat*', i.e., the Lady of the Heavens.

The example of 'Asiya' the wife of Pharaoh is given to indicate that as the society or the closest company of the best men like the apostles of God, like Noah, and Lot and the Holy Prophet would not benefit any soul, similarly a really virtuous and a righteous one like Asiya by merely being in the company of one of the worst of the disbelievers and the rebellious ones, would not disqualify the individual to receive the grace and reward from the Lord for the sincerity of her faith, devotion and righteousness. It was 'Asiya' who was instrumental in saving the infant Moses¹⁰.

It is said that when Asiya saw the miracles performed by Moses in the court of her husband, Pharaoh, she embraced the faith, and Pharaoh tried his best to reconvert her to his infidelity. She was laid on burning sand under the scorching sun and yet she was steadfast and prayed to God and God caused the heat of the sun not to affect her in the least. A heavy stone was placed on her but the lady's faith in God was not shaken in the least, and she prayed to God to be taken away into an abode near to Him. The prayer was granted, and the Lady attained her crown of martyrdom.

Could not a question be asked here: "Are not the cowards of men who feared death in the battlefields and deserted the truth and Apostle of God and ran away, are far below even women in their courage and steadfastness in faith?" Putting the question the other way: "Are not women with faith in God, better than those cowards of the hypocrites among men?" "Can such deserters of the hypocrites ever deserve or claim any regard or consideration thereafter, when the truth has been firmly established at the cost of the sufferings and the sacrifices of the others of the faithful?"

Verse 12

'Imran' was the name of the father of Mary the mother of Jesus¹¹. For the birth of Jesus from his virgin mother, Mary, and the Jews falsely accusing her of unchastity, refer to Verses 3:44–46, 19: 16–34.

The miraculous birth of Jesus was only the manifestation of the Might, Authority or Power of the Almighty Lord Creator of the Universe to show that the will of God is not controlled by any phenomenon of nature and on the other hand nature is the creation of God's will which is always able to manipulate nature to fulfil any plan or design. The ordinary or the usual genetic source of the birth of a child is through the parental pair of a man and a woman and if God wills, He could cause a woman alone without any male agent, bear a child.

Thus, Jesus was the Spirit of God and not the son of God – if the Virgin birth of Jesus is to confuse the human discretion, there is the example of Adam, who was brought into being without a father and a mother. The Bible of the Christian church is sufficient to counter the dogma of Jesus being the begotten son of God. The term 'son of God' has been used in the Bible to denote a faithful servant of God – This term has been used for Adam also Luke 3/38 who was a man created by God – And Bible says that God is potent enough to raise children unto stones – Luke 3/8.

This chapter clearly asserts that no relationship would be of any avail if the individual lacks the

requirement of faith.

It is a lesson for those who insist on respecting people merely because they had the opportunity of only seeing the Holy Prophet or hearing him say anything. '*Istayaab-Ibnul-Barr.*' (A.P.)

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- [1.](#) Refer to Verse 57:13.
 - [2.](#) Refer to Verse 9:73
 - [3.](#) Note the position of the wives of the apostles Noah and Lot.
 - [4.](#) Paradise.
 - [5.](#) Refer to Verses 3:44-46, 19:16-34.
 - [6.](#) Refer to Verse 33:33.
 - [7.](#) For a similar ordinance, see Verse 9:73.
 - [8.](#) Refer to Verse 9:73.
 - [9.](#) Refer to Verses 2:48; 6:164; 17:15; 35:18; 39:7; 53:38.
 - [10.](#) See Verse 28:9.
 - [11.](#) See Verses 3:32-35.

[1] [1]

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