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Deeds and Actions

(2:110) Be steadfast in prayer and charity

And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

See 2:3

Yusuf Ali writes, under 2:95:

“The phrase “What their hands have sent on before them”

frequently occurs in the Quran.” and

“In 2:110, it is the good that goes before us.

Our deeds are personified. They are witnesses for or against us, and they always go before us. Their good or bad influence to operate before we even know it.”

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 2 verse 110). [2]Microsoft Word – 002 Baqarah.doc (quran4u.com)

(2:114) Mosques – Masajid

And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

According to the Study Quran,

Mosques translates masājīd (sing. masjid), which is derived from the

verb "to prostrate" (sajada). Many commentators attempt to specify the mosques mentioned here. Some point to the Temple in Jerusalem (the Farthest Mosque mentioned in 17:1) and the Ka'bah in Makkah, since they are named "mosque" (masjid) in the Quran. They also give differing accounts of the destruction of the Temple, which according to some took place with the connivance of Christians.

Some say this verse refers to when at Ḥudaybiyah the Makkans stopped the Prophet from entering Makkah to pray at the Ka'bah in 6/628 and the Muslim pilgrims agreed to go back to Madinah and return the following year (see the introduction to Sūrah 48). For al-Ṭabarī, since even the idolaters never tried to destroy the Ka'bah, it must refer to the Temple. Others see it more generally, saying that it applies to anyone who prevents people from entering any house of worship (Q). A broader interpretation of ruin (kharāb) holds that in filling the Ka'bah with idols and the practice of idolatry, the idolaters were seeking its ruin, because it was no longer a mosque of the One God but a temple of idols (IK, Q, R). Some also mention that Abū Bakr had a small mosque in Makkah before the Muslims migrated to Madinah, a mosque the Makkans later destroyed (R).

Some try to identify specific ways in which disgrace or fear is evidenced by

Christians, such as the payment of the jizyah, or "indemnity" (see 9:29c; Ṭ). But others point out that the notion of disgrace can be quite broad, and that the Prophet would often pray that disgrace not be visited upon him and his

community in this world (IK). Some Sufis discern another level of meaning, saying that the heart is the "house" of love and knowledge of God (the Ka'bah is the House of God), and one does wrong in destroying it through false desires

(Aj, Qu). See also 9:17: It is not for the idolaters to maintain the mosques of God, bearing witness of disbelief against themselves.

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

(2:123) A Day when one soul shall not avail another

Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).

According to "Exposition of the Quran",

"When you gave up your adherence, your respect for law and justice disappeared. But this state of affairs can continue no longer, for when the Quranic order is established, no one shall avail another in anything, nor shall any intercession be considered, nor shall any form of compensation be accepted, nor will they be succoured. This would be the case in this world and in the hereafter (2:48)."

References:

Pervez, Ahmad (2010). Exposition of the Quran. (surah 2 verse 123).

<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/ExpositionOfHollyQuran.pdf>

(2:155) The meaning of “We shall test you”

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,

The following excerpt is taken from “Anwar ul Bayan” vol 1 pg. 163-164:

“This world is a place of trials. The creation of life and death is, in itself, aimed at testing the human, as Allah says in Surah Mulk, ‘Sanctified is that Being in whose control is sovereignty and Who is capable of all things; He who created death and life to test who amongst you carries out the best actions’ (verses 1 and 2)

Allah states in Surah Muhammad (S), “Most definitely We will examine you until it is ascertained who are the ones who truly strive in

Allah’s path from amongst you; and who are the ones who endure; and that We may have knowledge of you.’ (verse 31)

In the verse under discussion, numerous methods of emphasis are employed in the form of the letters “Lam” and “Nun Thaqila.” These imply that the tests are inevitable. Sometimes they will occur in the form of fear, at times one will encounter hunger, while it may also happen that one’s wealth will decrease. Lives of friends, relatives, children or grandchildren may be lost, while sometimes produce and provisions may decrease. In this verse, all the main categories of calamities have been enumerated. Fear of enemies, droughts, floods, earthquakes, loss in trade, collapse of buildings, theft, misplacement of wealth, its destruction, closing down of factories, shut down of machinery, power failures, death of near and dear ones, spread of pestilence, deficiency in harvests, their destruction, their infestation by insects, plagues of locusts, etc. Inference is made to all these.

The Believer (Mumin) preserves through all of these. In the face of any adversity, he realises that it is a test from Allah and remains content with the decision of Allah, aspiring for the rewards promised for it. Tribulations also occur as an admonition for any sins committed, or as an atonement for any evil deeds. It may also be a test or a means of elevating a person’s rank. All these facts are clearly expounded in the Quran and Ahadith of the Holy Prophet (S).”

In this context, Ghulam Ahmad Pervez comments (2:153-157):

But in establishing this system great obstacles and hardships will have to be faced (since vested interests would not allow it to be established easily). In facing these difficulties, keep two things in mind: firstly -do not lose your steadfastness or courage of conviction and secondly – no matter what way your opponents choose to follow, you should follow the path prescribed for you by Allah. This way you will be greatly strengthened. During the struggle for the establishment of the divine system one should be prepared even to face death. If someone dies in this struggle, he should not be considered dead (3:168) for he has attained

eternal life even though it cannot be perceived through the senses.

This struggle will provide you with many opportunities to test your own mettle. You may encounter wars and massacres and also be confronted with scarcity of food and loss of life and property or with devastation of fields and orchards. Such ordeals may take place but ultimately those who remain steadfast and do not waver in their commitment to establish Allah's system, will be successful. They meet every challenge saying, We have dedicated ourselves to the establishment of the divine system and come what may we will continue to advance towards that goal."

They are the people who are considered to be eminently deserving of blessings and laudation by their Creator and Sustainer. They will certainly attain their goal.

(Exposition of the Quran, pg. 69-70)

See also:[1]2:286 On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. – Islamic Web Library

(2:171) They are void of wisdom

The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.

“[as the likeness of] one

who shouts to beasts who cannot hear anything but sounds and do not understand the meaning: thus is their predicament” (Tafsir Kashani, pg. 80)

References:

Kashani. Great Commentary of the Holy Quran. (p. 80). [1]Microsoft Word – Kashani Tafsir Q Suras 1 to 18.docx (islamicweblibrary.com)

(2:25) Life in Jannah

But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

[1]A Righteous Believer shall earn his

Reward in full Narrated Sahl bin Sa'd:

The Prophet (S) said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the bright full moon."

Quran 21:94:

So whoever does righteous deeds while he is a believer – no denial will there be for his effort, and indeed We, of it, are recorders.

The following excerpt is taken from "Tafsir Ibn Kathir" under the commentary of the above verse:

So whoever does righteous good deeds while he is a believer, meaning, his heart believes and his deeds are righteous. his efforts will not be rejected. This is like the Ayah: certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost. (18:30) which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done.

Allah says:

Verily, We record it for him.

means, all his deeds are recorded and nothing of them at all is lost.

References:

Kathir, Ibn. Tafsir Ibn Kathir. (surah 21 verse 94).

[1]<https://archive.org/details/Tafseer-IbnKathirenglish114SurahsComplete>

Reference : [2]Sahih al-Bukhari 3247 In-book reference : Book 59, Hadith 58

USC-MSA web (English) reference : Vol. 4,

Book 54, Hadith 470 (deprecated numbering

scheme)

(2:43) Bow with those who bow

And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).

The following excerpt is taken from "The Quran with Annotated Interpretation" pg.

83-84:

The Qur'ān orders the Children of Israel to pray—not their own prayer, which lacks the rite of bowing, for they must have changed it during their long history – but, rather, the Prayer God taught the Muslims through the Prophet Muhammad, upon him be peace and blessings. The Qur'ān draws particular attention to the bowing (rukū) in the Prayer.

This tells us that bowing has a special importance in the Prayer, and because of this, every cycle of the Prayer is called rak'ah , a word derived from the same root as rukū'. In addition, the verse is alluding to the importance of establishing the Prescribed Prayer in congregation, which is both a means and an expression of the solidarity and unity of Muslims. This is a warning against forming separate congregations on the basis of differences of opinion about minor legal or other secondary matters. The verse is also inviting the Children of Israel to join the Muslim community. We can infer from this verse that they had become negligent about the duties of the Prayer and the Prescribed Purifying Alms (the Zakāh). The latter is a tax at fixed rate in proportion to the value of property or wealth above a certain minimum, and its proper expenditure is decreed in 9: 60.

References:

Unal, Ali (2006). The Quran with Annotated Interpretation in Modern English. (p. 83-84)
https://islamiconlinelibrary.com/wp-content/uploads/2023/07/The_quran_with_annotated_interpretation-1.pdf

(2:46, 47 & 48) Discipline in Deen

Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.(verse 46) Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message). (verse 47) Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside). (verse 48)

According to "Exposition of the Quran",

"The development of your potentialities and the correct ordering of your life is possible only if you adhere to the Nizam us Sala (the Quranic system) (2:153) with steadfastness and courage. Since you have become used to following the easy way of your self made Shariah (civil law), you will find the path of deen (religion; way of life) difficult to travel. But if you keep in mind that you will

eventually have to confront Allah's law of requital, you be able to overcome your egotistical tendencies and adhere to the divine laws. You do not need to be told of the consequences of adhering to these laws. You have witnessed them yourselves. When you followed them, you were blessed with all the boons of life and were pre-eminent amongst your contemporaries (2:122). When you gave up your adherence, your respect for law and justice disappeared. But this state of affairs can continue no longer for when the Quranic order

is established no one shall avail another in anything, nor shall any intercession of one for another be considered, nor shall any form of compensation be accepted, neither shall they be succored (6:125, 2:123). This would be the case both in this world and in the hereafter." (pg. 42)

References:

Pervez, Ahmad (2010). Exposition of the Quran. (p. 42). <https://islamiconlineibrary.com/wp-content/uploads/2023/07/ExpositionOfHollyQuran.pdf>

(2:76) The Hypocrisy of the Jews in the time of the Prophet (S)

Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand (their aim)?

The following excerpt is taken from "Tafsir Ibn Kathir" under the commentary of the above verse pg. 220-222: The Jews knew the Truth of the Prophet , but disbelieved in Him

Allah said next,

And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private...

Muhammad bin Ishaq reported that Ibn 'Abbas commented, (And when they (Jews) meet those who believe (Muslims), they say, "We believe"),

"They believe that Muhammad is the Messenger of Allah, 'But he was only sent for you (Arabs).'"

they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord."

However, when they meet each other they say, "Do not convey the news about this Prophet to the Arabs, because you used to ask Allah to grant you victory over them when he came, but he was sent to them (not to you)."

Allah then revealed,

And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord."

meaning, "If you admit to them that he is a Prophet, knowing that Allah took the covenant from you to follow him, they will know that Muhammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him."

Al-Hasan Al-Basri said,

"When the Jews met the believers they used to say,

We believe.' When they met each other, some of them would say,

Do not talk to the

companions of Muhammad about what Allah has foretold in your Book, so that the news (that Muhammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.”

References:

Kathir, Ibn. Tafsir Ibn Kathir. (surah 2 verse 76). [1]<https://archive.org/details/Tafseer-IbnKathirenglish114SurahsComplete>

1. <https://archive.org/details/TafseerIbnKathirenglish114SurahsComplete>

10:60 People who lie about religion, have they any idea about the Day of Judgment?

And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.

People who lie in Religion or invent false gods,

or false worship,-have they any idea of the Day of Judgment, when they will be called to account, and will have to answer for their deeds?

Allah is most kind, and gracious, and generous with His gifts of all kinds, material and spiritual. But men do not understand, and are ungrateful in forgetting the Giver of all and setting up false objects of worship and false standards of pride.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 10 verse 60). [1]Microsoft Word – 010 Yunus.doc (quran4u.com)

11:10 But if We give him a taste of (Our) favours after adversity hath touched him, he is sure to say, “All evil has departed from me:” Behold! he falls into exultation and pride.

But if We give him a taste of (Our) favours after adversity hath touched him, he is sure to say, “All evil has departed from me:” Behold! he falls into exultation and pride.

According to the Study Quran,

When the blessings God has conferred upon people are taken away

from them by God, they despair, thereby engendering ingratitude for God’s Blessings. This is because they do not have a sufficient amount of hope in God, lack reliance upon Him, and are impatient (Aj). Cf. 22:11: And among mankind some worship God upon a brink: if good befalls him, he is content thereby, but if a trial befalls him, he is turned over upon his face; see also 89:15–16; cf. 17:83; 41:49. Al-Rāzī says that believers should know that these blessings have come to them from God’s Bounty, so their disappearance should not cause them to despair (R). Some commentaries mention a ḥadīth qudsī in conjunction with this verse that states, “I am as My servant thinks of Me. So let him think well of

Me.” This ḥadīth means that believers must harbor a positive view of God’s Acts, or, as al-Rāzī puts it, in such circumstances they should say to themselves, “After this, perhaps God will return these blessings to me [and they will be]

more perfect, beautiful, and excellent than they were [before].”

When people are then restored to some favor from God, they say, the evils,

namely, the afflictions (JJ), have gone from me, which is to say they will not thank God for removing the difficulties and will not consider the possibility that these new blessings can also be taken away from them (JJ). Such people are thus exultant, boastful, but deluded (Bḍ), rejoicing over these blessings while forgetting to be grateful to God for them (Q). See also 39:49: And when harm befalls man, he calls upon Us. Then, when We confer upon him a Blessing from Us, he says, “I was only given it because of knowledge.” Nay, it is a trial, but most of them know not; cf. 10:12; 30:33; 39:8c; see also 39:49c.

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

11:110 The Word

And we verily gave unto Moses the Scripture, and there was strife thereupon; and had it not been for a Word that had already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it.

“Here we have again the mystic doctrine of “the Word”. Cf. vi. 115, ix 40, and iv. 171. “Word” is the Decree of God, the expression of His Universal Will or Wisdom in a particular case. When men began to diverge from one another (see last note) God made their very differences subserve the higher ends by increasing their emulation in virtue and piety, and thus pointing back to the ultimate Unity and Reality.”

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 10 verse 19). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

11:113 And incline not to those who do wrong

And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.

To keep human beings protected from this disorder and corruption,

another guideline has been provided in the second verse (113): (And do not incline towards the wrongdoers, lest the

Fire should catch you). The word: (la tarkanu) comes from the verbal noun :Rukun which means a slight tilt towards one side having confidence in and approval of it. Therefore, the sense of the verse is:

'Whoever indulges in injustice and oppression ruins his or her life,

worldly and spiritual both – this is a fact every one knows. But, the slightest of tilt or inclination towards the unjust, placing confidence in them, being pleased with them, could also push man to the edges of the same abyss.'

What is the meaning of this 'tilt' and 'inclination'? There are some statements of Sahabah (Companions) and Tabi'in (Successors) about it in which there is no contradiction or difference. They are all correct in their respective places.

Sayyidna Qatadah said, it means, 'do not have friendship with the unjust and do not follow what they say.' Ibn Jurayj said, 'do not nurse a leaning of any kind towards the unjust.' Abu al-'Aliyah said, 'do not

like everything they do.' (Qurtubi) Al-Suddiyy said, 'do not court the favor of the unjust through servile flattery (mudahannah), that is, do not observe silence or show your approval at their evil deeds.' 'Ikrimah

said, 'do not sit in the company of the unjust.' Qadi al-Baidawi said,

'following them in personal looks, fashion, and ways of living are all included under this very prohibition.'

Qadi al-Baidawi also said that this verse exudes the highest imaginable degree of severity in the matter of prohibition and unlawfulness of injustice and oppression. The reason is that it not only prohibits

friendship, and all other cordial relationships, with the unjust but, going farther ahead, it also prohibits the least possible inclination towards them, or even sitting with them.

Imam 'Abdur-Rahman ibn 'Amr Al-Awza'i said, 'with Allah Ta'ala no one is as detested as the 'Alim (religious scholar) who, for the sake of his worldly interest, goes to meet someone unjust.

(Mazhari)

According to Tafsir al-Qurtubi, this verse tells us that it is obligatory (waTjib) to abstain from the company of those who disbelieve (kafirs), those who disobey (sinners) and those who innovate in the established religion (practitioners of bid'ah) – unless they have to be met under some compulsion. The truth of the matter is that company and social setting play a major role in one's betterment or corruption. Therefore, the famous Hasan al-Basri said about the two words of these two verses that Allah Ta'ala has compressed the entire religion within the two letters: (la: do not). The first one appears in the first verse: (la tatghaw: do not cross the limits – 112) and the second one appears in the second verse: (la tarkanu: And do not incline towards the wrongdoers – 113). The first 'la' or 'do not' prohibits the crossing of the limits set by the Shari'ah of Islam while the other prohibits the company of wrongdoing people – and this is the essence of the whole religion.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .4 surah 111 verse 113). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

11:116 Permitting right and Forbidding wrong

Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth – except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.

Ibn Kathir writes,

There must be a Group of People Who forbid Lewdness Allah says,

If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasad (corruption) in the earth, except a few of those whom

We saved from among them!

Allah, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement, **وَإِنْ كُنْتُمْ إِلَّا قَلِيلًا** (except a few),

This means that there were only a small number of people present among them who were of this caliber. They were those whom Allah saved at the sudden striking of His vengeance, when His anger was let loose. For this reason Allah commanded this noble Ummah (followers of Muhammad) to always have among them those who command the good and forbid the evil.

This is as Allah says,

Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful. (3:104)

It is related in a Hadith that the Prophet said,

Verily, whenever a group of people see an evil and they do not change it, it is likely that Allah will cover them with (His) punishment. Thus, Allah says,

If only there had been among the generations before you persons having wisdom, prohibiting (others) from the Fasad in the earth, – except a few of

those whom We saved from

among them! Concerning the

statement,

Those who did wrong pursued the enjoyment of good things of (this worldly) life,

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

and were

criminals. Then,

Allah

And your Lord would never destroy the towns wrongfully, while their people were doers of good.

Allah informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allah says,

We wronged them not, but they wronged

themselves. (11:101) Allah also says,

And your Lord is not at all unjust to (His)

servants. (41:46)

References:

Kathir, Ibn. Tafsir Ibn Kathir. (Surah 11 verse 116). [1]<https://ia803208.us.archive.org/22-/items/TafseerIbnKathirenglish114SurahsComplete/002BaqarahI.pdf>

11:12 The Message is delivered as needed

Perchance thou mayest (feel the inclination) to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But thou art there only to warn! It is Allah that arrangeth all affairs!

Every Prophet of Allah, when he not only encounters opposition, but is actually accused of falsehood and those very evils which he is protesting against, may feel inclined, in his human weakness, to ask himself the question. "Supposing I omit this little point, will Allah's Truth then be accepted more readily?"

Or he may think to himself,

"If I had only more money to organize my campaign, or something which will draw people's attention, like the company of an angel, how much better can I push my Message?"

He is told that truth must be delivered as it is revealed, even though portions of it may be unpalatable, and that resources and other means to draw people to him are beside the point. He must use just such resources and opportunities as he has, and leave the rest to Allah.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 11 verse 12). [1]Microsoft Word – 011 Hud.doc (quran4u.com)

11:64 The She-camel

“And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah’s (free) earth, and inflict no harm on her, or a swift penalty will seize you!”

Salih does not merely take up a negative attitude. He puts forward the she-camel as a sign

“Give up your selfish monopoly. Make Allah’s gifts on this free earth available to all. Give the poor their rights, including grazing rights on common lands. Show your penitence and your new attitude by leaving this shecamel to graze freely.

She is a Symbol, and therefore sacred to you.”

But their only reply was to defy the appeal and hamstring the camel.

And so they went the way of all sinners-to total perdition

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 11 verse 64). [1]Microsoft Word – 011 Hud.doc (quran4u.com)

12:95 They said: “By Allah! truly thou art in thine old wandering mind.”

They said: “By Allah! truly thou art in thine old wandering mind.”

“They” must be the people around him, before the brothers actually arrived.

These same brothers had sedulously cultivated the calumny that their father was an old dotard, and everybody around believed it, even after its authors had to give it up. Thus lies die hard, once they get a start.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 12 verse 95). [1]Microsoft Word – 012 Yusuf.doc (quran4u.com)

13:11 Allah does not change a people's lot unless they change what is in their hearts

For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

Lit., "that which is in themselves". This statement has both a positive and a negative connotation:

i.e., God does not withdraw His blessings from men unless their inner

selves become depraved (cf. 8:53), just as He does not bestow His

blessings upon wilful sinners until they change their inner disposition

and become worthy of His grace. In its wider sense, this is an illustration of the divine law of cause

and effect (sunnat Allah) which dominates the lives of both individuals and communities, and makes

the rise and fall of civilizations dependent on people's moral qualities and the

changes in "their inner selves".

References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

13:14 The prayer of those without Faith is nothing but (futile) wandering (in the mind)

For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind).

Haq: truth; right; what is due,

befitting, proper. All these

meanings are to be understood

here.

If we worship anything other than Allah (whether it is idols, stars, powers of nature, spirits, or deified men, or Self, or Power, or Wealth, Science or Art, Talent or Intellect), our worship is both foolish and futile.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 13 verse 14). [1][2]Microsoft Word – 012 Yusuf.doc (quran4u.com)

13:41 The Will of Allah ultimately prevails

See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands, there is none to put back His Command: and He is swift in calling to account.

Or: "curtailing it from [all] its sides" (min atrafiha) -depending on whether one understands by atraf the "sides" or "extremities" or "outlying parts" (of a concrete body or land) or, alternatively,

the "outstanding men" – i.e., the great leaders, scholars and

thinkers (Taj al-'aras) – and "the best of the [earth's] inhabitants

and fruits" (ibid.). Many commentators, taking the primary meaning

of atraf, are of the opinion that the above sentence relates to the struggle

between the early Muslim community at Medina and the pagans of Mecca,

and interpret it thus: "Do they [i.e., the pagans

of Mecca]

not see that we are visiting [with Our punishment] the land [held by

them], gradually curtailing it from [all] its sides?" – which would imply

a prophecy of the gradual conquest of all Arabia by the Muslims. Other

commentators, however, prefer the secondary meaning of atraf and –

without denying its relevance to the early history of Islam – interpret

this passage in a more general sense, similar

to the rendering adopted by me. Thus, for instance, Razi: "Have they [i.e., the deniers of the truth]

never yet seen the turns of fortune (ikhtilaf) that take place in this world-destruction after prosperity, death after life, humiliation after glory, deficiency after perfection?... Hence, what makes those deniers of the truth so sure that God will not render them abject after they had been

mighty,

and subjected [by others] after they had been rulers?" Thus, in its widest sense, the phrase "gradually

depriving it of all that is best in it” may be taken to relate not merely to physical and social catastrophes but also to the loss of all ethical values – and, thus, to the loss of all worldly power –

which “those who are bent on denying the truth” are bound to suffer in the end.

References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

14:18

The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far (from the goal).

The works of the ungodly are in themselves light and unsubstantial like ashes; they are the useless rubbish that remains out of the faculties and opportunities which they have misused by burning them up. Further, the ashes are blown about hither and thither by the wind:

the ungodly have no compass, direction, or purpose that can stand. The wind, too, which blows on them is no ordinary wind, nor the day on which they seek to enjoy the fruits of their labours an ordinary tranquil day: a furious gale is blowing, for such is the Wrath of Allah.

They have neither internal peace nor external gain. In the scattering of the ashes they lose control even of such things as they might have earned but for their misdeeds. Their whole nature is contaminated. All their wishes go astray. They are carried so far, far away from what was in their minds. What did they aim at, and what did they achieve?

References:

[Yusuf Ali, Abdullah. Translation and Meaning of the Quran.
http://www.quran4u.com/Tafsiraya/014%20Ibrahim.pdf](http://www.quran4u.com/Tafsiraya/014%20Ibrahim.pdf)

14:21

They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us to all against the wrath of Allah?" They will reply, "If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape."

The weak are those who

forfeited the most essential quality of the human being honoured by God when they forfeited their rights to freedom of thought, belief and choice, making themselves no more than the slaves of arrogant despots. They submitted themselves like servants to such despots like themselves in preference to submission to God alone. Such weakness is no excuse; indeed it is their crime.

References:

[Qutb, Syed. In the Shade of the Quran. \(surah 14 verse 21\).](#)

<https://www.kalamullah.com/Books/>

[InTheShadeOfTheQuranSayyidQutb/volume_10_surahs_12-15.pdf](#)

15:18 But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see)

But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see).

Lit., “excepting [or “except that”] anyone who seeks to hear by stealth...”, etc. The implication seems to be that any attempt at fathoming the mysteries of the unknowable by such illicit means

(“by stealth”) is inevitably followed by “a flame clear to see”, i.e., by burning, self-evident frustration. (Cf. also 37:10.)

References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

17:11 Man's Desires

The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds). Man in his ignorance or haste mistakes evil for good, and desires what he should not have.

The wise and instructed soul has patience and does not put its own desires above the wisdom of Allah. He receives with contentment the favours of Allah, and prays to be rightly guided in his desires and petitions.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 17 verse 11)[1]Microsoft Word – 017 Bani Israel.doc (quran4u.com)

17:57 Those whom they call upon do desire (for themselves) means of access to their Lord

Those whom they call upon do desire (for themselves) means of access to their Lord, – even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.

[1290] Many commentators say this verse is referencing not only the pagan idols, but the personages of Jesus, Mary, Ezra and other famous, saintly people whom later followers took to be gods or god-like in their own right. This verse is pointing out that even all of the people who have been elevated to the status of gods or who are deemed god-like are, themselves, merely striving to get close to God.

References:

Emerick, Yahiya. *The Meaning of the Holy Qur'an in Today's English* (p. 829). Unknown. Kindle Edition.

21:13

Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.

Return to the luxury is understood to mean, "Go back to your worldly existence (dunyā)" (), that is, the lifestyle the wrongdoers flaunted and enjoyed (Q). That haply you may be questioned is thought to mean, "So that you will be made to understand." This command to go back to the world is understood by some to be a form of mockery or a taunt (Q,), though it could also be a kind of

rhetorical device alluding to the impossibility of escape. It is said by some that these words could have been spoken by the angels or by God (R).

Nasr, Seyyed Hossein; Dagli, Caner K.; Dakake, Maria Massi; Lombard, Joseph E.B.; Rustom, Mohammed. *The Study Quran* (p. 812). HarperCollins. Kindle Edition.

23:3 Vain things

Who avoid vain talk;

The second attribute of a good Muslim is that he abstains from frivolous and vain things. (Laghw) translated in the text as 'vain things') means useless talk and action which do not bring any religious reward and in its extreme form it may include sinful acts that are positively harmful and must, therefore, be avoided. And in its mild form

laghw is neither useful nor harmful but it is very desirable to give up this

habit. There is a hadith in which the Holy Prophet (S) said (It is a part of one's being a fair Muslim that he gives up all

that is useless for him). For these reasons guarding oneself against useless acts has been described as an attribute of a good Muslim in this verse.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .6 surah 23 verse 3). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

24:63 Deem not the summons of the Messenger among yourselves like the summons of one of you to another

Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.

Three significations are possible.

- One is that adopted in the Translation, which agrees with the view of most Commentators.
- Another would be: 'Do not think that the prayer of the Prophet of Allah is like your ordinary requests to another: the Prophet's prayer will be about serious matters and will be accepted by Allah'.
- A third interpretation would be: 'Do not address the Prophet familiarly as you would address one another: use proper terms of respect for him.'

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 24 verse 63). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

25:72 Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance)

Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance);

Zura has several meanings, such as crookedness, forgery, fraud, falsity and such. The basic idea is that a believer does not put him or herself into situations where he or she will have to witness corruption, crime and deceit. The Muslim does not keep company with dishonest people, nor does the Muslim get involved in shady schemes.

Living in our world, it is impossible to isolate oneself completely from the foolishness and corruption that goes on all around us. As believers, we must try to keep as much of it away as possible, for Islam has no conception of accommodation or assimilation into godless cultures, despite what some modernists would like to believe. (See 18:28). A believer must spend the lion's share of his or her waking hours among other believers, and he or she must spend the bulk of his or her time in a wholesome, God-oriented environment. When the believer does witness foolishness or immorality, such as people dancing shamelessly in public, lewd advertisements, shameless public displays of intimacy or drunkenness and such, he or she is to hold his or her head up high and pass by without giving such displays any credence or undue attention. Basically, a Muslim has to ignore it with dignity and get away from it as quickly as possible.

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 829). Unknown. Kindle Edition.

29:56 Meaning of Hijrah

O My servants who believe! truly, spacious is My Earth: therefore serve ye Me – (and Me alone)!

(Surely My earth is vast. So, Me alone you

worship – 29:56). Allah Ta'ala has made it clear that His land is very vast and no one should have the excuse that he could not observe the Oneness of Allah, and could not worship Him because in a certain city or country the infidels were in power. It is made clear in these verses that the Muslims should leave the land for the sake of Allah where they are forced to get involved in infidelity and sin, and should try to find out a place for living where they could abide by the commands of Allah Ta'ala, and persuade others also to follow the same. This is what hijrah is all about.

During the course of migration one is likely to encounter, as a rule,

two types of risks, which may hold him back from migration. The first risk is to his life in that the infidels and his adversaries would come in his way, and in order to obstruct his move might take up arms to finish him. In addition, there could be a possibility of his being caught by adversaries on his way out. Hence, there is yet another risk to his life. The answer to this problem is given in the next verse: (Every person has

to taste death – 29:57) that is, no one has any escape from death anywhere in any situation. Therefore, it should not be the trait of a Muslim to be afraid of death, because despite all possible defences one may arrange for himself, death will overcome him. And it is also part of a believer's faith that death cannot come before the time Allah has determined. Therefore,

fear of death should not be an impediment in one's decision about his staying at a certain place or leaving it. If death comes during the course of following a command from Allah Ta'ala, it would bring eternal

blessings and comforts, which one will get in the Hereafter, as stated in the next two verses: (And those who believe and do righteous deeds, We shall

accommodate them in mansions of the Paradise beneath which rivers flow, where they will live for ever – 29:58).

The other risk involved in hijrah (migration) is about the

arrangement of sustenance in the strange land. One does manage the sustenance at one's own place through employment, trade, cultivation, or inherited land, but on migration all that is left behind. So, how would he manage the sustenance in the new environment? Answer to this apprehension is given in the next three verses by saying that you regard the mundane possessions and arrangements as the cause of your sustenance, but who has given you all this? It is your mistake to consider that you have arranged it all on your own.

Without the help and will of Allah nothing could be procured. If He wills, one gets unlimited sustenance without any visible means, and if He does not, then despite all

sorts of visible means, one does not get any thing. For elaborating this point first it is said: (And how many an

animal there is that does not carry its provision. Allah gives provision to it as well as to you, – 29:60), that is, You should ponder over the fact that there are innumerable animals on earth who do not collect and store their sustenance, nor do they worry about its collection. But Allah Ta'ala

provides them their sustenance daily by His grace'. This applies to almost all animals, except a few. For instance, ants and rats are two such animals that store their food. Ants do not come out of their holes in

winter; hence store the food during the summer season. Among the birds crow is the only one that collects food in its nest, but then forgets it. Thus, all the countless animals living on earth are those who neither collect

their food for the next day, nor do they have means to do so. It is stated in a hadith that all the birds set off from their nests at dawn in a state of hunger, and return in the evening satiated. They all get their sustenance daily from the bounty of Allah Ta'ala, and the practice goes on

throughout their life-time.

When does Hijrah become obligatory?

When the Holy Prophet (S) migrated from Makkah under instructions from Allah Ta'ala, and in turn instructed all the Muslims to do the same, provided they had the means, at that time, it was obligatory for all Muslims to migrate. No man or woman was exempt from this rule. The only exemption was given to those who did not have the means to migrate.

At that time migration was not just compulsory but was also regarded as a sign of being Muslim. One who did not migrate, despite having the

means for it, was not considered a Muslim, and was treated like an infidel.

This point has been elaborated in Surah An-Nisa' verse 89 (unless they migrate in the way of Allah – 4:89). In those days the position of hijrah was like professing the kalimah. As one is accepted in Islam only after recitation of this kalimah (that is after

testifying that he had accepted Islam as his faith), the same way it was regarded necessary to migrate to be a Muslim if one had the means.

Similarly, as those were exempt from recitation of the kalimah who

could not speak, those were also exempt from migration who did not have

the means for it. This is also mentioned in verse 98 of Surah An-Nisa' (Except the oppressed – 4:98). As for those who stayed on in Makkah, despite having the means to

migrate, they were warned very *a strongly of jahannam in verse 97 of Siirah An-Nisa'* (Those whom the angels take while they had wronged

themselves, (to them) the angels said, "What were you (involved) in?" They said, "We were oppressed in the earth." They said, "Was not the earth of Allah wide enough that you might have sought refuge in it?" As for such, their shelter is Jahannam. And it is an evil place to return. – 4:97).

After the victory of Makkah, the obligatory command for hijrah was withdrawn, because Makkah itself turned into a house of Islam.

The Holy Prophet (S) issued the following order: that is, after the

victory of Makkah there is no need to migrate from there. The Divine command to migrate from Makkah and later its withdrawal is established from categorical statements of the Qur'an and Sunnah. The religious jurists have deduced the following rulings from this incident:

Ruling

If someone is not free to hold on to Islam in a city or in a country, and

is constrained to act against its teachings or follow the infidel rites, then it becomes obligatory on him to migrate to a place or country where he can follow and practice rites and teachings of Islam, provided he has the means to do so. However, if one does not have the means to travel or there is no place available to him where he could practice the religious obligations, then he is 'excused' in the religious term.

Ruling

If there is freedom of action to follow one's religion in a non-Muslim country, migration from there is still preferable, though not compulsory or

obligatory. For undertaking migration it is not necessary that the country is of non-Muslims, rather it becomes obligatory from a country where the commandments of Allah are flouted openly, no matter even if it is called Islamic on the basis of its Muslim rulers.

Hafiz Ibn Hajar in Fath al-Bari has adopted this ruling, and it is not in conflict with the principles of Hanafiyyah. A narration quoted in Musnad of Ahmad on the authority of Sayyidna Abu Yahya Maula-Az

Zubair Ibn Al-'Awwam (RA) also endorses this view. The hadith narrates that the Holy Prophet (S) said:

'All cities belong to Allah, and all the people are His servants. Therefore, wherever you find goodness you live there'

Ibn Jarir has reported with his own chain of narrators that Sayyidna Sa'id Ibn Jubair (RA) had said 'leave that city where sins and obscenity are common'. And the Imam of Tafsir, 'Ata (RA), had said that 'run away from the city where you are forced to commit sins'.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .6 surah 29 verse 56). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

29:67 The Sanctuary

Do they not then see that We have made a sanctuary secure, and that men are being snatched away from all around them? Then, do they believe in that which is vain, and reject the Grace of Allah?

According to Maariful Quran,

Did they not see that We have made a peaceful

sanctuary [haram] – 67). In the preceding verses it was described that the deeds and actions of the infidels were foolish and irrational.

On the one

hand, they accept Allah as the sole Creator and master of every thing, and on the other they associate their self-chiselled idols with Him. Then, it is not that they just believe Him to be the sole Creator of every thing, but they know well that it is only He who brings them out safely from all

types of calamities. But after achieving deliverance. they get involved again in associating their idols with Him.

Some disbelievers in Makkah used to put forward the plea that

although they accepted Islam as the true faith, but if they were converted to it and followed its tenets, they would be risking their lives against the Arab world, who were deadly against Islam. If they became Muslims,-the Arabs would pounce upon them and kill them. (Ruh)

In reply to this, Allah Ta'ala said that this was also a bogus excuse, because He had accorded such an honour and eminence to Makkans, that is not available to any people living anywhere in the world. He had made the entire land of Makkah haram. All Arabs respected haram, whether they were believers or infidels. They all believed that killing was not allowed there. It was not only the killing and fighting that was banned in the haram but the hunting and cutting of trees too were not permitted. If any stranger entered the haram, his life would be completely secured.

Therefore, putting forward the risk of life as justification for non-acceptance

of Islam was only a lame excuse. Yusuf Ali writes,

If they want evidences of their folly in the

phenomenal world itself, they will see sacred Sanctuaries where Allah's Truth abides safely in the midst of the Deluge of broken hopes, disappointed ambitions and unfulfilled plans in the world around.

The immediate reference was to the Sanctuary of Makkah and the gradual progress of Islam in the districts surrounding the Quraysh in the midst of the trying Makkan period.

But the general application holds good for all times and places.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .6 surah 29 verse 67). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 29 verse 67). [3]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

2:177 What is Righteousness?

It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to

spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

The following excerpt is taken from "Bayan ul Quran" Surah 2 Verse 177:

(177) "It is not righteousness that you turn your faces toward East or West" The theory and a complete holistic definition of piety and righteousness has

been mentioned in this ayah and it gives a comprehensive and clear description of the righteous and Allah-fearing man. As for the context of this ayah is concerned, Allah (SWT) first commanded the Muslims to change the Qiblah from Bayt Al-Maqdis (Jerusalem)

to the Ka'bah. This change did not go well with the Jews, but Allah (SWT) clarified the wisdom behind this change: that there is no real virtue in the mere act of turning your faces to the east or to the west in the prayer unless it is commanded

by Allah (SWT). But Allah (SWT) says: "the righteous man is he who believes in Allah (SWT) and the Last Day, in the Angels and the Book and the Messenger; who for the love of Allah (SWT) gives his wealth to his kinsfolk, to the orphans, to the needy, to the wayfarer and to the beggars and for the redemption of slaves, who attends to his prayers (salah) and pays the alms-tax (zakah); who is true to his promises and fulfills all agreements and contracts and remains steadfast in trial and adversity and in times of war." Far from deadening formalism the real virtue and righteousness is

that a person should obey all the salutary regulations, and should make

his sincere motive the love of Allah (SWT) and the love of his fellow men for the sake of Allah (SWT). Here we have four elements of righteousness : (a)

One's faith should be true and sincere, (b) one should be prepared to show it in deeds of charity and kindness to fellow men, and one must be a good citizen by supporting charitable institutions and social organizations, (c) one must pray regularly and pay obligatory annual

poor-due, and (d) one must be steadfast and unshakeable in all circumstances. It is clear, therefore, that righteousness is not merely a

matter of void utterances, it must be found on strong Faith and constant practice. It must cover the person's thinking and action and extend to his inside and outside life, to his individual and corporate affairs². Further

Allah (SWT) says: "Such are the people of truth and righteousness." i.e. whoever acquires the

above qualities, only they are truthful in their faith and are

pious and Allah-

fearing.

References:

Ahmad, Israr. (2012). Bayan ul Quran. (Surah al Baqarah verse 177). [Bayan Ul Quran – Dr. Israr Ahmed \(English\) – Only some parts : Free Download, Borrow, and Streaming : Internet Archive](#)

2:184 Fasting in Ramadan

(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.

1. (Fasting) for a fixed number of days; C189. This verse should be read with the following verses, 185-88, in order that the incidents of the physical fast may be fully understood with reference to its spiritual meaning. The Muslim fast is not meant for self-torture. Although it is stricter than other fasts, it also provides alleviations for special circumstances. If it were merely a temporary abstention from food and drink, it would be salutary, to many people, who habitually eat and drink to excess. The instincts for food, drink, and sex are strong in the animal nature, and temporary restraints from all these enables the attention to be directed to higher things. This is necessary through prayer, contemplation and acts of charity, not of the showy kind, but by seeking out those really in need. Certain standards are prescribed, but much higher standards are recommended.

Narrated Ibn 'Abbas:

Allah's Messenger (S) was the most generous of all the people, and he used to be more generous in the month of Ramadan when Gabriel used to meet him. Gabriel used to meet him every night in Ramadan to study the Holy Qur'an carefully together. Allah's Messenger (S) used to become more generous than the fast wind when he met Gabriel.

References:

Reference : [1]Sahih al-Bukhari 3220 In-book reference : Book 59, Hadith 31

USC-MSA web (English) reference : Vol. 4,

Book 54, Hadith 443 (deprecated numbering

scheme)

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (Surah 2 verse 183). [2]Microsoft Word – 002 Baqarah.doc (quran4u.com)

2:204 And he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies

There is the type of man whose speech about this world's life may dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

Tafhim ul Quran writes:

"Such a person tends to claim again and again that he was merely a well-wisher and was simply striving to uphold what is true and right, and to promote the welfare of the people rather than doing things for the sake of personal aggrandizement."

and

"The words *aladd al-khisam* mean 'the most fierce in enmity'. This would apply to someone who concentrates all his energies on opposing truth, and who resorts to whatever falsehood, dishonesty, treachery and breach of faith he thinks necessary to achieve his end"

References:

Moududi, Abu Ala. Tafhim ul Quran. (Surah 2 verse 204) [1]<https://www.englishtafsir.com/>

2:224 Oaths

And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.

According to Tafsir As Saranbi,

In this ayah Allah (swt) continues to mould the first Muslim community that will be responsible for carrying His (swt)'s Message to mankind. Here Allah (swt) reminds the Muslims what they were created for. They were created to worship and serve Allah (swt). They were created to be a source of good in this world. This is the purpose of their existence. In this ayah Allah (swt) reminds them that there is nothing that should stand in the way of them fulfilling this

purpose for which they were created. Not even their own oaths and

promises. Not even the oaths and promises that they made in the

Name of Allah (swt).

References:

As Saranbi, Abduraheem (2019). Tafsir As-Saranbi. (p. 62).

[1]<https://ia800704.us.archive.org/16/items/surah-baqarah-quran-ta-fsir-org-saranbi-pdf/surah>

%20baqarah %20quran %20tafsir %20org %20saranbi %20pdf.pdf

2:261 The parable of those who spend their substance in the way of Allah

The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.

Ibn Kathir writes,

Rewards of Spending in

Allah's Cause Allah says;

The parable of those who spend their wealth in the way of Allah, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains.

This is a parable that Allah made of the multiplication of rewards for those who spend in His cause, seeking His pleasure. Allah multiplies the good deed ten to seven hundred times.

Allah said,

(The parable of those who spend their wealth in

the way of Allah...), Sa'id bin Jubayr commented,

"Meaning spending in Allah's

obedience." Makhul said that the

Ayah means,

Spending on Jihad, on horse stalls, weapons and so forth."

The parable in the Ayah is more impressive on the heart than merely mentioning the number seven hundred. This Ayah indicates that Allah 'grows' the good deeds for its doers, just as He grows the plant for whoever sows it in fertile land.

The Sunnah also mentions that the deeds are multiplied up to seven hundred folds. For instance, Imam Ahmad recorded that Abu Mas'ud said that a man once gave away a camel, with its bridle on, in the cause of Allah and the Messenger of Allah said,

On the Day of Resurrection, you will have seven hundred

camels with their bridles. Muslim and An-Nasa'i also

recorded this Hadith, and Muslim's narration reads,

"A man brought a camel with its bridle on and said, 'O Messenger of Allah!

This is in the sake of Allah.' The Messenger said,

You will earn seven hundred camels as reward for it on the

Day of Resurrection. Another Hadith:

Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

Every good deed that the son of Adam performs will be multiplied ten folds, to seven hundred folds, to many other folds, to as much as Allah wills.

Allah said, "Except the fast, for it is for Me and I will reward for it.

One abandons his food and desire in My sake."

The fasting person has two times of happiness:

when he breaks his fast and when he meets his Lord.

Verily, the odor that comes from the mouth of whoever fasts is more pure

to Allah than the scent of musk. Fasting is a shield (against sinning),

fasting is a shield.

Muslim recorded this

Hadith Allah's

statement,

Allah gives manifold increase to

whom He wills, is according to the

person's sincerity in his deeds.

And Allah is All-Sufficient for His creatures' needs, All-Knower. meaning, His Favor is so wide that it encompasses much more than His creation, and He has full knowledge in whoever

deserves it, or does not deserve it. All the praise and thanks are due to Allah.

References:

Kathir, Ibn. Tafsir Ibn Kathir. (surah 2 verse 261). [1]<https://archive.org/details/TafseerIbnKathirenglish114SurahsComplete>

2:264 O ye who believe! cancel not your charity by reminders of your generosity or by injury

O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.

Ibn Kathir

writes, Allah

then said,

like him who spends his wealth to be seen of men,

meaning, "Do not nullify your acts of charity by following them with reminders and harm, just like the charity of those who give it to show off to people."

The boasting person pretends to give away charity for Allah's sake, but in reality seeks to gain people's praise and the reputation of being kind or generous, or other material gains of this life. All the while, he does not think about Allah or gaining His pleasure and generous rewards, and this is why Allah said,

and he does not believe in Allah, nor in the Last Day. Allah next set the example of

whoever gives charity to show off. Ad-Dahhak commented that the example fits

one who follows his acts of charity with reminders or harm.

Allah said,

His likeness is the likeness of Safwan,

where Safwan, from is Safwanah, meaning

'the smooth rocks,' on which is little dust;

on it falls a Wabil,

which leaves it bare.

This Ayah means that heavy rain left the Safwan completely barren of dust. Such is the case with Allah's action regarding the work of those who show off, as their deeds are bound to vanish and disappear, even though people think that these deeds are as plentiful as specks of dust.

So Allah said,

They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.

References:

Kathir, Ibn. Tafsir Ibn Kathir. (surah 2 verse 264). [1]<https://archive.org/details/TafseerIbnKathirenglish114SurahsComplete>

30:35

Or have We sent down authority to them, which points out to them the things to which they pay part-worship?

“Although Sufi commentators agree that the truly great sin is shirk (idolatry), they consider shirk to also mean an excessive attachment to worldly things, and even the assertion of the independent existence of one’s own soul in a way that would obscure pure devotion to and utter reliance upon God. Hence the Sufi saying, sometimes attributed to Rābiah al-Adawiyyah (d. 183/801): “Your existence is a sin to which no other sin can be compared!” (K, Qu).”

35:6 Verily Satan is an enemy to you

Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door."

References:

Reference : [1]Sahih al-Bukhari 3304

In-book reference : Book 59, Hadith 112

USC-MSA web (English) reference : Vol. 4,

Book 54, Hadith 523 (deprecated numbering scheme)

1. <https://sunnah.com/bukhari:3304>

39:53 Say: “O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

Say: “O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

Verse 53 opens with the words: servants of Mine

who have acted recklessly against their own selves, do not despair of Allah’s mercy. Surely, Allah will forgive all sins.). Taba’i, Sa’id Ibn

Jubayr reports from Sayyidna Ibn ‘Abbas (RA) that there were some people who had killed a lot of people unjustly and had committed a lot of shameful acts. They came to the Holy Prophet and submitted before

him, ‘The religion you invite us to is, no doubt, very good, but we have a problem. We think about all those major sins we have already committed. Now if we were to become Muslims, do you hope that our repentance will be accepted?’ Thereupon, Allah Ta’ala revealed this verse to the Holy Prophet – reported by al-Bukhari in that sense (al-Qurtubi)

Therefore, the outcome of the subject taken up in the verse comes to be that, well before death arrives, the repentance made from sins, no matter how serious, even from kufr (disbelief) and shirk (ascribing of

partners to Allah), gets to be accepted. And by virtue of a genuine taubah (repentance), all sins will be forgiven, therefore, no one should lose hope in the mercy of Allah.

Sayyidna ‘Abdullah Ibn ‘Umar (RA) said that, out of all verses of the Qur’an, this verse brings the strongest message of hope for sinners. But,

Sayyidna Ibn ‘Abbas said that the strongest such verse is: (And surely, your Lord is the lord of forgiveness for the people against their wrongdoings – Ar-Ra’d, 13:6

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .7 surah 39 verse 53). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

3:102 And die not except in a state of Islam

O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. Yusuf Ali writes:

Fear is of many kinds:

1. the abject fear of the coward;
2. the fear of a child or an inexperienced person in the face of an unknown danger;
3. the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect;
4. the reverence which is akin to love, for it fears to do anything which is not pleasing to the object of love. The first is unworthy of man; the second is necessary for one immature; the third is a manly precaution against evil as long as it is unconquered; and the fourth

is the seed-bed of righteousness. Those mature in faith cultivate the fourth: at earlier stages, the third or the second may be necessary; they are fear, but not the fear of Allah.

The first is a feeling of which anyone

should be ashamed and die not except

in a state of Islam.

Our whole being should be permeated with Islam:

it is not a mere veneer or outward

show. References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (pg. 50). [1]Microsoft Word – 003 Imran.doc (quran4u.com)

3:107 Lit with white

But those whose faces will be (lit with) white,- they will be in (the light of) Allah's mercy: therein to dwell (for ever).

3:106 On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black (2021-08-20 05:56)

On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."

Aswadah means, "clouded" or "his face became

expressive of grief or sorrow" (Râghib, Tâj). It is an expression for an unsatisfactory or undesirable condition, failure, or sorrow (Lisân; see also 75:23; 80:39).

References:

NOORUDDÎN ,ALLÂMAH. (2015). Exegesis of The Holy Qur'ân Commentary and Reflections. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/Exegesis-Commentary.pdf>

3:110 The Ummah of Muhammad is the best Ummah (2021-08-20 06:23)

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.

Why the best of communities?

The Holy Qur'an has, in different verses, given several reason for declaring the Ummah of the Holy Prophet Muhammad (peace be upon him) as the best Ummah, the most important of which has appeared in Surah al Baqarah, that is:

And in the same way We made you a moderate Ummah (community). (2: 143)

A detailed explanation of this verse can be seen in Volume I of this commentary. This portion deals with the major reason why the ummah of Muhammad (pbuh) has been called the best of human communities. There it has been pointed out that moderation is its great characteristic and that it is visible in all department of its collective life.

In this particular verse, another reason has been given. The reason is that this community has been raised for the sole purpose of dispensing good to all beings created by Allah. It has been actually charged with the function of remaining concerned with their spiritual

and moral reformation. Seen in the perspective of past communities, it was this community which contributed most in the mission of 'bidding the Fair and forbidding the Unfair', even though this was already enjoined upon past communities as mentioned in authentic ahadith.

However, to begin with, several past communities did not have Jihad as a religious obligation, in which case, the mission of 'bidding the Fair' could only be carried out by heart and tongue only. Available with the followers of Muhammad (pbuh) is a third option of

'bidding the Fair', that of the power of the hand, which also includes all sorts of Jihad. Then, the enforcement of Islamic laws through the agency of the government is also a part of it. In the case of other

communities, distinguishing features of religion were gradually obliterated by general inertia. The obligation of amr bi l'ma'ruf the ordained mission of bidding the Fair, also stood totally forsaken.

As far as this Ummah of his is concerned, the Messenger of Allah (S) made this prophecy:

In this Ummah, there shall be right through the day of Doom, a group of people which will remain firm and stick to (the task of) bidding the Fair and forbidding the Unfair.

The second distinguishing feature of this community is that they 'believe in Allah'. At this point one may ask why should this

be a distinguishing feature of the Muslim community as belief in Allah has been the common

factor between all past prophets and their communities. The answer is clear. No doubt, belief as such is common

to all, but the degrees of perfection in belief differ. The degree of preference given to the community of Muhammad (S) has a class of its own as compared to past communities.

Towards the end of the verse, it has been said about the people of the Book that there are some Muslims among them. This refers to those who had confirmed the prophethood of our Holy Prophet (S) such as, Sayyidna 'Abdullah ibn Salam and others.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 pg. 158-160). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

3:113-117 The good among the People of the Book

Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.

They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.

Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.

Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein (for ever).

What they spend in the life of this (material) world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves.

In verse 110, it was said that among the people of the Book there are those who believe, yet most of them are disbelievers. Details appear in the present verse which gives a complementary profile of those who believed from among the people of the Book, and by becoming Muslims, they adopted the distinguishing hallmarks of the Faith that go to make believers the best of communities.

Soon after praising those who had embraced Islam from among the people of the Book, the text censures those of them who did not embrace Islam and insisted on retaining their stance of disbelief, not realizing that their wealth and their children will be unable to save them from the punishment of Allah and Hell shall be their eternal abode.

Verse 117 declares through a similitude that disbelievers simply

waste what they spend in this worldly life, for belief in Islam is a pre-condition in order that such spendings be acceptable with Allah, of whatever sort they may be. The similitude stresses the fact that disbelievers inflict this injustice upon themselves when their spendings go to waste in this world and remain rewardless in the Hereafter. If they were not to wrong themselves, if they were to embrace Islam, they

would have been like other Muslims who, on suffering a worldly loss, are compensated by Allah through reward and forgiveness of sins, as reported in ahadith.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 pg. 162-163). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

3:118-120 Take not into your intimacy those outside your ranks

O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

Ah! ye are those who love them, but they love you not,- though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."

If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.

These verses were revealed in a particular background. There were Jewish settlements around Madinah. They had old friendly ties with the tribes of Aws and Khazraj. Individuals from these tribes were also on friendly terms with other individuals from the Jewish settlements. In their tribal capacity too, Aws and Khazraj were to the Jews their neighbors and allies. When these two tribes embraced Islam, they continued to maintain their old ties with them. Individuals from these tribes saw no problems in meeting their old Jewish friends with the same love and sincerity. But, Jews were so hostile to the Holy Prophet

(S) and the religion brought by him that they were unwilling

to be sincere and loving to anyone who had said yes to the prophetic call and had embraced Islam. So, they outwardly went along with the same old relationships with the Ansars of Madinah, but inwardly they had turned into their enemies. The apparent friendship they had allowed to remain became their cover which they utilized in their sinister efforts to foment trouble among Muslims so that their unity could be disintegrated. They even went to the limit of banking on this feigned friendship with Muslims to find out their organizational secrets and pass them on to the enemies.

It is this hypocritical behaviour of theirs which Allah Almighty has asked Muslims to guard against. We have been given an important rule of conduct when it was said:

O those who believe, do not take anyone as insider but from your own selves.

The word, bitanah used here means a friend, confidant, one with whom secrets are shared. The lining or inside part of a dress which stays close to the body is also known as bitanah. Derived from batn (inside), it is used in everything opposed to zahr (outside). That which is outside is zahr and that which is inside is batn. In garments, the outer part is ziharah and the inner part touching the body such as a

lining is called bitanah. [There is an expression in English 'hand in love'- which comes close to this sense, even if partly. It means 'to be on very intimate terms'.]

Similarly, the expression, bitanatu-th'thawb lends the metaphor of friend, confidant, one who comes to know internal secrets and that is how the word, bitanah is used to carry that sense.

The well known, and quite reliable lexicon of Arabic, Lisan al-'Arab explains bitanah as follows:

It means that a person's bitanah is one who knows his secrets, has access to his affairs in which he seeks his advice. Raghib al-Isfahani, in his Mufradat and al-Qurtubi in his Tafsir have given the same

meaning. (The word, 'bitanah', translated here as 'insider' is an effort to cover some of these important shades of meaning.)

So, it has been enjoined upon Muslims through this verse that they should not take persons other than those from their own community as

confidants and advisers, in a way that leads one into spilling the sensitive secrets of one's own government, community or state. No doubt,

under the shade of its universal mercy, Islam has given unusual

instructions to Muslims in order that they treat non-Muslims with compassion, goodwill, beneficence, kindness and tolerance, and not leaving it at that, the Holy Prophet (S) has put these in

actual practice in all affairs concerning non-Muslims. But, at the same time, and in perfect wisdom, binding instructions were given so as to make sure that the organized body of Muslims and its particular hall marks stay protected. A Muslim cannot be permitted to go beyond a

certain limit when developing or promoting relations (unilateral, bilateral or multi-lateral) with those who disbelieve in or practice hostility against the Law of Islam. This is so because such an action

throws the doors of harm and danger open both for the individuals and the community. This arrangement is clear, reasonable, appropriate, and very necessary to give secure frontiers to the individuals as well as to the Muslim state.

About non-Muslims resident in Islamic states or those tied with Muslims through a treaty, the teachings of the Holy Prophet (S) and his most emphatic instructions for their protection are all part of the Islamic law. The Holy Prophet (S) has said:

Whoever harms dhimmi (protected non-Muslim), I shall be

his opponent on the Day of Judgement and I always defeat the one whom I oppose. (Reported by Ibn Mas'ud)

In another hadith, he said:

My Lord has prohibited me to wrong the one protected by a treaty, or anyone other than him. (narrated by Sayyidna 'Ali)

Beware, whoever wrongs a non-Muslim protected by treaty, or usurps his right, or obligates

him to do what is beyond his power, or takes from him something without his genuine consent, then, I shall be the advocate for him (the said non-Muslim) on the day of Judgement.

Side by side with these concessions and considerations for non-Muslims, instructions were given to Muslims that they should protect their distinct group cohesion by not trusting enemies of Islam and Muslims with their secrets.

Ibn Abi Hatim narrates that Sayyidna

Umar ibn al-Khattab (RA) was asked to appoint a young non-muslim as the chief manager and scribe in his office since he was very good at that. Thereupon, he said:

If I were to take him in, in that case, I will be taking an insider from among non-Muslims (which is against the Qur'anic authority).

Imam al-Qurtubi, famous scholar and commentator of the fifth century says, with marked pensive longing, that contravention of this teaching of the Qur'an has produced evil results for Muslims:

Things have so changed these days that Jews and Christians were trusted with secrets and considered trustworthy through which they were able to prevail over the ignorant rich, the rulers and the chiefs.

Even today, in a state established under a particular ideology, a

person who does not subscribe to this ideology cannot be admitted into the inner echelons of power as a confidant. In Russia and China, a

person who does not believe in communism is not given any responsible office or, farther still, trusted with state secrets. A close study of the decline of Muslim states would reveal several reasons behind it.

One of the oft-repeated ones will be that Muslims had entrusted their sensitive affairs in the hands of non-Muslim confidants. This policy was an active factor in the decline of the Ottoman Caliphate as well.

The reason why this command has been given is explained soon after. Starting from (they would spare no effort to do you mischief) and ending at (provided that you understand), the text warns Muslims that they should not take anyone other than their

own Muslim brothers as insiders on their affairs, for no other group, be they Jews, Christians, hypocrites or other disbelievers, could be

their genuine well-wishers. Contrary to that, they are always on the look out for opportunities to hoodwink and hurt them materially and spiritually. They are always plotting to harm them in this worldly life as well as to take them away from the enjoined pursuits of their Faith. All this is what the Muslims can see for themselves, but the venom

that lies hidden in their hearts is far too fatal. However there are times when they are enraged with their deceptive cool front thrown off and the fangs of their deep hostility become clearly

visible. Why would

an intelligent person take such people as his confidant? Allah Almighty has pointed out who they are and what has to be done about them. Now it is upto him who understands what is involved here.

The sentence (they want you to be in trouble) is a perfect

mirror of the mentality of disbelievers. Here, the in-depth teaching is that no non-Muslim can ever be the real friend and well-wisher of Muslims.

After that, in verse 119: Muslims have been told that

'it is certainly strange that you go about loving them as friends, yet they are no friends of yours. Indeed, they are your worst enemies.

Still

more unusual is the situation because you believe in all Scriptures without any reservations as to the people they address, the time when they were sent down and the prophet they were revealed to. Contrary to this, they do not accept your Book and your Prophet. Their belief in their own Books is not correct either. Given this state of affairs it would have been expected that they should have been

affectionate towards you and you should have been the ones to give them a cold shoulder. But, what is happening here is just the reverse of what it should have been.'

The mentality of disbelievers has been further clarified by saying: in the first part of verse 120 which has been translated as, 'if something good happens to you, it annoys them and if something

evil befalls you, they are delighted with it.'

How can Muslims remain protected against the aftermath of

sinister moves of the hypocrites and the deadly hostility of opponents? For this, a simple and effective prescription was suggested in:

And if you keep patience and fear Allah, their cunning shall not harm you at all.

Surely, Allah is All-Encompassing of what they do.

Sabr and Taqwa: Panacea for Muslims

The Holy Qur'an has prescribed sabr (patience, endurance) and Taqwa (fear of Allah) as an effective measure against all hardships. This elemental teaching has been conveyed to Muslims not only here but also at many other places in the Qur'an. For instance, in the section that follows immediately, it has been said:

Why not? If you stay patient and fear Allah and they come upon you in this heat of theirs, your Lord will reinforce you with five thousand of the angels having distinct marks. (3:125)

Here, the promise of divine help has been made

conditional upon Sabr and Taqwa In Surah Yusuf, it has been said:

Whoever fears Allah and keeps patience ... (12:90)

Here too, prosperity and success have been tied with Sabr and Taqwa. Towards the end of this very Surah, Sabr is being proposed in the following words:

O those who believe, be patient, be more patient than others, and guard your frontiers, and fear Allah so that you may be successful. (3:200)

Once again, prosperity and success have been made

dependent on Sabr and Taqwa. The two words, Sabr and

Taqwa though looking like a short title,

are nevertheless very comprehensive. They contain within themselves a successful rule for all aspects of individual and collective life as well as public, government and military affairs.

The Holy Prophet (S) has said, as narrated by Sayyidna Abu Dharr (RA):

I know a verse which, if people were to take to it, would suffice them. And that is: 'And whoever fears Allah, for him He shall make a way out (of the difficulties) – 65:2

Also, see the post:

Relations of Muslims with Non-Muslims –

Islamic Web Library

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 pg. 164-170). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

3:127 The Promise of Victory

That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.

The words "Allah has made it but a message of hope" refer to the promise of victory mentioned in the above verse. In other words, the special promise of help through angels on this occasion was given only as good news to you and to remove your dismay caused by the hostility of your enemies and the treacherous behaviour of the hypocrites. For, even if such a glad tiding was not revealed, the believers should always firmly believe that victory and success lies only in the hands of Allah. He is mighty and supreme as well wise, and as such none of His acts is without wisdom behind it.

The sentence "li-yaqṭa-' a ṭarafan minalladhīna kafarū...(that He might cut off a portion of the unbelievers ...") explains the purpose of specially encouraging the believers and the decision of Allah that the Quraysh would either be crushed in this battle or be beaten back with humiliation or at least, lose a portion of their strength.

References:

Islahi, Amin Ahsan. Pondering Over The Qur'an: Surah Ali Imran (p. 237). Islamic Book Trust. Kindle Edition

3:200 Fear Allah, that ye may prosper

O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

This, last verse of the sūrah, sums up all the basic instructions that the Muslims needed to discharge their obligations with respect to the Islamic Shari'ah and meeting the challenges and difficult conditions in which they found themselves. These instructions concern four matters that were to be adopted and strictly adhered to.

Patience with Duties: It means that everything commanded by Almighty Allah and His Messenger must be obediently pursued, no matter how burdensome the adherence to them may appear to be. The aim is to keep one's self almost rivetted to carry out injunctions despite hinderances.

Patience against Sins: It means holding the desiring self back from whatever has been prohibited by Allah and His Messenger, no matter how desirable and appealing it may be.

Patience in Distress: It means enduring in hardship and forbearing in pain and avoiding excessive anxiety. Such patience requires that all pain and comfort be taken to have come from Allah and from this realization comes the strength to keep one's self under control. The word, 'Musabarah' is a derivation from Sabr. It means staying firm and steadfast against the enemy. The word, 'Murabatah' comes from 'Ribat'. Root-wise, it means 'to tie' and it is for this reason that 'Ribat' and 'Murabatah' are taken to mean 'to tie horses' and 'get ready for war'. The Holy Qur'an has used (of trained horses – 8:60) in that very sense.

However, in the terminology of the Qur'an and Hadith, this word has been used in two senses:

To secure Islamic frontiers for which it is necessary to be armed with military hardware, conventional or modern, so that the enemy abstains from venturing against Islamic frontiers.

To be so observant of and bound by making Salah with Jamah that one starts looking forward to making the next Salah soon after having performed one.

References:

Islahi, Amin Ahsan. Pondering Over The Qur'an: Surah Ali Imran (p. 330). Islamic Book Trust. Kindle Edition.

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 verse 200). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

3:90 Never will their faith be accepted

But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith,- never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

The removal of a doubt:

On a superficial view of the verse :‘How shall Allah give

guidance ... (86) there emerges a doubt that whoever turns an apostate receives no guidance afterwards, although, the fact is contrary to this. There are many who, after having become apostates, re-embrace the faith and become recipients of guidance.

The answer is that the withholding of guidance mentioned here is

in accordance with common usage. For instance, some criminal when punished by a certain ruler may say, ‘I have been given a special treatment by the ruler with his own hands.’ And in answer to him, it is said: ‘Why are we going to give a special treatment to such a criminal?’

That is, there is just no special treatment called for in this case, while

it does not mean that such a person cannot, in any way, become deserving of special treatment even if he behaved well. (Bayan al- Quran)

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 pg. 108-109). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

40:9 The Highest Achievement

“And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement”.

That is the final Judgment, and any who is saved

from the evil consequences of their deeds in this life will truly have been saved by Allah’s Mercy, and for them it is the highest achievement they could have, the attainment of all their wishes, the fulfilment of their destiny and the noblest purpose of their Life, the supreme Salvation and Felicity.

Muslim Salvation, then, is more positive than

mere safety from dangers or evils: it is the complete fulfilment of the noble destiny of man in the attainment of the fullest Grace.

References:

usuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 40 verse 9). [1]*Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)*

41:23 The testimony of the body parts

“But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!”

“You now see the situation! We were given for your use and service. You misused us, to your own utter and irretrievable destruction!” References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 4z verse 23). *[1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)*

41:24 When it will be too late

If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not (then) be received.

If they have patience: there is sarcasm in the meaning.

“Let them not be impatient: they will soon find a home in the Fire of Hell! If they ask for grace and forgiveness then, it will be too late.”

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 41 verse 24). *[1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)*

47:16 The Hypocritical remarks

And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.

The case here referred to is that of the Hypocrites who came to the assemblies of Islam in Madinah and pretended to listen to the Prophet's teaching and preaching. But their heart and mind were not in learning righteousness, but in carping at things they saw and

heard. When they got out, they knew nothing of the teaching, but on the contrary asked foolish and ignorant questions, such as might raise doubts.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 47 verse 16). [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

48:18-21 The Pledge of the believers

Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory;

And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom.

Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path;

And other gains (there are), which are not within your power, but which Allah has compassed: and Allah has power over all things.

Commentary

(Allah was pleased with the believers when they were pledging

allegiance with you by placing their hands in your hands under the

tree. . .48:18). The reference in this verse is to the same pledge

that was given at Hudaibiyah and which was referred

to earlier in verse 10. Verse [18 reinforces verse [10.]. In verse [18 Allah announces that those sincere participants who took this solemn oath have obtained His pleasure. Therefore, the oath came to be known as

bai'at-ur-Ridwan (that is, the pledge that earned Allah's pleasure). The purpose of this is to compliment the participants of the allegiance and to emphasise the obligation of fulfilling the covenant. It is recorded in Bukhari and Muslim on the authority of Sayyidna Jabir (RA) that on the

day of Hudaibiyah, the companions were 1400 people, and the Holy Prophet (S) said to them: "You are the best of people living on the surface of the earth." It is recorded in Muslim on the authority of Umm Bishr (RA) that the Holy Prophet (S) has said, "None of those who swore fealty under the tree will enter the Fire" (Mazhari). Therefore, the participants of this allegiance are like the

participants of the battle of Badr. The Qur'an and

Hadith give glad tidings of Allah's pleasure and

Paradise to the participants of the battle of

Badr. Likewise the sources give glad tidings of Allah's pleasure and paradise to the participants of bai'at-ur-Ridwan. These tidings bear

testimony to the fact that these sincere participants meet their end in the

state of faith, righteousness, and with deeds that please Allah, because this announcement of Allah's pleasure guarantees that. Vilification of, and Finding Fault with, the Noble Companions prohibited

Tafsir Mazhari says that the noble Companions are among the best of

the prophet's (S) followers, and as such Allah has announced forgiveness of their sins, shortcomings and slips – if they committed any. Therefore, it is against the declaration of this verse to investigate into those of their deeds that are not laudable, and to make it a subject of debate. It is also a crystal clear denunciation of the attitude of Rawafid, the Shi'ites, who reject the legitimacy of the caliphs Abu Bakr, 'Umar and 'Uthman, (RA) and vilify them and other blessed Companions – condemning them as unbelievers and hypocrites.

The Tree of Ridwan

The tree that is mentioned in this verse refers to mimosa arabica or the gum-acacia tree. It is reported that after the Holy Prophet (S) some

people used to take walk there and perform salah. Sayyidna 'Umar (RA) came to know about this and feared that the future generation lacking in knowledge might start worshipping the very tree, as it happened in the past generations. Therefore, he had the tree felled.

However, it is recorded in Bukhari and Muslim on the

authority of Sayyidna Tariq Ibn 'Abdur-Rahman (RA) who

reports: "I once went for Hajj, and I passed by

some people who had gathered in a place and were performing salah. I asked them: 'Which mosque is this?'. They replied: 'This is the tree under which the Holy Prophet (S) took bai'at-ur-Ridwan.' After that I went up to Sayyidna Sa'id Ibn Musayyab (RA) and narrated this incident to him.

He said: 'My father was one of those who participated in

bai'at-ur-Ridwan. He said to me that when he went to Makkah the following year he looked for the tree, but could not find it.' Then Sayyidna Sa'id Ibn Musayyab (RA) added: 'Companions who participated in

bai'at-ur-Ridwan at the hands of the Holy Prophet (S) themselves are unaware of the location of the tree, but it is strange that you should know about it. Are you more knowledgeable than they are?' (Ruh-ul-Maani). This

goes to show that later on people must have determined conjecturally – based on incomplete and doubtful evidence – about a particular tree that it was the tree under which the pledge was taken. As a result, they frequented the place and performed salah. Sayyidna 'Umar (RA) knew that

it was not the real tree. Then he apprehended people's involvement in

shirk. Therefore, he had the tree felled. Conquest of Khaibar

Khaibar is the name of a province which comprises many settlements, fortresses and gardens (Mazhari). Verse 18 refers to the victory of Khaibar, by saying, "and rewarded them with a well-nigh victory,".

There is consensus of the scholars on that 'well-nigh victory' in this verse means the victory of Khaibar which occurred after returning from Hudaibiyah. According to some versions, the Holy Prophet (S) stayed in Madinah after returning from Hudaibiyah only for ten days, and according to other versions, he stayed for twenty days. Then he marched against Khaibar. According to Ibn Ishaq's version, he returned to

Madinah in the month of Dhulhijjah and set out for Khaibar in the month of

Muharram in the 7th year of Hijrah. Khaibar was conquered in the month of Safar

in the 7th year of

Hijrah. This is reported by Waqidi's Maghazi. According to Hafiz Ibn Hajar, this is the preferred opinion. (Tafsir Mazhari).

In any case, this shows that the conquest of Khaibar took place many days after the march to Hudaibiyah. According to consensus of scholarly opinion, Surah Al-Fath was revealed in the course of his return journey from Hudaibiya. However, there is a difference of opinion whether the Surah was revealed in its entirety or some of its verses were revealed later. If the first view is preferred, then the conquest of Khaibar is a prophecy that Muslims will definitely achieve and is described in past perfect tense to denote that it is as certain as an event that has already happened in the past. If the second view is preferred, it is possible that these verses were revealed after the conquest of Khaibar. Allah knows best!

(and many spoils that they would receive.. 48:19) This

clause refers to the great booty that fell into the hands of Muslims during the conquest of Khaibar.

(Allah had promised you many spoils that you would receive, so He gave these to you sooner – 48:20). The phrase "many spoils" mentioned here refers to the sizeable spoils that fell

into the hands of Muslims in the conquests which followed the victory at Khaibar, in the rest of Arabia and the neighbouring countries.

This verse embodies

a prophecy that Muslims will achieve other great victories after

the victory of Khaibar, and in consequence many spoils until the end of the world. However, before those numerous conquests, the conquest of Khaibar was given first, the spoils of which were reserved by Allah exclusively for the participants of Hudaibiyah. But the spoils to be achieved in all the next conquest would be common to all. This shows that the injunction of reserving the right of participating in Khaibar is not laid down explicitly in these verses. That injunction was laid down, as detailed earlier, in a separate category of revelation, that

is, in the unrecited revelation. The Holy Prophet (S) acted upon the injunction and imparted its knowledge to the noble Companions .

(...and stopped the hands of the people from

(harming) you 48:20). This refers to the unbelievers of Khaibar. In this battle, Allah did not allow them the opportunity to show

much strength or force. Imam Baghawi says that the tribe of Ghatafan was the ally of the Jews of Khaibar. When it heard of the Holy Prophet's march against the Jews of Khaibar, it equipped itself with heavy arms to defend the Jews.

But Allah infused terror into their minds, and they were worried that if they went forward, it was possible that a Muslim army might attack their homes in their absence. As a result, they got cold feet and did not have the courage to proceed (Mazhari).

(...And (He did this) so that He guides you to the

right path. 48:20) It is clarified earlier (in the commentary on verse 2 of

this Surah that there are several degrees of guidance. From that point of view, they were all already guided on the straight path. Here it refers to the degree of guidance which they had not yet attained, that is, full reliance on Allah and increase in the power of faith.

(And (there are) other (victories) that have not come within your power as yet, (but) Allah has encompassed them....." (48:21). This verse embodies a prophecy that Muslims will achieve many more great victories after the victory of Khaibar. But Allah says that they were unable to achieve them at that time; they would happen in future. Among these victories, Makkah

was the first one to be achieved. Therefore, some scholars refer this to the victory of Makkah.

However, the

wordings are general and refer to all the victories that will be achieved till the end of the world (Mazhari).

49:15 Characteristics of Faith

Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.

After v. 14 rebuked those who claim belief without attaining it, this

verse emphasizes the steadfast nature of true faith and the depth of commitment it entails. While the previous verse emphasizes obedience, this verse emphasizes belief. Those who strive with their wealth and themselves in the way of God (cf.

8:72; 9:20, 44, 81; see also 2:218; 4:95; 5:35, 54; 8:74; 9:41) are those who are willing to give everything for the sake of seeking God's good pleasure (IK); see 4:95c; 8:72c. They are truthful in their claim to believe, unlike the members of the Banū Asad, who claim belief only outwardly (IK).

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

4:69 Deeds will be the criterion in ranks of Paradise

All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!

Deeds will be the criterion in ranks of Paradise

Those who do everything Allah and His Messenger have asked them to do and stay away from everything Allah and His Messenger

have prohibited, shall receive different ranks in terms of their deeds. The foremost among them will be blessed with the highest stations of Paradise along with the noble prophets, may peace be upon them all. Next to them will come those who will be blessed with the rank of those who are only next to prophets. They are known as the Siddiqin, that is, the great Companions of the Holy Prophet (S) who

came forward to believe in the very initial stage without any hesitation or hostility, like Sayyidna Abu Bakr. Then, there will be a third rank of people who will be with the noble Shuhada. The Shuhada are people who sacrificed their lives and wealth in the way of Allah. Then, those in the fourth rank will be with the revered Righteous. The Salihin or the Righteous are people who restrict themselves, outwardly and inwardly, to doing only what is good and right.

In short, all those who are totally obedient to Allah and His

Messenger shall be in the company of those who are the most exalted and the most favoured in the sight of Allah Almighty and who have been identified here under four ranks: Prophets, Siddiqin, Shuhada and Salihin (righteous).

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 4 verse 69). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

4:78 Wherever ye are, death will find you out

“Wherever ye are, death will find you out, even if ye are in towers built up strong and high!” If some good befalls them, they say, “This is from Allah”; but if evil, they say, “This is from thee” (O Prophet). Say: “All things are from Allah.” But what hath come to these people, that they fail to understand a single fact?

The Hypocrites were inconsistent, and in this reflect unregenerate mankind.

If a disaster happens, due to their own folly, they blame somebody else; but if they are fortunate, they claim reflected credit by pretending that Heaven has favoured them because of their own superior merits.

The modern critic discards even this pretence, eliminates Heaven altogether, and claims all credit direct to himself, unless he brings in blind Chance, but that he does mostly to “explain” misfortune.

If we look to the ultimate Cause of all things, all things come from Allah. But if we look to the proximate cause of things, our own merit is so small, that we can hardly claim credit for good ourselves with any fairness.

In Allah’s hand is all good: 3:26. On the other hand, the proximate cause of our evil is due to some wrong in our own inner selves; for never are we dealt with unjustly in the very least: 4:77.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. [1]Microsoft Word – 004 Nisa’.doc (quran4u.com)

4:86 And when you are greeted with a greeting, greet with a better (greeting)

And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.

According to this ayah and the Sunnah of the Prophet

(SAW), if a Muslim greets his brother he should return the greeting equally which is an obligation on him, but it is recommended to say a better greeting

e.g. if a Muslim greets his brother by saying, Assalam-o-Alaikum (Peace be upon you), he should return the greeting equally by repeating the same words

or greet him with a better greeting and say, Assalam-o-Alaikum-waRahmatullahi (Peace and Blessings be upon you). As far as the non- Muslims

are concerned, the Sunnah of the Prophet (SAW) clearly indicates that a Muslim should not initiate the greeting with them, but if they greet the Muslims, then they should return the greeting politely and respectfully without adding

anything to it. And "Certainly, Allah (SWT) is Ever a Careful Account Taker of all things." Allah

(SWT) keeps count of all things.

References:

Ahmad, Israr. (2012). Bayan ul Quran. [1]4-An-Nisa.pdf (islamicweblibrary.com). [Bayan Ul Quran – Dr. Israr Ahmed \(English\) – Only some parts : Free Download, Borrow, and Streaming : Internet Archive](#)

4:94-96 Signs of Islam are sufficient to identify a Muslim

O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.

Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-

Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.

Signs of Islam are sufficient to identify a Muslim

In the first of the three verses cited above, the guidance given is that in the case of one who professes to be a Muslim, no Muslim is allowed to interpret his declaration of Islam as hypocrisy, without

certain knowledge and proof. This verse (94) was revealed in the background of certain episodes relating to some Companions where they had not taken the correct line of action.

So, it has been reported from Sayyidna 'Abdullah ibn 'Abbas in Tirmidhi and the Musnad of Ahmad that a man from the tribe of Banu Sulaym met a group of the noble Companions who were going on a Jihad mission. This man was grazing his goats. He offered salam greetings to the group which was a practical demonstration of his being a Muslim. The Companions thought that this man was just

pretending in view of the situation before him. Thus, taking his profession of Islam as a ruse to save his life and property whereby he could get away from them by tricking them with greeting in the Muslim style, they killed him and appropriated the herd of his goats as war spoils which they took to the Holy Prophet (S). Thereupon,

this verse was revealed. It laid down the rule: Do not take anyone who greets you by offering salam in the Islamic manner as a pretender and never assume, without valid proof, that his profession of Islam was a trick and never take possession of his property as spoils. (Ibn Kathir)

There is another narration from Sayyidna 'Abdullah ibn 'Abbas which has been reported by al-Bukhari briefly and by al-Bazzar, in details. According to this narration, the Holy Prophet (S) sent out a group of mujahidin which included Sayyidna Miqdad ibn al-Aswad.

When they reached the designated spot, everyone present there ran away. The only man left there had a lot of valuable things with him.

Facing the Companions, the man recited the kalimah: (I testify that there is no god but Allah). But, Sayyidna Miqdad (RA) , assuming that the man's heart was not behind his verbal declaration

of faith and that he was doing it simply to save his life and property,

killed him. One Companion from among the group present admonished him for what he had done: He had killed a person who had testified that there is no god but Allah. He declared that he will make it a

point to relate this incident before the Holy Prophet (S) when and if he would have the honour of returning to him. Finally, the group

returned to Madinah and reported the incident to the Holy Prophet (S) who called for Sayyidna Miqdad and gave him a stern warning.

He

said: 'What would you say on the Day of Doom when the kalimah will stand as a plaintiff against you?' The verse (do not say to the one who offers you salam, "You are not a believer") was revealed on this occasion.

Other incidents, apart from the two mentioned here, have been reported with reference to this verse, but respected scholars of Tafsir do not admit of any contradiction in these narrations, for these events as a whole could have been the cause of the revelation.

The words of the verse are (offer you salam). If the

word, salam in the text is taken to mean 'salam' in the technical sense

(Muslim greeting or salutation), it applies to the first event more suitably. However, if 'salam' is taken to mean submission or surrender to the will of Allah in the literal sense, then, this meaning applies to both

events equally. Therefore, salam in the present textual setting has also been translated in the sense of submission and obedience to Allah.

It is impermissible to take a decision without investigating into related facts of an event

The first sentence of the verse (94) carries a general rule which must be followed by all Muslims: Let no Muslim do anything

summarily as based on guess alone. The words of the verse are: (when you go out in the way of Allah, be careful). Acting on conjecture is likely to land one in trouble. The restriction of travel

in the verse is there because these events came to pass during the state of travel. Or, it may be

because doubts crop up during travel to previously unvisited places as compared with the city of residence where things and people are generally familiar. Otherwise, the basic

rule, in travel or while resident, is general, that is reacting to any situation without proper investigation is not permissible. In a hadith, the Holy Prophet (S) has said: "To act sensibly is from Allah and

to rush through is from Shaytan" (al-Bahr al-Muhit)

The second sentence: (seeking goods of the worldly

life) in verse 94 is a prescription for weakness which caused this false step. The weakness was their desire to acquire worldly wealth through collecting spoils. But, immediately after, it was pointed out that Almighty Allah has set aside many more spoils destined for them.

Why, then, should they bother about material gains? By way of further

admonition, they were asked to recollect that there were so many among them who would not have dared to come out openly with their faith in Islam. It was only when Allah favoured them that they were delivered from the encirclement of disbelievers and were able to profess Islam openly. Keeping this situation in mind, would it not be possible that the person who is saying at the sight of the

Muslim army, might really be an adherent of Islam from the early days but was unable to it freely' fearing reprisals from the disbelievers. When he saw the Muslim army, he lost no time in doing so. If they looked into their own situation, they would realize that there was the time when they had recited the Kalimah and had called them Muslims, the Shari'ah of Islam had never asked them to first prove their being Muslims. There was no such condition. They were

never asked to let their hearts be examined. They were not ordered to produce a proof of their Islam before they could be declared as confirmed Muslims. Quite contrary to all this, the simple recital of the

Kalimah of Islam was considered good enough to

recognize them as Muslims. Keeping this in mind, it was their duty that they should now take anyone who recites the Kalimah before them as a Muslim.

The meaning of not taking a Muslim to be a Kafir

From this verse comes the important ruling that anyone who professes Islam and declares that he is a Muslim – by reciting the Kalimah or by associating himself with some marked feature of Islam such as the Adhan and the Salah – should be treated as a Muslim. All Muslims must deal with him as they would do with any other Muslim. They are not supposed to wait and worry about finding out whether such a person has embraced 'Islam with all his heart or it has been done out of expediency.

In addition to that, this is a case in which even his doings will not

serve as the criterion. Suppose, someone skips Salah, does not fast and is involved with all

sorts of sins – still, no one has the right to say that he has gone outside the pale of Islam or to treat him as one would

treat a disbeliever. Therefore, the great Imam Abu Hanifah said: (We do not call ‘the people of the Qiblah’ Kafirs because of some sin).

Similar statements appear in hadith narrations also, such

as, ‘Do not say that ‘the people of Qiblah’ are Kafirs, no matter how sinful and evil-doing they may be.’

At this point, there is something everyone should understand and remember, clearly and particularly. This relates to the authority of

the Qur’an and Sunnah from which it is proved that calling or taking someone who calls himself a Muslim to be a Kafir is not permissible. It clearly means that until such time he says or does something which provides the positive proof of Kufr (disbelief), his profession of faith in Islam shall be deemed as sound and he will continue to be taken as a Muslim and, for all practical purposes, he will be dealt with as one would deal with Muslims. No one will have the right to debate what goes on in his heart or how sincere or hypocritical he may or may not be.

But, there- may be a person who professes Islam, attests to faith, yet disgraces himself by uttering words of disbelief or prostrates before an idol or denies an injunction of Islam which is absolute and obvious,

or takes to a religious way or mark of disbelievers – such a person will certainly be declared a Kafir because of his deeds which prove his infidelity. It will be noticed that, the word (be careful or investigate)

in the present verse provides a hint to this effect, otherwise, the Jews

and the Christians all claimed to be believers. Then, there was Muslimah, the Liar. He was declared to be a Kafir with the consensus of Companions, and killed. As for him, he was not only a professor of the

Islamic creed but a practicing adherent of Adhan and Salah as well. In

his Adhan, he had the Muezzin say: (I testify that there is no god but Allah) which was duly followed by (I

testify that Muhammad is the Messenger of Allah). But, while he did this, he also claimed to be a prophet and a messenger who received revelations. This was an open denial of the binding injunctions of the Qur’an and Sunnah. It was on this basis that he was declared to be an apostate and a Jihad force was sent against him with the consensus of the Companions.

In short, the correct course of action when faced with this problem is: Take everyone who recites the Kalimah and adheres to Islam (ahl

al-Qiblah: the people of Qiblah) to be a Muslim. Peeking into his heart is not our business. Let Allah be the judge. But, when you see one professing faith yet doing things to the contrary, take him to have

become an apostate subject to the condition that such deeds be, absolutely and certainly, contrary to the dictates of Faith and that it admits of no other probability or interpretation.

Finally, we can now see that 'the reciter of the Kalimah' (Kalimah go) or Ahl al-Qiblah (the people of Qiblah, meaning Muslims who universally turn to the direction of Holy Ka'bah when praying) are

technical terms applied solely to one who, after his professing Islam, does nothing by his word and deed which can be classed as infidelity.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 4 verse 88-91). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

59:7 The Cause of Allah

What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.

The Jews had originally come from outside

Arabia, and seized on the land near Madinah. They refused to adapt themselves to the people of Arabia, and were in fact a thorn in the side of the genuine Arabs of Madinah. Their dispossession is therefore a restoration of the land to its original people.

But the word "Fai" is here understood in a technical sense, as meaning property abandoned by the enemy or taken from him without a formal war. In that sense it is distinguished from "Anfal, or spoils, taken after actual fighting, about which see 8:1 and 41.

"The people of the townships":

the townships were the Jewish settlements round Madinah, of the Banu Nadir, and possibly of other tribes. Cf. the -townships- mentioned in 59:14 below.

The reference cannot be to the Wadi-ul-Qura (Valley of Towns), now Madain Salih, which was subjugated after Khaybar and Fadak in A.H. 7, unless this verse is later than the rest of the Surah

. "Belongs to Allah": i.e., to Allah's Cause; and the beneficiaries are further detailed.

No shares are fixed; they depend upon circumstances, and are left to the Judgement of the Leader.

Compare a similar list of those entitled to Charity, in 2:177, but the two lists refer to different circumstances and have different beneficiaries in addition to the portion

common to both

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 59 verse 7 [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

5:89 Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths

Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.

Sometimes people do make foolish promises or oaths in anger or without foresight, such as when someone swears in anger that he will hit someone who is bothering him, or he might swear that he'll donate a million dollars to charity when he has nowhere near that much money. God will not hold people to such foolish and futile oaths and promises. Other times people make serious promises that they have every intention of keeping but somehow fail to fulfill. To make up for breaking foolish oaths, personal penalties to pay are given here to impress upon people that a promise is important. The verse ends with an exhortation to keep rational promises and fulfill them strictly. Muslims are discouraged from making promises too freely and are especially cautioned not to swear to do something in God's name very lightly, for our promises are our binding covenants, and God is keeping a watchful record of us.

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 829). Unknown. Kindle Edition.

63:9 O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.

O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.

Riches and human resources of all kinds are but fleeting sources of enjoyment. They should not turn away the good man from his devotion to Allah. "Remembrance of Allah" includes every act of service

and goodness, every kind thought and kind deed, for this is the service and sacrifice which Allah requires of us. If we fail in this, the loss is our own, not any one else's: for it stunts our own spiritual growth.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 63 verse 9) [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

83:1 Woe to those that deal in fraud

Woe to those that deal in fraud,-

“Fraud” must here be taken in a widely general

sense. It covers giving short measure or short weight, but it covers much more than that.

The next two verses make it clear that it is the spirit of injustice that is condemned, giving too little and asking too much.

This may be shown in commercial dealings, where a man exacts a higher standard in his own favour than he is willing to concede as against him.

In domestic or social matters an individual or group may ask for honour, or respect, or services which he or they are not willing to give on their side in similar circumstances. It is worse than one-sided selfishness: for it is double injustice. But it is worst of all in religion or spiritual life: with what face can a man ask for Mercy or Love from Allah when he is unwilling to give it to his fellow-men?

In one aspect this is a statement of the Golden Rule. ‘Do as you would be done by’.

But it is more completely expressed. You must give in full what is due from you, whether you expect or wish to receive full consideration from the other side or not.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 83 verse 1) [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

84:17 The Night and its Homing

The Night and its Homing;

The Night is a phenomenon you see during almost half every twenty-four hours in ordinary latitudes. At nightfall, all the wandering flocks and herds come home. The men scattered abroad for their livelihood return home to rest and sleep. The Night collects them in their homes, and yet this phase of Homing lasts but a little while. Presently all is silent and still. So will it be with our souls when this life is ended with our death. We shall be collected in a newer and larger Homing

Narrated Jabir:

The Prophet (ﷺ) said, "When nightfalls, then keep your children close to you, for the devil spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allah's Name thereupon, and cover your utensils, and mention Allah's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g. a piece of wood etc.).

References:

Reference : [1]Sahih al-Bukhari 3280 In-book reference : Book 59, Hadith 89

USC-MSA web (English) reference : Vol. 4,

Book 54, Hadith 500 (deprecated numbering

scheme)

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 84 verse 17) [2]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

8:25 And fear tumult or oppression

And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.

Fitnah: has many meanings:

- the root meaning is trial or temptation, as in 2:102 and 8: 28;
- an analogous meaning is trial or punishment, as in 5:71;
- tumult or oppression, as in 2:193, and here: and in 8:39,
- there is here (8:25) the further shade of meaning suggested, discord, sedition, civil war. This warning against internal discord or tumult was very necessary in the Civil Wars of early Islam, and was never more necessary than it is now. For it affects innocent and guilty alike.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran.[1] Microsoft Word – 008 Anfal.doc (quran4u.com)

8:29 Allah is the Lord of grace unbounded

O ye who believe! if ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.

Elsewhere in the Quran (11:3), the Holy Prophet (peace be upon him) is instructed to preach:

“(And to preach thus), ‘Seek ye The forgiveness of your Lord, And turn to Him in repentance; That he may grant you Enjoyment, good (and true), For a term appointed, And bestow His abounding grace On all who abound in merit! (note 1495) But if ye turn away, Then I fear for you The Penalty of a Great Day”

The following is taken from “The Holy Quran: Text, Translation, and Commentary note 1495 pg. 514:

“The enjoyment of all good and true things in life refers, I think, to the present life with its limited term, and the abounding Grace refers to the higher spiritual reward, which begins here but is completed in the life to come”

And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth (Quran 21:105, Pickthall Translation)

“Allah has promised those of you who believe and do good deeds that he will make them inherit the land, as He had inherited those who were before them.” Surah Al-Nur (24:55)

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (p. 21, 2425, 514).

[1]<http://www.quran4u.com/Tafsiraya/002>

%20Baqarah.pdf

8:34 The Sacred Mosque: The rightful place of Believers

But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque – and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.

Asad writes,

At the time of the revelation of this surah (the year 2 H.) Mecca was still in the possession of the hostile Quraysh, and no Muslim was allowed to enter it. Owing to their descent from

Abraham, the Quraysh considered themselves entitled to the guardianship of the Ka'bah ("the Inviolable House of Worship"), which had been built by Abraham as the first temple ever dedicated

to the One God (see surah 2, note 102). The Qur'an refutes this contention, just as it refutes the claim of the children of Israel to being "the chosen people" by virtue of their descent from Abraham. (Cf. in this connection 2:124, and especially the last sentence, "My covenant does not embrace the wrongdoers.") Although they still retained a modicum of belief in God, the Quraysh had entirely forsaken the unitarian faith of Abraham, thus forfeiting any moral claim to the guardianship of the Temple (al-bayt) built by him

References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

8:35 Like the clapping of hands

Their prayer at the House (of Allah) is nothing but whistling and clapping of hands: (Its only answer can be), "Taste ye the penalty because ye blasphemed."

I.e., devoid of all spiritual contents. Some of the early authorities maintain that dancing around the Ka'bah, accompanied by whistling and hand-clapping, was actually a ritual practiced

by the pre-Islamic Arabs. Although this explanation is quite plausible, it would appear from the context that the expression "whistling and clapping of hands" is used here metaphorically, to denote the spiritual emptiness of the religious rituals of people who are wont to attribute

a quasi-divine efficacy to all manner of circumstantial

"forces" – like wealth, power, social status, "luck", etc.

References:

Asad, Muhammad (1980). The Message of the Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/Message-of- Quran.pdf>

96:9 Seest thou one who forbids-

Seest thou one who forbids-

The words, may be applied generally to perverse humanity, which seeks not only to rebel against Allah's Law, but also to prevent others from following it.

There may however be a reference here to Abu Jahl, an inveterate enemy of Islam, who used in its early days to insult and persecute the holy Prophet and those who followed his teaching.

He used, in particular, to use shameful methods to prevent the Prophet from going to the Ka'bah for devotions, and forbid any who came under his influence, from offering prayers or performing devotions.

He was arrogant and purse-proud and met his end

in the battle of Badr.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 96 verse 9 [1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

98:5 The Three Injunctions

And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.

The three eternal principles of Religion are:

1. sincere devotion to Allah;
2. Prayer and Praise as drawing man nearer to Allah; and
3. the service of Allah's creatures by deeds

of practical charity References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 96 verse 10)

[1]Quran Arabic with English Translation & Commentary (Tafsir) by Abdullah Yusuf Ali, Free Download (quran4u.com)

9:118 Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful

(He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them,- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful.

Yusuf Ali writes,

Among the Faithful, the largest number consisted of those who were perfectly staunch and ever ready to do their duty. They obtained the love and good pleasure of Allah.

- Next came a few who wavered because their will was weak and they were daunted by the dangers and difficulties that faced them; Allah's saving grace protected them and they conquered their weakness, and did not fail in their duty; Allah forgave them and accepted their repentance.
- Lastly, in the illustration taken from the Tabuk affair, there were some who actually failed in their duty, not from contumacy or ill-will, but from thoughtlessness, slackness, and human weakness: they actually failed to obey the Holy Prophet's summons, and were naturally called on to explain, and were excluded from the life of the Community. Their mental state is here described graphically. Though the earth is spacious, to them it was constrained. In their own souls they had a feeling of constraint. In worldly affluence they felt poor in spirit. 78 They realized that they could not flee from Allah, but could only find solace and refuge in coming back to Him. They freely repented and showed it in their deeds, and Allah freely forgave them and took them to His grace. Though illustrated by the particular examples of Ka'b, Mararah and Hilal, the lesson is perfectly general and is good for all times.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 9 verse 118). [1]Microsoft Word – 009 Tawbah.doc (quran4u.com)

9:126

See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed. Yusuf Ali writes,

Yet, in spite of their infidelity, one or two

chances are given them every year. The door is not closed to them. Yet they deliberately turn away, and take no heed of all the warnings which their own nature and the teaching and example of good men should give them.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. (surah 9 verse 126). [1]Microsoft Word – 009 Tawbah.doc (quran4u.com)

9:35 The Shadow of Wealth

On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!"

The Prophet said of this verse that wealth accumulated by Muslims from which the zakah tax was not paid is also included as a source of condemnation on the Day of Judgment. (Abu Dawud, Ahmad)

References:

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 829). Unknown. Kindle Edition.

9:37 Verily the transposing (of a prohibited month) is an addition to Unbelief

Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.

means the postponement of a sacred month to

some other month. This postponement relates to the four months during which, according to Arab custom, no warfare was practiced. These four months are Muharram, Rajab, Dhul Qadah, and Dhul Hijjah. Their postponement was accomplished by declaring other months as "sacred" and the above-mentioned "sacred months" as ordinary. The postponement defied the objective of these months,

which was to guarantee security and peace for a fixed period. Three of these months are consecutive, and the fourth month, Rajab, is separated from them. This ensured a pause in hostilities at least twice a year – an important factor in maximizing the chance of ending a given state of war and succeeding with peace negotiations. In modern terminology, one may call it a period of enforced ceasefire.

References:

NOORUDDÎN ,ALLÂMAH. (2015). Exegesis of The Holy Qur'ân Commentary and Reflections. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/Exegesis-Commentary.pdf>

9:60 Alms are for the poor and the needy, and those employed to administer the (funds)

Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

Yusuf Ali writes,

Alms or charitable gifts are to be given to the poor and the needy and those who are employed in their service. That is, charitable, funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds.

Who are the needy?

Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are:

1. men who have been weaned from hostility to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment:
2. those in bondage, literally and figuratively: captives of war must be redeemed: slaves should be helped to freedom-, those in the bondage of ignorance or superstition or unfavorable environment should be helped to freedom to develop their own gifts:
3. those who are held in the grip of debt should be helped to economic freedom:
4. those who are struggling and striving in Allah's Cause by teaching or fighting or in duties assigned to them by the Islamic State, who are thus unable to earn their ordinary living: and
5. strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organized effort, but in a responsible way. In this verse, the word sadaqah refers to obligatory charity (Zakah). See n. 1318 above. (R).

A Righteous Believer shall earn his Reward in full

Quran 21:94:

So whoever does righteous deeds while he is a believer – no denial will there be for his effort, and indeed We, of it, are recorders.

The following excerpt is taken from "Tafsir Ibn Kathir" under the commentary of the above verse:

So whoever does righteous good deeds while he is a believer, meaning, his heart believes and his deeds are righteous. his efforts will not be rejected. This is like the Ayah:

certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost. (18:30)

which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done.

Allah says:

Verily, We record it for him.

means, all his deeds are recorded and nothing of them at all is lost.

References:

Kathir, Ibn. Tafsir Ibn Kathir. (surah 21 verse 94). [1]<https://archive.org/details/Tafseer-IbnKathirenglish114SurahsComplete>

All Believers in Allah are one Family

Quran 3: 33-34:

God did choose Adam and Noah, the family of Abraham, and the family of Imran above all people. Offspring one of the other: And God heareth and knoweth all things.

The following excerpt is taken from "The Holy Quran: Text, Translation, and Commentary" by Abdullah Yusuf Ali pg. 131 note 374:

"The Prophets in the Jewish-Christian-Muslim Dispensation form one family literally. But the argument is wider. All men of God form spiritually one family. If you love and obey God, love and obey His Messenger who is actually present with you (in the flesh or in his teaching), Your love, obedience and discipline will be the test of your Faith."

References:

[Yusuf Ali, Abdullah. Translation and Commentary of the Quran. \(Surah 3 verses 33-34\). \[1\]http://www.quran4u.com/Tafsiraya/003%20Imran.pdf](http://www.quran4u.com/Tafsiraya/003%20Imran.pdf)

Allah will forgive every sin upon Repentance

Quran 4:17-18:

The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.

But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

The following excerpt is taken from "Maariful Quran" vol 2 pg. 363-368:

Repentance was mentioned in the previous verse. Now, given in the present two verses are conditions under which repentance is or is not accepted.

Commentary

Repentance from a deliberate sin

At this point, it should be noted that the Holy Qur'an has used the words "in ignorance" which apparently gives an impression that the repentance may be accepted when a sin is committed unintentionally and unknowingly. But if it is committed deliberately, it will not be acceptable. However, according to the explanation of this verse given by the noble Companions, may Allah be pleased with them all, the word, "jahalah" (ignorance) here does not mean that a sinning person is not aware of a sin as sin, or has no intention or volition to commit a sin. Instead, it means that it was the insensitivity and heedlessness of a person towards the evil end of sin and its ultimate punishment which became the cause of his audacity to venture into sin, even though he knew a sin as sin, and had approached it with intention and volition as well.

In other words, the word, "jahalah" or ignorance used here is in the sense of carelessness or stupidity. This is supported by an evidence in Surah Yusuf Sayyidna Yusuf (as) (Joseph) had said to his brothers:

Here the brothers have been called,

"jahilun", the ignorant ones, although what they did was not the outcome of any error or forgetfulness but they had done that knowingly and with full deliberation. Yet, it is because of their heedlessness towards the evil end of their act that they have been called "jahil" (ignorant).

Abu al-'Aliyah and Qatadah report that the noble Companions, may

Allah be pleased with them all, agreed that, that is, 'any sin committed by

a servant of Allah is, anyway, an act of ignorance, be it deliberate or

otherwise.'

The master of exegesis, Mujahid said: "Every one who is doing anything in disobedience to Allah is, for that

matter, ignorant while doing it," even though, on the outside, he may appear to be a person of great learning. (Ibn Kathir) ,

In his Tafsir, al-Bahr al-Muhit, Abu Hayyan has said: "This is just like what has been reported in a hadith – poy 52) | gut , that is, 'a person who commits zina (adultery) will not be doing so while in a state of being a true Muslim.' It means that the time when he

succumbed to the temptation of this evil act, that was the time when he was flung far off from the demand of his faith. For this reason,

Sayyidna `Ikrimah said : that is, 'everything one does in

this mortal world – outside the framework of obedience to Allah – is ignorance.' The logic is very obvious since the person disobeying Allah is preferring short-lived pleasures over those ever-lasting; and, anyone who takes the punishment which will last for ever and ever in exchange for this short-lived series of pleasures cannot be called rational, sensible or smart. Such a person would be universally termed as ignorant, even if he knows the evil of his act and has all the intention and resolve to go ahead with it.

The gist of the discussion so far is that the sin that a man commits, deliberately or mistakenly, gets committed due to nothing but 'jihalat' or ignorance. Therefore, there is a consensus of the entire Muslim ummah on the principle that the repentance of a person who commits some sin deliberately can also be accepted. (al-Bahr al-Muhit)

Incidentally, there is another point worth attention in the present verse which prescribes a condition for the acceptance of repentance – that one should repent soon without delaying it. The Qur'anic words are: "Shortly thereafter." What does "shortly" signify and how much time will come within the limit of "shortly" The- Holy Prophet (S) has

himself explained this in a hadith in the following words: The hadith means that Allah Almighty accepts the repen-

tance of His servant until the time he passes into the throes of death and his soul struggles to get out of his rattling throat.

Muhaddith Ibn Marduwayh has narrated from Sayyidna `Abdullah

ibn `Umar (RA), that he heard the Holy Prophet (S) saying: 'A believing servant of Allah who repents from his sin a month

before his death, or repents a day or a moment earlier, Allah Almighty shall accept his repentance, the condition being that the repentance should be genuine and sincere. (Ibn Kathir)

In short, the explanation of "min garib" (shortly thereafter) given by the Holy Prophet (S) himself

tells us that virtually man's

whole life-time comes under "garib" and, as such, any repentance which is offered well before death shall be acceptable. However, the repentance made by man while in throes of death is not acceptable. Maulana Ashraf 'Ali Thanavi in his Tafsir Bayan al-Qur'an, has elaborated the subject by saying that man faces two conditions when close to death. Firstly, there is the condition of utter hopelessness when all medicines and efforts fail and man comes to realize that death is round the corner. This is known as the state of "u" i.e., conscious suffering. The second condition relates to what comes after, that is, when the pangs of the departure of human soul begin and the fated time of ghargharah (the onomatopoeic rattling sound emerging from the throat, a herald of approaching death) comes close. This is known as the state of i.e., total despair. The first condition, that is, the condition of conscious suffering comes within the sense of "min garib"

and the repentance made at that time is accepted; but, the repentance in the second condition, that is, the condition of total despair, is not acceptable, for this is a condition when, the angels and things belonging to the Hereafter may start appearing before the dying person, and they are not included in the sense of "min garib".

This explanation given by the Holy Prophet (S) has been

pointed out by the Holy Qur'an itself in the following verse (i.e. verse 18) where it is expressly mentioned that repenting, after the sure signs of death are visible, is not accepted.

So, in the light of this explanation the addition of "min qarib" (shortly thereafter) in this verse serves to indicate that the very life-span of man is limited in time, and death, which he may think is far away, may actually be quite near.

"Relenting taken by Allah upon Himself" is a form of promise the fulfillment of which is certain. Otherwise the truth is that Allah Almighty does not necessarily owe anything to anyone.

The second verse (18) describes those whose repentance is not acceptable with Allah, those who fearlessly go on committing sins throughout their entire lives yet, when death stands on their head and the withdrawal of their soul is set in motion and the angels of death start becoming visible, they start offering repentance. How could their repentance become acceptable when they kept running wild with their lives and wasted all opportunities of repenting while there was still

time to repent. This is very much like Pharaoh and his people who called out while drowning that they were ready to believe in the Lord of Musa (Moses) and Harun (Aaron). Naturally, they were told that their declaration of faith at that time was of no consequence, because the time set for it was all over.

The same thing has been pointed out in the last sentence of the verse which says that Allah also does not accept the repentance of those who die while they are still disbelievers. What is the worth of a declaration of faith right in the middle of one's match with death facing the pangs of the withdrawal of the soul from the body? This confession or this declaration of faith is out of tune with the time and quite worthless now as their punishment stands prepared for them.

What is repentance?

After the literal explanation of these two verses, it seems necessary to define Taubah or repentance and determine its real nature and status. In his 'Ihya' al-'Ulum, Imam al-Ghazali has identified three different situations with regard to committing sins:

The first state is that of total sinlessness, that is, no sin has ever been committed. This is either the hallmark of angels or that of the

prophets, may peace be on them. The second stage of getting involved in sin comes when one takes the initiative and ventures into sin and then repeats and persists with it, never feeling ashamed or regretful and never thinking of stopping and abandoning it. This is the degree of the satans and the devils. The third station belongs to human beings, the children of Adam who, immediately after having committed a sin, regret it and resolve firmly not to go near it in future.

This tells us that failing to repent after committing a sin is the

style of devils exclusively. Therefore, it is the consensus of the entire Muslim ummah that Taubah is obligatory. The Holy Qur'an says:

(O those who believe, repent before Allah, a sincere repentance; may be your Lord removes from you your sins and admits you to gardens beneath which rivers flow.) (66:8)

How generous is the mercy of our Lord! A man spends a whole lifetime in disobeying Him. Nevertheless, when he repents sincerely

before his death, not only his sins are forgiven, but he receives much more when he is admitted into the circle of favoured servants of Allah and made an inheritor of Paradise. –

In a hadith, the Holy Prophet (S) has been reported to have said: that is, 'one who repents from sin is loved by Allah and one who has repented from sin is like one who had never committed a sin.' (bn Majah)

According to some narrations, if a servant of Allah repents from a sin and his repentance finds acceptance with Him, he is not only absolved from having to account for it, but the very record in writing posted by the angels is erased out from his book of deeds so that he may not be disgraced either.

However, what is necessary is that the repentance is genuine and

is offered in sincerity. This repentance stands on three pillars. Firstly, one should regret over and feel ashamed about what he or she has done. According to hadith, that is, 'Taubah is (another name

of) remorse'. Secondly, one should immediately leave off the sin he has committed and he should, for the future too, firmly resolve to stay away from it. Thirdly, one should think of making amends for what

has gone by, that is, he should try to take measures to rectify what has happened in sin to the best of his ability. For example, if he has missed a prayer or a fast, he should make up for it by

doing what is

known as qada (compensatory worship). If one does not remember the correct number of such missed prayers and fasts, he should think, calculate and come to an estimated number and then go on to offer qada for these in all seriousness. If one finds it impossible to do so all at one time, he could offer, with each salah due at its time, one qada of each salah he missed throughout his life, which is commonly known as

`umri qada. In the same way, one should do his best to make up, as and when convenient, for obligatory fasts he missed by offering qada fasts.

May be one has not paid the obligatory zakah due on him; he should, then pay the zakah due on him for previous years as well, paying it all or paying it gradually. God forbid, if one has usurped someone's right, he should return it back to him and if he has hurt someone, he should seek his forgiveness. But, should it be that one does not regret what he has done, or, despite being regretful, he does not leave off that sin for future, then, this repentance is no repentance even though it may be said a thousand times, as so delightfully put in verse by a Persian

poet:

Repentance on the lips, rosary in hand and a heart

full of the taste of sin Sin laughs at my style of

seeking forgiveness!

The point being made here is that man, once he repents as stated earlier, and despite having been in all sorts of sins, becomes a servant dear to Allah. And should it ever be that, out of human weakness, one does fall into sin yet another time, he should immediately renew his repentance in the fond hope that this time, like every other time, Allah Almighty shall, being Most-Forgiving, relent towards him. Let me conclude with yet another Persian couplet which says:

This is the Court of My Presence, not the Court of Despair.

Even if you have broken (the promise in) your repentance a hundred times, come again!

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 pg. 363-368). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

Asking Unnecessary Questions

Quran 5:101:

O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing.

The meaning of this statement is best explained by the author of Maariful Hadith in these words:

“It is natural for man to be inquisitive but if he is allowed to indulge freely in the habit he tends to make minute distinctions in argument and a corresponding weakening of the capacity for action takes place. Much time is also wasted in it” (Vol. 1 pg. 92)

The Background of the Revelation

When the verse concerning the obligation of Hajj was revealed, obligation of Hajj was revealed, Sayyidna Al-Aqra' ibn Hiibis asked: 'Have we been obligated with Hajj every year?' The Holy Prophet (peace be upon him) did not answer that question. He asked again. The Holy Prophet (pbuh) still remained silent. When he asked a third time, the Holy Prophet (pbuh) reprimanded him by saying: If, in answer to your question, I had said, 'Yes, the Hajj is obligatory every year'- so it would have become, and you would have been unable to do it. After that, he added: Things about which I give you no command, leave them as they are. Do not ask questions by digging and prying into them. Communities before you have been damned eternally through this very proliferation of questioning because they, questions after questions about what Allah and His Messenger did not make obligatory on them, and in consequence of their unnecessary enquiry, these optional things were made obligatory – and then, they got involved in the unfortunate practice of disobeying these. Your established routine should be: Do what I order you to do, with the best of your ability, and leave what I order you not to do (that is, do not dig and pry into things about which no injunctions are given). [Maariful Quran Vol 3 pg. 266]

As for the large body of work left by Muslim jurists in which they have answered assumed religious problems and questions, it was not something unnecessary. Later events proved that they were needed by future generations. Therefore, they do not fall under the purview of wasteful or meaningless questions. [Maariful Quran Vo. 3 pg. 267]

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .1 pg. 92) [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

Shafi, Muhammad (2008). Maariful Quran. (Vol .3 pg. 266-267). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

Be ye apes, despised and rejected

And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."

Regarding the Sabbath, Yahiya Emerick writes:

"The practice of doing no work on Saturday, known as the Day of the Sabbath, is so important to Jewish tradition that flouting its rules is punishable by death. (See Exodus 31:12-17.) Although many people assume that the Sabbath is meant to commemorate the day that God 'rested' after the labor of creating the universe, in fact, the Sabbath was instituted only after Moses and the Jews escaped from Egyptian slavery as a way to commemorate God's favor. (See Deuteronomy 5:15.) For the Sabbath regulations see Deuteronomy 5:12- 14."

as well on the statmenet "Be ye apes" he comments:

The mention of the term apes is in recognition that primates often imitate whatever they see. Therefore, God, in equating the Sabbath- breakers with apes, is pointing out that they hopelessly copy whatever ignorant ways the cultures and nations around them practice.

They will prefer to copy unbelievers and wrongdoers, which is, in fact, what repeatedly happened, if the records in the Bible are to be believed. The same story is mentioned in 7:163-166 where the people are further identified as fishermen who lived in a village by the sea. Some commen- tators have held that the wrongdoers were actually physically turned into apes, (and there is evidence that the Jews of Medina had a legend about it,) though it must be remembered that the Qur'an occasionally uses metaphorical, figurative or allegorical language. Ibn 'Abbas (d. 687) was of the opinion that they were transformed thusly, but that it lasted for only three days.

The Jewish Old Testament orders that Sabbath-breakers are to be put to death and that this rule is to be binding upon all Jews for all time (see Exodus 31:14-16, also Deuteronomy 5:12-14). Interestingly enough, there is a tradition from the Prophet, recorded in the Bukhari collection, that describes future followers of his who will make lawful things like adultery and liquor and who will be stingy. The Prophet concluded by saying that God will turn them into monkeys and pigs and that they'll remain like that until Judgment Day. The commentators, both ancient and modern, understand that report figuratively and not literally, so this principle can legitimately be applied to interpreting this verse, as well.

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Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 829). Unknown. Kindle Edition.

Clothing, Adornment and Beautification

{O children of Adam! We have provided you with clothing to cover your bodies, and for luxury. But the clothing of piety—that is best. These are some of Allah’s revelations, so that they may take heed. } [Quran Ch7 – V26]

The following excerpt is taken from “The Lawful and Prohibited in Islam” by Yusuf Al Qaradawi pg. 77:

“Islam permits, and in fact requires, that the Muslim be careful about his appearance, dress decently, maintain his dignity, and enjoy what Allah has created for the purpose of clothing and adornment.

From the Islamic point of view, clothing has two purposes: to cover the body and to beautify the appearance. Allah Subhanahu wa Ta’ala counts His bestowal of clothing and adornment upon human beings as one of His favors to mankind: **O children of Adam! Verily, We have bestowed upon you clothing to cover your shame as well as to be an adornment to you....** (7:26) Whoever neglects either of these two aspects, covering or adornment, has deviated from the way of Islam toward the path of Satan. Accordingly, Allah warns people concerning both nakedness and neglect of good appearance, as these are snares of Satan, in the following verses: **O**

children of Adam! Do not let Satan seduce in the same manner as he expelled your parents (Adam and Eve) from the Garden, stripping them of their raiment in order to expose

their shame. (7:27)

O children of Adam! Wear your beautiful apparel at every place of worship, and eat and drink, but do not be wasteful. (7:31)

Islam has made it obligatory on Muslims to cover their private parts, which everyone naturally feels a sense of shame at exposing in order that they may be distinguished from the naked animals; in fact, it instructs them to avoid uncovering these parts of their bodies even when they are alone so that they may attain perfection in morals and religion.”

The following is from the same book, pg. 78:

“The Prophet (peace be on him) placed a great emphasis on keeping the body, clothing, houses, and streets clean, and he laid special stress on cleaning the teeth, hands, and hair. This emphasis on cleanliness is not to be wondered at in a religion which makes cleanliness the key to its principle form of worship, *salat*, for the Muslim’s *salat* is not acceptable unless his body, clothing, and the place where he performs his *salat* are all clean. In addition to this requirement’ there are the obligatory types of cleansing, either of the entire body in the form of *ghusl* (total washing), or of those parts of the body which are exposed to dirt, in the form of *wudu* (ablution for *salat*).”

References:

Abd-Allah, Muhamed. 323 Verses on Science in the Quran . Kindle Edition.

Al-Qaradawi, Yusuf (1960). The Lawful and Prohibited in Islam. (p. 77-78).

<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheLawfulAndTheProhibitedInIslamal-halalWalHaramFilIslamByShaykhYusufAlQardawi.pdf>

Establish the salah, the zakah and bow with those who bow

Quran 2:43:

And establish prayer and give zakah and bow with those who bow

[in worship and obedience]. The following excerpt is taken from

“The Quran with Annotated Interpretation” pg. 83-84:

The Qur’ān orders the Children of Israel to pray—not their own prayer, which lacks the rite of bowing, for they must have changed it during their long history – but, rather, the Prayer God taught the Muslims through the Prophet Muhammad, upon him be peace and blessings. The Qur’ān draws particular attention to the bowing (rukū`) in the Prayer.

This tells us that bowing has a special importance in the Prayer, and because of this, every cycle of the Prayer is called rak`ah , a word derived from the same root as rukū`. In addition, the verse is alluding to the importance of establishing the Prescribed Prayer in

congregation, which is both a means and an expression of the solidarity and unity of Muslims. This is a warning against forming separate congregations on the basis of differences of opinion about minor legal or other secondary matters. The verse is also inviting the Children of Israel to join the Muslim community. We can infer from this verse that they had become

negligent about the duties of the Prayer and the Prescribed Purifying Alms (the Zakāh). The latter is a tax at fixed rate in proportion to the value of property or wealth above a certain minimum, and its proper expenditure is decreed in 9: 60.

Narrated Abu Huraira:

The Prophet (ﷺ) said, “Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and `Asr prayers. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, “How have you left My slaves?” They reply, “We have left them praying as we found them praying.” If anyone of you says “Amin” (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven.”

References:

Reference : [1]Sahih al-Bukhari 3223 In-book reference : Book 59, Hadith 34

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Unal, Ali (2006). The Quran with Annotated Interpretation in Modern English. (p. 83-84).

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Hold to the Rope of Allah

Quran 3:103:

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

The following excerpt is from "Maariful Quran" Vol. 2 pg. 130-141:

Commentary

In the previous verses, Muslims were warned that the people of the Book, and others, want them to go astray from the right path so Muslims must remain vigilant of their moves and take steps to counter their anti-Muslim activities.

In the two verses appearing here, two important principles have been given which go to make the collective strength of Muslims impregnable. These are:

1, Taqwa

Unity

The first principle appears in the first of the two verses, The second principle follows in the second verse. The first principle stated in the said verse is that one must 'fear Allah', that is, one should organize and manage his life with a full sense of responsibility before Allah, avoiding all that is forbidden or undesirable, doing so in a manner 'which is His due'.

What Taqwa is?

In Arabic, the word, 'Taqwa' is used to denote avoidance and abstinence. It is translated as 'fear' in the sense that things one is asked to abstain from are nothing but things that cause fear, or alert one to the danger of Divine retribution.

'Taqwa has its own degrees, the lowest is to avoid Kufr and Shirk, that is, disbelieving in Allah and His Message and attributing partners to His Divinity. In this sense, every Muslim can be counted as Muttaqi (one who has the quality of Tagwa), even if he is involved in sins. At several places in the Holy Qur'an, the words, 'Muttaqin' (plural of Muttaqi) and 'Taqwa' have been used in that sense as well. What is really desirable falls under the second degree of Taqwa, that is, to avoid that which is disliked by Allah and His Messenger. The merits and blessings of Taqwa enumerated in the Qur'an and Hadith have been promised on this degree of avoidance and abstinence.

As far as the third degree of Taqwa is concerned, this is a high station destined for prophets, their devoted deputies and men of Allah, for it is not within the grasp of everybody. To stand guard over one's heart against the onslaught of what does not relate to Allah, and to keep it filled with the remembrance of Allah and the desire to seek His pleasure, are great

assignments.

The meaning of Taqwa 'as due'

While giving a directive to attain 'Tagwa' the Holy Qur'an has qualified the word of Taqwa with it (a fear which is His due) which means: that one should seek to attain a degree of Taqwa which it inherently deserves.

This has been explained by the blessed Companions, 'Abdullah ibn Mas'ud, Rabi', Qatadah and Hasan al-Basri (RA) in the following words:

'A fear which is His due' means that one obeys, then does not disobey; remembers then does not forget; and is grateful, then does not become ungrateful.' (Al-Bahr Al-Muhit)

The above explanation has also been reported with its chain of authorities ascending to the Holy Prophet (S) himself.

Major commentators have explained the sense of the above report differently. For instance, some say that the due fear of Allah means that, in obedience to Allah, one should dismiss all derogatory criticism, no matter where it comes from, always standing firm on what is just, even if, by being just, he has to hurt his own self, or his children, or his parents. Some say, that one can never hope to achieve

'Taqwa as due' unless he protects his tongue. There is another verse in the Holy Qur'an where it is said: Fear Allah as much as you can. (64:16)

According to the blessed Companions, Ibn 'Abbas and Tawus, this is really nothing but an explanation of it (a fear which is His due). It means that should one be doing his best, using all his attention and energy to guard against evil, the obligation of Taqwa shall stand fulfilled. If one, who has already done everything he could, happens to fall a victim to something impermissible, that would not be considered being against 'Taqwa as due'.

The statement which follows immediately: (and let not yourself die save as Muslims) tells us that Taqwa is, in reality, the whole of Islam since the total obedience to Allah and His Messenger, and the total avoidance of disobedience both to Allah and His Messenger is what Taqwa is all about; and this is what Islam is.

The command in the verse, 'and let not yourself die save as Muslims' raises a possible doubt as man does not control death, it may come anytime, anywhere. This doubt is removed when we consider the hadith: 'As you live, so shall you die; and as you die, so shall you be raised.' Therefore, anyone who is determined to live his entire life by the tenets of Islam, and to the best of his determination and ability, acts accordingly, his death will definitely come, God willing, on a state of Yslam. Now, about some hadith narrations where it is said that there will be people who may have spent a life-time of good deeds, yet the entire roster of such deeds shall go waste because of something awful they did later. Such fate can befall those people only who did not act with sincerity and steadfastness from the very beginning. And Allah knows best.

UNITY: The second principle of collective Muslim strength:

In the second verse, 103: (And hold-on to the cord of Allah, all of you), the golden principle of unity has been presented with great eloquence and wisdom, for the principle, being the only effective binding factor, has been identified before the command to unite was given, following which, came the prohibition of disunity and chaos,

Elaborating this a little, it can be said that unity is something good and desirable, a premise generally approved by all human beings, no matter what. place, time, religion or life style they adhere to. A person who considers fights and disputes as something useful, and good in

themselves, would be hard to find anywhere. This is why all groups and parties around the world invariably ask people to unite; but experience shows that all is not well in world affairs. No doubt, everybody agrees that unity is useful, and necessary, yet humanity is divided apart in sects, groups and parties. Then, there is a whole chain of sects within sects and parties within parties, reaching the limits of absurdity. Where even the unity of two people, in the real sense, has become a myth. A few people get together, agree on something under the driving force of temporary objectives; then, no sooner do interests get served, or remain unrealized, unity evaporates in thin air, and instead, there remains the fall-out of mutual bickering and hostility.

With a little deliberation, it will become clear that every group, every sect, almost every person would like to unite people on some self-made programme, while the position is that other people have their own self-made programmes. So, rather than agree with them, they invite others to line up under their programme. Therefore, all calls for unity end up in break-ups and chaos among parties and persons. Thus, stuck in this quagmire of differences, humanity at large is the loser.

Therefore, the Holy Qur'an has not stopped at giving sermons on unity and order, instead, it has also come forward with a just principle which would help achieve and sustain the desired state of affairs in the world, something in which no group should find a ground for differences. The truth of the matter is that imposing a system or programme conceived by one or some members of the human race on other human beings, and hoping that all of them will accept it unanimously, is simply against commonsense, and justice, and is nothing but cheeky self-deception. However, the system and the programme given by the Creator-Sustainer of all the worlds, the Rabb al-'Alamin, is something all human beings should naturally agree upon. No rational human being can deny it on principle. Now, the only possible inroad to difference here can show up in the actual identification of the system given by the Sovereign of Sovereigns, the Rabb, the Lord. Which is it? The Jews say it is the system of the Torah, the Christians say it is the system of the Evangel; both say it was sent by God and it is necessary to act upon it. The approach goes as far as even the polytheists, who have groups among them attributing their respective religious rites to none but god.

But, if man could rise a little above his group prejudice and the blind following of forefathers, using his own God-given reason, he would stand face to face with the reality without any frills; the reality that the Last of the Prophets, Muhammad, has come with the last message of Allah Almighty in the form of the Holy Qur'an and that, at this point of time, there is no other system or living pattern acceptable in the sight of Allah Almighty. Leaving this wider focus aside, we can turn to the first and present addressees of the Qur'an, the Muslims who believe that in the world as we have found it, the Holy Qur'an is the only way of life revealed by Allah Almighty without any shadow of doubt in it, and since Allah Almighty has Himself taken the responsibility of protecting it, there is just no possibility of interpolation or change in it right through to the Day of Judgement. With this position in view, I leave the part of the subject dealing with non-Muslim groups for some other occasion and say to Muslims alone who, being believers in the Qur'an, have no other alternative line of action except this. If different parties among Muslims were to unite on the system of the Holy Qur'an, thousands of their differences based on group, race and country would be resolved instantly, which block the road to human progress. Whatever difference may remain among Muslims, would possibly be in the understanding and the interpretation of the Qur'an. If such difference stays within

limits, it is neither blame-worthy nor harmful to collective human living. In fact, the existence of such

difference of opinion among the learned is natural. Therefore, "exercising restraint and observing limits should not be so difficult to manage. Contrary to this, if our parties, were to go on fighting in complete disregard to the Qur'an then, they would not be left with any possibility of correction. It is this chronic dissension and disorder which the Holy Qur'an has sternly forbidden, and it is because of this abandonment of a great Qur'anic principle that our community at large is wasting its potential by succumbing to chaos and factionalism. The Holy Qur'an, in the present verse, shows us the way as to how we can eliminate this tendency to become divided when it says:

And hold on to the cord of Allah, all of you.

Here, (the cord of Allah) means the Holy Qur'an. The blessed Companion, 'Abdullah ibn Mas'ud is the narrator of the hadith in which the Holy Prophet (S) has been reported to have said: The Book of Allah is the cord of Allah, extended from the heavens to the earth.

In another narration of the hadith by the noble Companion, Zayd ibn Argam, the words are: The cord of Allah is the Qur'an (Ibn Kathir).

In Arabic usage, the word, 'haél' also means 'covenant' and, in an absolute sense, it covers everything that can be used as a connecting link. The metaphor of 'cord' has been used for the Qur'an or the Faith to suggest that this is the connecting link which, on one side, establishes the lines of communion between those who believe and their Lord, while, on the other side, it brings all those who believe close together, forming one group.

In short, this one statement of the Qur'an is full of wise rules of conduct. To begin with, it can be said that man must firmly act in accordance with the way of life revealed by Allah Almighty, that is, the Holy Qur'an. Then comes the unity of action, that is, all Muslims should join hands to act in accordance with it. The result will be that Muslims will become united and organized as if they were a group holding on to the same cord firmly, turning the whole group into a powerful single body. The Holy Qur'an has explained this mystique of Muslim unity more clearly in another verse where it was said:

Surely, those who believe and do good deeds, among them the All-Merciful Allah shall create (mutual) affection. (19:96)

Also present here is a subtle analogy focused on Muslims holding fast to the Book of Allah. Their effort resembles the effort of those who would grip a strong rope while climbing and thus remain protected against a fall. So, the hint is: If Muslims keep holding on to the Book of Allah with their total strength, all in unison, no satan will ever succeed in dividing them. As a result, like their individual life, the collective strength of the Muslim community as well shall become stable and impregnable. Keeping a firm grip on the Qur'an is some-thing which helps in uniting scattered forces through which a dead nation gets new life. God forbid, if Muslims break away from it, it is certain that their national and collective life will be ruined, and when this happens, their individual life is not likely to fare any better.

Islam is the only source of the Muslim Unity. Unity and agreement need a centre of attraction or a common idea. This idea of a centre has been different with different peoples of the world. Somewhere it was race and tribal affinity. For instance, among the tribal complex of Arabia, Quraysh was one nation and Banu Tamim another. There were other places where colour was the criterion, with black people

taken as one nation, and the white people as another. There were still other places where the geographical or lingual factor was the centre of unity making Indian one nation and the Arab, another. Then there were areas where people rallied around ancestral customs drawing a line between those who follow these customs and those who do not, for instance, the Arya Samajists in India.

The Holy Qur'an, bypassing all these, made the Book of Allah basis of unity, that is, the system revealed by Allah Almighty. In a single stroke, it declared that Muslims are a nation attached to 'Hablillah', the cord of Allah, and those who disbelieve are another nation, not attached to this strong 'cord' or 'rope'. The statement: (It is He who created you. So, some of you are infidels and some of you are believers) means just this. So, the unifying factors of geography, race, tribe or language do not deserve to be the centre of affinity for man generally has no control over them. One cannot have them by personal effort or choice. Black cannot become white, a Qurayshi cannot become a Tamimi, an Indian cannot become an Arab. Such unities can exist in a very limited frame; they can never claim to have assembled the whole humanity under their umbrella hoping to have the entire world gathered on a united platform. This is why the Holy Qur'an has made the Divinely revealed way of life as the centre of unity, something one can elect to have for himself. Everyone from the East or the West, black or white, speaking Arabic or English or any other language, coming from any family, any tribe, any human group, can freely make this centre of unity his own as the most rational and correct choice available. Then, humankind can come close together around this centre and become brothers and-sisters to one another.

What is needed is a little impartial thinking, a slight rising above custom, prejudice and habit, as a result of which, the seeker shall be striking the best bargain of his life. Hopefully, he will discover for himself the way of life revealed by Allah Almighty, understand it, and follow it holding fast on to this strong medium of communion with Allah. As a result of this, the whole humanity will become beneficially concentric, having the centre of God-given guidance in common. Consequently, every individual member of this great brotherhood will be able to tune his deeds, material and spiritual, to the jointly accepted way of life from Allah. Here is the principle, wise and correct, of which Muslims can be proud, and confident when inviting others to join in. Unfortunately, conspiracies hatched by the Europeans, for centuries to crush the Muslim unity have succeeded in dividing the ranks of those who claim to be Muslims.

Now they have themselves accepted the differences of race, language and nationalities as the dividing forces, and the link of Muslim unity stands severed by the concept of Arabs and Non-Arabs, Indians and non-Indians etc. The Holy Qur'an proclaims a universal reality, loudly and openly, time and again, that these distinctions are ill-founded and divisive and any unity based on them shall remain irrational and false. Acentericity is not the solution for Muslims who have no choice but to 'hold on to the cord of Allah', all of them, as a way of life. This has given them a place of honour earlier, and if there is yet another success destined for them, this is how it would come again.

Before we move on to the second part of the verse, let us remember the two distinct instructions given to Muslims in this verse, that is, they should first live by the system prescribed for them by Allah Almighty, then, they should hold fast to 'the cord of Allah' all together. This is how the Muslim ummah gained ascendance in the past and there is no reason why, it will not rise again.

This far the discussion revolved around the positive aspect of unity among Muslims. The text now takes up the negative aspect when it says: 133 % Js (And be not divided). This is another example of the peculiarly wise style of the Holy Qur'an when it would highlight the positive aspect first, then identify the negative, and forbid the later. In another verse it was said:

Surely, this is the straight path, so, follow it. And do not follow (other) ways which will cause you to become separated from His way. (6:153)

Since disunity is the first and the last reason behind the destruction of a nation, therefore, the Holy Qur'an has repeatedly forbidden it in various ways. It has been said in another verse:

Those who have made divisions in their religion and become sects, you have nothing to do with them. (6:159)

Also narrated in the Holy Qur'an are events concerning communities led by their prophet's (as), communities which fell into temporal and eternal disgrace because of their mutual disputes and disunity which turned them away from the honest pursuit of their central purpose of life.

The Holy Prophet (S) has said that there are three things Allah Almighty has liked for you while there are three others He has disliked. The ones He has liked are as follows: That your worship should be for Allah alone and that you should not attribute partners to His divinity. That you should hold on to the Book of Allah firmly and avoid disunity. That you should have goodwill for those in authority from among you.

The three things which cause Allah's displeasure are:

Unnecessary

argumentation. Needless

asking

Wastage of resources. (Ibn Kathir from Abi

Hurairah) Differences and their Limits

A question that remains unanswered is: Is every difference to be despised or is there a sort of difference which can be called unblameworthy? The answer is: Every difference is not blameworthy or despicable. A blameworthy difference is one in which individuals and groups stay away from the Qur'an and think in terms of their whims and wishes. But, should it be that everyone stays united in and around the Qur'an and at the same time, continues to accept the explanation and detail coming from the Holy Prophet (S), and then, on the basis of God-given natural ability and intellectual quality, expresses differences in opinion about subsidiaries of religion, in which case, this difference will be natural and Islam does not forbid it. The difference among the blessed Companions and their

Successors, and among leading juristic authorities was of this nature. It was nothing but this difference that was called a 'mercy' for the community. However, if these very subsidiary debates were to be invested with the status of the mainstream of religion, and differences arising out of them were to become a cause of controversy, confrontation, insult and

vilification, then, this too will be considered blameworthy.

The Blessing of Brotherhood

The text, after making the two aspects of unity clear, points out to the conditions prevailing among pre-Islam Arabs. Because of tribal rivalries, incessant warfare and long-drawn blood feuds, the entire nation was on the brink of total ruin. What saved them from the fire of hatred was nothing but this blessings of Islam. So, it was said:

And remember the blessing of Allah upon you: When you were enemies to each other, and He brought your hearts together, then you, with His grace, became brothers. And you were at the brink of a pit of the Fire, then, He saved you from it. (103)

In other words, by erasing out deep-seated enmities going back to centuries, Allah Almighty made them brothers to each other through the benediction of Islam and the noble Prophet pies ole all le . This made their life worth living, materially and spiritually, establishing between them such exemplary friendship that even their enemies found it awesome. Where in the whole wide world would they have "found this brotherly unity, this enormous blessing of Allah, even if they were to spend the combined treasures of the world?

If we recollect what was said in the opening remarks under these"verses, We can see very clearly that the present verse helps eliminate the mischief engineered by the wicked when they tried to disunite the tribes of Aws and Khazraj by reminding them of their past feuds. The lesson is: Once in Islam, division is unthinkable.

Unity among Muslims depends on obedience to Allah:

The above statement of the Holy Qur'an unravels yet another mystery. We now know that, in reality, Allah Almighty is the Master of hearts. Activating mutual love and consideration in the hearts of a people is purely a Divine blessing. Obvious alongwith it is the fact that one can become deserving of the blessings of Allah only through obedi- ence to Him. With disobedience and sin, one cannot hope to have this reward.

It also follows from here that for Muslims, if they desire to have a stable organization among them, and unity, the only alternative open "is that they should make obedience to Allah their life style. This point has been hinted at towards the end of the verse where it was said:

This is how Allah makes His signs clear to you, so that you may take the right path. (103)

Islam's Universal Mercy to living things

The following excerpt is taken from "The Lawful and Prohibited in Islam" by

Yusuf Al Qaradawi pg. 341-342: The Extension of Islam's Universal Mercy

Even to Animals

The universal mercy of Islam embraces not only human beings, whether Muslims, People of the Book, or unbelievers, but all other living creatures of Allah as well. Accordingly, Islam prohibits cruelty against animals.

Thirteen hundred years before any societies for the prevention of cruelty against animals were established, Islam made kindness towards animals a part of its faith and cruelty against them a sufficient reason for a person to be thrown into the Fire.

The Prophet (pbuh) related to his Companions the story of a man who found a dog panting with thirst. The man went down into a well, filled his

shoes with water which he gave to the dog, and continued to do so until the dog's thirst was quenched. The Prophet (pbuh) said, "Then Allah praised his (deed) by forgiving him (his sins)."

The Companions asked, "Is there a reward for us in relation to animals, O

Messenger of Allah?" He replied "There is a reward in (relation to) every living creature."

Side by side with this radiant picture of Allah's forgiveness and pleasure, the Prophet (pbuh) drew another picture depicting Allah's anger and

punishment. He said,

"A woman was sent to the Fire because of a cat. She imprisoned it and neither fed it nor set it

free to feed upon the rodents of the earth. The then ruler of Abyssinia who was Christian but

secretly embraced Islam. (Translator)

Respect for Allah's living creature reached such an extent that when the Prophet (pbuh) saw a donkey with a branded face, he denounced such a practice saying,

"By Allah! I would not brand (an animal) except on the part of its body farthest from its face.

In another report, someone passed by the Prophet (pbuh) with a donkey

with a branded face, so he said, "Have you not heard that I have cursed

anyone who brands an animal on its face or who hits it on its face?"

We have already mentioned that when Ibn 'Umar saw some people practicing archery using a hen as a target, he said, "The Prophet (pbuh) cursed anyone who makes a living thing into a

target.”

And Ibn ‘Abbas said the Prophet (pbuh) forbade that animals be made to fight each other, since people would goad animals into fighting each other until one of them was pecked or gored to death, or close to it. Ibn ‘Abbas also reported that the Prophet (pbuh) strongly condemned the castration of animals.

The Qur’an condemned the Arabs of Jahiliyyah for their slitting the ears of cattle, calling this a practice inspired by Satan. (An-Nisa’: 119)

In relation to the method of slaughtering an animal, we have already pointed out that Islam insists that the manner of slaughter should be that which is least painful to the animal and its requiring that the knife be

sharpened but not in front of the animal. Islam also prohibits the slaughtering of one animal in front of another. Never, prior to Islam, had the world witnessed such concern for animals, a concern which is beyond its imagination.

References:

Al-Qaradawi, Yusuf (1960). The Lawful and Prohibited in Islam. (p. 341-342).

<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheLawfulAndTheProhibitedInIslamal-halalWalHaramFilIslamByShaykhYusufAlQardawi.pdf>

Monasticism: An Analysis

Monasticism: An Analysis

(...As for monasticism, it was invented by them;). The

word rahbaniyyah (monasticism) is attributed to ruhban. The words rahib (singular) and ruhkban (plural) mean 'the one who fears'. After Prophet 'Tsa \$8), transgression became common. In particular, the kings and the leaders publicly defied the laws of the Gospel. When the scholars and the righteous people among them attempted to stop them from doing evil deeds, they were put to death. Those that remained, felt that they would not be able to stop them, nor did they have the power of resistance. If they lived in society, there was every likelihood that their religion too would be destroyed. Therefore, they took upon themselves in earnest that they would give up all pleasures and comforts of this life including the legitimate ones. Thus they avoided marriage, abandoned any activity to earn livelihood and any effort to build homes, and took to jungles, mountains and caves, or took to nomadic life in order to protect their religion and follow their religious duties freely and completely. They did all this out of fear of God. Therefore, they were referred to as rahib or ruhban. Their practice is referred to as rahbaniyyah.

As the Christians introduced monasticism under forced circumstances in order to protect their faith, it was not reproachable in its origin. But

once anyone has imposed anything on himself, it becomes binding on him, and its violation is a sin. For example, making a vow for an act of worship is not obligatory. But if a person were to vow to do an act of worship or abstain from a lawful thing, it becomes binding on him in Shari'ah to maintain the vow; its violation becomes a sin. Some of the Christian monks invented monasticism with the best of intentions, but there were others who could not endure the hardships of monastic life and soon succumbed to the pursuit of material gains and physical pleasures when the general body of people believed in them, offered them gifts and oblations. History bears ample testimony to the fact that the monks who detested the system of marriage indulged in indecent acts and fornication. (The free intermingling of men and women in monasteries turned those places into centres of evil.)

The current verse denounces the practice of the monks who imposed monasticism upon themselves, and once they had imposed it, they should have observed its requirements which they did not.

That there was nothing wrong originally in what they had introduced as rahbaniyyah is proved by a Hadith narrated by Sayyidna 'Abdullah Ibn Mas'ad (RA) and recorded by Ibn Kathir with reference to Ibn Abi Hatim and Ibn Jarir who have cited a lengthy narration in which the Messenger of Allah we is reported to have said:

"Allah has split the Children of Israel into seventy-two sects. Only three of them were saved from punishment. These are groups who, after Prophet Isa (as), stopped the oppressive

kings and affluent and powerful transgressors from violating the Divine laws. Among those who raised the voice of Truth against them and invited them to the

religion of Prophet `Isa, the first group faced the oppressors with whatever power they had at their command, but they were defeated and killed. Then after them a second group stood against the tyrants and aggressors who did not have even that much fighting strength as the first group had. However they conveyed the Truth without caring for their lives. This group too was killed. Some of them were ripped apart with saws and others were burnt alive. But they, for the sake of Allah's pleasure, bore all pains and attained salvation. Then a third group stood against them. But this group was weak: They had no resources to fight the tyrants nor could they live in that corrupt society and follow their religion.

Therefore, they took to the jungles and mountains, and became monks. It is to this third group that Allah refers in the current verse 'As for

monasticism, it was invented by them; We did not ordain it for them, ...'."

This narration indicates that the people who originally adopted monasticism from among the Israelites and took care of its essentials and endured its hardships were among those who attained salvation.

According to this interpretation, the present verse shows that the monasticism initially adopted by such people was not bad or evil in itself, though it was not a religious obligation either. They had made it obligatory on themselves at their own will and wish. The element of evil starts from the fact that after making it binding on themselves, most of them were not able to keep to its essentials. As a result, in keeping with the adage "isi Se AU (Majority takes the status of all), the Qur'an attributed this evil aspect to the entire Israelites in that they invented it

and could not practice it and did not take care of its requirements : 642543 gale, 3 (...but [they adopted it] to seek Allah's pleasure, then could not observe it as was due.57:27).

It is also learnt from the above discussion that the word *ibtida'*, derived from *bid'ah*, used in (...it was invented by them ...) is used

in its literal sense of invention, and not in its technical or religious sense of heresy. The religious concept of *bid'ah* (which refers to a baseless faith or practice that is made part of the religion) has been denounced in the following narration of the Holy Prophet (S) (Every religious

innovation is deviation).

The context of the verse is very clear about it.

Let us first study the following sentence: (And

We placed in

the hearts of his followers tenderness and mercy and the monasticism they had invented; We did not prescribe it for them, except to seek Allah's pleasure. Then they did not observe it as

was due...57:27)" The context indicates that just as 'tenderness and mercy' are not evil qualities, likewise 'monasticism' which they adopted is not an evil quality in itself.

Otherwise Allah would not have listed it alongside the favorable qualities of 'tenderness and mercy'. Scholars, like Qurtubi, who held monasticism as absolutely prohibited, had to face grammatical difficulties. They had to go out of their way to show that rahbaniyyah is not a part of the conjunctive expression joined together by the conjunction 'waw' [and] They treated the sentence starting with "...and monasticism..." as a separate sentence, and understood the verb ibtida' as omitted. The interpretation adopted above renders this construction unnecessary. That is why the Holy Qur'an does not reject their adoption of monasticism in principle, but their failure to keep it up, and take care of its rights and obligations. This interpretation is possible only if the word ibtida' (invention) is taken in its literal sense. Had it been employed in its religious or technical sense, the Qur'an would have denounced adoption of monasticism in itself, because bid'ah (innovation in religion) in its technical sense is deviation.

Sayyidna 'Abdullan Ibn Mas'ud's (RA) foregoing narration makes it

clear that the groups that adopted monastic life attained salvation. If they were guilty of committing religious innovation, they would never have been counted among the saved ones, but rather among the deviant ones.

Is rahbaniyyah (Monasticism) absolutely Prohibited or is it a relative Concept?

The fact is that rahbantyyah (translated as monasticism) generally

means to give up some lawful things and pleasures. It has several stages, one of which is to treat a permissible thing as impermissible doctrinally or practically. This is distortion of religion. From this point of view, monasticism is absolutely prohibited as declared by the Holy Qur'an at several places, like verse [87] of Surah Al-Ma'idah that lays down the principle (O believers, do not prohibit

the good things which Allah has made lawful to you...) The prohibitive verb ('do not prohibit') in this verse indicates that it relates to a situation where a person holds unlawful what Allah has made lawful, either in his belief or in practice, and as such it will amount to distortion or perversion of the Divine laws.

The second stage is when a person does not, dogmatically or

practically, turn a lawful thing into unlawful, but gives it up for some mundane or religious reason. In mundane affairs, a person might give up eating a lawful thing on account of some disease. In religious matters, a person might give up the company of people and mixing with them, lest he should commit moral sins like lying and backbiting, or he might abandon some permissible things temporarily in order to suppress his base desires. This restriction is no more than a treatment of a spiritual disease.

When the treatment is over, the restriction is no longer observed. Some Sufi adepts require a novice in the initial stages of his spiritual journey to exercise ascetic discipline, such as eating little, sleeping little and mixing little with people. This brings him to a state of greater harmony and balance [I'tidal]. This ascetic discipline is a 'means' and not an 'end' in itself.

When the perfect balance is attained and the nafs (inner-self) is brought under control, and there is no longer the danger of committing sins, they are asked to give up the exercise. This in fact is not monasticism but taqwa or righteousness which the religion requires and was practiced by our predecessors, the blessed Companions, their followers and the leaders in religion.

The third stage is when a person does not turn a permissible thing

into unlawful. However, he abstains from its use under the belief that its giving up has more virtue and carries more reward, while such use is proved through Sunnah (the practice of the Holy Prophet [S]) This is in fact ghuluww (over-indulgence). Many of the Prophetic Traditions prohibit ghuluww.

The Holy Prophet (S) is reported to have said: (There is

no monasticism in Islam.) This relates to a situation where someone abandons permissible things with the mistaken notion that it will bring him reward. If the Children of Israel initiated monasticism for the protection of their religion, it will fall under the second category of righteousness. But the people of the book were given to ghuluww or practicing religious fanaticism. If they turned lawful into unlawful, they fell under the first category and are guilty of committing haram. If they fall under the third category, then too they are guilty of committing something that is condemned. Allah, the Pure and Exalted, knows best!

(O those who believe, fear Allah, and believe in His Messenger, and He

will give you two shares [of reward] out of His mercy,..28) The vocative

expression ("O

those who believe..." in this verse refers to the People of the Book who believed in Prophet 'Isa). As a general rule, the Qur'an uses this vocative expression for Muslims only, not for Jews or Christians. The

expression used for them is ahlul-kitab [People of the Book] because their believing in Prophets Musa and 'Isa (pbuh) is not tantamount to being "believers". They need to believe in the Holy Prophet Muhammad (S). Only

in that case can they be called Spelt "O those who believe". But here the Qur'an deviates from the general rule, and addresses them by the words, "O those who believe" presumably because the concluding verse reminds the Christians that believing in Prophet 'Isa (pbuh) is not sufficient: the true

meaning of believing in Prophet 'Isa dictates that they should believe in the Last Prophet (S). If they do, then they deserve to be called as 'those who believe'.

Then the verse promises the People of the Book that believe in the Holy Prophet (S), their reward will be doubled. The first reward is on account of their believing in Prophet 'Isa or Musa (as) and following their Shari'ah, and the second reward is for their believing in the Holy Prophet (S) and acting upon his Shari'ah. The reason for their double reward is that Jews and Christians were unbelievers until they believed

in the Holy Prophet (S), and no worship of an unbeliever is acceptable. It required that any action they had performed according to a previous Shari`ah would go waste. But the present verse clarifies that when an unbeliever embraces Islam, all his good actions are restored, hence he is doubly rewarded.

(so that the People of the Book may know57:29) The

negative particle [no] is grammatically redundant [but rhetorically it serves to emphasise the expression]. This final verse states that the People of the Book need to know that faith in Prophet `Isa (as) is not necessarily faith in the Prophet Muhammad. In the circumstances, they do not deserve any Divine grace unless they embrace faith in the Last Prophet (S). Allah, the Pure and Exalted, knows best!

Relaxing the Mind: A Time for This and a Time for That

The following excerpt is taken from "The Lawful and Prohibited in Islam" by Yusuf

Al-Qaradawi pg. 287, 289: Relaxing the Mind

Following the Prophet's example, his noble and pure Companions also enjoyed humor and laughter, play and sport, which relaxed their bodies and minds and prepared them the better to travel on the long, arduous path of striving in the cause of truth and justice. 'All bin Abu Talib said, "Minds get tired, as do bodies, so treat them with humor," and "Refresh your minds from time to time, for a tired mind becomes blind." And Abu al-Darda said, "I entertain my heart with something trivial in order to make it stronger in the service of the truth."

Accordingly, there is no harm in the Muslim's entertaining himself in order to relax his mind or refreshing himself with some permissible sport or play with his friends. However, the pursuit of pleasure should not become the goal of his life so that he devotes himself to it, forgetting his religious obligations. Nor should he joke about serious matters. It has been aptly said, "Season your conversation with humor in the same proportion as you season your food with salt."

The Muslim is forbidden to joke and laugh about other people's values and honor. Allah Ta'ala says: **O you who believe, let not some people mock at other people; it may be that they are**

better than thee...(49:11) Nor is it appropriate for the Muslim to tell jokes based on what is untrue in order to make people laugh. The Prophet (peace be on him) warned against this, saying, "Woe to the one who says something which is false in order to make people laugh! Woe to him, woe to him!" (Reported by al-Tirmidhi.)

Some of the Companions of the Prophet (peace be on him) attained great spiritual heights. They believed that in order to remain at such a spiritual level they should always be serious, engaged in constant worship, turning their backs on all the enjoyments of life and the good things of the world, neither playing nor relaxing but keeping their eyes and their minds fixed on the Hereafter and its concerns, away from common life and its amusements.

Let us listen to what this great Companion and scribe of the Prophet (peace be on him), Hanzalah al-Usaidi, has to say about himself: **Abu Bakr met me and asked, 'How are you, Hanzalah?' I replied, 'Hanzalah has become a hypocrite.' He said, 'Subhanallah! What are you saying?' I replied, 'When we are with Allah's Messenger (peace be on him), he mentions the Fire and the Garden until it is as if we can see them. But when we leave the Prophet's company and play with our wives and children or busy ourselves with our properties, we forget much.'** Abu Bakr said, **'By Allah, I have experienced the same thing.'** He and I then went to visit the Messenger of Allah (peace be on him), and I said, **'O Messenger of Allah, Hanzalah has become a hypocrite.'** He asked, **'And how is that?'** I replied, **'O Messenger of**

Allah, when we are with you, you talk about the Fire and the Garden until it is as if we can see them. Then we go out and play with our wives and children and deal with our properties, and we forget much.’ The Messenger of Allah (peace be on him) then said, ‘By Him in Whose hand is my soul, if you were to continue at the same level at which you were when with me and in remembering Allah, the angels would shake hands with you when you are resting and when you walk about, but, O Hanzalah, there is a time (for this) and a time (for that).’ He repeated this phrase three times. (Reported by Muslim.)

References:

Al-Qaradawi, Yusuf (1960). The Lawful and Prohibited in Islam. (p. 287, 289).

<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheLawfulAndTheProhibitedInIslamal-halalWalHaramFilIslamByShaykhYusufAlQardawi.pdf>

Render the Trusts

Quran 4:58:

Sahih International: *Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.*

The following excerpt is taken from "Tafsir Ibn Kathir" vol 5 pg. 161-164:

Ibn Jarir recorded that Abu Hurayrah said that the Prophet said,

There is a tree in Paradise, that if a rider travels under its shade for a hundred years, he will not cross it. It is the Tree of Everlasting Life.

4:58 Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice.

pre epervereg ce tl Wg ii Cir O-eruUe re tly Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.

The Command to Return the Trusts to

Whomever They Are Due Allah says;

Verily, Allah commands that you should render back the trusts to those, to whom they are due; Allah commands that the trusts be returned to their rightful owners.

Al-Hasan narrated that Samurah said that the Messenger of Allah said,

Return the trust to those who entrusted you, and do not betray

those who betrayed you. Imam Ahmad and the collectors of

Sunan recorded this Hadith.

This command refers to all things that one is expected to look after, such as Allah's rights on His servants:

•
praying

, •
Zakah,
•
fasting,
• penalties for
sins, • vows
and so forth.

The command also includes the rights of the servants on each other, such as what they entrust each other with, including the cases that are not recorded or documented.

Allah commands that all types of trusts be fulfilled. Those who do not implement this command in this life, it will be extracted from them on the Day of Resurrection.

It is recorded in the Sahih that the Messenger of Allah said,

The rights will be rendered back to those to whom they are due, and even the sheep that does not have horns will take revenge from the horned sheep.

Ibn Jarir recorded that Ibn Jurayj said about this Ayah,

“It was revealed concerning Uthman bin Talhah from whom the Messenger of Allah took the key of the Kabah and entered it on the Day of the victory of Makkah. When the Prophet went out, he was reciting this Ayah,

(Verily, Allah commands that you should render back the trusts to those, to whom they are due). He then called Uthman and gave the key back to him.”

Ibn Jarir also narrated that Umar bin Al-Khattab said, “When the Messenger of Allah went out of the

Ka`bah, he was reciting this Ayah, (Verily, Allah commands that you should render back the trusts to those, to whom they are due).

May I sacrifice my father and mother for him, I never heard him recite this Ayah before that.”

It is popular that this is the reason behind revealing the Ayah (4:58). Yet, the application of

the Ayah is general, and this is why Ibn Abbas and Muhammad bin Ail- Hanafiyyah said, "This Ayah is for the righteous and wicked," meaning it is a command

that encompasses everyone. The

Order to Be Just

Allah said,

and that when you judge between men, you

judge with justice. commanding justice when

judging between people.

Muhammad bin Ka'b, Zayd bin Aslam and Shahr

bin Hawshab said; "This Ayah was revealed about

those in authority",

meaning those who judge between people.

Allah is with the judge as long as he does not commit injustice, for when he does,

Allah will make him reliant on himself. A statement goes,

"One day of justice equals forty years

of worship." Allah said,

Verily, how excellent is the teaching which He (Allah) gives you!

meaning, His commands to return the trusts to their owners, to judge between people with justice, and all of His complete, perfect and great commandments and laws.

Allah's statement,

Truly, Allah is Ever All-Hearer, All-Seer. means, He hears your statements

and knows your actions. References:

Kathir, Ibn. Tafsir Ibn Kathir. (vo. 5 p. 161-164). [3]<https://archive.org/details/TafseerIbnKathirenglish114SurahsComplete>

Sins are forgiven by Taubah (Repentance) alone

Quran 4:31:

If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

The following excerpt is taken from "Maarifur Quran" Volume 2 pg. 405-406:

Major Sins are forgiven by Taubah alone

From the verse, we find that the expiation of sins through righteous deeds such as wudu, salah, and the rest, which appear in ahadith,

concerns minor sins. As for major sins, they are not forgiven without Taubah (Repentance); and for minor sins, the condition is that one should have made the effort to stay away and remain safe from major sins. This leaves us with a note of warning – if someone, while staying involved in major sins, goes on performing his wudu and salah, then this wudu and salah and other righteous deeds will not at

all expiate for even his minor sins, let alone the major ones. It is a warning that when a person appears on the fateful Day of Resurrection, carrying the heavy burden of his major and minor sins, he will find no helping hand to make his burden any lighter.

It will be recalled that some major sins were mentioned in the

previous verses along with the warning of severe punishment for those who commit them. It is a peculiar style of the Holy Quran that when it warns of punishment against a sin, it is generally followed by some aspect of persuasion towards obedience.

In the present verse too, a particular Divine reward has been mentioned and people have been persuaded to acquire it by staying away from major sins, in which case, Allah Almighty will forgive their

minor sins on His own. Thus, cleansed of all sins, major and minor, one could look forward to entering the home of honour and peace, the

garden of Paradise.

The following excerpt is taken from "The Quran with Annotated Interpretation pg. 213 under note 11:

"It is said that no sin for which one has sincerely repented and asked for God's forgiveness is great, and no sin that has been committed continuously and without repentance is considered to be minor."

The following excerpt is taken from "The Study Quran" under the commentary of the above verse:

"Al-Rāzī suggests that grave sins may indicate varieties of kufr (disbelief), that is, disbelief in God, the prophets, the Last Day, or the Sacred Law. This would be consistent with v. 48, which states that God forgives all sins except shirk (idolatry; R)."

Moreover,

“Although Sufi commentators agree that the truly great sin is shirk (idolatry), they consider shirk to also mean an excessive attachment to worldly things, and even the assertion of the independent existence of one’s own soul in a way that would obscure pure devotion to and utter reliance upon God. Hence the Sufi saying, sometimes attributed to Rābi‘ah al-‘Adawiyah (d. 183/801): “Your existence is a sin to which no other sin can be compared!” (K, Qu).”

References:

Unal, Ali (2006). The Quran with Annotated Interpretation in Modern English. (p. 213)

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Shafi, Muhammad (2008). Maariful Quran. (Vol .2 pg. 405-406). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

The Balance of order among Mankind

Quran 2:251:

And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.

The following excerpt is taken from "The Study Quran" under the commentary of the above verse:

Were it not for God's repelling people, some by means of others is similar to the message of 22:40, where the destruction of houses of worship is thwarted by this repelling. Here it is the corruption of the earth as such that is averted through this repelling of some by others. Commentators state that God uses good people to repel the effect of evil people, but offer different interpretations as to who precisely repels whom. Some say this refers to the "Substitutes" (abdāl), human beings who are inwardly members of a spiritual hierarchy through which God dispenses grace and protection to the world; they are forty in number, and when one dies, that one is replaced by another person (Q). Others interpret it to mean that the prayerful and the pious are used to repel those who do not pray and are impious, whose sins would otherwise destroy humanity, or that the obedient repel the evil of the disobedient (Ṭ). In a ḥadīth the Prophet says, "God repels the punishment of the one who does not pray by means of the one who prays, and of the one who does not give alms by means of the one who gives alms, and of the one who does not fast by means of the one who fasts, and of the one who does not make the ḥajj by means of the one who makes ḥajj, and of the one who does not struggle by means of the one who struggles."

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlineibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

The Balance

Quran 55:7:

Sahih International: *And the heaven He raised and imposed the balance*

Quran 55:8:

Sahih International: *That you not transgress within the balance.*

Quran 55:9:

Sahih International: *And establish weight in justice and do not make deficient the balance.*

The following excerpt is taken from "The Study Quran" under the commentary of surah 55 verses 7,8, and 9: (Verse 7)Heaven He has raised and the Balance He has set,

The Balance is seen by most as a reference to justice (JJ, Q, T), religious law (al-sharī'ah), or the Quran itself (Q; see 57:25c). It can also be seen as a reference to honoring the balance and harmony of the created order.

(Verse 8) that you transgress not in the balance.

(Verse 9) So set right the weight and fall not short in the balance.

In the translation, v. 8 is taken as a subjunctive. But it can also be taken as an imperative: "So transgress not in the balance." The injunction differs slightly in each translation: the first indicates that one must not be tyrannical and oppressive; the second indicates that one must not withhold what is due to another (Aj), a theme found in many other passages; see 11:84; 83:1–3c. Insofar as the balance is related to justice, the fact that it is here thrice mentioned indicates the fundamental importance of justice as intrinsic to the order of God's creation and also to human transactions. As the Prophet is reported to have said, "The heavens and the earth are founded upon justice."

References:

Nasr, Hossein (2015). Study Quran. <https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheStudyQuranANewTranslationAndCommentaryBySeyyedHosseinNasr.pdf>

The Colouring of Allah

Quran 2:138:

Pickthall: (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.

The following excerpt is taken from "Anwar ul Bayan" vol 1 pg. 141:

Allah Has Colored us

Asabun Nuzul has reported from Sayyidina Abdullah ibn Abbas (Radihullahnhu) that the Christians used to baptise their on the seventh day after birth using some coloured water. They considered this as a form of purification for their children and also regarded it as a substitute for circumcision. Only after this rite did they regard the child as a proper Christian.

Allah refers to this practice in the above verse and makes it clear that only the colouring of Belief (Iman) and good deeds given by Allah is what should be desired. No other colouring and baptism can be better than Allah's colouring of a person with Belief (Iman).

Therefore, the Believers are exhorted to proclaim, 'Allah has coloured us. Who can colour better than Allah? And we are His worshippers.'

This announcement is a proclamation of steadfastness as Muslims. They will never forsake this divine colouring because none other can colour a person as Allah can. The baptism practised nowadays is done with clean water with the same intention of purification. Although physical purity may be attained by it, spiritual cleanliness is not.

The following excerpt is taken from "The Study Quran" under the commentary of the above verse:

"Some commentators mention Christian baptism and understand this verse to assert the superiority of Islam, as the true baptism of God, over the Christian rite (Th). Other interpretations include şibghah as "purification" and also as the wont of God, God's "wont" being His unchanging actions in relation to the world (see 17:77; 33:38; 33:62; 35:33; 40:85; 48:23). For others the şibghah may denote God's religion (dīn; R). These interpretations can be seen as complementary, as God's wont, religion, creed, and purification have overlapping significance, and all are brought out by the range of meaning in the term şibghah in the sense of an original dye or coloration by God in the fabric of existence."

References:

Madani, Muhammad. Anwar ul Bayan. (vol. 1 p. 141). [Tafseer Anwar-ul-Bayan \(English\) \[Illuminating Discourses on Noble Quran : Free Download, Borrow, and Streaming : Internet Archive\]](#)

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The Curse given by David and Jesus, the son of Mary

Quran 5:78-79:

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. (Verse 78)

They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do. (Verse 79)

The following excerpt is taken from "In the Shade of the Quran" Volume 4 pg. 173:

When we remember that it was Jesus and David who cursed the Children of Israel, we realise that theirs is a long history of unbelief, disobedience and rejection of the truth. Prophets who were sent to guide and save them were the ones who eventually condemned them so that they might not be guided to the truth. God answered their prayers and destined the Israelites to a perpetual curse.

The unbelievers among the Children of Israel were the ones who distorted their revealed Scriptures and refused to abide by the rulings of the Divine Code, as we are told in several Qur'ānic sūrahs. They violated their covenant with God in which they pledged themselves to support and follow every messenger He sent: "That was because they rebelled and persisted in their transgression." (Verse 78)

Jewish history is full of examples of such rebellion and aggression. These were not mere individual actions in the Jewish community. Indeed, they were so frequent they became characteristic of the whole community, and even those who did not perpetrate such crimes either turned a blind eye to them or did not speak out against them: "They would never restrain one another from wrongdoing. Vile indeed were the things they did." (Verse 79)

According to "Tafhim ul Quran" note 102, under the commentary of the above verse:

"The corruption of any nation begins with that of a few individuals. If the collective conscience of that nation is alive, the pressure of public opinion keeps those persons in check and prevents the nation as a whole from becoming corrupted. But if instead of censuring such individuals, the nation leaves them free to behave corruptly, the corruption originally confined to a few continues to spread till it engulfs the whole nation. It was this which ultimately caused the degeneration of Israel. (For the curse against Israel in the words of David and Jesus see Psalms 10, 50 and Matthew 23.)"

In the Shade of the Quran further writes:

"As the Qur'ān depicts this phenomenon of Israelite society, condemning it and showing it in a bad light, it wants for the Muslim community a solid structure which repels every aspect of rebellion and transgression. It wants the Muslim community to solidly defend the truth and to be sensitive to any aggression against it. It wants those who advocate the implementation of faith to discharge their responsibility by standing firm against evil, corruption, tyranny and transgression. The Muslims should pay no heed to anyone who blames them for their attitude.

They maintain their opposition to evil whether it is practised by powerful rulers, influential men of wealth, evil people with physical power or the masses swayed by vain desires. God's system remains the true system and those who deviate from it are all alike, be they people of high or low position. Islam strongly emphasises the need to fulfil God's trust, and threatens a common punishment to the whole community if it allows evil to spread within it. The responsibility is shared by every individual and by the community as a whole." (pg. 173-174)

References:

[Maududi, Abul Ala \(2010\). Tafhim ul Quran. \(note 102\).](#)

[1]<https://www.englishtafsir.com/Quran/6/index.html#sdfootnote27sym> Qutb. In the

Shade of the Quran. (Vol. 4 p. 173-174) [2]<https://archive.org/details/Volume1Surah12>

The Motif of the Tree in the Quran: A Good Tree and an Evil Tree

The following excerpt is taken from "Tafhim ul Quran" by Maulana Syed Abu Ala Moududi under the commentary of Surah 14 Verses 24-27:

Do you not see to what Allah' has likened the Pure Word? (See note 34 below) It is like a good tree which has got deep roots into the earth and whose branches have spread high up into heaven.(See note 35 below) It bears good fruit every moment by the permission of its Lord. (See note 36 below) Allah cites these parables for the benefit of people so that they learn a lesson from them.

And an evil word (See note 37 below) may be likened to an evil tree;

which is torn out from the earth and has no stability. (See note 38 below) Allah makes the believers steadfast in the life of this world and of the Hereafter with the firm Word (See note 39 below) but lets the transgressors go astray. (See note 40 below) Allah has full power to do as He wills.

Commentary:

Note 34:

Though the expression literally means "Pure Word," here it stands for "Truthful Saying and Righteous Creed". According to the Qur'an, this 'Saying' and 'Creed' are the acceptance of the doctrine of Tauhid, belief in Prophethood and Revelation, and in the life of the Hereafter, for it

declares these things to be the

fundamental truths. Note 35:

This is to show the strength and extent of the "Pure Word". As the entire system of the universe hangs upon the Reality contained in this "Pure Word" which the believer Professes, the earth and its entire system co-operates with him and the heaven with its entire system welcomes him. There is, therefore, no conflict between him and the Law of nature, and everything in its very nature extends its help to him.

Note 36:

That is, the "Pure Word" is so fruitful that every person (or community) who bases his system of life on it, gets benefit from it every moment for it helps to produce clearness in thought, balance in temperament, strength in character, purity in morals, firmness in conduct, righteousness in talk, straightforwardness in conversation, good temperament in social behavior, nobility in culture, justice and equity in economy, honesty in politics, nobility in war, sincerity in peace; confidence in promises and pledges. In short, it is the elixir that changes everything into gold if one makes the proper use of it.

Note 37:

“Evil word” is the opposite of “Pure Word” It may be applied to everything that is unreal and wrong but here it stands for any false creed that one might adopt as a basis of one’s system of life, irrespective of whether it be atheism or heresy or disbelief or shirk or idol- worship or any other “ism” that has not been brought

by a Messenger. Note 38:

And “evil word” (false creed) has no stability because it is against the Law of nature. Therefore, everything in the universe opposes it and refutes it, as if the earth hates it and is ready to spit out its seeds every time they are sown in it, and if some seed succeeds in growing an evil tree, heaven suppresses down its branches. In fact, false creed could never have been allowed to develop, if man had not been given the freedom of choice and respite for work for the sake of his trial. That is why when some foolish people exert to establish a system of life on it, it is allowed to grow to a certain extent, but it produces nothing but harmful results as long as it lasts. And no sooner does it encounter with adverse circumstances than it is thoroughly uprooted from the earth.

The distinction between the “Pure Word” and the “evil word” is so apparent that anyone who makes a critical study of the religious, moral, intellectual and cultural history of the world can perceive it easily. For the “Pure Word” has always been the one and same during the whole history of mankind and has never been uprooted. On the contrary, there have been innumerable “evil words” but each and every one has been so uprooted that there has remained hardly anything of it except its name in the pages of history. Nay, some of these had proved to be so absurd that if these are mentioned today one wonders how one could have followed such nonsensical things. There has been another noteworthy difference between the two “words”. Whenever and wherever the “Pure Word” has been adopted by an individual or a community, its blessings had not been

confined to that individual and community but had benefited all around them. On the contrary, whenever and wherever an evil word has been adopted by an individual or a community, its evils had spread chaos and disorder all around them. In this connection, it should also be noted that the parable of the “Pure Word” and the “evil word” explains the same theme that had been explained by the similitudes of the mound of ashes that is blown away by the “wind” of the stormy day (v. 18) and of the “foam of flood”, and the “scum of the melted metals.” (XIII: 17)

Note 39:

That is, “The believers remain steadfast during the life of this world because of their stable system of life based on this “Pure Word” For this gives them a straight point of view, a sound system of thought and a comprehensive theory of life, and it serves as a master key to the unraveling of all knots and the solving of all problems. With its help, they acquire that strength of character and that firmness of conduct which keep them steady in the face of every vicissitude of life. This provides them also with such solid principles of life which give them peace of mind and heart, and prevent them from deviation and caprice. Above all, when, after the life of this world, they will

enter into the life of the Hereafter, they will remain perfectly calm without any tinge of fear or anxiety, for they will find everything therein to be

in accordance with their expectations, as if they were fully acquainted with every aspect of it before they entered into it. For they had been fully informed of, and therefore fully prepared for every stage and phase of this life. That is why they will pass through every stage with perfect calmness and firmness in contrast to the disbelievers who built their worldly lives on an "evil word" and will, therefore, be taken aback to find everything against their expectations.

Note 40:

That is, "Allah lets the transgressors, who discard the "Pure Word" and follow an "evil word", go astray by creating confusion in their minds and misdirecting their efforts because of this deviation. That is why they cannot find the right way of thought and action and so fail miserably."

References:

[Moududi, Abu Ala. Tafsir ul Quran.](https://www.englishtafsir.com/) [1]<https://www.englishtafsir.com/>

The Muslim in the Shadow of his Zakat

The following excerpt is taken from "Exposition of the Quran" by

G.A. Pervez pg. 1210-1211: Zaka

Zakal malo waz-zaro means the

flourishing of animals and crops; and to grow.

Zaka-ar-rajalo yazku means that

the person became comfortable, got his capabilities developed and his life became happy and comfortable (Taj/Ibn-e-Qutaida).

Therefore, the basic meaning of zaka is to grow, to flower, flourish or blossom; to increase, swell, or

develop. Raghib after writing these meanings, gives an example of the word azka in verse (18:19), "Then see which type of food is most pleasant (azka), i.e., which has more nutritional value."

Zaka is derived from the three

letter root ZKW with the basic meaning of 'to grow, to thrive' as mentioned in (18:19). In the Quran the two words azka and athar are used in different meanings, e.g. , in verse (2:232). In fact, purification has a negative virtue, whereas zakat has a positive value, i.e., to grow or get nourishment.

The author of Muheet, giving reference

of Baidawi says that the meaning of azzkiu is that which grew beautifully with healthy, positive qualities from one age to another. It has the quality and meaning of both development as well as growth. Ardun zakaitun is that fertile land which provides excellent produce.

Azka means that which is more profitable, much better. Nafsun zakiyya means a young man with good physique (18:74). At another place such a young man has been called ghulaman zakiyya (19:19).

In verses (91:9-10), word dassaha

has been used against zakkaha. Dassaha or tadsia means to suppress, to bur alive, (16:59) or to stop the growth. Tazkia, therefore would mean to remove all obstacles from the way and create healthy, positive circumstances for growth. Verse (53:33) further explains the meaning of zaka, which says, "You yourself should not decide that your self is getting developed or not. Instead, one should keep in view the standard laid down by Allah., and the system explained by Him." For example, in verse (92:18) Allah says "That person's self is developed who gives his wealth to others," and "Whoever gives, is the one

who is muttaqee" (92:5).

In

the Holy Quran the words *aqeemus salata wa atuz zaka* have been used extensively and repeatedly (for the meaning of *salat*, please see under heading *sala*). Such verses briefly mean, to establish a social order in which every person has the chance and opportunity to develop his self, according to the divine laws.

Verse

(22:41) says that these people (*jamat ul momineen*) are those to who when we give authority in the land, *aqmoos salata wa atuz zaka*- they establish the Quranic social order and provide means for all for the development of their personalities.

Verse (23:4) is also important in this regard, as it explains that *momineen* are those who strive for *zaka*, i.e., for providing nourishment for humanity. As mentioned above, verse (22:41) shows that the first and foremost duty of the state is to establish a social order and provide means of sustenance and nourishment to humanity. In order to achieve this objective, it is necessary that the sources of wealth should be at the disposal of the state. All the citizens should keep the surplus of their earnings available to the state, so that it may take of it as much as it requires providing sustenance and nourishment to the needy (2:219). Such a system would take some time to establish itself. Meanwhile, for the transitory period, the government can levy taxes for which the Quran has also used the word *sadaqat*, which are earmarked for certain purposes (9:60). Some people have extended and applied this verse for the management of *zaka* money, which is not correct. The Holy Quran has neither fixed

any percentage (such as 2.5 %), nor specified the items on which *zaka* is leviable. The idea that *zaka* is the tax levied by Allah and whatever else collection is made by the state is the government tax is not correct. The dualism of "Caesar and God" being two separate

entities, is the Christian concept. In Islam, whatever one gives to the state for the establishment and enforcement of the Islamic social order is as given to Allah.

References:

Pervez, Ahmad (2010). *Exposition of the Quran*. (p. 1210-1211).

<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/ExpositionOfHollyQuran.pdf>

Truly my Prayer, my Sacrifice, my Living and my Dying are for Allah, the Lord of all that Exists

Quran 6:162:

Say (O Muhammad SAW): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

The following excerpt is taken from "Maariful Quran" under the commentary of

Surah 6 Verse 162 pg. 529-530: In the third verse, it was said:

(Say, "My prayer, my offering, my life and my death are all for Allah, the Lord of all the worlds).

The word: (nusuk) in this verse means sacrifice. Everything one does in Hajj is also called: Nusuk. So, the rites of Hajj are known as Mansik, the plural of Nusuk. Then, this word is also used for 'Ibadah or worship of Allah in the absolute sense. Therefore, Nasik is used in the sense of 'Abid (one who worships Allah). At this place, any of the meanings given above can be applied. Tafsirs to that effect have been reported from commentators among the \$ahabah and Tabeen. But, 'Ibadah or offering of acts of worship devoted to Allah, taken in the absolute sense, appears to be the more appropriate meaning at this place. In that case, the meaning of the verse would be: 'My prayer, my offerings in 'Ibgdah, my life and my death are all for Allah, the Lord of all the worlds.'

Out of the subsidiaries of deeds, the first to be mentioned here was Salah because that is the moving spirit of all good deeds and is, of course, the pillar of the religion. Mentioned briefly after that were all deeds and acts of worship. Then, rising to a wider level, everything done or faced in a lifetime was pointed to. The last to be mentioned was death. After having identified all these, it was admitted that they are only for Allah who is the Lord of all the worlds and who has no associate or partner in His Divinity. And this is the outcome of perfect faith and perfect sincerity. This leads one to think, care and keep in sight, in all states of life and in everything one does, that: 'my Rabb, and the Rabb of the whole wide world is One Rabb. I am His servant. I am in His sight – all the time. Let not my heart, my mind, my eyes, my ears, my tongue, and hands, and feet, nor my pen or step, move in any direction against His pleasure.' This is a simple meditation (Muraqabah) of the highest order, something which, if one trains himself to keep present in one's heart and mind, then, there is no doubt that he or she will become a human being in the real sense. Things like sin and disobedience and crimes will be scared to come anywhere even close to a person that strong.

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .1 pg. 162). [English – Maariful Quran : Mufti Muhammad Shafi \(r.a\) : Free Download, Borrow, and Streaming : Internet Archive](#)

What is Halal Is Sufficient, While What is Haram Is Superfluous

The following excerpt is taken from "The Lawful and Prohibited in Islam" by Yusuf Al-Qaradawi pg. 20-21:

One of the beauties of Islam is that it has prohibited only such things as are unnecessary and dispersible, while providing alternatives which are better and which give greater ease and comfort to human beings. This point has been explained by Ibn al-Qayyim:

Allah has prohibited seeking omens by drawing lots but has provided the alternative of *istikhara* (Islam teaches that if the Muslim faces a problem he should consult with others and seek guidance from Allah. The meaning of *istikhara* is to ask guidance from Allah in making a choice between two conflicting decisions. For this there is a *salat* and a *du'a* (supplication).) which is a supplication for seeking Allah's guidance.

He has prohibited usury but has encouraged profitable trade. He has prohibited gambling but has permitted betting on forms of competition which are useful for their (the Muslims) religious striving, such as horse or camel racing and competing in marksmanship.

He has prohibited (to men) the wearing of silk but has given them the choice of other materials such as wool, linen, and cotton.

He has prohibited adultery, fornication, and homosexuality but has encouraged lawful marriage. He has prohibited intoxicating drinks in order that they may enjoy other delicious drinks which are wholesome for the body and mind. And He has prohibited unclean food but provides alternative wholesome food. (*Rawdah al-Muhibbeen*, p. 10, and *A'alam al-Muwaqq'in*, vol. 2, p.111.)

Thus, when we survey the Islamic injunctions in their totality, we find that if Allah limits the choice of His servants in relation to some things, He provides them with a still wider range of more wholesome alternatives in relation to other things of a similar kind. For assuredly Allah has no desire to make peoples' lives difficult, narrow, and circumscribed; on the contrary; He desires ease, goodness, guidance, and mercy for them, according to His saying: **Allah desires to make clear to you and to guide you to the ways of the (righteous) people before you and to turn to you in mercy; and Allah is Knowing, Wise. And Allah desires to lighten your burden, for man was created weak.** (4:26-28)

References:

Al-Qaradawi, Yusuf (1960). The Lawful and Prohibited in Islam. (p. 20-21).
<https://islamiconlinelibrary.com/wp-content/uploads/2023/07/TheLawfulAndTheProhibitedInIslamal-halalWalHaramFilIslamByShaykhYusufAlQardawi.pdf>

Whoever Kills a Soul Kills the Whole of Mankind

Quran 5:32:

Sahih International: Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain

mankind entirely. And whoever saves one – it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.

The following excerpt is taken from "Anwar ul Bayan" pg. 68:

"Qurtubi (v. 6 p. 146) reports many interpretations for this verse. Sayyidina Mujahid (may Allah be pleased with him) states that whoever murders another will suffer the punishment that Allah shall be angry with him, will curse him and subject him to the great torment of Hell. This has been discussed in verse 93 of Surah Nisa. Since the person who kills the entire mankind will also suffer the same combination of punishments, killing one will be like killing all mankind.

According to others, the sin for killing one person is the same as killing all people. This is closest to the words of the verse. In a hadith the Holy Prophet (peace be upon him) has said, "Whenever a murder is committed, the sin will be shared by the first son of Sayyidina Adam (peace be upon him) because he was the first to begin the practice of murder." [Bukhari and Muslim]"

As well on the same page of the book:

"Allah then speaks on the virtue of saving lives. He says, "Whoever preserves a life, it is as if he has preserved the lives of the entire mankind. Undoubtedly Our messengers have come to them with clear signs. Thereafter many of them transgressed on the earth."

Lesson: The above hadith teaches us that the person who initiated any evil deed shall receive the sin of people doing the same without their sins being decreased. In the same way, the person who initiates a good deed will receive the reward of all those emulating him or acting upon his preaching without any of their rewards being diminished in the least. [Mishkat p.33]"

References:

Madani, Muhammad. Anwar ul Bayan. (vol. 2 p. 68). [Tafseer Anwar-ul-Bayan \(English\) \[Illuminating Discourses on Noble Quran : Free Download, Borrow, and Streaming : Internet Archive\]](#)