

The Holy Qur'an – The Final Testament – Juz 4

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**English Translation S.V. Mir Ahmad
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It covers the fourth Juz of the Holy Qur'an, from Surah Aal 'Imran Verse 92 to Surah An-Nisa' Verse 22.

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Aal 'Imran Section 10 – Ever Living Testimony

To The Truth Of Islam

Sacrifice essential to attain to goodness, The basis of Islam main features of Abraham's religion, The first House of blessings and guidance to the worlds.

Aal 'Imran Verses 92 – 101

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

“Never shall ye attain to righteousness until ye give¹ away (in the way of your Lord) of what ye love²; and of whatsoever ye give, Verily, God knoweth it.” (3:92)

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا
إِنْ كُنْتُمْ صَادِقِينَ

“All food was allowed³ to the children of Israel except what Israel⁴ (Jacob) had (himself) forbidden before the Torah⁵ (Pentateuch); was sent down; Say (O' Our Apostle Muhammad to the Jews) “Bring ye hither then the Torah and read it (out), if ye be truthful.” (3:93)

فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ

“Then whoever fabricateth⁶ a lie about God, after this, these it is that are the unjust.” (3:94)

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

“Say (O' Our Apostle Muhammad!) “God hath spoken the Truth, follow therefore the creed⁷ (Islam) of Abraham the upright⁸ in faith; and he was not of the polytheists⁹.” (3:95)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

“Verily¹⁰, the First House¹¹ made for mankind is the one at Mecca, Blessed and a Guidance for the worlds.” (3:96)

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ

اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ

“In it are clear signs; the standing place of Abraham; and whoever entereth it is secure¹²; and (purely) for God, is incumbent¹³ upon mankind, the pilgrimage to the House, for those who can afford to journey thither; And whoever denieth then Verily¹⁴, God is ‘Self-sufficiently¹⁵ independent of the worlds.” (3:97)

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ

“Say (O’ Our Apostle Muhammad!) “O’ People¹⁶ of the Book! why disbelieve ye the Signs of God? While Verily, God is a witness upon what ye do.” (3:98)

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنَ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

“Say (O’ Our Apostle Muhammad!) “O’ people of the Book! why hinder ye, him who believeth, from the path of God? and seek to make it crooked? whereas ye are its witness¹⁷; And God is not heedless of what ye do.” (3:99)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ

“O’ ye who believe! if ye obey a group among those who have been given the Book, they will turn you back into infidels after your believing.” (3: 100)

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

“How can ye disbelieve, while the signs¹⁸ of God are recited unto you, and His Apostle (Muhammad) is among you? Whoever holdeth fast unto God, is already guided to the Right path¹⁹.” (3: 101)

Commentary

Verse 92

This Verse rings the death-knell of the vain glory of the one, be he from any class of the social order or of any descent or of any status or position, who poses as a righteous one without being duly selfless. Mark the wide implication of the word ‘of whatsoever ye love.’ The Verse fixes no special commodity to be given away, nor does it prescribe any particular limit. In regards to that which is to be given is left to

the degree of the attachment of the individual to the commodity. A man might not care for money but for some special things of his belongings, in which case no amount of money spent in the place of the things he loves, can ever earn for him the degree of virtue which he would get in parting with the things he loves the most.

In regards to the limit, it is left to the choice of the individual. It is a very delicate question, for under this clue to earn virtue or reward from the Lord, one has necessarily to become so selfless that until one gets over the least regard for his personal interest in this life, and willingly and voluntarily gives away of his possessions and belongings which engage his first consideration, the individual can never expect to have earned anything commendable.

This Verse does not mean the minimum prescribed charity which every Muslim has to dispense with, under the doctrine of '*Zakat*' or '*Khums*'. This is something totally optional, left to the free and the independent choice of each and every individual believer in the truth (a Muslim) man or woman.

This Verse invites every seeker of self-redemption, to first condition himself with absolute selflessness as the pre-requisite for his or her spiritual progress. It needs serious thinking over the absolute selflessness demanded of a true believer in God. In short it demands an individual to condition himself or herself with the divine attribute of independence of the selfish needs, giving preference to the need of the welfare of his fellow beings. It teaches one to prefer the need of the truth, to one's own personal demands and thus under the spirit of self-sacrifice, to bind the human society with the spirit of self-sacrifice which would Surely pave the way to perfect social harmony in the human family as a whole.

"It is no charity which starves the nearest kith and kin of its benefit." (M.S.)

"How good is the wealthy one who is at the door of the needy to convey his gifts to him, and how bad is the wealthy one who waits to give something until the needy is at his door." (Hadith)

Riches are of several kinds: The wealth of money (cash). The wealth of one's own issues (children). The richness of one's own personal integrity. The best, the greatest and the most perfect form of sacrifice of every kind of wealth to the maximum extent possible in each kind, can be found in the sacrifices offered by the grandson of the Holy Prophet, the Holy Imam Husayn at Karbala. Husayn surrendered his all to God. The sacrifices offered by Husayn were actually the sacrifices of the Holy Prophet. The Holy Prophet has said '*Husayn is from me and I am from Husayn.*'

This is an explanation as to how and in what circumstances charity would be of any avail, that the entry to the heavenly kingdom, for a rich man, is not entirely closed as it may seem from some passages of the Bible. If one's mind and heart is submissive to God and one's life and wealth is devoted to His cause, be he poor or rich, the door to the heavenly life is equally open. (A.P.)

Verse 93

The Jews objected to the use of certain foodstuffs by the Muslims, whereas in the original Law of Moses all such foods had been allowed. But the Jews did not possess the whole of the Law, except a few traditions, reminiscences and some distorted fragments of the original scripture left behind by Moses. The Jewish faith was based upon an admixture of reliable and unreliable extracts and their own folklore. Hence the Jews are invited to get the Law of Moses and read it out and then see if all the foodstuffs allowed by Islam are allowed by it or not!

Of the quadrupeds which live on land, those which live on grass (i.e. the vegetarians) are called '*Bahimat ul-An'aan*' and they include, sheep, cow, camel, horse, donkey (the hoofed ones, domestic or wild) are termed '*Bahima*' in Arabic, and all are eatable according to 5:1 with the exception of a few kinds of them. For details see 'Fiqh' of the quadrupeds which live on flesh, i.e., carnivorous (the None-vegetarians) the tiger, lion, dog, cat (domestic or wild) are called '*Sabea*' the wild flesh-eating ones which possess claws, are not allowed as implied and connoted in the same Verse. The details of the forbidden meat are given in the other places.

Along with the flesh-eating animals, certain parts of the grass-eater animals were also prohibited as punishment for the rebellion and the perverseness of the Israelites²⁰. Of the domestic grass-eater animals, according to the Holy Qur'an 6:143-145, none was forbidden even in the Jewish law. In the Jewish tradition camel and its milk was considered as prohibited. The Jews taking for granted that whatever was prohibited, by their tradition as having been prohibited by all the prophets of God, preceding Moses. On this basis the Jews criticised the Muslims who claimed to follow Abraham, using camel's flesh and its milk as their food. The basis of the Jewish criticism is refuted, their knowledge of their own laws is challenged, and their ignorance is exposed.

The main point to be noted is that the Jews considered their scriptures as the most ancient revelations and held their own laws and traditions, conventions and the rituals as the basic or the established and the irrevocable principles of the divine religion and on this basis, they used to criticise Islam and Christianity.

Here and elsewhere, the Holy Qur'an asserts that the Jewish laws and the Christian amendments to it, had only circumstantial value. Otherwise, the fundamental principle of the religion prescribed by God is that which was enunciated by Abraham long before the revelation of the Pentateuch and the Evangel, and that was 'Islam' i.e., Submission to God will and the effort to get into communion with Him through the purification of the mind and the body in the most practicable and the most harmonious way, by a natural course. The hard and harsh laws of Judaism and the extreme leniency of Christianity, both are far from being of any universal value in respect of time and place. The question of camel's flesh and milk was an instance, after refuting which Qur'an turns to refute the basis of the criticism with the succeeding verses. (A.P.)

Verse 94

Changing the meaning of the word of God or the word of His apostles, is fabricating a lie against God and those who do this are the unjust ones or the tyrants. This refers to the Jews who misinterpreted the meaning of the Law or the teachings of Moses. The implication of this decree against the act, extends to everyone who commits it, be that in the later age, even among the Muslims.

Verse 95

Abraham's faith in God, has been declared as an ideal and Abraham a model for all true believers in God. The Islamic belief rests upon the Absolute indivisible Unity without any distinction between the entity and the attributes, which was also the faith of Abraham²¹.

Verse 96

'*Bakka*' i.e., 'Mecca'—derived from '*Taba'k*' i.e., crowding of men. The other version is that the name of the place has been derived from the meaning 'Breaking of the neck', for, whenever it was invaded by any tyrant, his neck had been broken i.e., he was defeated and crushed. Another version is that '*Bakka*' means the Holy House of the 'Ka'ba'. It is reported that it relates to the House of Worship of the True God, on earth that was providentially raised even before Abraham, and Abraham and Ishmael only renewed and cleaned it. The antiquity of the Ka'ba has been admitted by Sir William Muir with reference to the universal reverence and regard paid to the place from the earliest time beyond any human memory. Hence the tradition must naturally have its beginning from a very remote antiquity²². (V.M.)

'*Mubarkan*'—the place from which humanity can always have the blessings of God and the correct guidance it needs.

Regarding the existence of the sanctuary of the Ka'ba in Mecca from the time immemorial, long, long before Abraham, besides the Holy Qur'an and the ancient Arabian traditions, there are the traditions from the Ahl Al-Bayt which assert that the place is the First part of the earth which emerged out of the water which covered the face of the globe, or the First part of the earth which began to be cooled down after its separation from the Sun²³. in support of which there are the geological evidences. However, as it has been accepted even by the Christian critics that there is no doubt that the Holy place was dedicated for the worship of the Lord of the lords, as the most sacred Sanctuary, known not only to the people of Semitic race but even to the ancient inhabitants of India, which is referred to, in the ancient scriptural records in even pre-Sanskrit literature.

This explains the prayer of Abraham²⁴ which clearly says that there existed a Sacred House dedicated to God and already recognised and held in reverence and that Abraham was commanded to settle his wife and son and to raise its foundation to renew its accommodation and purify it for the worshippers²⁵.

In the same way as the Holy Place is the First one which was adopted for mankind to worship God, the

Only and the Universal Almighty Creator Lord of the Universe, and the family of Ishmael which was divinely settled down there for the purpose (i.e., worship) was the First Human Family who dedicated themselves wholly to the worship and the service of the Lord. Hence, they were the First Ones to be called 'Ahl Al-Bayt' i.e., the People of the House. Isaac and his mother are the second to be called the People of the House which is referred to in 11:73 and the Third comes the House of Moses and his mother²⁶.

It shows that the usage of the term 'Ahl Al-Bayt' was familiar in the seed of Abraham and actually the reference to the 'Al-Bait' (the House) was a reference to the House of God, and these families were called the 'Ahl Al-Bayt' because they had dedicated themselves and devoted their lives without any break or deviation to the service of God and His House. They were the Founders and the Protectors of the House of God, and it is to their House, the reference is made in 24:36 and 24:37, as the places dedicated to the remembrance of God.

When the Place which they established for the remembrance of God, is so revered by Islam, to the extent that the Holy Qur'an describes it as the 'Blessed', a 'Guide' carrying with it the clear evidence to the Truth, and the Entry into it being the cause of Security and Peace, and the Pilgrimage to it for those who can afford, declared as compulsory, what should be the position of those who established the Place and devoted their lives to its services and had surrendered their all for it, and had attracted mankind towards it, by the forces of their personal virtues and righteousness.

In fact, the House and the people of the House are inseparable for wherever they are settled, it is the House of God, and wherever is the House of God, there they are. The approach to the one without the approach to the other, is impossible and in the same way that the approach to the Holy Qur'an without the Ahl Al-Bayt and the approach to the Ahl Al-Bayt without the Holy Qur'an, is impossible. The House is a guidance when the people of the House are in view and the Entry into the House is security provided the entry is through the Ahl Al-Bayt who are termed as the '*Safina an-Nuh*', i.e., the Ark of Noah. (A.P.)

Verse 97

'The Open or the Clear signs' Every enemy of the Truth who attempted to invade the place or to take possession of it, was made to suffer a crushing defeat. The sincere devotees of God pray around it.

'Standing place of Abraham.' The stone upon which Abraham, the Model Believer in the Only True God whose standpoint in faith in the unity of God, has been idealized²⁷. Some commentators have given the following three points of significance:

The standing place of Abraham being made the Religious Centre for Muslims. Abraham's faith in God being declared as the ideal for every believer in God.

The Holy place (the Ka'ba at Mecca) being always secure from the hands of the disbelievers in the True

God.

The pilgrimage to the Place, to draw the special and the spiritual blessings of Guidance from the Holy House, shall continue for ever.

It is wonderful that the prophecy was made when the Muslims faced the danger to their very existence on the earth and that of their faith.

It is doubtlessly one of the wonderful events that Islam has affected that the institution of Haj (i.e., the Pilgrimage) is continued incessantly every year, without any convenor, any compulsion and without any invitation. It is a doctrine of the practice of the faith that is being translated into action, regularly every year without fail. The wonderful unity of mankind effected in the pilgrimage, is that the members of the human race with all their differences of nationalities, colour, community, sect, the variations of their different schools of thought, their personal worldly status: The King and the beggar, the high and the low, the white and the coloured, all automatically are made to voluntarily dress in the simplest possible uniform covering their body, standing in rows along with the others shoulder to shoulder turning towards the one and the same point, i.e., the Holy House, praying to One God in one language. This is the ever-living miracle of the Holy Prophet of Islam, and this is one of the clearest signs of the success of Islam, the Truth.

It is a declared Sanctuary for everything which enters it.

The concluding words of the Verse indicate the force or the strength of the commandment to perform the pilgrimage (Haj). The declaration that God is absolutely independent of the worlds, means that the pilgrimage prescribed or made incumbent, is not for any benefit or profit to God, but for the people themselves. Pilgrimage is explained as the flight of the pilgrim to take refuge in God's mercy against sins and sinning. It is said the pilgrimage benefits both the needs of the pilgrim as well as his sins. The Holy Prophet declared that he who in spite of the means to the pilgrimage, i.e., on whomsoever Haj had become incumbent, did not perform it, would be resurrected blind, as an infidel or a Jew or a Nazarene. The Holy Prophet has also declared: 'Pray ye daily the Five times, Fast ye the month, Pay ye the Poor-rate (charity) and Perform ye the Pilgrimage (Haj), Enter ye the Paradise.' It was also declared by the Holy Prophet that 'Haj' wipes out the sins as the fire removes the rust from the iron.

The ability here means the ability with ease, in all aspects of wealth, health and security and with the absence of any one of these conditions, the ordinance is not enforced²⁸.

The importance of the pilgrimage is shown in the clause '*Man Kafar*' i.e., he who denied, terming the deliberate negligence in performing Haj as '*Kufr*' i.e., infidelity, which is supported by the saying of the Holy Prophet referred to above. Haj and its prescribed rites are the outstanding tests of the absolute submission and obedience to God's will, in which act the human desires have no room and the 'Ego' in man is crushed. (A.P.)

Verse 98

It is an exhorting note of warning and guidance to those already given the holy scriptures through the previous apostles from God—particularly the Jews and the Christians who in spite of their knowledge of the truthfulness of the mission of the Holy Prophet and Islam, which had been foretold in their holy Books, defy, and disbelieve in it.

Wherever Qur'an addresses the people of the Book and reproaches them for their mischievous deviation from the Right Path commonly prescribed by all the scriptures, it should not be taken as confined only to the Jews and the Christians who opposed Islam and the Holy Prophet at that time, which would mean that the utility of the passage in question is over, whereas the passage of this nature, is ever current as it has been pointed out by the Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq that by the address to the people of the Book, should mean all those who base their faith on the revealed Word of God as opposed to those who yet deny revelations and base their faith on reasoning and personal intuition.

Therefore, it includes Judaism, Christianity, Sabaism, Zoroastrianism and in a step further it may include the other religions other than the above four whose adherents claim their faith as divinely revealed. However, it is stated by the Holy Imams (i.e., the Ahl Al-Bayt), that the pagans of the Arab and of the Trans-Caspian Sea, ought to be excluded from the term 'the people of the Book', as they did not base their doctrines and the rituals on any revealed Word of God. It was their conventional fabric. In any way the Muslims are not excluded from the reproaches in this Verse and the other verses of similar nature. There are instances of mischievous deviations from the Right Path of Islam, i.e., the denial of the divine signs and the creation of the obstacles in the path of God and attempts to twist the Word of God and that of the Holy Prophet, to suit their selfish ends, which gave rise to sectarianism in the early stages of Islam. Referring only to these kinds of instances, the Holy Prophet had warned his companions saying '*Revert ye not after me to infidelity fighting one against the other.*' (A.P.)

Verse 100

In continuation of the warning in the preceding Verse the believers are warned not to obey or to follow the partisans among the people of the Book as the dissension was the result of the deviation from the Right Path caused by the rebellious inclinations²⁹ (A.P.)

Verse 101

Refers to the Jews and Christians creating obstacles in the way of the free march of Islam, by means of misleading arguments to beguile the Muslims from the right way, they had adopted.

^{1.} With love willingly. Refer to Verse 2:254.

^{2.} Note: no particular Commodity is mentioned But that which is loved the most.

- [3.](#) Refer to Verse 6: 146.
- [4.](#) Israel, the other name of Isaac the Second Son of Abraham.
- [5.](#) Pentateuch –the Scripture given to Moses Ar. ‘Taurat.
- [6.](#) forge– concoct. Refer to Verse 61:7.
- [7.](#) Ar. ‘Millat’.
- [8.](#) Ar. ‘Hanif.
- [9.](#) Ar. ‘Mushrikeen’. Those who associate others with God in authority. Refer to Verses 2: 130, 2: 135.
- [10.](#) Refer to Verses 2: 125, 2: 127 22:29, 22:33.
- [11.](#) The Kaba, Ar. ‘Awwala Baitin’. For Ahl Al-Bayt, see 33:33.
- [12.](#) This Security was denied to the third Holy Husayn, son of ‘Ali and Fatimah – the Grandson of the Holy Prophet.
- [13.](#) God’s decree.
- [14.](#) He should know.
- [15.](#) Ar. ‘Ghani’– Totally Needless– Free from needs. Refer to Verse 2: 125.
- [16.](#) Those given heavenly Scriptures through the apostles from God.
- [17.](#) Know it – Aware of.
- [18.](#) Ar. ‘Aayaat’.
- [19.](#) Straight Ar. ‘Mustaqeem’.
- [20.](#) See Verse 6: 146.
- [21.](#) Refer to Verses 2: 130, 2: 135.
- [22.](#) Refer to Verse 2: 125.
- [23.](#) Refer to Verses 21:30, 21:31.
- [24.](#) Refer to Verse 14:37.
- [25.](#) Refer to Verses 2: 125, 2: 129.
- [26.](#) Refer to Verse 28: 12.
- [27.](#) Refer to Verse 2: 125.
- [28.](#) See ‘Fiqh’.
- [29.](#) Refer to Verse 3: 19.

[1] [1]

SHARES

Aal ‘Imran Section 11 – To Hold Fast To The Cord Of God

Believers in the Truth to be firmly united, To invite to goodness (*‘Amr bi ‘l-Ma’ruf*) to enjoin what is right– and to forbid evil (*Nahya–anil Munkar*)

Aal ‘Imran Verses 102 – 109

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O’ ye who believe fear ye God as ye should¹and (see that) ye die not but as Muslims².” (3: 102)

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

“And³hold ye fast by the cord⁴of God All together, and be not divided⁵(among yourselves) and remember the bounty of God bestowed upon you, when ye were enemies (of each other) He united your hearts together with (mutual) love, and thus, by His favour ye have become brethren and (while) ye were on the brink⁶of the pit of the Hell-Fire then He delivered you therefrom; Thus, doth God clearly explaineth His signs for you, so that ye may be guided.” (3: 103)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And that there should be among you a group⁷who call⁸(mankind) unto virtue and enjoin what is good and forbid wrong⁹; and these are they who shall be successful¹⁰.” (3: 104)

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

“And be not like those who got divided and disagreed after clear evidences have come unto them; and these! for them is a great torment.” (3: 105)

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

“(On) the Day when some faces will be bright¹¹and some faces will be black¹²! And as to those whose faces will have turned black; (it will be said unto them) “What! Did you disbelieve after believing? Taste ye, then, the chastisement for what ye were disbelieving.”” (3: 106)

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

“And as to those whose faces shall have become white¹³they shall be in the Mercy of God; therein shall they abide.” (3: 107)

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ

“These are the signs of God, We recite them unto thee in truth; And God intendeth not injustice

to mankind.” (3: 108)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

“God’s is whatsoever is in the heavens and whatsoever is in the earth; and unto God (only) shall all matters return.” (3: 109)

Commentary

Verse 101–113

The verses 100–112 are directed towards the development of the social and the political values of Islam and the institution required for the purpose. As already pointed out Islam does not view religion as a mere relation between individuals and God, but as the most important factor in the development of the social, economic and the political aspects of the human life, in addition to its ethical values. Religion in its general sense means submission which affects the independence of man.

The question is that in whose interest this individuality and independence should be affected, to the interest of family, community, race, or country and to whose authority the individual will should submit. These are questions dealt with in the social, economic and the political sciences. Islam sees no other interest save that of the universe, as worthy of the sacrifice of the individual interest, for it, and no other authority save the Absolute One worthy of the submission of the individual will to it. Thus, Islam aims at the establishment of peace, unity and harmony not only between man and man of any particular family, community, race or country but between mankind as a part and the universe as a whole. The attempt of the ethical science is to establish peace and harmony between the various parts of the faculties functioning in one individual, and the attempt of Islam is to establish peace and harmony between mankind and every part and particle functioning in the system of the universe, viewed in a horizon much higher than the limitations of time and space.

It is with this object in view that Qur’an attempts to establish a body or institution whose function would be calling people to God (the Goodness Absolute) and to exercise authority over mankind to make them do whatever is approved by the human conscience and the divine sanction, and to prevent them from doing what is abhorred by the human conscience and forbidden by the divine decree, though every individual as a part of the society, has a responsibility and undertaking to assist the authority in the establishment of the institution, and in this sense ‘*Amr bil Ma’ruf*’ (i.e., the enjoining of good and the ‘*Nahy an il-Munkar*’, i.e., prevention of evil, becomes a compulsory duty of every Muslim, but to a certain extent, not as an institution exercising any authority, such an undertaking should be confined to the people qualified and competent for the objective of Islam mentioned above.

The least condition required in the person competent to exercise such an authority, is to know what is

the ultimate and the absolute good, to know what is 'Ma'ruf' and the 'Munkar' mentioned above. First and the foremost, he should have exercised the authority on himself so that he would not be in need to be guided towards good, forced to do 'Ma'ruf', and prevented from doing the 'Munkar'.

Hence the passage in Verse 103 meant in 'Munkar' would be taken as 'Tab'eez' and 'Ummah' should be taken as 'A'emma'. The word 'Ummah' is derived from 'Amam' which originally means tending or intending. It has been used in the sense of the way intended to, to move on, 'Tareeqa'. 'Imam' in the sense, the person intended to follow, and 'Ma'moom' in the sense, the person who intends to follow, which is synonymous to follow certain persons or certain common principle.

The word 'Ummah' has been used in all these senses in the verses of the Holy Qur'an. It is from the context that one should decide the exact sense in which the word has been used. Here in Verse 107 and 112 and in other places of similar nature 2: 125-128, 2: 143 and 22:78, the context shows that 'Ummah' stands for the man who exercises the authority which should mean an 'Imam' and not 'Mamoom.'

Verse 104 to 108 assert the object of the establishment of such institution, is to save mankind against dissension and dispute which would lead to total perdition. It has been pointed therein that the purpose in view is to establish universal justice and peace, not limited to any territorial boundaries but in the universe as a whole. In short, the object in view of Islam, is the safeguard of the eternal and the universal interest of all creation. Having these passages in view, it is obvious that the person to be in charge of the institution cannot be obtained by any human choice or discretion. It should be only the divine choice and selection to find persons of such undertaking¹⁴.

Hence the inseparable pronoun for the second person plural of masculine gender refers to a particular group of men competent for the Imamah (Leadership) have been purposefully brought forth from the fold of His Providence for the benefit of mankind. This is the exact sense of the passage without any interpretation. And the people of the Book have been admonished in their own interest to believe in this fact. The pronoun cannot be taken as to refer to the Muslims in general as thought by some commentators because, first of all Competency, Efficiency, and the Exercise of the Authority are the necessary conditions for the undertaking of which is implied in this and the other previous passages dealing with 'Amr bi 'l-Ma'ruf' and 'Nahy an il-Munkar.'

Secondly, in the previous passage, it is expressively said 'of you there should be a people and not the whole'. In support of this there is a discourse of the Sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq with one of the scholars of his time.

The Holy Imam asked the man: *'Thinkest thou that the pronoun 'tum' in 'kuntum' refers to the Muslims in general?'*

In reply was said: *Yes!*

Then the Holy Imam said: *'If so, it means that you were the people who killed the grandson of the Holy*

Prophet and took his family as captives, were the best people brought forth by God for the benefit of mankind?’

Then the man replied: *‘Oh no! it cannot be’.*

Then said the Holy Imam: *‘Behold! it refers only to those who are competent to lead mankind to Truth.’*

Another point to be noted here is that from the clause *‘Waltakon minkum’* in Verse 104, some commentators have wrongly inferred that it is the duty of the Muslims to appoint, nominate or elect a body for the institution, but the passage means nothing more than the necessity of such a body from among the bulk of the Muslims. It has nothing to do as to who and how should such a body come into existence. It is like saying that there should be of the mankind some prophets to guide people. It does not mean that the prophet should be nominated or elected by mankind. Hence the passage points out only the necessity of such a leading authority and then the passage of Verse 109 asserts that this necessity has been met by God by bringing forth, of the descendants of Abraham.

If the passages 2: 127, 2: 128, 2: 143, and 22:78 along with the other passages which assert that of the descendants of Abraham certain groups of persons who were the first and the foremost in everything good were chosen by God to inherit the Book, the Wisdom and the great Kingdom (whose obedience has been enjoined on mankind), there remains not the slightest doubt in the hierarchy of the people authorised by God, to exercise *‘Amr bi ‘l-Ma’ruf’* and *‘Nahy an il-Munkar’*, the chosen group of the descendants of Abraham are the Topmost and the others in the hierarchy should derive that authority from them as their subordinates.

The passage Verse 112, 113 leaves no room for the possibility of including the Muslims in general in the pronoun *‘tum’* or *‘kuntum’* of Verse 109 against the definite qualities enumerated therein, and the claim that all Muslims irrespective of their possessing these qualities or not, to be equally entitled or authorised to exercise the powers referred to in the Verse.

A similar expression asserting the system of the hierarchy in the vicegerency of God is given out in 6: 165 which means that when every individual in some way or the other may be termed as His vicegerent in the earth, but none should think that all have equal footing in representing Him. There are degrees and the lower ones should be subordinate to the higher ones, otherwise there would be no harmony or order in the system.

Many Muslim scholars fail to view the hierarchy as it ought to be. Consequently, they present the Islamic form of government as the embodiment of God’s sovereignty in a very chaotic and an inconsistent form, as the result of which the Muslim states miserably suffer under despotic rule. (A.P.)

Verse 102

‘Ittaqu Allah’ – fear God, i.e., Guard yourself against evil, or take shelter in God.

‘Haqqa tuqatihi’—As it is due or expected of you or as God deserves to be feared of.

‘Wa antum Muslimoon’—Ye be Muslims, i.e., those who submit themselves willingly to God. It is clearly indicated here that the one and the only object of the human life on earth, must be the complete submission to the Creator Lord, which act in the Arabic language is called *‘Islam.’*

Verse 103

“Hold fast to the Rope (‘Habl’) of God.” The image is that of a rope hanging down from heavens to the earth so that by holding it, men may climb up to Heaven. In some traditions this is identified with the Book of God, but according to the greater number, it is the Prophet and the Imams. It may be both, the one being in no way different from the other. The holding fast to Book or the Holy Prophet and the Imams, would primarily mean an intense spirit of attachment and devotion to them (from which the rest of goodness will follow) and then the rising to the Presence of God would be facilitated.

“Do not split up.” Schisms can be formed either by neglecting or disregarding the Word of God altogether by taking some self-fancied or the erroneous views and the wrong practice of the teaching thereof. It is a fact that while all schools agree, as the doctrine of faith about the Qur’an being the Word of God but there are innumerable differences among them with fanciful interpretations. Would it be meet for God to send down a rope which is so intangible that few can perceive it distinctly? This shows that the phrase fits in more with the Prophet and the Imams—at all events they are indissolubly bound up with its inter-twining cords.

“So by the favour of God ye become brethren.” It was nothing short of a miracle that the Arabs who were in a state of continual and mutual warfare and in whom the slightest incidents led to tribal wars continued for generations, were so changed in ten years—nay more, that they forgot almost all about it and they all became veritable brothers unified in the esprit de corps of Islam. History knows not a single other instance of such moral revolution in such a brief period of time. And of the causes and influences, if one would consider them, there would be found nothing worth the name except the overpowering personality of one man, the Holy Prophet.

And it was not so much his teaching that did it—that was very little imbibed by the people— it was almost entirely due to his practice, his active efforts to divert the thoughts and the feelings of his most refractory people into new channels. That is the difference between teaching by mere preaching and that by actual active work. Nothing but the grace of God could have affected so great a result in such a short time and that is accounted here as the providential favour of God. True, it was only the beginning of his great work, but the beginning itself was great beyond measure.

Consistent to his craze of his own way of interpreting words leaving aside their usual meanings when it suits his purpose one of the commentators interprets the word *‘Habl’* which means ‘Rope’ as covenant, and the word *‘Nar’* meaning ‘fire’, i.e., Hell-fire, he interprets fire as the symbol of war. Here the meaning

is that the people owing to their differing from each other in faith were involved in 'Kufr' or infidelity entitling them to the Hell-fire.

The concluding words '*La'allakum*'—indicate that in spite of the brotherhood the guidance has yet to be earned, and the brotherhood is an essential pre-requisite for guidance. This aspect of the faith gives extra-importance to brotherhood.

The example of '*Habl*' the Rope used in this Verse, has been dealt with in detail in (M.S.)

A rope is hung down in the place of a ladder to enable one lying down to rise up, by holding fast to it. The Holy Qur'an is the strong unbreakable rope hung from high up for those down in the earth to rise up into the heaven of the spiritual elevations.

Holding fast to the Rope means remaining closely united identifying with the Holy Prophet whose life is the best example or the perfect model of the practical aspect of the Holy Qur'an.

"Do not get separated" means do not differ from or do not leave the path shown the Holy Prophet—which means follow faithfully in thought (i.e., faith) and in the practical life, the footsteps of the Holy Prophet with implicit obedience to his commands and directions. The whole Islamic world unanimously bears testimony to the fact that the Holy Prophet repeatedly on various occasions and in various verbal expressions has declared the position of his Ahl Al-Bayt for the guidance the Muslims will need after his departure from this world. Besides the several other announcements it has been reported by Anas Ibn Malik that the Holy Prophet said:

"The children of Israel got themselves divided into seventy-one sects, of whom one is on the safe side and others lost and my people will be divided in seventy-three of whom only one will be on the safe side and others lost. When asked as to which is the sect of his people on the safe side, he placed his hand upon 'Ali's shoulders and said: *'This man and his issues and those who follow them'* and then he recited this Verse.

Abu Syeed Khadri reports that he heard the Holy Prophet saying:

"I leave behind me among you two Ropes, if my people hold them fast after me never, never they shall be led astray. One of them is greater than the other. The Book of God, i.e., the Rope, hung from heaven towards the earth and my issues, my Ahl Al-Bayt. Be it known that never, never shall any one of them be separated from the other until they both meet me at the cistern of 'Kauthar.'

Concerning with this announcement, there is the other similar declaration of:

"Verily I leave behind me among you Two very important things, The Book of God (The Holy Qur'an) and my issues my Ahl Al-Bayt. As long as ye hold yourself fast with these Two after me ye shall never be led astray and these Two will never be separated from each other, until they both arrive on me at the cistern of 'Kauthar. [15](#)" (

There is another similar one clearly guiding towards the fact that the salvation of the Muslims definitely lies in faithfully following the Holy Ahl Al-Bayt:

“The likeness of my Ahl Al-Bayt is like the Arc of Noah, whosoever got into it got saved and whosoever turned away from it got drowned and lost.”

Once the Jews came to ‘Ali in the mosque at Madina along with their chief priest ‘Jalut’ whom they revered the most, for the high degree of his learning and the knowledge of the religion, to debate against Islam. ‘Ali looked at Jalut and asked him:

“O’ Jalut! Dost thou know into how many sects the followers of Moses got themselves divided into after the departure of Moses?”

Jalut replied: *“I shall look into the book and reply.”*

‘Ali said to Jalut: –

“Woe unto thee O’ Jalut! Thou claimest to be the religious leader of thy people and yet dependest thou upon thy book so much that thou canst reply to a question without referring to thy book. What wilt thou do if thy book is lost?”

Jalut referred to his book and said:

“The followers of Moses had been divided into forty-five sects.”

‘Ali replied:

“I know Torah and the Gospel better than thou knowest them. The followers of Moses were divided into seventy-one sects, one of them is safe, the others are lost. The followers of Jesus have been divided into seventy-two sects, one of them is safe and the rest seventy-one are lost. And the people of our Prophet will be divided into seventy-three sects, one of them will be on the safe side and the others will be lost.” (M.S.)

However, if the ‘*Habl*’ means the Holy Qur’an and if the Muslims have to hold fast to it, they will have to adopt the right means to know fully and understand it correctly what the Holy Book of God says and according to what the Holy Prophet has said about the understanding, the Final Word of God and acting according to it. A sincere seeker of the correct meaning of the Holy Qur’an, both the manifest and the secret aspect of it, can resort only to the Holy Ahl Al-Bayt and to none else. The Holy Prophet has definitely guided his followers in this regard. In regards to ‘Ali in particular, besides what he said about himself being the City of knowledge and ‘Ali its Gate, he has also declared:

“Verily, the Holy Qur’an has been revealed as seven letters, of which there is no letter which has not a manifest and a latent meaning, and ‘Ali Ibn Ahi Taleb, with him, is the manifest and the latent (of it). [16](#)”

Thus, every seeker after the truth treasured in the Holy Qur'an, must naturally resort to 'Ali and to none else, to know the manifest as well as the secret meanings of the Holy Word of God.

Verses 100, 101 and 102, are linked with each other and present the fundamental object of this chapter that once a man accepts the principle of Islam in submission to the absolute sovereignty of God, he should not follow or adopt any other course but the version of the Word of God and of the Holy Prophet. Even the slightest deviation from this path, by use of one's own choice or discretion which is called '*Ijtihad muqabil an-Nass*' discretion against the divine verdict, means turning towards partisanship and sectarianism. Whoever adheres to the Word of God has taken shelter in God and held fast to His Rope which never breaks and is safe from getting astray.

The Holy Prophet in support of this wording of the Holy Qur'an, on several occasions before his departure from this world has clearly and expressly declared that Qur'an and the Ahl Al-Bayt are the two valuables which are the inseparable things which he was leaving behind and that whoever adheres to them both, would never get astray, and also declared as to who were his Ahl Al-Bayt inseparably attached to the Holy Qur'an¹⁷. Therefore, whosoever adheres to these Holy ones, is to be termed orthodox and whoever adopts various other people other than the declared Ahl Al-Bayt as the source of his faith, is the heterodox. The way of God is only one, and in the other ways there is heresy and heterodoxy¹⁸.

Some commentators hold this Verse as abrogated by the Verse '*Fa ttaqu Allah*' (64: 16) but these two passages are not contradictory to justify abrogation of the former by the latter.

The establishment of unity, peace and harmony among mankind is considered as the loftiest utopia for the achievement of which many attempts have been made in the past and in the present by various persons, parties and societies but all in vain, as each attempt added a new division and a new partisan to these which already existed. Though there are certain aspects common between man and man, yet it is not possible to have two persons entirely alike in all aspects physical and mental.

Therefore, if each individual be given the right to exercise his own will or choice, no society, no harmony and no peace can ever be established. As the basis of the social life, the individual has to sacrifice his will and choice to a certain extent in the interest of the others. The question is as to whose will that the individual will should be submitted and in whose interest the interest of one has to be sacrificed, so that a universal unity, peace and harmony be achieved? This passage is the answer to the question, i.e., Islam or the *Hablullah*.

It is said that the occasion for the revelation of this passage was a dispute or a rivalry which took place between the two parties of the 'Ansars' caused by some mischief monger Jew. Whatever be the nature of the occasion the universal significance of these verses as given out is not affected. In these verses is presented the social value of Islam as a religion on which one of the most important articles of the practice of Islam viz., '*Amr bi 'l-Ma'ruf*' Enjoining of good, is based, which is a move from the social to

the political value of the human life on earth. (A.P.)

Verse 104

It is to be noted that under the ordinance of this Verse every Muslim is a missionary, bound

by his faith to invite people to good and enjoin only what is right or righteous and to forbid the wrong or the evil. Who can do this without the full knowledge of good and evil. This responsibility can never be discharged to the divinely desired maximum but by those who had been created pure and infallible and conditioned by the Creator Himself, for the purpose. They are the Holy Ahl Al-Bayt, i.e., the Holy Prophet and the Holy Imams of his house—under whose guidance the others should naturally be. It will be quite sufficient for the Muslims if they only remember what the Holy Prophet has declared about his Ahl Al-Bayt on various opportune occasions in various ways. It has also been announced by him:

“The example (or the position) of my Ahl Al-Bayt is like the Ark of Noah, Whosoever got into it got saved and whosoever turned away from it, got drowned and lost.”

It could be seen from this Verse as well as Verse 9: 122 what weightage has been given to the acquisition of the religious knowledge. It is clearly enjoined upon every Muslim to acquire the knowledge of the faith and propagate it.

Verse 105

The people of Moses and Jesus in spite of the clear arguments about the Unity of God that was taught to them through the scriptures, had been divided into sects, each sect hostile to the other. By this Verse Muslims are warned against such sectarian dissension among them.

Verse 106

Turning white, of the faces, indicates the joy and the face turning black indicates sorrow.

The turning black, of the faces, will be of those who have given up the faith after embracing it. According to Hasan al-Basri it refers to the hypocrites who turned infidels after once professing the belief. This section applies to those who once professed to follow the Holy Prophet but subsequently, motivated by their selfish ends, disobeyed him in his instructions regarding the following of the Ahl Al-Bayt for in following the holy ones, they could not have got their ambitions fulfilled for their worldly glory or ruling over the destinies of the people in the way they desired.

Verse 107

It is a reward or recompense for their righteousness. The reward is to abide in bliss for ever.

Verse 108

i.e., Everyone will surely get the recompense he earns in this life.

Verse 109

This is a death blow to the belief in the sectional or the departmental gods of the various parts of the universe as their own independent realms. The first, the foremost and the basic demand of Islam is, faith in one Omnipotent Lord, God of the Universe as a whole, its Originator, holding the Absolute Authority and Sway over it. There is none besides Him, equal to Him and everything as it proceeded from Him, will revert only to Him.

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- [1.](#) As due to Him.
 - [2.](#) Submitted to God.
 - [3.](#) Refer to Verses 2:256; 3:111.
 - [4.](#) Applicable to The Book of God (Qur'an) and the Ahl Al-Bayt, left behind by the Holy Prophet with the assurance– 'Should ye hold fast to These Two, never, never, will ye get astray and never will these Two be separated from each other.
 - [5.](#) By getting yourself parted from the Cord of God.
 - [6.](#) About to fall into the pit.
 - [7.](#) Outstanding.
 - [8.](#) Arabic 'Amr bi 'l-Ma'ruf.
 - [9.](#) Arabic Nahy an il-Munkar.
 - [10.](#) Refer to Verse 3:110.
 - [11.](#) of the believers.
 - [12.](#) of the disbelievers. Refer to Verses 10:27, 39:60.
 - [13.](#) bright-lighted.
 - [14.](#) Refer to Verse 28:68.
 - [15.](#) See Tafsir al-Kabir, Durr al-Manthur and others.
 - [16.](#) Sahih Bukhari.
 - [17.](#) See Hadith ath-Thaqalayn.
 - [18.](#) Refer to Verse 6:164.

[1] [1]

SHARES

Aal 'Imran Section 12 – Muslims Raised For The Welfare Of Mankind.

Muslims raised for the welfare of mankind as a whole, The Muslims not to fear the Jews, The strength of

the Jews shall be a failure, Muslims not to take the Jews as their friends.

Aal 'Imran Verses 110 – 120

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

“Ye are the best¹group²that hath been brought forth for mankind³: Ye enjoin goodness⁴and ye forbid evil⁵, and ye believe in God; And if the people of the Book had (also) believed (similarly) it had surely been better for them; of them (only some) are believers and most of them are perverse⁶.” (3: 110)

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ

“Never shall they harm you except slight injury; and if they fight with you, they shall turn their backs to you; then they shall not be helped.” (3: 111)

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُثْقَلُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

“Abasement is made to cleave to them wherever they are found, except under a covenant⁷with God and a covenant with men, and they have drawn down the wrath of God (on them): (Besides) humiliation is stamped upon them; This because they used to disbelieve in the signs of God, and slew the prophets unjustly; This because they disobeyed and used to transgress⁸.” (3: 112)

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

“They are not alike; of the people of the Book, is a group⁹(so) upright (in faith) that they recite the signs of God all along the night, and prostrate themselves in adoration.” (3: 113)

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

“They¹⁰believe in God and in the Last Day (of Resurrection), and enjoin goodness and forbid evil, and hasten to do good deeds; and these are of the righteous ones.” (3: 114)

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

“And whatever good they do; they shall not be denied (the meed); God knoweth The pious ones.”
(3: 115)

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“But as for those who disbelieve, never shall their possessions¹¹ nor their children, avail them anything, against God; They shall be the inmates of the Hell-fire, therein they shall abide¹².”
(3: 116)

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ

“The likeness of what they¹³ spend in this life of the world is like that of a freezing wind, which smiteth upon the tilth of a people who have wronged themselves and destroyed it; God did no injustice to them, it was they who are doing injustice to themselves.” (3: 117)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

“O’ ye who have believed! take not intimates¹⁴, other than your fellow-believers, They¹⁵ will not fail to corrupt¹⁶ you; they wish what distresseth you (the most); Their spite hath already shewn itself out of their mouths, but that which is concealed in their breasts¹⁷ is greater still; indeed We have made clear the signs unto you, if ye would understand¹⁸.” (3: 118)

هَآ أَنتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

“Lo! Ye are those who love them, but they love you not though ye believe in the entire Book, and when they meet you, they say: “We believe”; but when they are apart, they bite their finger’s ends at you in rage against you; Say (O’ Apostle Muhammad!)” “Die ye in your rage;” Verily God well-knoweth whatever is in (people’s) breasts¹⁹.” (3: 119)

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

“If any good (even) toucheth, you it grieveth them, and if ill afflicteth you, they rejoice at it; But if

ye be patient and guard yourselves (against evil) their craft²⁰ shall not harm you; for verily whatever they do, God is comprehensive of (it).” (3: 120)

Commentary

Verse 110

‘Khair al-Ummah’, i.e., The best people. This can never be applied to the Muslims as a whole.

If there had been thousands of such verses, none could ever draw the inference that the definition applies to the Muslims as a people as a whole, for among the Muslims had been the assassins of the Holy Lady of Light, Fatimah az-Zahra’, and the others who had inflicted upon her the miseries which she and her holy issues suffered in this World. The assassins of the Holy Imams, (‘Ali and his sons) also called themselves Muslims. Could any sensible man on earth ever imagine those who enacted the heart-rending tragedy of Karbala, in which were butchered, the Holy Imam Husayn, his sons, his kith and kin and his friends, and in which even the six months old thirsty babe ‘Ali al-Asghar was made the target of a heartless archer, and was killed, and after which brutal massacre, the Fourth Holy Imam, ‘Ali Zayn Al-‘Abidin, the eldest son of Husayn, and the godly ladies and the children of the family of the Holy Prophet were taken as captives and were subjected to the torturous imprisonment, to be, in any sense of the expression of the term called as the ‘Best People?’

Was not Yazid and the other assassins of the Holy Imams who in fact were the brutes in human form, counted among the Muslims? Was not the Holy ‘Ka’ba’ levelled to the ground, and on the roof of the same holiest of the holy places, the Greatest Sanctuary of Islam, was held a drinking party, and was not the Holy Prophet’s Mosque at Madina desecrated with the refuse of the horses and mules? Was not all this done by those who called themselves Muslims, and even posed as the religious heads calling themselves as the ‘Kalifs’? Could such a horde of the brutes of the deputies of the devils, be ever termed as the ‘Best People?’ The criminal traits of the monarchs and their deputies who called themselves Muslims, have been depicted in Al-Beruni’s India. It was the conduct of the hordes of these devils that became the cause of the Emperor Vladimir of Russia giving up the idea of embracing Islam, who in spite of his being inclined to embrace Islam, subsequently getting disgusted by the character and the conduct of those who called themselves Muslims gave up the idea. The character of such Muslims are detailed in ‘Stanley’s Lectures on Eastern Church.

The details are simply disgraceful. There is one thing which must necessarily be arid here, that is what the Russian Emperor did was also wrong, for if he sincerely wanted to embrace the truth, he must receive it from the one from God (the Holy Prophet), who presented it to mankind. If the Emperor, instead of studying the character of the Muslims, had studied the godly personalities of the Holy Prophet and his Holy Ahl Al-Bayt, the *‘Khair al-Ummah’* the ‘Best People’ referred to in this Verse, he would surely have been guided aright. The divinity which radiates from these men of God, never fails to

enlighten everyone who approaches them and gets duly attached to them. Hence the Verse can apply only to those who were endowed with the excellence of the divine qualities of every kind of conceivable goodness which the Holy Prophet possessed. The divinity which radiates from these holy ones is so irresistible that even the worst enemies of Islam could not help adoring the godly beings as the Best of the people with regard to their godly conduct and character.

Those whom this Verse can only be applied to, are the people described by the Verse 33:33 in which mankind has been informed in clear cut words as to who are those who have been purified by God Himself. Thus, this distinguished group could be none else other than those free from every kind of impurity, external as well as internal. The Best group of men were those whom the Holy Prophet openly showed to the world, presenting them as the truthful and the holy ones besides him, at the historic '*Mubahila*' in the challenge against the Christians of '*Najran*', in response to the Divine Command in 3:61.

The Best of the group of men can only be those who are referred to in the Holy Qur'an in Verses:

1. Verses 48:2, 49:15 – The Truthful ones–whom the faithful have been ordained by God to be attached to.
2. Verses 16:89, 2:143 – Those who will be called by the Lord on the Day of Judgment to bear witness.
3. Verses 16:89, 2:177 – Those who possess the qualities referred to in this Verse, to the maximum limits possible.
4. Verse 76:7 – Those described in this Verse.
5. Verse 66:4 – Among whom was the one ('Ali Ibn Abu Talib) praised in this Verse.

Besides, if the Verse is intelligently read, it leaves no room for any doubt about the correct personnel of the '*Khair al-Ummah*' for the Verse itself gives the two essential qualifications of the distinguished group. It says that they are those who would always invite mankind to what is fair and prevent or preach abstinence from what is unfair, i.e., evil. These godly qualities can never be in any one save those who are purified by God Himself for the guidance of mankind²¹. Besides the Best Group can only be of those who are always with the Holy Qur'an, never separated from it, at any time in their lives, and Holy

Prophet has openly declared that they are the Holy Ahl Al-Bayt with whom the Holy Book has been left²².

Thus, by the term '*Best Group*' referred to in this Verse are meant only the 'Ahl Al-Bayt' and never the Muslims as a whole which multitude or mass consists of people of all sorts of questionable characters. It is for this reason the Shia School which follows the Islam-Original, is attached to the Holy Ahl Al-Bayt and not to any others—who were not faithful to these holy ones.

Verse 111

This Verse is a very significant prophecy which was remarkably fulfilled. The Jews who were a well-settled and who were a very powerful force at Madina, were in sworn alliance with the polytheistic tribes at Mecca. Though the Muslims were a microscopic, small community almost unarmed and unequipped yet whenever they were attacked, they put forth such a wonderful fight that the enemy had to fly away from the battlefields with heaviest and irreparable loss of property and life. The polytheists who were the sworn allies, never helped the Jews. This Verse is a prophecy of the miraculous success they were divinely destined to gain over their enemies.

Those who do not want to credit any godliness to the Holy Prophet, attribute this aspect to the mere foresight of the Apostle of God and not to the heavenly aid, and those who do not relish the credit of every such wonderful and unexpected success of the Muslims to the miraculous valour and strength of 'Ali, quietly pass over this Verse without any reference as to, at whose godly hands the miraculous victory was granted to the Muslims when they were sure of being completely crushed or totally wiped out of existence for ever. One of the reasons for avoiding the praise of 'Ali's services, might be the fear of the automatic reflection upon the disservices of the other companions of the Holy Prophet.

While mentioning about the valour of 'Ali, they will have to refer to the cowardice of the others who later on became the leading personalities in the religious field and who ruled the destiny of the people. If they say out how 'Ali stood fast and won the battle the question would automatically be raised as to what happened to the companions of the Holy Prophet, when it will have to be necessarily declared that they had fled away deserting the Holy Prophet in the midst of the enemy.

Verse 112

This is another, still more significant prophecy, which is being remarkably fulfilled even to this day. The Jews as long as they exist with their characteristic Jewish nature shall ever be a humiliated nation. The '*Habl*' or the 'Rope' here means the Covenant.

According to the sixth Holy Imam Ja'far Ibn Muhammad As-Sadiq the Rope from God is the Holy Qur'an and the Rope from the people means the First Holy Imam 'Ali Ibn Abu Talib.

The character of the Jews, in regards to their killing the apostles of God without any cause, for the crime,

is repeatedly mentioned^{[23](#)}. It is mostly for this native trait of their personality as a people they are more detested than the other disbelievers. The reference to the treacherous character of the Jews frequently given in the Holy Qur'an is not purposeless. It is obviously prophetic to say that even so the Muslims will behave, discarding the Rope from God, the Holy Qur'an and the Rope from man the Imam, and killing the holy ones as the Jews killed the apostles of God.

Verse 113–115

Islam recognizes the goodness in the true adherents of the other religions so long as they are not adamant and arrogant against the truth, i.e., Islam. The Holy Qur'an bears testimony to the catholicity of the Islamic value or assessment of righteousness which will surely be rewarded but no amount of righteousness in any disbeliever in the basic truth about God revealed by (Islam), will be of any avail against the punishment for the indolence in rejecting the truth or opposing it or obstructing the others from embracing it.

This is clear evidence of the fairness of Islam to goodness, be that even in its declared enemies provided, it is genuine—and giving way to the truth when it becomes available.

Verse 116–117

The Holy Qur'an has repeatedly prophesied about the failure of the enemies of Islam. The similitude given in these verses is comparable to that given in 68: 17–33.

Verse 118–119

These two verses lay down the caution to be observed against the enemies and their relations, regarding the toleration desirable to be exercised with those of the enemies who have not taken any initiative or joined any offensive against the Muslims. It is a warning as well, against close and intimate relations with those who are hostile to Islam and Muslims^{[24](#)}.

Verse 120

This is another prophecy with the assurance that the deceitful plans of the enemies will not be of any detriment to the Muslims—but the condition being that the Muslims should be patient and guard themselves against evil (practice piety).

^{1.} Outstanding, Leading—in all the excellence of every Virtue and godliness. These can be no others save the holy Ahl Al-Bayt whom God Himself has purified as in Verse 33:33. Not the ordinary Muslims or any others.

^{2.} Refer to Verse 3: 104.

^{3.} For the welfare of mankind.

^{4.} What is fair.

^{5.} What is unfair.

- [6.](#) Ar. 'Fasiq'.
- [7.](#) Cord or rope.
- [8.](#) Refer to Verse 3: 103.
- [9.](#) Refer to Verse 2:62. Those who sincerely followed the other prophets and eagerly waited for the Holy Prophet Muhammad and embraced Islam and were sincere believers.
- [10.](#) The group referred to in Verse 3: 112. See also Verse 2:62.
- [11.](#) A warning to those puffed with worldly prosperity and proud of their flourishing families.
- [12.](#) Refer to Verses 3: 178, 9:34.
- [13.](#) Refer to Verses 3: 115, 68: 17–35. No amount of charity without the right belief can be of any avail to anyone.
- [14.](#) Friend.
- [15.](#) Those other than believers.
- [16.](#) To make mischief, to harm, cause trouble.
- [17.](#) Hearts.
- [18.](#) Refer to Verses 6:7–9.
- [19.](#) Refer to Verse 14:9.
- [20.](#) Scheme–Plotting.
- [21.](#) Refer to Verse 33:33.
- [22.](#) See Hadith ath–Thaqalayn.
- [23.](#) See Verses 2:61 and 3:21.
- [24.](#) Refer to Verses 9: 16; 60:8–9.

[1] [1]

SHARES

Aal 'Imran Section 13 – The Battle Of Uhud

The readiness of some and the cowardice of the others, The Muslims should trust only in God, The divine assistance at Badr, The assistance through angels, God's pardon.

Aal 'Imran Verses 121 – 129

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“And when thou didst set forth from thy family at early dawn that thou prepare for the believers the encampment for the battle¹; and God is The Hearer², The Knower³.” (3: 121)

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“(Remember O’ Our Apostle Muhammad!) When two groups of you⁴ had thought to flinch, and

God was the Guardian⁵ of both; in God should the believers trust.” (3: 122)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

“Indeed God hath succoured you at ‘Badr’ when ye were contemptibly weak⁶; so take shelter in God, so that ye may be thankful.” (3: 123)

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ

“(Remember O’ Our Apostle Muhammad!) when thou⁷ didst say to the believers, “Doth it not suffice you that your Lord should help⁸ you with three thousand angels sent down (from heaven)?⁹” (3: 124)

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فَوْرِهِمْ هَذَا يُمِدِّكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ

“Aye! if ye be steadfast¹⁰ and take shelter in God and if the enemy come upon you in this very dashing manner, your Lord will help you with five thousand (such) angels distinguished¹¹ who will be (fully equipped).” (3: 125)

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

“God did not effect this but as good tidings for you, and that thereby your hearts might rest assured¹²; and (there) is no succour but from God, the Mighty¹³, the Wise¹⁴.” (3: 126)

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

“That He might cut off a part¹⁵ of those who believe not or cast them down so that they may retire disappointed.” (3: 127)

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبْ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

“Nothing of the authority is for thee at all, whether He turneth unto them (mercifully) or chastiseth them, for verily, they are transgressors.” (3: 128)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

“And God’s is whatever is in the heavens and whatever in the earth; He forgiveth whomsoever He pleaseth and punisheth whomsoever He pleaseth, for, Verily, God is the Oft-Forgiving¹⁶, the Merciful¹⁷.” (3: 129)

Commentary

Verse 121

This is an extract of: The Holy Quran: A Translation with Commentary is an English translation of the Quran by A.F. Badshah Husain. It was published in 1931 by the Moayyedul uloom Association in Lucknow.

“It is to the events of the famous battle of Uhud that this and the following sections are mainly devoted. In the third year of the Hijra the Meccans marched against the Muslims of Medina with an army three thousand strong. Being utterly foiled and defeated at Badr the desire to punish the Musalmans was keener than ever. The Meccan chief Abu Sufyan swore that he would not even wash himself till he had wreaked vengeance on the Musalmans. He ordered all families to refrain from mourning over their dead till he had fully punished them. The vow, of course, became soon a trouble and he was obliged to ease himself by fulfilling it nominally. Coming with a few persons to a place ‘*Qarqaratilqadr*’ three miles from Medina, he attacked and killed two men, burnt some houses and heaps of fodder and made off. The Prophet hearing of this went out to punish him but found only bags of roasted flour he had left to lighten his burden in his flight back to home. But even in this nominal revenge he did not fail to do something. Before the formal raid he contrived to come secretly to the Jews of Median and negotiated with them for attacking the Prophet. Active preparations for joining all tribes continued. This would certainly have been fatal for the handful of Musalmans, but one event done in pursuance of the Prophet’s policy explained in note to 2: 19 expedited the attack without waiting for complete confederacy.

“Being afraid of the Musalmans in the north, the Meccans sent a trading caravan to Syria by the Iraq route. That too was cut off, and so, as was desired, the Meccans could not wait any longer and resolved on an immediate attack. Still they had made immense preparations. For men they had three thousand choicest men from the Meccan and the neighbouring tribes. For arms and provisions, all the money, 5,000 Misqals of gold, that Abu Sufyan had charge of, on account of the Meccan trading Union, is said to have been spent upon it. This is said to be referred to in 8:36. Five hundred camels and two hundred horses and mules were taken merely for the carrying of arms and provisions. Beautiful women were taken to sing songs to keep tickling the warriors to manliness.

When the Prophet heard of this he held a council of war. He himself sided with the opinion of the hypocrite leader Abdullah Ibn Obay that they should only defend themselves, but the most influential Ansars (under that haughty chief Saad ‘bn Maaz) were for going out to meet the enemy in open field. The Prophet ultimately acceded to this and went out to Uhud with 1000 men, including 300 men under

Abdullah Ibn Obay who soon left off with his men saying his advice was not accepted and he could no more join the Musalmans. His example was about to be followed by two other parties (referred to in the next Verse), but they yielded to better reason.

Coming to the hill of Uhud the Prophet noticed a pass through which the infidels could come in to attack the Musalmans from their rear. He stationed here 50 archers under Abdullah 'bn Zubair enjoining them strictly not to leave the place whatever might happen to the Musalmans. After this the fight began, and as might be expected, the Musalmans were victorious and the infidels began to flee. Who fought and who did not is to be read in histories, but now was the time for the Musalmans. They fell to plunder, and seeing this the archers who had been stationed at the pass could not restrain themselves. However much their leader remonstrated, they all slipped away and only 12 remained with him. Seeing this Khalid who had kept his detachment there came down through the pass and began to cut the Musalmans (now in disorder) like cabbages. Confusion seized them and they began to flee. Those that remained fighting could not sometimes distinguish friends from foes, and some Musalmans were killed at the hands of Musalmans themselves. The infidels now directed a severe attack at the Prophet. He was severely wounded and fell into a pit, and a cry was raised that the Prophet was slain. At this the remaining few also took to flight. There were now only, the Lion of God, 'Ali, Abu Dajjana and Sahl Ibn Hunaif to fight in front of the Prophet and protect him, and to say nothing of their fighting in the main battle, their fighting on this occasion will remain memorable to the end of the world. Suffice it to say that the infidels could not resist this long enough and retreated crying out threats to come back next year. They dared not stop even to take some captives among the fugitives whom they could easily have picked up here and there.

“The Musalmans lost some of the most noted veterans in this battle. Most notable of all is Hamza, the uncle of the Prophet. Hinda the wife of Abu Sufyan, mother of Moavia had engaged an Abyssinian slave Wahshi to kill one of the three, the Prophet, the Lion of God, 'Ali, or Hamza. When Hamza was killed the man took out his liver and brought it as a present to Hinda. She chewed it and ate pieces of it but had a vomiting. She then washed the pieces and made them into a garland for her neck. Coming to his corpse she took some other parts from his body and treated them similarly. (And yet the Prophet freely pardoned all when, on the conquest of Mecca, this fiendish woman with her husband and son made a pretence of embracing Islam).

“Retreating from Uhud Abu Sufyan encamped at Hamraul Asad, 8 miles away. Here he began to repent for his hurried retreat. The victory, if victory it could be called, was but a nominal one. The Musalmans had suffered but little loss, much less than his own people had, and so all had come to nothing. With these thoughts he set again to prepare for another attack. But fearing from a chief of Khazaa that the Prophet was coming on with a big army to attack him, he lost heart and sped away as soon as possible.”
B.H. Vol. II.

If the Holy Qur'an has to be profitably studied every suggestive implication of its various verses have to be thoughtfully followed. Every intelligent reader has necessarily to give the fullest desirable

consideration to the details of the meanings and the indications of every Verse and every word of it. A reference to Verse 29:2–4 will disclose that the Battle of Uhud was one of the stages of the test that those who professed to believe in God were put to: The Holy Qur'an declares this aspect of the events:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

“Do men imagine that they will be left (at ease) because they say, We believe, and will not be tried” (29:2)

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

“Lo! We tried those who were before you. Thus, God distinguished those who are sincere, and distinguisheth those who feign” (29:3)

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ

“Or Do those who do ill-deeds imagine that they can outstrip Us? Evil (for them) is that which they decide” (29:4)

An enquiry into the details as to Who is Who in Islam with reference to the reports about the conduct of the companions in the several defensive battles fought to save Islam and the Muslims, would disclose as to the bonafide of the claim to the companionship of the Holy Prophet of many of those who later on with selfish motives managed to become the leaders of the Muslims and consequently misled them also, in matters religious.

Verse 122

The two tribes referred to here, were Banu Salma and Banu Harisa (B. H.). The details of the events are long. When the companions had tied away, ‘Ali was fighting hard to save the Holy Prophet and Islam. The voice of the Messenger Angel of God viz. Gabriel was heard from the heavens: –

“La Fata illa ‘Ali, La saif illa Zulfiqar.” (M.S.)

There is no (victorious) youth save ‘Ali, i.e., There is no sword (weapon of success) except the ‘Zulfiqar’ (the Sword of ‘Ali).

Verse 123

The Battle of Badr is well-known in the Islamic history in which the whole strength of the Muslims could

be numbered only to 313 of ill-equipped and almost famished men.

Verse 124

The enemy was 1,000 strong of the completely equipped and fully prepared forces of the Meccans¹⁸.

Verse 125

The fact is clearly and plainly explained here that the Muslims were helped by God with a thousand angels. This has been interpreted by the Ahmadi Commentator, to be only a figurative expression, and the sending down of the angels he says was only the conditioning of the minds of the enemy. This deprives the event of the success being due to the heavenly aid given to the Holy Prophet.

Verse 126-127

The angels sent down to the aid of the Muslims were not to actually fight but to join the Muslim forces in their strength by which the Muslims themselves were encouraged and heartened to fight and the enemy was frightened with the overwhelming number that appeared to them.

There is a meaningful point in God's sending the angels to join the forces of the Muslims for the enemy on the opposite side were the infidels and the Satanic forces of fiendish zeal were with the enemy, and it was just and necessary that the Muslims also had been strengthened with some godly element to counter the Satanic rage and console and encourage the believers.

Verse 128

This Verse indicates that the Holy Prophet, even in the worst of the miseries inflicted upon him, was ever concerned with the salvation of mankind. When he was so badly attacked by infidels and the hidden enemies of his, the hypocrites, in his own camp, professing themselves to be his companions, had deserted him in the heat of the battle, and he had fallen into a pit grievously wounded, even in that state of agony, he was so much mindful of, and concerned with the future of the people, that this Verse was revealed to say that he need not worry himself about the salvation of his enemies for God was fully aware of the unbounded mercy of His Prophet and no reason for a just punishment would be too great for him to mete out pardon, even for the worst of the tyrants.

It is quite obvious that the All-Just Lord taking into account the conduct of the infidels does not will His ever-merciful Prophet to desire or even be mindful or be concerned in the least about the pardon of his enemies for the infidels' persistent iniquity needed to be surely punished but God might or might not pardon them according to the merit or the demerit of their individual intentions.

Whereas the all-enveloping mercy of the Holy Prophet might desire a wholesale pardon by the All-Merciful Lord which strict justice might not hold good. The comprehensive divine mercy as the

characteristic of the Holy Prophet, is unapproached in the personality of any religious leader.

Verse 129

This Verse sounds a caution against the absolute propriety and the absolute independence of God whose pardon or punishment being meted out at His own will and pleasure.

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- [1.](#) The battle of 'Badr'.
 - [2.](#) Ar. 'Sami' All-Hearing.
 - [3.](#) Ar. 'Aleem' All Knowing.
 - [4.](#) Muslims.
 - [5.](#) Protector.
 - [6.](#) Refer to Verse 8:9.
 - [7.](#) The Holy Prophet.
 - [8.](#) Refers to the divine help rendered at the Battle of Badr.
 - [9.](#) Refer to Verse 8:9, 8: 142.
 - [10.](#) Some of the companions of the Holy Prophet did not abide by this in the battle fields– they gave way and took shelter not in God but in running away from the battle field deserting the Holy Prophet (in Uhud and Hunayn, Khaybar Etc). Refer to Verses 3: 151, 3: 152, 3: 154.
 - [11.](#) Ar. 'Musawwameen' distinguished with marks. Also 'Musawwimeen' dashing – havoc making.
 - [12.](#) Tranquil your hearts
 - [13.](#) All– Mighty
 - [14.](#) The All wise
 - [15.](#) A side
 - [16.](#) Ar. 'Ghafoor'
 - [17.](#) Ar. 'Raheem'
 - [18.](#) Refer to Verse 8:9.

[1] [1]

SHARES

Aal 'Imran Section 14 – Prohibition Of Usury – Means Of Achieving Success

Not to be usurious, To fear God, To fear the Hell, To spend in the cause of religion, Mutual forbearance to seek the Divine protection, The loss inflicted upon the enemy, Misfortune at Uhud.

Aal 'Imran Verses 130 – 143

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

“O’ ye who believe! Devour not interest doubling it over and again, and take shelter in God that ye may be successful.” (3: 130)

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

“Fear ye the Hell-fire that is prepared for the disbelievers.” (3: 131)

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

“And obey God and the Apostle (Muhammad) that ye may be shown Mercy.” (3: 132)

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

“And hasten unto (the means to obtain) forgiveness from your Lord¹ and Paradise vast² as the heavens and the earth, prepared for the pious³ ones.” (3: 133)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“Those who spend⁴(in alms) alike in prosperity and straitness, and who restrain (their) anger, and forgive (the faults of) men; for God loveth those who do good⁵(to others).” (3: 134)

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

“And those who, when they do a shameful deed or commit a wrong to their (own) selves, remember God and implore for pardon for their sins; and who forgiveth sins except God? And who persist not (intentionally), in what they have done⁶(amiss) while they know it.” (3: 135)

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ

“As for these, their reward is pardon from their Lord and gardens ‘neath which rivers flow to abide therein; And excellent is the reward of those who act (righteously).” (3: 136)

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

“Indeed, there have already been before you examples, travel ye therefore in the earth and see what hath been the end of the rejecters⁷of (the Apostles of God) ⁸” (3: 137)

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

“This is (only) a clear statement (of events) for mankind, and a guidance and admonition for the pious ones.⁹” (3: 138)

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“And lose¹⁰ye not heart and grieve ye not, for ye shall gain the upper hand, if ye (only) be (true) believers¹¹” (3: 139)

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

“If a wound hath afflicted you, a wound similar hath also afflicted the people (disbelievers); And these days (of varying fortunes) We bring about among men by turns, And that God may know¹²those who have (sincerely) believed, and that He may take witnesses¹³from among you; and God loveth not the unjust¹⁴.” (3: 140)

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ

“And that God may purge those who believe and destroy the infidels.” (3: 141)

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

“Imagine ye (O’ Muslims!) that ye (all) would enter Paradise? When God knoweth¹⁵yet not those (of you) who strove hard among you (in His way) and knoweth¹⁶(also) the steadfast¹⁷?” (3: 142)

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ

“And ye did indeed desire for death ere ye met it, so indeed ye have now seen it, even while ye look¹⁸(at it).” (3: 143)

Commentary

Verse 130

‘Az’aafan Muza’afah’, i.e., multiplying over and above. Those who want to mean by this, only the compound interest to be forbidden and not the simple interest, interpret the words as ever and ever again, whereas the correct meaning of the words renders both the compound as well as the simple one to be forbidden. The term ‘Az’aafan’ meaning multiplying, refers to the amount and the term ‘Muza’afan’ meaning over and above refers to the term. (M.S. TH. etc.). This is to stop developing of ignoble egoistic vices in man which mar the moral progress and ruin the economic welfare of the individual members of the human society.

(Note: What the banks in modern days award to their clients which is called Bank Interest; whether it is allowed as the dividend of the profit, or as the commission or it is prohibited as interest, is a matter to be decided by the leading jurists, the ‘Mujtahids’. It needs the verdict, i.e., a ‘Fatwa’).

Verse 131–133

Inviting mankind to guard themselves against evil and to seek pardon and to hasten to forgive others.

Verse 134

Declared the Holy Prophet that “A charitable one is near to God (loved by God), near to Paradise (entitled to Paradise) and near to men (loved by the public), a miser is far away from God (hated by God), far away from Paradise (not entitled to Paradise), and far away from the public (hated by the public).”

“A charitable illiterate is more lovable with God than a miserly scholar.”

It is noteworthy as to how Islam aims at a voluntary restraint of anger, pardoning offenders and doing good to others.

The Holy Prophet has said:

“Strength is not that which knocks down one to the ground but restraint of self against anger.”

George Sale records the following event in his commentary to (M.S.) the Holy Qur’an.

According to M.S. the incident is concerned with the Third Holy Imam Husayn Ibn 'Ali.

Verse 135

Sinning according to Islam is being cruel to one's own self for the sinner corrupts his own soul and entitles it to punishment.

Verse 136

The last words of this Verse indicate the importance that Islam stresses upon action in faith against mere ideological or theoretical belief.

Verse 137

'*Sunan*', i.e., Ways and the matter of dealings. Here meaning God's ways of dealing with the righteous and the sinful ones. Hence defeat in a battle should not deject the believers.

Verse 138

It is a clear declaration that the Holy Qur'an can be a guidance not for all but only for the pious ones. A similar exposition has been made in 2:2. The question arises as to who are the pious ones, i.e., those who guard themselves against evil. The greatest evil is '*shirk*' associating anything with God in authority. Hence the term 'Muttaqin' in its fulness applies to none but the Holy Ahl Al-Bayt who never even once adorned anybody besides God. And to know the correct identification of the '*Muttaqin*' one must refer to 2:177.

Hence it could be said that the Holy Qur'an was sent directly for the Holy Ahl Al-Bayt and mankind has to receive the Holy Word of God, i.e., its teachings, from the Ahl Al-Bayt. This agrees with the parting declaration of the Holy Prophet that he leave behind the Book of God and his Ahl Al-Bayt, the one will never be separated from the other and never will the Muslims get astray if they are attached to these two.

Verse 139

On return to Madina from the Battle of Uhud the relatives mourned very much for those martyred and felt for the wounded ones. This Verse was revealed saying not to lose heart for any setback or grieve for any loss, prophesying the ultimate triumph, if they be sincere believers in God.

Verse 140

The people fighting for Islam were not the only or exclusive sufferers, for the enemy had also suffered similar afflictions in spite of the tremendous strength and overwhelming power it had gathered, in spite of which had suffered the humiliating defeat.

Those days or the events of success and defeat, gain and loss, and joy and afflictions are repeated as tests or trials to prove or to make manifest or to disclose for the knowledge of the others, as to who had joined the ranks of the faithful with sincerity and conviction to stand fast suffering the adversities and the afflictions with unswerving faith in God and the ultimate triumph of the truth and who had merely professed the belief just for material gain, the pomp and the glory of a triumph and the other worldly gains to get disheartened or to run away from the events of the trial giving way to falsehood when the situation seems unfavourable to them.

Such trials and tests were essential in view of the fact that much of the stuff that had joined the ranks of the Muslims was just for the privileges and material gains, and most of them were in fact the infidels at their heart and the hidden enemies of the Holy Prophet, and of the sincere followers of the faith, Islam, there were the worst hypocrites in the garb of the great devotees professing the close companionship of the Holy Prophet. The events of the Battle of Uhud proved point-blank as to who stood fast by the Holy Prophet and who deserted him and thus, forfeited their faith. For the information about the personnel of the hypocrites a sincere seeker after this truth may refer to the details of the event in any authentic historic records.

‘*Zulm*’ is injustice or iniquity. There cannot be a greater ‘*Zulm*’ or injustice on the part of those who professed to be Muslims and even as companions of the Holy Prophet and staunch support of his cause, Islam, and yet at the time of the worst event of facing the question of life and death for the Apostle of God, the faith Islam and its sincere adherents, to have deserted him and run away leaving him in the heat of the conflict amidst the overwhelming numbers of the bloodthirsty enemies.

Every sincere seeker after the truth must necessarily know how ‘Ali always singly stood for God, for the Holy Prophet and for Islam and who the others were and how they proved what they actually were at heart though they were in the garb in which they presented themselves to the Holy Prophet and to the Muslims. Such events are among the practical signs of guidance of vital importance to the sincere seekers of truth to enable them to distinguish and identify truth against falsehood. The next Verse (141) clarifies the significance of such adversities and inflictions.

[Verse 141](#)

Certainly, the genuine supporters of the Truth who stood by the Holy Prophet were proved at Uhud, against the hypocrites who deserted him and Islam and had run away, so far away from the battle-field that some of them did not return to Madina until three days after the event.

[Verse 143](#)

After the Battle of Badr, when people heard of the miraculous victory the 313 Muslims had been blessed with against the fully equipped forces of 1,000 of the infidels, they had repentantly desired to have had been in the battle-field to have the distinguished honour of being either among the victors or among the

martyrs. Now when the people mourned so much for those killed in Uhud and felt for the wounded ones in that battle, the Holy Prophet gave out the revelation of this Verse saying that they coveted to quote death and now when the occasion for it had occurred, they complainingly mourned for the dead and feel miserable for the wounded [19](#).

[1](#). Refer to Verse 57:21.

[2](#). Extent of which.

[3](#). Who guard themselves against evil

[4](#). The All-Perfect models divinely set up for the guidance of man in this regard, are the holy Ahl Al-Bayt purified by God himself. Refer to Verse 33:33.

[5](#). Ar. 'Mohsineen.

[6](#). The evil already committed unintentionally.

[7](#). Those who disbelieve in the apostles of God

[8](#). This Verse clearly indicates how like the Israelites, most of the early converts to Islam were weak in faith, and how at every step the Israelites were assured by God thro' Moses, these converts to Islam were assured by God through the Holy Prophet—and how in spite of the divine assurance even some prominent Companions deserted the Holy Prophet, ran away from the battle fields leaving him in the midst of the enemies –Not once but repeatedly. (For the personnel see history)

[9](#). Refer to Verses 3: 143, 3: 152.

[10](#). Slack not – Be steadfast.

[11](#). Refer to Verses 2:2; 2: 177; 45:20.

[12](#). Make known or distinguished.

[13](#). Martyr.

[14](#). Refer to Verse 29:3.

[15](#). Distinguisheth.

[16](#). Distinguisheth.

[17](#). Refer to Verse 47:31.

[18](#). Why do ye then flinch now?

[19](#). Refer to Verse 3: 123.

[1] [1]

SHARES

Aal 'Imran Section 15 – Perseverance And Patience In Suffering – Enjoined

To be steadfast in faith and to be patient in suffering, Warning to the companions of the Apostle of God against giving way in the events of trials and turning their backs upon their heels.

Aal 'Imran Verses 144 – 148

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

“And Muhammad is not but an Apostle¹, (Other) apostles have already passed away prior to him; Therefore, if he dieth or be slain, will ye turn upon your heels²? And he who turneth upon his heels will by no means do harm to God in the least, and shortly will God reward the grateful ones.” (3: 144)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

“It is not for any soul to die except by God’s permission, (according to) the Book³ that fixes the term (of life); He who desireth (his) reward in this world, We give him thereof and he who desireth (his) reward in the hereafter, We give him thereof! And shortly We shall reward the grateful ones.” (3: 145)

وَكَايْنِ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ

“How many a prophet hath fought with whom were myriads of Godly⁴men, and they lost not heart at what befell⁵them in the way of God nor did they weaken, nor did they demean⁶themselves (before their enemies); And God loveth the steadfast⁷ones.” (3: 146)

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“And their saying was nothing but that they prayed “O’ Our Lord! forgive us our sins and our excesses in our affairs and set our feet firm and help us against the disbelieving people.”” (3: 147)

فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“And God gave them the reward in this world and an excellent reward of the hereafter; And verily God loveth those who do good⁸(to others).” (3: 148)

Commentary

Verse 144

This Verse was revealed in reply to the excuse given to the Holy Prophet by those who had fled away from the battle-field. When questioned by the Holy Prophet, the deserters said that they heard a loud voice announcing that the Prophet had been killed. In reply, this Verse was revealed saying whatever be the case with the life and death of the Holy Prophet Truth was in any case the truth which can never under any circumstances be forsaken, even if its Teacher departs away from this world, and falsehood for no reason on earth can ever be accepted though it may' travail or triumph for a time.

Historians have given the details of the treacherous conduct of the hidden enemies of the Holy Prophet and Islam, who had joined the ranks of the Muslims with motives wholly selfish. When the tide of the battle went in favour of the Muslims and the enemy had to helplessly fly away leaving in the field all their belongings, the people forgot their duty and fell in plundering the booty. A contingent had been posted by the Holy Prophet at a narrow passage with definite command not to leave the point at any cost. The soldiers of this contingent left their position and joined the plunder. The fast-retreating enemy taking advantage of the passage, passed through it and attacked the Muslims from the rear. Thus, the trend of the conflict reversed and the Muslims attacked by surprise from behind had to fight hard in the worst disadvantage and it was in that hour that many of the companions of the Holy Prophet deserted and fled away.

One of the deserters even shouted aloud: 'Muhammad is killed, return ye now to your brethren and your original creed (i.e., idolatry)! Some of the deserters even said: 'Would that we could get a messenger to go to Abdullah Ibn Obay (the hypocrite leader) so that he may get amnesty for us from Abu-Sufyan' (the arch enemy of the Holy Prophet and Islam). It is reported that Omar threw away his weapons and fled away to the hills⁹. Anas Ibn Nazr, the uncle of Anas Ibn Malik, seeing those flying away from the battle-field shouted exhorting the deserters not to give up the fight. The flying cowards replied that Muhammad had been killed, to which Anas replied shouting "*what if Muhammad is killed, the God of Muhammad is alive never to die and if Muhammad is killed let us also give away our lives for the truth.*" The deserters paid no heed, and Anas came down the hills and was killed fighting the infidels (M.S.) Shibli attributes this to the height of despondency that had seized them at that time. (B.H.)

There is no doubt that the Holy Prophet and all the other apostles of God including Jesus, were all mortals. But the question of giving an extraordinary long life to any of the apostles, speaks of the will of the Omnipotent Lord and it does not immaterialize the physical life of any such individual divinely selected for any divine purpose. But the Ahmadi Commentator avails of the argument quoting this Verse to say that Jesus also is dead, since the Verse says that all the apostles preceding the Holy Prophet have also died. The Ahmadi commentator is not prepared to give any choice of exception to the independent will of the Omnipotent Lord, bypassing the fact that God is not subject to the Laws of Nature

but the laws of nature being His own creation, are always subject and subservient to the independent will of the Lord, and what we call unnatural need not also be so. It may be the short of understanding of some higher phenomenon of nature on our own part.

Verse 145

This is said to tell the Muslims that death is wholly at the decision of God which is fixed in case of every individual. None can ever escape it, if it has to come at any moment fixed by God and none can hasten it, if it has not been destined by God to come. This is to encourage and prepare the believers for any fight in the cause of Truth. This same idea has been enunciated in:

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

“Say (unto them, O’ Muhammad); verily the death from which ye run away trill surely (overtake) meet you, and then ye will be returned unto the Knower of the Invisible and the Visible, and He will inform you of what ye used to do.” (62:8).

He who desires for good only in this life, will have it but he cannot reasonably expect anything good in the hereafter which he chooses to neglect or to surrender. And he who desires for good in the life hereafter shall have it and also good in this life as a reward in recompense for the sacrifice of the worldly interest he made.

Verse 146

How many apostles of God have fought for truth along with myriads, huge armies of several thousands (M.S. T.S. etc.). But Sale, Palmer and Rodwell have wrongly interpreted this as: “How many prophets have encountered those who had myriads of troops.” None of the other commentators have taken this meaning.

Verse 147–148

This was the prayer of every apostle of God who fought for the cause of Right and died for it. Verse 147 says that such praying godly souls were granted the good both of this life and the hereafter.

¹. In every word and action only apostolic, acting directly & implicitly under the divine will. Refer to Verses 53:2–5; 10:15; 47:2; 48:29; 3:138; 3:152.

². Reference to the companions & the others who ran away from the battle fields and gave a false cry to the others ‘Muhammad is dead return ye to your previous Creed (of idolatry)’. For the personal see history.

³. Ar. ‘Kitaban’. See Verses 2:2; 2:177; 6:7; 13:38, 15:4; 39:23;45:20;46:30; 62:2; 78:29.

⁴. Ar. ‘Rabbiyoon’.

⁵. Inflicted.

6. Abased.
7. Patient ones.
8. Ar. Mohsineen.
9. Tabari, Tarikh al-Khamis, Ibn Hisham.

[1] [1]

SHARES

Aal 'Imran Section 16 – Delinquency And Dreadsome Muslims In The Battle Of Uhud

Dread and delinquency on the part of some Muslims the causes of the misfortune in the Battle of Uhud—after the promised victory, The delinquents murmuring.

Aal 'Imran Verses 149 – 155

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

“O’ ye who believe! if ye obey the disbelievers they will make you to turn on your heels so ye will turn back losers.” (3: 149)

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ

“Nay! God is your Guardian and He is the Best of the Helpers.” (3: 150)

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ

“We will cast a dread into the hearts of the disbelievers because they have associated with God, that for which He hath sent down no authority and their abode shall be the fire¹; And how bad is the abode of the unjust.” (3: 151)

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّن بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

“And indeed hath God made²good to you His promise, when ye were extirpating them³by His permission, till when ye flinched⁴and disputed about the command, and ye disobeyed, after that (He) had showed you that which ye loved; Of you some desire this world, and some hereafter, Then Ye turned you away from them (ran away), so that He may test⁵(prove) you (in the sincerity of your faith): and (in spite of this) He hath forgiven you; And verily God is the Lord of Grace⁶for the believers.⁷” (3: 152)

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ غَمًّا بِغَمٍ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

“Remember when ye ran⁸off precipitately on the heights and (even) looked⁹not back any one, while the Apostle (Muhammad) calling you from the rear! So He hath inflicted (upon) you with anguish after anguish¹⁰, that ye might (learn) not to grieve at what ye lose¹¹, nor at what befell you; and God is (fully) aware of what ye do¹².” (3: 153)

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“Then after the anguish God sent down security upon you: (in the form of) slumber over-come upon a group of you, while the other group who cared only for their own selves-thinking quite unjustly about God; thoughts of ignorance; Say they “Is there anything¹³for us in the authority?” Say (O’ Our Apostle Muhammad!) “Verily the authority resteth wholly¹⁴with God;” They hid in their selves what they would not reveal unto thee, Say they “Had we had anything¹⁵in the authority¹⁶, we would not have been slain at this place;” Say (O’ Our Apostle Muhammad!) “Had ye remained in your homes they who were decreed to be slain would have gone forth to the places where they (now) lie; and that God might test¹⁷what was in your breasts and he might purge what was in your hearts; for verily God knoweth what is (hidden) in your breasts.” (3: 154)

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

“Verily those of you who turned back on the day¹⁸(of Uhud) when the hosts met, (it was) only Satan made them slip on account of some of their (sinful) actions; But indeed God hath pardoned them; For God is Oft-Forgiving, Forbearing.” (3: 155)

Commentary

Verse 149

Warning the Muslims against yielding themselves to the infidels for they would persecute them and would not rest until the Muslims renounce their faith. This is said to have been revealed when the Jews of Bani Qaniqaa endeavoured to set up quarrels between the two Muslim tribes Aus and Khazraj of the Ansars.

Verse 150

Assuring the Muslims of God's help if they be sincere and steadfast in their faith, for God alone is their Lord and the Best Helper.

Verse 151

God's work was quite obvious in Uhud. The enemy, i.e., the Meccans, were in four times greater number and were fully prepared and completely equipped. The Muslims were only one fourth the strength of their enemy. After themselves plunging into the most miserable and disadvantageous state owing to their own blunder, were in a miserable chaos and in a hopeless disorder liable to be very easily crushed and wiped out for ever. The enemy chose to fly away from the field terror-stricken and made their way back to Mecca dreading the Muslims who were themselves labouring hard under the infliction of a state of defeat. The enemy could have very easily invaded Madina and rendered it into a ruin and slain every man and woman and child leaving no trace of any life in the city. But never was terror so obviously inflicted by' God upon a people who had not the least reason to harbour any such feeling.

It will be only reasonable and just to say that the heavenly terror upon the enemy was affected on that day through none but 'Ali, the Lion of God, whose matchless faith, invaluable services through his dauntless courage and valour was so loudly acknowledged by God through the Messenger Angel Gabriel announcing aloud:

'La fata illah 'Ali, La Saif illah Zulfiqar.' (M.S.)

There is no victorious youth save 'Ali, There is no effective weapon save 'Zulfiqar' (the Sword of 'Ali).

Verse 152

This refers to the promise of help from God saying that it was fulfilled but when they were in flagrant disobedience to the commands of the Holy Prophet, the Muslims themselves deserted their given position and fell easy victims to their own lust for their worldly benefit and engaged themselves in the plunder. What else could they expect but the miserable discomfiture they themselves earned by their own doings.

Verse 153

The reference here is to the stupid conduct of the Muslims. While they had to stick fast together in the position given to them by the Holy Prophet, a party of them left the position and got engaged in the plunder of the booty and then fled away even in spite of repeated calls for them to return to fight. It is a matter of disgrace that the same commentators have never referred even in the least as to who are the companions who fled away from the field of Uhud leaving the Holy Prophet to the mercy of the enemy. But the famous historians viz. Tabari and Ibne Hisham and the Tarikh al-Khamis have not spared them and have given the names.

Verse 154

When after the first fight put up by the Muslims the enemy not being able to bear the dash from the Muslim fighters, had retreated suffering a very bad reverse. There was a lull, the wounded among the Muslims rested and those who had strained the most and had fought hard, were visited by a kindly sleep. But the hypocrites doubted if they would ever succeed as it had been promised by the Holy Prophet and murmured as to what might ultimately happen. This mental distress of the hypocrites was caused by their own hidden rancour against the Muslims and the gross lack of faith in God and the Holy Prophet.

Those whose faith in God and the Holy Prophet was perfect, had the conviction as to what would ultimately happen, and they rested carefree. The sleep the true believers had on that day is mentioned in this Verse as a divine blessing which could necessarily be only a miraculous feat conferred upon the really faithful ones as a recompense for the selfless and the devotional risk, they had been taking in defending the divine cause of truth with a doubtless faith in the Holy Prophet, for otherwise no fighting rank would ever go to sleep in the very battle-field.

It is reported that the sword was automatically falling on the enemy from the hands of the greatest hero of the faith, 'Ali, the Lion of God. While the truly faithful ones had been experiencing the divinely caused miraculous slumber, the hypocrites in the Muslim ranks sat idle murmuring about what would be the ultimate result of the conflict against the tremendous strength of so well equipped of such strongly numbered an enemy.

What most of the Sahabas, i.e., Companions of the Holy Prophet did that day in flying away from the battle-field when the enemy surprised the Muslims from their rear through the passage which was foolishly vacated by the band of the Muslims, the commentators have quietly avoided without the least reference to it. On the other hand, the disgraceful conduct on the part of those hypocritical Muslims that day had been camouflaged by colourful descriptions of the events and peculiar arguments against the behaviour of such cowards in the Muslim ranks who deserted the Holy Prophet and ran away like wild goats jumping from rock to rock on the mountain.

“So that Allah knows what is in your hearts” meaning so that He makes it known also to what is in your hearts.

Verse 155

The delinquency on the part of the deserters at Uhud was due to the hearts having been conditioned for ages together in idolatry and Satan still having easy access to their hearts which had still an opening in them for distrust to enter into them to disturb their faith in God and the Holy Prophet which they had not acquired by conviction but under some unavoidable circumstances for convenience or for policy's sake.

There is no doubt the mention of God's pardon for the deserters but there could not have been any justification or any room for reviling such persons if they had not repeated the same trait over and over and if they had not set themselves up as the leaders of the faith the title to which they so miserably lacked. In regards to the position of those who fail to act duly against the enemy who attacks them, let us refer to the following Verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ

“O ye who believe! When ye meet them who disbelieve in battle, turn ye not your backs to them.”
(8: 15)

وَمَنْ يُولِهِمْ يُؤْمِدْ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحِيزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

“Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath of God, and his habitation will be hell, a helpless journey.”
(8: 16)

Embracing Islam means selling away one's self to God to earn His pleasure^{[19](#)}.

Once a thing is sold it must readily be handed over to the purchaser and those who do not do this, have not in fact sold their selves to God and want to deceive God.

¹. Hell.

². Fulfil.

³. The enemy at 'Uhud'.

⁴. Disobeyed orders Refer to Verse 121.

⁵. Make distinguished, Prove. Refer to Verse 3: 139; 29:3; 67:2.

⁶. Gracious– full of grace Refer to Verses 3: 139, 29:3, 67:2.

⁷. Refer to Verse 3: 124; 3: 138; 3: 152 and 3: 143.

⁸. In the battle of Uhud –when all the Companions of the Holy Prophet fled away–only 'Ali and few others stood with him–

and fought turning the defeat into victory for Islam. Refer to Verses 3:121; 3:151, 3:154.

[9.](#) Did not care for any one of them behind even for the Holy Prophet.

[10.](#) Or in exchange for sorrow.

[11.](#) The booty.

[12.](#) The same deserters after the Holy Prophet posed themselves as the greatest devotees of God. the chiefs of the people and the leaders of the faith.

[13.](#) Any share.

[14.](#) In its entirety– Legislative, judiciary and administrative.

[15.](#) Any share.

[16.](#) God's own, Belongs only to God. Refer to Verse 42:38.

[17.](#) Prove – make known. Refer to Verses 3:139, 29:3, 67:2.

[18.](#) Refer to Verse 138 143 152 When all companions ran away from the battle field deserting the Holy Prophet, and disappeared for days together. Only 'Ali Ibn Abu Talib and Hamza stood fast– Humza was martyred and 'Ali with a few others turned the defeat into a victory for Islam. For details see history.

[19.](#) Refer to Verse 9:111.

[1] [1]

SHARES

Aal 'Imran Section 17 – The Faithful Identified From The Hypocrites At The Battle Of Uhud

Causes of the misfortune–The Hypocrites identified from the faithful– The martyrs.

Aal 'Imran Verses 156 – 171

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“O’ Ye who believe! be ye not like the disbelievers who said of their brethren when they travel in the earth or engaged in fight (in the way of God) “Had they been with us they would not have died and had not been slain” so that God may make this an intense regret in their hearts; and it is God Who giveth life and causeth to die; and God beholdeth what all ye do.” (3: 156)

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لِمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِمَّا يَجْمَعُونَ

“And if ye be slain in the way of God or die, then pardon from God and mercy is better than all

that they amass.” (3: 157)

وَلَيِّنْ مُتُّهُ أَوْ قُتِلْتُمْ لِّإِلَى اللَّهِ تُحْشَرُونَ

“For if ye die or be slain, Verily unto God (only) shall ye be gathered.” (3: 158)

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“Thus it is a mercy of God that thou¹art lenient unto them: Hadst thou been severe and hard-hearted, they would surely have dispersed away from around thee; Therefore forgive them and seek pardon for them; and take²their counsel in the affair; But when thou art resolved, then put thou thy trust in God³; For God loveth those who trust (in Him).” (3: 159)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“(Remember O’ ye Believers!) If God helpeth you, none shall overcome you; but if He forsaketh you, who is he that would help you after that? On God then should the believers rely.” (3: 160)

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“It is not⁴for any prophet (of God) to defraud; and he who defraudeth shall bring with him what he hath defrauded on the day of the Resurrection; Then shall every soul be paid what he hath earned and they shall not be dealt with unjustly.” (3: 161)

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

“Is then he who abideth by the pleasure of God, like him who hath brought on himself the wrath from God, and whose abode shall be Hell? What an evil destination (it is).” (3: 162)

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ

“They are of diverse ranks with God; and verily God beholdeth what (all) they do.” (3: 163)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ

كَأَنَّهُمْ مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

“Indeed God hath conferred His favour upon the believers when He raised up an apostle Recite (Muhammad) among them from their own selves, to rehearse⁵ unto them His signs, and to purify them⁶, and to teach them the Book (Qur’an) and Wisdom; though before this they were in manifest error⁷.” (3: 164)

أَوَلَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِنْتَظَاهِرِهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“What! When a misfortune befell you (at Uhud) while ye had already inflicted twice as much (on the disbelievers), ye said “Whence is this?” Say (O’ Our Apostle Muhammad!) “this is from your selves; Verily God hath power over all things.”” (3: 165)

وَمَا أَصَابَكُمْ يَوْمَ التَّتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ

“And what befell you on the day when the two hosts met, was by God’s permission and that He might know⁸(test) the believers.” (3: 166)

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

“And that He might know⁹the hypocrites¹⁰; and was said unto them¹¹“Come! Fight in the way of God! or (at least) repel (the foe);” They said, “If we knew (there was a) fight, we would have followed you;” Nearer were they then (that day) to infidelity than to faith; They speak with their lips what was not in their hearts; And verily God knoweth best what they conceal.”” (3: 167)

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

“(These are those) who said unto their brethren while themselves sat (at home) “Had they (the Martyrs) obeyed us, they had not been slain;” Say (O’ Our Apostle Muhammad!) “Ward off’ from yourselves death if ye be truthful.”” (3: 168)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

“Reckon not those who are slain in the way of God, to be dead; Nay! alive¹²they are with their Lord being sustained.” (3: 169)

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Rejoicing in what God of His Grace hath granted them, rejoicing for those who have not yet joined them from behind them, that no fear shall come on them nor shall they grieve.” (3: 170)

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

“They rejoice in the Grace¹³ from God and (His) bounty¹⁴ and in fact, God suffereth not to be lost the reward of the Believers.” (3: 171)

Commentary

Verse 156

By “*their brethren*” means the infidels relatives and friends who had embraced Islam and who were not safe while travelling and those who had to lay down their lives in the battles.

The Muslims who deserted the Holy Prophet in Uhud and ran back to Madina were taunted by the infidels there saying that they (Muslims) would not have suffered or been slain if they had been with them (the infidels) in the town. Ultimately the infidels themselves had to regret for not embracing Islam. It is a clear prophecy of the triumph of Islam. Here the term infidels includes also the hypocrites (F.A., M.S.).

Verse 157–158

The reward promised for dying in the cause of truth, is for the life after death. This indicates how much a Muslim has to be sure and convinced of the faith in God and the return for supporting God’s cause, even at the cost of his own life. This is clear evidence of the actual realistic effect the teachings of the Holy Prophet had impressed upon the hearts of his followers within the few years of his mission. The true Muslims were now ready to lay down even their lives to seek God’s pardon and His mercy.

Verse 159

The deserters in Uhud actually deserved to be punished but even in view of the grant of pardon to them there remains no room for the recipients of the pardon to say that they actually deserved it or that they had been honourably acquitted of the charges against them. It is only that the punishment has been offered to be condoned and not the wiping out of the charge. The blot of conviction remains there

The reason for the grant of the pardon is given hereunder:

“And if thou hadst been rough, hard-hearted they would have dispersed from around thee”

(3: 159)

The people certainly deserved other treatment, but owing to the mercy of God, which does not want to leave the sinner till all has been done for him, the Prophet was made lean-hearted towards them; else the people would not have cared to stay around him and the whole scheme of guidance and salvation of mankind would have come to an end. The Verse is important as showing that the general kind behaviour of the Prophet to the ‘Sahabas’ (the companions) in spite of their most vicious conduct, as in the case of Khalid and others, his words of encouragement to them and the like, cannot be regarded as due to any real spiritual worth about them, but they were sought to be reclaimed in the long run is another matter which history alone can decide and of which, this offers no guarantee whatever. So, the persons who fled away from the field on this occasion were pardoned, but those who thereafter fled away again and again from battle-fields do certainly come under the conviction of 8: 16.

It needs no explanation that one like the Holy Prophet whose knowledge was directly from God would never need any consultation for anybody at any time. He had himself declared that he was the city of knowledge and AH its gateway. The consultation mentioned in this Verse is just to give the people the chance of using their brains in consulting with each other and following the advice commonly upheld in the matters relating to their worldly own affairs. It would also be a training to the people towards a unified action of team-work.

‘*Tawakkal*’—reliance or dependence does not mean inactivity. It is doing the best and the most possible and then leaving the result to the merciful decision of God.

Verse 160

The concluding word of the Verse is a suggestive statement about the believers depending upon none else but God.

Verse 161

A cloth of some value was found missing from the booty collected at Badr. The hypocrites wanted to insinuate saying that the Holy Prophet might have appropriated it for himself without the knowledge of his people. This Verse is said to have been revealed on this occasion, but it is placed here to fit in with relation to unfaithfulness of the Archers posted at the pass in Uhud who doubting about their being deprived of their share in the booty left their position and got themselves busy in the plunder which brought the disaster to the Muslims.

Verse 162

He who tenaciously follows the pleasure of God must necessarily in all arguments of logic be the one described in:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

“And of mankind is he who would sell himself, seeking the pleasure of God; and God hath compassion on (His) bond-men.” (2:207)

The one who stood by the Holy Prophet fighting in the cause of God to the end. And he who has made himself deserving of the wrath of God must naturally be those who fled away from the battle-field described in 8: 16 and Verse 154.

وَمَنْ يُؤَلِّمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

“Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath of God, and his habitation will be hell, a hopeless journey’s end.” (8: 16)

It is quite obvious that this Verse intends clearing the unique position of All in contrast to that of the others who claim to be superior to him. There could be little or no purpose at all in calling attention to a most obvious thing unless it is a precautionary measure or a warning beforehand against those who have earned the wrath of God being preferred to the personality’ so obviously superior to all the others.

Verse 163

Faith as well as infidelity has varying degrees of reward and punishment from God. As all the righteous are not of one and the same level, infidelity or evil has also got various degrees of gravity.

Verse 164

The people who assist the Holy Prophet and suffer for the cause of Islam need not think that they are in the least obliging him in any way. On the contrary the people are informed that they are under the obligation of God for His guiding them to the right path of life on earth through the Holy Prophet whose sufferings are all on their behalf and for their sake.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

“They make it a favour unto thee (Muhammad) that they have surrendered (unto Him). Say: Deem not your Surrender a favour on me, inasmuch as He hath led you to the Faith, if ye be truthful.” (49: 17)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall, make them grow. Verily Thou, only Thou, art the Mighty, Wise.” (2: 129)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

“Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the scripture and wisdom, and teacheth you that which ye knew not.” (2: 151)

Verse 165

The infidels had suffered twice as much—once in Badr and again at Uhud.

There were many half-hearted converts to Islam who began to waver after the disaster of Uhud. Their faith resembled that of those who followed Moses who doubted and returned to infidelity at the slightest untoward happening or at their facing any difficult situation. The disaster was due to their own delinquency and love of booty.

All who had joined the ranks of the Muslims were not sincere [15](#).

Verse 166

(‘That God may know’)—i.e., that God might make it known—or obvious to the others.

Verse 167

‘That he might know the hypocrites’ means that the hypocrites be exposed to the knowledge of the others.

The Verse refers to the excuse given by the Hypocrites for their not joining the fight at Uhud. It is said here that they cannot deceive God for He knows best even their most concealed intentions.

Verse 168

The hypocrites taunted against the martyrs of Uhud that if they (the martyrs) had stayed behind with them obeying them (the hypocrites) they would not have been killed. It is obvious by these verses, under what a hostile atmosphere, both openly and concealed, the Holy Prophet carried out his mission.

Verse 169–171

This Verse establishes beyond all doubts, the immortality of those who lay down their lives in the way of

God, their being alive and getting their sustenance from their Lord. It is a clear and a plain reply to answer the critics against honouring those who have died in God's way. The Ahmadi commentator has quietly passed over this Verse without any interpretation for the meaning is too obvious and plain to bear any figurative interpretation¹⁶.

So far as personal immortality is concerned the case of martyrs, and other holy men is not distinct from the personal survival after death, for all—the only thing that is claimed about them is that they are alive in a more real sense than the rest of mankind and are in a more real and nobler sense provided with sustenance, for their maintenance. They are also gifted with a waking consciousness and know what goes on in the world behind them. Anyone knows anything of Spiritualism, or even of Psychical research if he is not over-sceptical, knows that there is simply overflowing evidence of man's survival after death—in some form of which we have no conception.

The greatest scientists, Sir Oliver Lodge and others, have become fully convinced of it and have advocated it in many of their writings. The literature on the subject is so expressive that one cannot fail to be impressed. Those who withhold their belief are either those who do not care to enquire or those who prefer to wait hoping that someday some explanation may be found which may prove adequate to account for the facts. This would suffice to show at least that far from being a mere dogma or superstitious belief, it is a fact which in the present state of knowledge has the greatest weight of authority and evidence in its favour. The souls of the departed ones somehow exist, and can communicate and be communicated with, by us and can establish their identity beyond all reasonable doubt.

¹. The Holy Prophet.

². Just to please them. Refer to Verse 42:38.

³. And act.

⁴. Attributable to.

⁵. Recite.

⁶. Ahl Al-Bayt not included were purified by the God himself. Refer to Verse 33:33.

⁷. Refer to Verses 2:129, 2:151, 49:17, 62:2.

⁸. Distinguish.

⁹. Distinguish.

¹⁰. There were three groups of the people 1) The believers 2) The Dis-believers 3) The Hypocrites.

But there is no mention at all of the third group the hypocrites after the Holy prophet. There is a complete chapter on the hypocrites' chap 63. Is it that they waited for the departure of the Holy Prophet and at it they all became sincere believers or at any time they all died a wholesale death none says anything about them. Or those who turned hostile to the House of the Holy Prophet and Inflicted miseries on the Ahl Al-Bayt were the hypocrites referred in the Holy Qur'an. Chap: 63.

¹¹. The hypocrites – Who played double game.

¹². Thus, the honour or Salutation to the martyrs is not the honour and salutation to the dead but to the alive.

¹³. What they have received from the Lord.

¹⁴. The realisation of God's reward for all believers.

¹⁵. See Verse 49:14.

[1] [1]

SHARES

Aal 'Imran Section 18 – Uhud A Loss To The Enemy

1. The misfortune of the Muslims at Uhud was no gain to the Enemy
2. The disbelievers disabled to inflict any loss on the Muslims.
3. The Faithful known from the Hypocrites.

Aal 'Imran Verses 172 – 180

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ

“(As far) those who did respond¹ to the call of God and the Apostle (Muhammad) (even) after wounds inflicted on them; such of those who do good (to others) and guard (them-selves) against evil, shall have a great reward.” (3: 172)

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Those unto whom said the people², “Verily have the people mustered (strong) against you, therefore fear them!” It only increased their faith; and said they, “God is (quite) sufficient for us and the most excellent Protector is (He).” (3: 173)

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَى الْإِسْلَامِ فَفَضَّلَ اللَّهُ رِضْوَانَهُ عَلَى كُلِّ شَيْءٍ وَكَانَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ

“They returned, therefore, with the favour from God and (His) Grace. Without any evil even

touching them and they followed the pleasure of God; and God is the Lord of Mighty Grace.”

(3: 174)

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ

“It is only that Satan frighteneth³his friends (against supporting the Prophet), Fear them not! but fear ye Me! If ye be (true) believers⁴.” (3: 175)

وَلَا يَحْزَنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

“Let not those grieve thee, who vie in haste in infidelity, verily, never shall they harm God one whit; God intendeth that He assigneth not for them any share in the life hereafter; For them is a great chastisement.” (3: 176)

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ

“Verily those who purchase⁵infidelity at the cost of faith, never shall they harm God one whit! For them is a painful chastisement.” (3: 177)

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَمِّلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمِّلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ

“Let not those who disbelieve think that our giving them respite is good for their selves; We only give respite to them that they may increase in sins, and for them is a disgraceful chastisement.” (3: 178)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

“It is not for God to leave the believers in the state in which ye are, until He hath distinguished⁶the wicked⁷from the good⁸and it is not for God to acquaint you with the unseen; But God chooseth from the Apostles whomsoever He pleaseth. So ye believe then in God and His apostles: and if ye believe and Guard yourselves (against evil) then for you is a great reward.” (3: 179)

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ

وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“And let not those who are niggardly in giving what God hath granted them of His Grace, reckon it is good for them; Nay! it is bad for them; That which they have been niggardly of, shall shortly be clung to their necks on the Day of Resurrection; And God’s (alone) is the heritage of the heavens and the earth, And Verily God, of what ye do, is fully aware⁹.” (3: 180)

Commentary

Verse 172

The Muslims pursued the Meccan army to about eight miles away to a place, ‘*Hamra al-Asad*.’ The Meccans in spite of their overwhelming numbers, dared not to encounter the Muslims, this could not be but by the heavenly awe caused for the purpose.

Verse 173–175

While retreating Abu-Sufyan the chief of the Meccan army had challenged to attack next year at Badr. The challenge was accepted by ‘Ali saying, ‘*God is sufficient for us.*’ At the appointed time the Holy Prophet went out with his followers to meet the Meccans, but they did not appear.

Verse 176–177

This is a prophetic assurance to the Holy Prophet that the people who aid the infidels will never be successful in inflicting any loss either to the cause of God, i.e., Islam or to the Holy Prophet himself.

Verse 178

Let not the believers be beguiled by the infidels prospering in any way in this world, if they do, thinking that they are blessed by God, or their infidelity has been neglected by God. Their prosperity is nothing but an opportunity to them, to increase their infidelity as much as they might like to do. The ultimate end of all that, will be a disgraceful chastisement. It is just to allow the cup of their iniquity to be full and the appetite for sin, to grow more and more as the individual goes on from sin to sin. The natural consequence is that the sinner sinks deeper and ever deeper in the sins though the grace of God is always ready for the repentant. But if the grace of God is rejected the taste for sinning gets sharper and acuter. Thus, the divine justice and mercy work alongside each other.

Verse 179

God did not will leave the believers to remain mixed with the hypocrites and the infidels as they were, but to separate the believer from their counter.

In regards to the knowledge of the unseen. The Holy Prophet announced that he knew every true believer from the non-believers to the Day of Judgment. The hypocrites ridiculed the claim of the Holy Prophet saying that he could not know their hidden thoughts about himself and his faith (i.e., their hypocrisy). The Holy Prophet being informed of this remark of the hypocrites mounted the pulpit and recited this revelation saying that he would tell anything they asked as to what would happen up to the end of the world. A man of unknown birth from the audience asked to say about his parentage which none knew. The Holy Prophet gave it out. Then Omar rose up and said: “O’ Prophet of God’. We agree to Allah being our God, Islam to be our religion, Qur’an to be our guide and thee to be our Prophet. Then forgive us, God forgive thee.” The Prophet came down from the pulpit saving “Will ye then desist?” This is the Sunni version of the story given in Siraj in Loco”. B.H. Vol. II. ‘

Verse 180

The condemnation of niggardliness given in this Verse is a pen-picture of the godly mind of the Holy Prophet which was full of care and pain for the needy. Charity purifies our character. There cannot be a greater admonition to the miser against his withholding that which he can easily spare from his wealth, for the needy. Whatever kind of wealth one hoards up will be made to cling round his neck.

Similarly, how the acts or the deeds of men, will cling to their necks as their colours, are given in Math. 18/6.

“But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.”

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- [1.](#) Read this in the light of Verses 3:138, 3:143 and 3:152 with the notes thereon.
 - [2.](#) Read this in the light of Verses 3:138, 3:143 and 3:152 with the notes thereon.
 - [3.](#) Against Supporting the Holy Prophet.
 - [4.](#) Refer to Verses 3:138, 3:143 and 3:152.
 - [5.](#) Refer to Verse 3:185.
 - [6.](#) Refer to Verse 8:37.
 - [7.](#) Ar. ‘Khabees’ The impure.
 - [8.](#) Ar. ‘Tayyab’ The pure.
 - [9.](#) Refer to Verses 3:115; 3:183; 9:36.

[1] [1]

SHARES

Aal 'Imran Section 19 – Jewish Carplings At The Apostle

Jewish carpings at the Apostle's calling for subscriptions, The Jews rejecting every Prophet who did not follow the Mosaic Law, Muslims to bear losses and hardships.

Aal 'Imran Verses 181 – 189

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۖ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ

***“Surely hath God heard the saying of those who say “Aye, God is poor, and we are rich¹”
Certainly, shall we record what they say and their slaying the Prophets unjustly and We shall say
“Taste ye the torment of burning.”” (3: 181)***

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

“This, is for what your (own) hands have forwarded before you and because God is not (in the least) unjust to (the) servants.” (3: 182)

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا ۖ لَا نُؤْمِنُ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ قَبْلِي بِالْبَيِّنَاتِ
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ

“(To those) who say, “Verily God hath covenanted with us that we believe not in any apostle until he presenteth to us an offering which is devoured by fire (from heaven),’ Say (O’ Our Apostle Muhammad!) “Indeed did come unto you apostles before me with miracles and with that which ye (now) said; Why then did ye slay them? if ye be truthful².”” (3: 183)

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

“And if they belie thee; then verily have already been belied apostles before thee (who) came with clear evidences (miracles) and the scriptures and the illuminating Book³.” (3: 184)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا

“Every self-tastes⁴ death; and verily ye shall be paid in full your recompenses on the Day of Resurrection; and whoso is removed away from the (Hell) fire and admitted into Paradise, has indeed gained his object; and the life of this world is not, but a provision of vanity⁵.” (3: 185)

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

“Certainly ye shall be tried in your possessions and in your (own) selves; and certainly ye shall hear from those who have been given the Book before you and those who join other gods with God, much annoyance; and if ye be patient and guard yourselves (against evil) then verily that is a matter of (very great) resolve⁶.” (3: 186)

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ

“And (Recall thou O’ Our Apostle Muhammad!) when God took a pledge⁷ from those who were given the Book; “Ye shall surely make it known to mankind and ye shall not hide it⁸; then they cast it behind their backs and bought⁹ therewith a small price¹⁰; How bad (then is what they purchase¹¹).” (3: 187)

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

“Think not that those who rejoice for what they have brought on and love that they be praised for what they have not done, and think not that they would escape the chastisement; for them is a grievous torment¹².” (3: 188)

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“And God’s (alone) is the kingdom of the heavens and the earth; and God hath power over all things¹³.” (3: 189)

Commentary

Verse 181

Charity or spending money to help the cause of truth or to help the needy is metaphysically described in Islam as giving to God Himself. Subscriptions were raised by the Muslims to defend Islam against the unprovoked aggressions from the Non-Muslims, terming such monetary help to the cause of the faith as a goodly loan to God:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

“Who is it that will lend unto God a goodly loan, so that He may give it increased manifold? God holdeth and extendeth. Unto Him ye will return.” (2:245)

The Jews mocked at this and said that: “*So God is poor, and we are rich.*” This Verse was revealed in reply to the scoffing by the Jews. The Jews had a similar ridiculous remark made on another occasion [14](#).

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۖ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

“The Jews say: Allah’s hand is fettered. Their hands are fettered, and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee is from thy Lord, is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred until the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their efforts is for corruption in the land, and God loveth not corrupters.” (5:64)

This blasphemy was of apace with all their conduct in history about their slaying the apostles and men of God.

Everything, good as well as bad, brought by every individual shall be recompensed and none would lose his due. This term warns the evil doers as well, and encourages the righteous with the assurance that whatever good they do will not be wasted but will be returned to them. This is the Jewish mentality and attitude which is true of all people who attach importance to temporal possessions and wealth, and fail to value the spiritual and godly force and power [15](#). (A.P.)

Verse 182

Here the infidels are warned saying: ‘*do not think that your evil deeds end here and have no echo in your life hereafter. God is All-Just every evil doer shall be duly punished.*’

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

“Whoso doeth right it is for his self and who doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.” (41:46)

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

“Whoso doeth right, it is for his self, and whoso doeth wrong, it is against it. And then unto your Lord ye will be brought back.” (45: 15)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

“And whoso doeth good of an atom’s weight will see it then.” (99:7)

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“And whoso doeth evil an atom’s weight will see it then.” (99:8)

Verse 183

The Mosaic law had burnt offerings Lev. 1/9. Lev. 8/18, Deut. 33/10.

“But his inwards and his legs shall he wash in water, and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.” Lev. 1/9.

“And he brought the ram for the burnt offering, and Aaron and his sons laid their hands upon the head of the ram.” Lev. 8/18.

“They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.” Deut. 33/10.

Thus, the Jews demanded of the Holy Prophet a sacrifice which the fire should consume. Their persistence was that the promised Prophet in Deut. 18/18 was about a prophet from among them, (i.e., the Israelites) and not from their brethren, i.e., the Ishmaelites, and that to be like Moses, who could be a Lawgiver like Moses and not a Law-abider, i.e., a follower of any other law.

The Jews said that all the prophets sent to them could get their sacrifices burnt by a fire from heaven and they wanted the Holy Prophet also to do it. The Jews depended upon the statement of Lev. 9:/24. 1 Chron. 21/26, II Chron. 71, 1 Ki. 18/38.

“And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.” Lev. 9/24.

“And David built there an altar unto the Lord, and Offered burnt offerings and peace offerings, and called upon the Lord, and he answered him from heaven by fire upon the altar of burnt offering.” 1 Chron. 21/26.

“Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house.” II. Chron. 7/1.

“Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.” I. Kings. 18/18.

It must be remembered that the manifestation of God’s power need not necessarily be always through one and the same kind of a miracle. It will and must vary with the character of the people and the kind of the impression which they needed to believe in any factor.

“The hardened Israelites required a sort of terror of the Almighty to start with and for them Fire was a proper form of God’s manifestation and as such it appeared to Moses. The descent of fire to consume sacrifices offered was only agreeable to this. In Islam, on the other hand, the leading idea of God is that of the Beneficent, the Merciful, and so in all accounts where a manifestation of God is spoken of allegorically, He is represented as ‘Noor’, i.e. Light, never as Fire. Even in the Parable of God as Light in Surah ‘Noor’ 24:35, it is distinctly stated that the glow is without fire. Fire is always associated with wrath and punishment. So the bringing down of destructive fire on sacrifices devoutly offered, which are held to be monuments of God (*Sha’airullah*) in 22:36, would be the oddest thing possible, inconsistent with the very spirit of Islam. Clearly people have no right to insist which miracle they would have and which not, evidence of the Prophet’s claims any miracles should do.” Page 101, B.H. Vol. II.

The reply to the Jews is given in the words of this Verse.

Verse 184

‘Zabur’, the Scriptures given to Apostles of God and the illuminating Book may be the ‘Torah’ given to Moses and ‘Evangel’ given to Jesus which contained clear guidance.

Verse 185

‘*Kullu nafs*in’ – A strong conviction about the certainty of death makes one automatically reform himself and if he be sufficiently wise to get prepared for the inevitable event and be ready to meet it, with all the preparedness one wants for himself, lest it may surprise him when he is not ready for it. And about death it has been said: –

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

“Say (unto them, O’ Our Apostle Muhammad): Verily, the death from which ye run away will surely meet you, then ye will be returned unto the Knower of the Invisible and the Visible and He will inform you what ye used to do.” (62:8)

اَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

“O ye who believe! let not your wealth nor your children distract you from remembrance of God, those who do so, they are the losers.” (63:9)

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

“And spend of that wherewith We have provided you before death cometh unto one of you and he saith : My Lord if only thou wouldst reprieve me for a little while, then I would give alms and be among the righteous.” (63: 10)

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

“But God reproveth no soul when its term cometh, and God is informed of what ye do.” (63: 11)

Everything besides God is continuously undergoing change after change. Every change is a death and thus, everything save God, is ever tasting death after death. Nothing besides God is permanent. Permanence is only for God and for none else. (A.P.)

‘Mata ul-Ghuroor’ – Object of delusion–without stability or reality in it.

Verse 186

This happened and is still happening in a constitutional way–Muslims are still persecuted and their properties confiscated, their lives have been mercilessly taken for their merely being Muslims.

Verse 187

Refers to those who had been given the Scriptures viz. the Jews and Christians. The covenant was to make known to the people the description of the Last Apostle of God which had been given in their holy books, but they did not abide by it for the sake of worldly profit which act is condemned as a very mean barter.

Amir Al-Mu'minin 'Ali Ibn Abu Talib says that the covenant God makes with the ignorant is that they should learn from the learned and the covenant with the learned is that they should teach the ignorant.

Cursed be the learned one who is quiet and does not teach the others.

Verse 189

This Verse is a repeated assertion of the idea given in the concluding words of Verse 179.

This idea has been repeatedly mentioned at the end of many other verses to sink it deep into the minds of men and women that there is none for them to worship except God who alone is the Creator Lord Master of the whole universe.

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- [1.](#) This is the Jewish mentality and attitude which is true of people attaching importance to temporal possessions, power and wealth who fail to value the Spiritual and Godly force and power. Refer to Verses 2:247; 5:64; 47:38.
 - [2.](#) Refer to Verse 35:25.
 - [3.](#) The Book of one and the same. All the different Scriptures are the various aspects or the versions of one and the same Universal Book. Refer to verse 15:1.
 - [4.](#) Everything besides God is ever undergoing change after change. Thus, everything save God is ever tasting death. Nothing besides God is permanent or stationary in its existence. Permanence absolute is only for God and for none besides Him.
 - [5.](#) Ar. 'Ghoroor'.
 - [6.](#) Result of firm determination of affairs.
 - [7.](#) Compare this to the pledge taken from the Muslims at 'Ghadir Khumm' under Verse 5:67.
 - [8.](#) The Book.
 - [9.](#) Exchanged it for a small return.
 - [10.](#) See Verse 176.
 - [11.](#) Bargain.
 - [12.](#) Compare to Verse 3:177.
 - [13.](#) Refer to Verse 3:179.
 - [14.](#) Refer to Verse 5:64.
 - [15.](#) Refer to Verse 2:247.

[1] [1]

SHARES

Aal 'Imran Section 20 – The Triumph Of The

Faithful

Prayer for the promised triumph, The predicted triumph.

Aal 'Imran Verses 190 – 200

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

“Verily, in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for men who possess wisdom.” (3: 190)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

“Those who remember God standing, and sitting and reclining on their sides and think (seriously) in the creation of the heaven and the earth, saying “O’ Our Lord! Thou hast not created (all) this in vain! Glory be to Thee! Save us then from the torment of the (Hell) fire.”” (3: 191)

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“O’ Our Lord! Whomsoever Thou causeth to enter the (Hell) fire, surely, Thou hast put him to disgrace; there is not, for the unjust, any of the helpers.” (3: 192)

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ

“O’ Our Lord! We have indeed heard the voice of a Crier¹(Apostle), calling (us) unto faith, saying “Believe ye in your Lord!” and we did believe. O’ Our Lord! therefore “Forgive us then our sins and remove away from us our evil deeds, and cause²us to die with the virtuous ones.³”” (3: 193)

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

“O’ Our Lord! and give us what Thou didst promise us through thy apostles, and disgrace us not on the Day of Resurrection; Verily, Thou breakest not Thy promise.” (3: 194)

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنْ بَعْضٍ فَأَلْزَمَ الْكِبْرِيَاءَ هَاجِرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأَوْذُوا فِي سَبِيلِي وَقَاتِلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

“So their Lord did respond to them (saying) “I will not suffer the work of any of you that worketh to be lost, be he male or female⁴, the one of you being from the other, They, therefore, who did migrate and were turned out of their homes and suffered in My way and who fought and were slain, I will most certainly blot out their sins from them, and I will most certainly admit them into gardens beneath which flow streams; A reward from God! and God! Verily with Him (only) is the Excellent Reward⁵.” (3: 195)

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

“Let not deceive⁶thee⁷the (prosperous) going about⁸of those who disbelieve in the cities⁹.” (3: 196)

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

“A brief enjoyment (it is)! Thereafter their abode is Hell and how bad the resting place (it is)!” (3: 197)

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

“But as to those who fear (the wrath of) their Lord, for them are the gardens beneath which flow the rivers, therein shall they abide for ever. Such is their reception¹⁰with God; and whatever is with God is the best for the righteous ones.” (3: 198)

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

“And Verily among the people of the Book are those who believe in God, and in what¹¹hath been sent down unto you and in what hath been sent down unto them, humbling¹²themselves before God, They sell not the signs of God for a mean price; These! for them is their recompense with their Lord; aye! God is quick in reckoning.” (3: 199)

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

“O’ ye who believe! be patient and vie¹³with, in endurance and be ever-garrisoned¹⁴; and fear (the wrath of) God, that ye may be successful.” (3:200)

Commentary

Verse 190

Though the attention insisted towards the creation of the heavens and the earth and the alternation of the change with night and day, seem to be very simple but the awakened mind, particularly of the scientists with the knowledge of the heavenly bodies and the constellations and those who are busy in their study of the deposits of the earth etc., know the significance of this drawing of the attention towards the factors mentioned in this Verse.

Verse 191

Mark the high position of the sincerity and the adoration these worshippers have, in the view of God that the words of their utterance of His glory, have been absorbed as it were in the revelation. They remain so much wholly engrossed in remembering the Lord that every moment of their lives in whatever activity they may be, they are mindful of God’s glory, and they adorn it celebrating its praise which is commended in this Verse.

Verse 192–194

These verses contain the words of the prayer of those mentioned in the preceding Verse.

Verse 195

There is no distinction of sex in according the reward for righteousness. A righteous one shall be duly rewarded. This part of the Verse indicates that men and women both are equally required to shun evil and be righteous. Hinduism has its reservation about the position of woman in the spiritual life. Islam recognizes perfect equality of both sexes In regards to their responsibility to be good– according to the natural assignments–and native endowments.

Verse 200

The concluding Verse of this chapter gives out the keynotes to the success of the journey of the human soul through this world towards salvation.

To be ready to defend against any surprise attack from the enemy. Ar. ‘*Raabita*’–to participate in garrisoning the Muslim frontiers against possible attack from the disbelievers. A duty of ‘*Jehad*’ commended by the Holy Prophet. This could be done by turns. The minimum period of stay for each Muslim is three days and the maximum is forty days. (A.P.)

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- [1.](#) The Holy Prophet Muhammad.
 - [2.](#) Fulfil or conclude the term of life.
 - [3.](#) Refer to Verses 23: 109; 40:7; 3: 16.
 - [4.](#) Men and Women equally rewardable and punishable for the good and the evil they do in this life.
 - [5.](#) Refer to Verse 16:96.
 - [6.](#) Enamour.
 - [7.](#) Address to the Muslims i.e. those who follow thee.
 - [8.](#) In glamour and pride.
 - [9.](#) The prosperous one in the cities. A warning sounded to the people through the Holy Prophet against getting misled by the prosperity of the disbelievers.
 - [10.](#) Entertainment.
 - [11.](#) The Holy Qur'an.
 - [12.](#) Ar. 'Khusho'.
 - [13.](#) Excel each other in patience.
 - [14.](#) To be ever ready to defend against any surprise attack from the enemy (the disbelievers). Ar. 'Rabita'– To participate in garrisoning the Muslim frontiers against the possible attack from the disbelievers–A duty of 'Jihad' commended – This could be done by turns– The minimum period of stay for each Muslim is three days and the maximum forty days. This indicates the state of risk and the danger in which the early Muslims were.

[1] [1]

SHARES

An-Nisa' – The Women

(Revealed at Mecca)

177 Verses in 24 Sections

Sections Of Surah An-Nisa

1. Responsibilities of the guardians of the orphans.
2. Law of Inheritance
3. Dealing with women.
4. Women who may be taken in wedlock.

5. Woman's rights over her property.
6. Disagreement and reconciliation between husband and wife.
7. Cleanliness External and Internal.
8. Leaning to injustice and evils, to be avoided.
9. Hypocrites' refusal to accept the Apostle's judgment.
10. Believers to be cautioned.
11. The hypocrites' attitude towards the believers.
12. Dealing with the hypocrites.
13. Murder and its punishment.
14. Believers remaining with the enemy.
15. To cut short prayer while travelling.
16. Not to side the dishonest.
17. Secret councils of the hypocrites.
18. Idolatry prohibited.

19. Dealing with orphans and women.
20. Equity to everyone – Jewish hypocrisy condemned.
21. Fate of the Hypocrites.
22. Violation of the covenant by the Jews.
23. The Qur'an testified in the previous scriptures.
24. Apostleship of Jesus–the Law of Inheritance.

Important Topics.

1. All men created of a single Self (being). (Verse 1)
2. A just return to the orphans, their properties ordained. (Verse 2)
3. The strictly conditioned polygamy permitted. (Verse 3)
4. Man if unable to maintain justice among the women to marry only one woman at a time. (Verse 3)
5. Devouring the property of the orphans, is compared to Eating Fire. (Verse 10)
6. Behest, Distribution of hereditary shares–Details about the respective rights, etc., laid down. (Verse 11–12)

7. Dealing with women Guilty of Indecency. (Verse 15)
8. Repentance acceptable only for evils unintentionally done. (Verse 17)
9. Repentance is not for those who continue doing evil until the approach of death. (Verse 18)
10. Marriageable relations. (Verse 23–24)
11. Shunning of greater things causes the wiping out of the smaller sins. (Verse 31)
12. The procedure to settle disputes between man and wife. (Verse 35)
13. Belief in the Unity of God and goodness to parents enjoined. (Verse 36)
14. Punishment for being niggardly – and enjoining it on others. (Verse 37)
15. The Holy Prophet Muhammad will be a witness over all the witnesses from various peoples, on the Day of Judgment. (Verse 41)
16. Discipline against Intoxication. (Verse 43)
17. Ordinance regarding the necessary cleanliness, for prayer in particular. (Verse 43)
18. The ordinance regarding ‘Tayammum’ (The emergency Ablution). (Verse 43)
19. God curses infidelity–cursing the evil and the wicked a godly activity. (Verse 46)

20. Never will God pardon polytheism, and other than that God might pardon whatever he pleases. (Verse 48, 116)
21. The children of Abraham granted the Book, Wisdom and the Great Kingdom. (Verse 54)
22. Ordinance to obey God, the Apostle and those who hold the Command (from God). (Verse 59)
23. The implicit obedience to the Holy Prophet Muhammad expected of a believer. (Verse 59)
24. From God comes only benefit and from man comes evil (Verse 79)
25. Obedience to the Apostle is the obedience to God. (Verse 80)
26. Meditation on Qur'an commended. (Verse 82)
27. '*Shafa'at*' i.e., Intercession–Good as well as Bad (Verse 85)
28. Certainty given about the coming of the day of the Final Judgment. (Verse 87)
29. Punishment for the intentional killing of a believer. (Verse 93)
30. Not to disbelieve in the individual being a Muslim, if the individual wishes with peace (salutes in Islamic way). (Verse 94)
31. The idle ones who sit quietly, and those who strive in the way of God with their wealth and (life)–are not equal (Verse 95)

32. Grades in the forgiveness and the mercy granted by God. (Verse 96)
33. The recompense of the one who immigrates in the way of the Lord and in his movement towards God and His Apostles, if dies on the way. (Verse 100)
34. To shorten the Prayers during journey– The Salat al–Qasr. (Verse 101)
35. The Daily prayers are the divinely timed ordinances. (Verse 103)
36. To always seek refuge in God’s forgiveness. (Verse 106)
37. Whoever acts hostile, after the guidance to the truth becoming manifest to him. (Verse 115)
38. Whoever among the believers, man or woman, work good deeds, shall be justly paid by God. (Verse 124)
39. No religion is better than Islam (Submission to God) and the Creed of Abraham, the Upright. (Verse 125)
40. To deal with the orphans with full justice. (Verse 127)

[1] [1]

SHARES

An–Nisa’ Section 1 – Responsibilities Of The

Guardians Of Orphans

Respect for the ties of relationship, Care of Orphans' property, Conditional Polygamy permitted, Warning against embezzlement of Orphans' property.

An-Nisa' Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, the Beneficent the Merciful.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O’ men! take shelter in your Lord Who hath created you from a single self¹and created from it, its pair, and spread from these two, men manifold²and women, and fear God, in Whose name ye importune one another, and (be mindful’) of kinship; Verily God is vigilant over you.” (4: 1)

وَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا

“And give unto orphans³their property, and substitute not (your) worthless things for (their) good ones, and devour not ye their property, along with your own; for verily it is a great crime.” (4:2)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنًى وَثَلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

“And if ye fear that ye cannot act justly among the orphans⁴then marry those who seem good to you, two, or three or four, and if ye fear that ye shall not deal justly (with so many) then (marry) one only, or (the slave women) whom your right hands have acquired; that is nigh keeping you from transgressing.” (4:3)

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

“Give⁵away women their dowry freely (without any restraint)’, but if, they of themselves⁶(voluntarily with pleasure) remit unto you anything thereof, then (ye may) consume it

with pleasure (and it shall be) wholesome⁷(to you)⁸.” (4:4)

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

“And give not away to the weak in mind, your property which God hath made for you (a means of) your sustenance but maintain them therewith, and clothe them, and speak to them with kind words (for their good)⁹.” (4:5)

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

“And test the orphans until they reach (age marriageable) if ye find in them maturity, then make over to them their property, and consume it not wastefully and hastily lest¹⁰they grow to full age; and he (the guardian) who is rich, let him abstain (altogether) and he who is poor let him consume (eat) (for) (himself) reasonably; And when ye make over to them their property let there be witnesses on them (in their presence); And God is enough a Reckoner¹¹.” (4:6)

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

“For men shall be a share in what their parents and kindred leave and for women¹²shall be a share in what their parents and kindred leave, be it little or much; (It is) a decreed (allotment of) share¹³.” (4:7)

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

“And when at the division are present those of kin¹⁴, and orphans and the needy, provide them also with (something) from it, And speak to them kind words.” (4:8)

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

“And let those fear (against hurting the Orphans) who, should they leave behind them weakly offspring, would fear on their account, so let them fear¹⁵God and let them speak the right words.” (4:9)

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَهُمْ لَا يَشْعُرُونَ

“Verily, those who eat away the properties of the orphans unjustly, they swallow (only) fire into their bellies; and anon shall they ¹⁶enter the blazing Hell-fire.” (4: 10)

Commentary

Verse 1

When it has to be addressed to the people (mankind) in general, the address has been as ‘*Ya ayyuha an-nas*’, i.e., ‘O’ people! And when the Jews or the Christians or those given the scriptures are meant, the address has been ‘*Ya ayyuha al-Kitab*’, i.e., ‘O’ people of the Book. And when are meant the Muslims, they have been addressed as ‘*Ya ayyuha al-Mu’minoona*’, i.e., ‘O’ believers’. Here the address is to mankind in general, saying: ‘*Ya ayyuha an-nas*’, i.e., ‘O’ People’. The contents of this Verse being a message to mankind as a whole, to bring home to the people the fact that they come of one and the same origin, and that they were multiplied from one and the same seed or the basic self—first endowed in Adam. This is declared to remind mankind that they are One Family which is constituted of beings generated from one and the same Progenitor.

‘*Nafs*’ in the Arabic language signifies the self or the whole of a thing with its essence. The appropriate meaning here would be ‘*Essence or Kind*’ as it is said in ‘*Alin anfusikum*’, i.e., from among yourselves, (i.e., of the same essence or kind). This declaration, as said above, has been made to invite mankind to give up racial, national and tribal animosities and the hatred of the people of one country against those of the other on political grounds and get themselves united in one Universal Brotherhood or the Fellowship of the members of the race as a whole. Since the first and the foremost aim of Islam is Peace on earth, it aims to bind humanity into one unit under the natural love of brotherhood or the natural fellowship of a single race. The Old Testament describes how Eve was created out of Adam’s rib. (Genesis 2/11, 22).

A Muslim has to guard against the wrath of God in his treatment to his own kith and kin. Much has been said against discourtesy or ill-treatment by anyone to his kith and kin and about doing good to the nearest relatives, in particular, much has been said by the Holy Prophet and the Holy Imams, commending fellow feeling and kind treatment to them.

Verse 2

The Holy Prophet had been very seriously concerned with the welfare of the poor and particularly of the orphans. The anxiety with which the Holy Prophet has identified himself with the interest of the poor and the orphans, and the stress with which the attention of the believers regarding their duty towards service above self to the needy and the orphans, has been repeatedly invited, has no parallel in the history of

the other religions of the world. In 90: 11– 16, the duty to the welfare of the orphans has been referred to as an uphill path. There is a revelation about the orphans in 2:220.

Verse 3

Varied explanations to this Verse have been given by various commentators. The common or the popular interpretation is that if you are afraid that you will not be able to observe strict equity in the matter of the rights of an orphan girl after your owning her as your wife—for there will be none on their behalf to question you about your treatment to them, then you may marry from the other women even two, three or four.

The polygamy permitted by Islam by this Verse, has been a target of unqualified attacks from some people totally bereft of reason and the correct knowledge of what Islam has actually done. By attacking the conditional and the strictly restricted polygamy sanctioned by Islam, the critics, have only betrayed their ignorance about what was prevalent in the world and even among the leaders of their own respective religions. Be it known and remembered that Islam never instituted polygamy but only restricted and controlled the unrestricted and uncontrolled institution which already existed from time immemorial in all parts of the world.

Polygamy as legalized by Islam through this brief revelation of the Holy Qur'an, is only a rational supply for the genuine demand of the native individual differences among the members of the human family involved in different physical and social circumstances, and needs no explanation in detail. There are different sorts of men in the different conditions of life in the world. God's law meant the universal nature for the human race as a whole, must naturally give the utmost latitude to make provisions for one and all according to the varying individual needs. Only a sincere reflection over the cases in the practical life of man, would disclose as to how effectively polygamy has proved to be a remedy for several domestic ills and troubles which otherwise are unavoidable by man. Let us give a serious consideration to the following cases and then decide:

- 1. X's wife has fallen ill and declared incurable by the authorities. Should the husband live with her risking his own health and giving natural causes for spreading the disease not only in his own self but also in his issues? Would any one choose to do it? or should she for no fault on her part, be divorced or discarded? If under such an eventuality, any religion allows the husband to maintain the lady and at the same time, with the fulfilment of the proviso of the law, take another woman to serve him as his wife, would common sense allow the least criticism of any such religious system or pay the highest tribute to it?*
- 2. X's wife fails physically to serve him as his mate in his extraordinary physically developed*

manhood and its native urge. Should the poor lady be killed by the husband to maintain monogamy or with the condition of the proviso of the law of polygamy duly fulfilled, take another woman to serve him, while he maintains the first wife also as much as he should do, or the man to get adulterous to satisfy the irresistible native urge in him?

Polygamy was prevalent among all the nations of antiquity, not excluding the Hindus and Buddhists. The world in general and Arabia in particular before the ministry of the Holy Prophet was lying deeply buried under gross licentiousness and depravity. Which historic fact no educated one among us can ever contradict, particularly about the private life of the rulers of the states. The great king Dasharatha, the father of Sri Rama was polygamous. The Christian Monarchs of Europe could not help themselves against having wives more than one. Henry the VIII of England had as many as eight wives. Even the great Apostles of God like Abraham, Solomon and the others had wives more than one:

Now let us have a view of the status of woman under Hindu Law.

Manu, the Hindu lawgiver, speaking of the duties and characteristics of woman, says, (N.B.:—‘Manu’s authority is paramount throughout India among Hindus).

1. *“By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.”* (Manu, Verse 147).
2. *“In childhood a female must be subject to her father, in youth to her husband, when her lord (her husband) is dead to her sons. A woman must never be independent.”* (Manu, Verse 148). (Note the striking resemblance to the status of woman under Roman and Greek laws).
3. *“She must not, her father may give her, or her brother with the father’s permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory).”* (i.e. she should not marry any one thereafter). (Manu, Verse 151).
4. *“Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife.”* (Manu, Verse 154).

5. *“Through their passion for men, through their untamable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this world.”* (Manu, ix 14).
6. *“When creating them Manu allotted to women (a love for their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.”* (Manu, ix 17).
7. *“It is the nature of women to seduce men in this (world) for this reason the wise are never unguarded in the company of females.”* (Manu, ii 213).
8. *“For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.”* (Manu ii 214)

There is a good deal of controversy as to whether polygamy is sanctioned by Hindu Law. According to Manu the Law on the subject is as follows:

1. *“For the first marriage of twice-born men (wives) of equal caste are recommended, but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes) are most approved.”* (Here follows the list of women who may be approved of). (Manu, Hi 12).
2. *“If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (Varna).”* (Manu, ix 85).
3. *“If, after one damsel has been shown, another be given to the bridegroom, ‘he may marry them both’ for the same price that Manu ordained.”* (Manu, viii 204).
4. *“Among all (twice-born men) the wife of equal caste alone (not a wife of a different caste by any means), shall personally attend her husband and assist him in his daily sacred rites.”* (Manu, ix 86).

5. *“But he who foolishly causes that (duty) to be performed by another while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Kandala (spring from the) Brahmana caste.”* (Manu, ix 87).

The above quotations clearly indicate that Manu sanctioned polygamy, “and it is now quite settled in the Courts of British India that a Hindu is absolutely without restriction as to the number of his wives, any one may marry again without his wife’s consent, or any justification, except his own wish.” (Mayne, On Hindu Law and Usage, p. 113. Also held in the case of Viraswamy V. Appaswamy, 1 Mad. H.C., at p. 378).

In regards to the remarriage of widows, there appears to be some doubt as to whether Hindu Law sanctions it or not. Marda, another Hindu Lawgiver, expressly sanctions it, while the authority of Manu is strongly opposed to it. Manu says:

1. *“At her pleasure let her emaciate her body by (living on) pure flowers, roots and fruit, but ‘she must never even mention the name of another man after her husband has died’.”* (Manu, v. 157).
2. *“Until her death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed) for (wives who have one husband only).”* (Manu, v. 158).
3. *“The nuptial texts are applied solely to ‘virgins’, and nowhere among men to females who have lost their virginity, for such (females) from religious ceremonies.”* (Manu, viii 226).

We shall begin this argument by depicting the story of the fall of man, as given in the Bible.

1. *“And I will put enmity between thee and the woman and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.”* (Gen. Hi 15).
2. *“Unto the woman He said, I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children, ‘and thy desire shall be to thy husband, and he shall rule over thee.’”* (Gen. iii 16).

3. *“And unto Adam He said: ‘Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I command thee saying, thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life.’”* (Gen. iii 17).

Again, while discussing the relative importance of the sexes, the Bible says:

1. *“For the man is not of the woman, but the woman of the man.”* (I Cor. xi 8).
2. *“Neither was the man created for the woman, but the woman for the man.”* (I Cor. xi 9).
3. *“For this cause ought the woman to have power on her head, because of the angels.”* (I Cor. xi 9).

In the First Epistle of Paul the Apostle to Timothy we again find the following:–

1. *“I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.”* (I Tim. ii 8).
2. *“In like manner also, that women adorn themselves in modest apparel, with ‘shamefacedness and sobriety,’ not with braided hair, or gold, or pearls, or costly array.”* (I Tim. ii 9).
3. *“Let the women learn in silence with all subjection.”* (I Tim. ii 11).
4. *“But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”* (I Tim. ii 12).
5. *“For Adam was first formed, and then Eve.”* (I Tim ii, 13).
6. *“And Adam was not deceived, but the woman being deceived was in the transgression.”* (I

Tim. ii 14).

It has often been asserted that Christianity interdicted polygamy, and made monogamy obligatory on all. Nothing can be farther from the truth.

Ameer 'Ali, speaking of the general prevalence of polygamy among all nations, remarks:—

*“And so it was understood by the leaders of Christendom at various times that there is no intrinsic immorality or sinfulness in plurality of wives. One of the greatest fathers of the Christian Church (St. Augustine) has declared that polygamy is not a crime where it is a legal institution of a country, and the German reformers, even as late as the sixteenth century, allowed and declared valid the taking of a second or even a third wife, contemporaneously with the first, in default of issue, or any other cause.”*¹⁷

“When Christianity made its appearance in Rome, history shows that polygamy was recognized, and the early Christian Emperors seem to have admitted its validity.” Says Ameer 'Ali:

*“The Emperor Valentinian, II, by an Edict, allowed all the subjects of the Empire, if they pleased to marry several wives nor does it appear from the ecclesiastical history of those times that the Bishops and the heads of the Christian Churches made any objection to this law. Far from it, all the succeeding Emperors practised polygamy, and the people generally were not remiss in following their example. Even the clergy often had wives. This state of the laws continued until the time of Justinian, who with the concentrated wisdom and experience of thirteen centuries of progress and development in the arts of life (combined with the Semitic influences not only of the two religions, but also of those great jurists who pre-eminently belonged to that race) resulted in their embodiment in the celebrated laws of Justinian. ‘But these laws owed little to Christianity, at least directly.’ The greatest adviser of Justinian was an atheist and a pagan. Even prohibition of polygamy by Justinian failed to check the tendency of the age. The law represented the advancement of thought, its influence was confined to a few thinkers, but to the mass it was practically a dead letter.”*¹⁸

John Milton, the great English poet, discussing the merits and demerits of polygamy, observes:

“In the definition which I have given (i.e., of marriage) I have not said, in compliance with the common opinion, ‘of one man with one woman’, lest I should by implication charge the holy patriarchs and pillars of our faith, Abraham, and the others who had more than one wife at the same time, with habitual fornication and adultery, lest I should be forced to exclude from the sanctuary of God as spurious the holy offspring which sprang from them, yea, the whole of the sons of Israel, for whom the sanctuary itself was made. For it is said (Deut. xxiii 2): “A bastard shall not enter into the congregation of Jehovah, even to his tenth generation. Either, therefore, polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice,

as well as an example of most dangerous tendency in religion, 'to account as sin what is not such in reality', it appears true that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided." [19](#)

A study of certain texts in the Bible clearly admits the lawfulness of polygamy. For instance:

"If he take him 'another wife', her food, her raiment, and her duty of marriage shall be not diminish." (Exod. xxi 10).

"And I gave thee (David) thy master's house, and thy master's 'wives' into thy bosom, and gave thee the House of Israel and of Judah, and if that had been too little, I would, moreover, have given unto thee such and such things." (2 Sam xii 8).

"Before Islam, a woman was not free to contract her marriage. It was the right of the father, brother, cousin, or any other male guardian, to give her in marriage, whether she was old or young, widow or virgin, to whomsoever he chose. Her consent was of no moment. There was even a practice prevalent of marrying women by force. This often happened on the death of a man leaving widows. His son or other heir would immediately cast a sheet of cloth on each of the widows (excepting his natural mother), and this was a symbol that he had annexed them to himself. If a widow escaped to her relations before the sheet was thrown over her, the heirs of the deceased would refuse to pay the dower. This custom is described as the inheriting of a deceased man's widows by his heirs, who in such cases would divide them among themselves like goods. There was no restriction as to the number of wives a man could take. The only limit was that imposed by his means, opportunity and inclinations. Unrestricted polygamy which was sanctioned by usage was freely rampant. This was exclusive of the number of slave-girls which a man might possess.

The limits of relationship within which marriage was prohibited were narrow and defined only by close degrees of consanguinity. There can be no doubt that a man could not marry his mother, grand-mother, sister, daughter or grand-daughter, and perhaps he was not allowed to marry his aunt or niece. But those among them 'that followed the Magian religion could marry their own daughters and sisters.' An Arab was permitted to take as his wife his step-mother, cousin, wife's sisters, and could combine in marriage two sisters or a woman and her niece. It is doubtful whether he could marry his mother-in-law or step-daughter. Unrestrained as an Arab was in the number of his wives, he was likewise absolutely free to release himself from the marital tie. His power in this connection was absolute and he was not required or expected to assign any reason for its exercise, nor was he under the necessity of observing any particular procedure.

The word commonly used for this purpose was 'Talaq.' It depended upon his discretion whether he would dissolve the marriage absolutely and thus, set the woman free to marry or not. He might, if he so chose, revoke the divorce and resume marital connection. Sometimes an Arab would pronounce 'Talaq' ten times and take his wife back, and again divorce her and again take her back, and so on. The wife in

such a predicament was entirely at the mercy of the husband, and would not know when she was free. Sometimes the husband would renounce his wife by means of what was called a suspensory divorce. This procedure did not dissolve the marriage, but it only enabled the husband to refuse to live with his wife, while the latter was not at liberty to marry again. The wife among the Arabs had no corresponding right to release herself from the marriage bond. But her parents by a friendly arrangement with the husband could obtain a separation by returning the dower if it had been paid, or by agreeing to forgo it if not paid. Such an arrangement was called 'Khula', and by it the marriage tie would be absolutely dissolved.²⁰

By (C.A. Soorma, B.A., B.B., LL. AL (Land) pp. 26, 27, 28, 29, 37, 38, 46, 47, 48, 53, 54, 55).

Islam only permits polygamy under certain special circumstances, it does not enjoin it, nor even permits it unconditional.

Let the readers take this Verse in conjunction with the following Verse:

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

“Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, Verily, God is Ever-Forgiving, Merciful.” (4: 129)

In regards to the treatment Islam gives to women Refer to Verses 4: 15; 4: 16; 4:20; 4:21; 4:22; 4:23; 4:33; 4:34; 4:35; 24:4–9.

Thus, the following will be the verdict of any intelligent reader of the Holy Qur'an:

1. That marriage with more than one woman is merely permissive (It was sanctioned after the Battle of Uhud).
2. That the number of wives a man can have at the same time is limited to four (Islam thus, restricted polygamy).
3. That where the husband fears that he cannot do justice to more than one wife, 'he must not marry more than one woman at one and the same time'. (Verse 4:3).

4. That it is beyond human power to do justice between all the wives, although man may covet to do so (4:129).
5. That one ought to do one's best in treating them impartially.
6. That it is "more proper a man to have one wife, so that he may not deviate from the right course" The course of impartiality and equity. Thus, we see that Islam 'indirectly', but in unequivocal language, deprecates polygamy.
7. That it is an exceptional law, for abnormal conditions or needs of the society and though the permission is there, it is not generally availed of, as is clear from Howard, cited below:

"Where polygamy exists, it is sometimes the chiefs among whom are permitted to have a plurality of wives. Besides, just as in the case of polyandry, almost everywhere it is confined to a very small part of the people, the majority being monogamous. It is so 'among all Mohammedan people, in Asia and Europe, as well as in Africa.' 'Ninety-five per cent of the Muhammadans of India, for instance, are said to be monogamists,' and in Persia, it is reported, only two per cent of the population enjoy the questionable luxury of 'plurality of wives'"[21](#)

"He (Mohammed) restrained polygamy by limiting the maximum number of contemporaneous marriages and by making absolute equity towards all obligatory in the man. It is worthy of note that the clause in the Qur'an which contains the permission to contract four contemporaneous marriages is immediately followed by a sentence which cuts down the significance of the preceding passage to its normal and legitimate dimensions. The former passage says: 'you may marry two, three or four wives but no more.' The subsequent lines declare: 'But if you cannot deal equitably and justly with all, you shall marry only one.' The extreme importance of this proviso, bearing especially in mind the meaning which is attached to the word equity (adl) in the Qur'anic teachings, has not been lost sight of by the great thinkers of the Muslim world."[22](#)

8. *"The Muhammadan law undoubtedly contemplates monogamy as the ideal to be aimed at, but concedes to a man the right to have more than one wife, not exceeding four, at one and the same time, provided he is able to deal with them on a footing of equality and*

justice. This is in accord with the scheme of Islamic legislation which sets up certain moral ideals to be gradually realized by the community, positively forbidding only such acts as must clearly be injurious to social and individual life at all times.[23](#)”

The above just judgments drawn through the logical inferences declare any criticism against the Islamic polygamy as nothing short of the betrayal of one's own common sense or the facts about the ordinance.

Can any properly informed man or woman, today deny how miserably bleeds the human society under the adulterous development of the social orders of the modern civilization. Any impartial enquirer will loudly pronounce his independent judgment that Islam and no other religion has achieved the greatest success in the betterment of the human society for the laws of Islam are based only upon the natural phenomena governing the physical life on earth and thus, the laws are not merely theoretical or ideal but cent per cent practical, divinely framed to meet both the normal as well as the abnormal needs of human society. They are applicable to all conditions of life from the primitive time to the highly civilized age. The natural qualities of its laws and their being elastic have been the secret of the success of Islam.

It is rightly said “*Prostitution, the great evil of civilization, which is a real canker, with its concomitant increase of bastardy, is practically unknown to countries where polygamy is allowed as a remedial measure.*” (M.A.)

There is a reference to orphan women in Verse 4:127.

Regarding the treatment to slave girls: It is not concubinage but as regular wives for the words of injunction about them are clear in their meaning that ‘ye may not deviate from the right course.’ Such women are drawn from the lowest levels of society whence their morals are also very low. However, to treat alike a woman from a respectable family of high moral degree of conduct, character and dignity, and the one from the slums without any morals or modesty or any regard to self-respect, will never be justice. Justice will be to treat each kind with full regard to its personal standard. Even the most civilized countries of today award graded classes in the penitentiary to convicts of various social status, though they might have been convicted of the same charge against them.

Verse 4

Dowry to a woman in marriage has been made by right and it has to be paid with pleasure to her. The system of compulsory payment of ‘*Mahr*, i.e., ‘Dower’ by the husband to his wife is peculiar only to Islam. No religion did ever think of any such thing made compulsory upon man about the woman he takes in wedlock. This system gives the woman the right to the stipulated portion of her husband's wealth and raises her to an honourable and respectable status with her husband and her other relatives.

The voluntary remission of a part of the ‘*Mahr*’ or Dower is left to the independent decision of the wife.

Such an act would invariably be the outcome of a happy conjugal life which is very highly commendable by Islam.

Verse 5

The property mentioned here, is the property of the orphan entrusted. Before handing over the property to an orphan after he or she becomes a major, it must be made sure if the orphan can maintain it. It creates the necessity of a guardian in case of the weak in mind, whether minors or major.

It is to be noted that Islam in spite of preaching the transitory value of this world, stresses upon the proper care of the prosperity, for property or wealth being the source of sustenance, it is not a thing to be totally despised or allowed to be wasted.

The ordinance enjoining the guardian to maintain the orphan from his wealth entrusted to the guardian, permits the guardian to invest the wealth in a surely profitable business and out of the profit, the guardian has to feed, clothe and give shelter to the orphan. The orphan's wealth has not been left idle to be exhausted by the cost of his or her maintenance or by the other expenses.

Caution has also been given about the kind words the guardian has to use while speaking to the orphans.

Verse 6

The Verse is clear in its meaning. The reader's attention is invited to the care taken about the safeguard of the interest of the orphan with regard to his wealth.

Verse 7

It is quite clear from the law of inheritance of Islam how far at its very beginning strikes a death blow to wealth being accumulated with any one person and its remaining stagnant there, starving the other members of the family, of the benefit at least of a part of it.

It must be remembered that Arabia before the advent of Islam had no religion with fixed regulations about the distribution of wealth. The Old and the New Testaments are silent about this necessity of the social life of man. The idolatrous heathens followed their own fancies. The same was the case with Hinduism in India. Woman had no right to the property either of her father or of her husband. Hindu law is based upon the code formulated by the modern Law Courts.

Verse 8

The relatives and the orphans mentioned in this Verse are those who may not be entitled to inherit by any right. The consideration shown here even to the distant relatives and the orphans and the

needy is not to be found in any other religious order in the world.

Verse 9

The argument in this Verse appealing to every individual man or woman on earth with reference to their feelings about their own issue, if be left in the situation is another proof positive that nothing does Islam prescribe for its adherents which does not appeal to reasoning in every man or woman. Islam wants everyone to treat the issues of their brethren in the like manner as anyone would wish one's own issues to be treated, and always aspire for God's displeasure and guard against His wrath in transgressing the prescribed limits.

Verse 10

The example given here indicates the grave nature of the crime. It is related by the Holy Prophet that on the Day of Resurrection some people will rise with fire blazing out from their mouths. The crowd witnessing them will ask who are they. The reply to the query will be: *'These are the people who devoured the properties of the orphans'* (M.S.)

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- [1.](#) Ar. 'Nafs' – Soul.
 - [2.](#) Innumerable.
 - [3.](#) Refer to Verse 4: 127.
 - [4.](#) Female orphan.
 - [5.](#) Give without any restriction or even reluctance
 - [6.](#) Voluntarily with pleasure of their own accord
 - [7.](#) In fairness
 - [8.](#) The position of honour, dignity and the right given to woman in Islam is unique. No other religion in the world has ever given her Refer to Verses 4: 19; 4: 20.
 - [9.](#) Note the care of and the treatment to the orphans enjoined by Islam.
 - [10.](#) Fearing that
 - [11.](#) Note how much and how far the interest of orphans is guarded by Islam
 - [12.](#) Note that men and women both are given the right of inheritance
 - [13.](#) Refer to Verse 2: 180.
 - [14.](#) Note The extent of the fellow feeling Islam ordains to the extent of having a share in one's fortune
 - [15.](#) Fear of God the main caution Islam give to every individual.
 - [16.](#) Meet – embrace.
 - [17.](#) Ameer 'Ali, Life and Teachings, p. 220, and also Ameer 'Ali, Mahomedan Law, Vol. II p. 23.
 - [18.](#) Ameer 'Ali, Life and Teachings of Muhammad pp. 222–223.
 - [19.](#) Milton, A treatise on Christian Doctrine, pp. 231–232.
 - [20.](#) Abdur Rahim, Muhammadan Jurisprudence, pp. 9–11.
 - [21.](#) Howard, History of Matrimonial Institutions, Vol I p. 142, and Ameer 'Ali, Mahomedan Law, Vol. II, pp. 24–5.
 - [22.](#) Ameer 'Ali, Mahomedan Law, Vol. II. p. 42.
 - [23.](#) Abdur Rahim, op. cit. pp. 327–8. C.A. Soorma, pp. 75–77. Islam's Attitude towards women and Orphans.

An-Nisa' Section 2 – Law Of Inheritance

Concerning issues and parents without issues, husband and wife, shares of sisters and brothers in case of no issues, punishment for breaking the law.

An-Nisa' Verses 11 – 14

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ الْكَانَ عَلِيمًا حَكِيمًا

“God enjoine¹th you about your issues! the male shall have the equal of the shares of two females and if they be females (only two and) more than two, then they shall have two thirds of that which (the deceased) hath left; but if she be an only daughter, she shall have the half; and the father and the mother of the deceased shall each of them have a sixth part of what he hath left if he hath an issue but if he hath no issue and his parents be his heirs then his mother shall have the third; and if he²hath brethren his mother shall have the sixth, after paying the bequest he shall have bequeathed and his debt; As to your father or your issues, ye know not which of them is the most advantageous to you; (these assignments are) an ordinance from God; Verily, God is All Knowing, All-Wise³.” (4: 11)

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبْعُ مِمَّا تَرَكَنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورِثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

“For you, shall be half of what leave your wives if they have no issue, but if they have an issue, then for you shall be a fourth of what they leave after paying the bequest they had bequeathed and the debt; And for them⁴shall be a fourth of what ye leave if ye have no issue, and if ye have an issue then for them (shall be) the eighth of what ye leave after paying the bequest ye had bequeathed and the debt⁵; and if a man or woman leaveth (his property) to be inherited by (not the lineage⁶but) any side relation⁷and he⁸or she⁹hath a brother or a sister each of these two

shall have the sixth; but if there be more than this, then they¹⁰ shall be sharers in the (one) third after (paying) the bequest he¹¹ had bequeathed, and the debt, without loss (to anyone); this is an Ordinance from God; and Verily, God is All-Knowing, the Most Forbearing.” (4: 12)

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ

“These are the limits set by God; and whoso obeyeth God and His Apostle (Muhammad), him will God admit into gardens beneath which flow rivers to abide therein for ever; and this is a Great Achievement.” (4: 13)

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

“And whoso disobeyeth God and His Apostle (Muhammad) and transgresseth His limits, him shall God admit in Hell-fire, to abide therein and for him shall be a shameful torment.” (4: 14)

Commentary

Verse 11-12

The brevity with which the law of inheritance has been worded, comprehending the interest of every one of the nearest relatives survived by the deceased, is wonderful. In these two verses the question of the distribution of the wealth of the deceased is solved¹².

Verses 8:75 and 33:6 to be taken as the principal standard for preferring the blood relationship in inheritance to all other relations recognised by Islam, and in the blood-relationship the closer prevents the remoter. The persons in the lineage prevent the side-relations. Among the side-relations those closer to the lineage prevent the remote ones. The Paternal and the Maternal (combined) prevent those who are only Paternal or only Maternal. In inheriting the temporal or the worldly wealth, close relationship plus ‘*Imaan*’ (faith) is the need. To inherit spiritual position and attainment, besides relationship and faith, the purity of mind and heart are essential. Nevertheless, the Temporal Power totally deprived ‘Ali and Fatimah of their heritage from the Holy Prophet, although Fatimah was the daughter of the Holy Prophet and the bequest to her was made by the Holy Prophet himself during his very lifetime and Fatimah the Lady of Light claimed her right to her legitimate heritage. (A.P.)

The full legitimate rights of Fatimah, the daughter of the Holy Prophet, were denied to her quoting something diametrically opposed to the Holy Qur’an and assigning the saying to the Holy Prophet, which none else, not a single soul besides the Denier, knew. The Holy Prophet had already declared the criteria for the scrutiny of any saying assigned to him after his departure from this world, and believing in it, that the saying to be compared to the Word of God, the Holy Qur’an and if it agrees fully with it, to be

accepted as genuine and if otherwise to throw it on the wall, i.e., to reject it away.

The saying quoted by the Denier of the right of Fatimah is diametrically opposed to the Holy Qur'an. This fact was recognised by a later temporal authority Omar Ibn Abdul Aziz who ruled out the decree of the denial and restored '*Fadak*' (the garden) which belonged to Fatimah, and which was denied to her, to the '*Saadaat*', i.e., the descendants of the Holy Lady. However, Fatimah departed from this world deprived, displeased and hurt at the violation of the Qur'anic law.

Verse 13-14

These two verses give out the reward for abiding by the laws as well as the punishment for transgressing them.

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- [1.](#) Regarding inheritance.
 - [2.](#) The deceased.
 - [3.](#) In this single Verse the Law of Inheritance has been wonderfully synthesized. For details see Fiqh.
 - [4.](#) Wives.
 - [5.](#) Ye incurred.
 - [6.](#) His parents or his issues.
 - [7.](#) Ar. 'Kalalah see Verse 4:176.
 - [8.](#) The deceased.
 - [9.](#) The deceased.
 - [10.](#) All of the sisters and brothers.
 - [11.](#) The deceased.
 - [12.](#) For details of the laws governing inheritance, Refer to 'Fiqh'.

[1] [1]

SHARES

An-Nisa' Section 3 – Dealing With Women

Punishment to immoral women and men, Tolerance for repentance, Unlawful to treat women harshly, Kindness to women enjoined.

An-Nisa' Verses 15 – 22

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

“And as to such of those who are guilty of lewdness¹ from among your women, then bring four witnesses against them from among yourselves; and if they bear witness (to the fact), Confine them to the houses till death taketh them away or God maketh some way² for them.” (4: 15)

وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

“And if a couple among you commit it (lewdness) chastise³ them both, then if they (both) repent and amend, then, turn ye away from them; Verily, God is Oft-returning (to Mercy), the Merciful.” (4: 16)

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

“Verily, repentance (acceptable) with God is only for those who do evil ignorantly and then turn⁴(unto God) soon (after), These! (are those) God will turn (merciful) unto them; And God is All-Knowing, All-Wise.” (4: 17)

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

“And repentance is not (profitable) for those who do evil until death cometh to one of them, he saith “Now surely am I turned unto God,” nor (is repentance profitable) for those who die while they are unbelievers; These, for them we have made ready a grievous torment!” (4: 18)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

“O’ those who believe! It is not lawful for you to inherit women against their will; and do not straiten them in order that ye may take a part of what ye have given them, unless they are guilty of manifest lewdness; but deal kindly with them, and if ye hate them, it may be that ye hate a thing while God hath placed in it abundant good.” (4: 19)

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِنَّمَا مُبِينًا

“And if ye intend to take one wife in place of another, and have given one of them a heap of gold, then take not from it anything; Would you take it by slandering (her) and with manifest wrong?”

(4:20)

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُم مِّيثَاقًا غَلِيظًا

“And how could ye take it when one of you hath gone in unto the other and they have taken from you a firm covenant.” (4:21)

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

“And marry not women whom your fathers have married, except what hath already⁵passed; for it is shameful, and abominable; and an evil way.” (4:22)

Commentary

Verse 15

This Verse was revealed to correct a practice prevalent among the early Arabs. They used to confine their women in their houses—for life—whenever they found them guilty of adultery. The Verse says that they may do so, but they should not do it on their own allegations unless their guilt is duly proved by witnesses of four men. Failing this they can divorce their wives if they please, and can take no further action against them.

“Or God opens some way for them.” This refers to the setting up of Islamic government with tribunals of justice according to law. There the cases will be investigated with all rigour and precaution of a judicial enquiry, and if there is the slightest room for doubt the woman will be acquitted leaving no room for any further way against them. In short if the case is not tried judicially all that the man can do, if he likes to punish his wife, is what is contained in this direction. And in the course of her confinement, it may be that her ways may be so mended that the husband may be inclined to take her back to himself that would then be a way opened by God for them. For details see ‘Fiqh’.

The Ahmadi commentator giving the several meanings of the word ‘*Al-fahishah*’ takes here the meaning of the words as anything short of fornication, i.e., adultery. But the confinement of the victim to death suggests the crime to be not an ordinary immorality. The extraordinary or the extreme limit of immorality is adultery. Hence the meaning of the word ‘*Al-fahishah*’ here is adultery. Some commentators hold this Verse as superseded by the one dealing directly with adulterer man and adulteress woman⁶.

Verse 16

The crime mentioned here is the same as that in the preceding Verse.

‘*Azahuma*’ put them to pain or worry.

Here is made accommodation for the consideration for repentance and amendment on the part of the convicts.

Verse 17-18

These two verses clearly state that the acceptance of repentance in the first depends upon the intention of the sinner, i.e., the sinner should not have done it intentionally, i.e., in ignorance of the law of retribution. It is said that every sin a ‘*Mu’min*’, i.e., a believer commits in spite of his knowledge of the law is basically due to his or her being deluded by Satanic attractions and temptations (M.S.). However, if a sinner repents and amends his conduct soon in any case before death there is hope for his being pardoned.

Verse 19

It was the custom in the pre-Islamic Arabia that when a man dies his elder son inherited his widowed stepmothers as his wives, marrying them if he pleased even without settling any dowry upon them, or marrying them to others or prohibiting them from marriage altogether. Such women were restrained from marrying so that their property might not pass to their new husbands.

‘*Wala Ta’zula hunna*’—This is a remedy to the evil then commonly current the husbands who were dissatisfied with their wives were wont to give them trouble so that they may helplessly demand a divorce remitting the dowry. This has been prohibited by this part of the Verse, (see ‘*Fiqh*’)

Verse 20

When man desired to have another woman in the place of his first wife, he used to compel her in some such way by which the poor wife had to demand a divorce paying a large sum of money for releasing her from the wedlock of the tyrant, i.e., her husband. This is prohibited here, (see ‘*Fiqh*’)

Verse 22

This disgraceful practice obtained in some low families in the form of inheriting father’s women as his property⁷ “*Except what has already passed.*” This should not be held to mean that marriages of this kind contracted before this prohibition were allowed to continue. There were no such marriages ever made by the Musalmans though it is possible that owing to the promiscuous incest in the days of ignorance some may have married women who had sometimes been with their parents or ancestors in the days of ignorance. Such cases were considered illegitimate, or looked down with contempt as having a base ancestry. Such was the ancestry of some of those who posed as religious leaders, after the Holy Prophet⁸.

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- [1.](#) Ar. 'Fahishatun' adultery.
 - [2.](#) or by the punishment prescribed later.
 - [3.](#) With a light punishment & this may be before the evidence is complete.
 - [4.](#) Turn repentant.
 - [5.](#) i.e. Before the revelation of this Verse.
 - [6.](#) Refer to Verse 24:2. See 'Fiqh'.
 - [7.](#) Refer to Verse 19 above.
 - [8.](#) Refer to Maarif of Ibn Qutaiba &c. By B.H. p. 116, Vol. II.

[1] [1]

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